

## Sunday bulletin reflects high level of parish activity

BY C. CUTTER

The typical parish bulletin consists of four letter-size pages. One of the pages is devoted primarily to the cover and a few vital statistics. A second page is filled with paid advertising; and one-half page consists of a listing of Mass intentions for the week. This leaves one-and-a-half pages to accommodate the news of interest to the parish. Slim pickin's.

By contrast, a recent issue of the Message—weekly bulletin of St. Gabriel parish in Connersville—came to four legal length pages (it carries no ads) crammed with a bewildering variety of items. A monthly newsletter supplements the Sunday bulletin.

If the two parish publications are an accurate barometer, things are happening at St. Gabriel's, Connersville.



Fr. Kneuev

meetings alone: Parish Council, last Wednesday; Board of Education, first Wednesday; Liturgy, second Wednesday; Social Action, third Monday; Property and Facilities, Wednesday, week before Council meeting; Youth and Athletic, second Monday; Social, third Thursday; Ecumenical, second Tuesday; Financial, day before Council meeting; Legion of Mary, every Thursday; St. Anne Altar Society, fourth Friday; St. Vincent de Paul, second Monday; CYO, third Sunday; and Finance Continuation, first Tuesday.

Directing the overall operation is the pastor, seemingly indefatigable Father Harold Kneuev, who has filled the post since 1975, aided and abetted by an equally energetic associate, Father Mark Gottemoeller.

The latest staff addition on an administrative level is Sister Barbara Hileman, O.S.F., who serves as pastoral associate—an office which is still fairly uncommon in the Archdiocese.

THE WELL-STAFFED school of six

grades has a faculty of six lay persons and two Franciscan Sisters for some 240 pupils, in addition to another lay teacher for the kindergarten class. Sister Olivia Marie Stier is the principal.

To supplement the full-time faculty, the parish recently acquired the services of a part-time speech therapist.

A talented layman from neighboring St. Peter's was also recently hired by the parish as music coordinator. He teaches music in the school and helps out with the liturgy.

Indicative of the interest in religious education is the fact that St. Gabriel's has 20 paid CCD instructors.

The parish is holding its own financially with Sunday collections frequently surpassing the monthly budget set up for the fiscal year. In addition to meeting regular expenses, in spite of inflation, Father Kneuev and his advisers have been able to carry out some capital improvements on the parish property.

In the past two years a new roof was installed on the church and the brick exterior was tuck-pointed and water-

proofed. Also a handsome stainless steel cross was added to the steeple.

Father Kneuev plans to renovate the windows this fall, and next year he is hoping to paint the church interior "if we can raise the funds." He indicated that he may have to resort to a "special collection" to complete the interior improvements.

"We are trying to make the church as maintenance free as possible," Father Kneuev said.

THE SOCIAL CONSCIOUSNESS of St. Gabriel's is reflected in two recent moves by the Social Action Committee: 1) A "Right to Life" booth was set up at the Community Health Fair which was held in late September and staffed by parish volunteers; and 2) A motion was approved to include a reference to St. Elizabeth's Home, Indianapolis, in the yellow pages of the next phone directory to counteract five ads for abortion clinics in the current directory.

Recently St. Gabriel's held a week-long Parish Mission. In order to get the event adequately publicized, expanded exposure [See SUNDAY BULLETIN, p. 15]

## Pope's early actions, speeches show new papal style

BY JERRY FILTEAU

VATICAN CITY—Pope John Paul II has made no major policy decisions so far, but his speeches and actions indicate he will give the church a new papal style and some new orientations.

The new pope quickly showed that he does not like to stay cooped up behind Vatican walls. The day after his election he made his first trip outside the Vatican, visiting a Rome hospital where an old friend, Bishop Andre Marie Deskur, president of the Pontifical Commission for Social Communications, was in a coma.

A few days later he went by car to the papal summer villa at Castelgandolfo and greeted the local residents.

On the second weekend after his election, he flew by helicopter to a Polish-run Marian shrine at Mantorella, about 35 miles from Rome.

POPE JOHN PAUL'S visit to the shrine so early in his pontificate signaled what might well become one of the hallmarks of his papacy: a new stress on popular devotion, especially to Mary.

In his Sunday Angelus speech Oct. 29, the day he visited the shrine, he reminded the crowd in St. Peter's Square of the special place that devotion to Mary has in the church.

Pope John Paul is clearly more at ease with crowds, more outgoing and ebullient than the often somber and withdrawn Paul VI. But his spon-

tanely is somewhat more muted than that of John Paul I.

The new pope from the moment of his first appearance on the balcony over St. Peter's Square, gave the impression of a man fully in control of the situation—aware of his own capacities and confident of his ability to handle the job of leading more than 700 million Catholics.

The new pope delayed appointments to the Roman Curia, the church's central administrative offices, instead of automatically re-appointing the heads of congregations, or departments, as did his predecessor. His first major appointment was the temporary reconfirming of Cardinal Jean Villot as papal secretary of state.

That action, say Vatican insiders, indicates a Curia shakeup. His decision to review carefully each job before filling it is a sign that the decisions are definitely his own.

One of the most talked-about issues following the election, was the effect a Polish pope might have on Pope Paul's policy of detente with communist-ruled East Europe. The new pope mentioned free exercise of religion several times shortly after his election, but did not discuss it or related matters in detail.

ON SEVERAL OCCASIONS, however, he publicly expressed the hope that Poland would ease travel restrictions so that Polish Catholics could visit him more [See POPE'S, p. 15]



DEAR PAPA—Amy Allen and Todd Cunningham, fourth graders at St. Roch's School in Indianapolis, write letters of congratulations to Pope John Paul II. Many students asked him to come visit and one even urged him to call collect. [NC photo]



# Internal Revenue official denies allegations of bias

WASHINGTON—A top Internal Revenue Service official has denied that proposed IRS regulations represent an effort to impose racial quotas or to regulate private education.

The proposed regulations would spell out new criteria for denying tax-exempt status to private schools which discriminate on the basis of race.

The U.S. Catholic Conference has charged that the proposed regulations would place a burden on Catholic schools even though they do not discriminate.

Private schools which discriminate on the basis of race have been denied tax-exempt status since 1970, but the U.S. Commission on Civil Rights and others have charged that some tax-exempt schools continue to discriminate. The proposed regulations are aimed at those schools.

THE IRS CHIEF COUNSEL, Stuart Selgel, said "the service is not attempting to establish social policy or to regulate private education in the United States.

"Our role in this area is thrust upon us by our responsibility to monitor the tax-exempt status of charitable organizations. Our role is to reflect, not to create, public policy."

Under the proposed guidelines, IRS would review the status of all private elementary and secondary schools founded or greatly expanded at the time of a public school desegregation plan.

Schools with a minority enrollment of 20 percent of the percentage of minority population in the school district in which the private school is located would be judged non-discriminatory.

For example, if a school district had a minority population of 25 percent, a private school with a minority enrollment of 20 percent of that percentage, or five percent, would not be investigated further.

Schools with a lower percentage minority enrollment would have to show they had taken steps to recruit minority students and staff and were responsive to minority needs.

SEIGEL DENIED THAT the proposed regulations impose a quota because "no adverse determination would be made solely on the basis of failure to satisfy this level of minority student enrollment."

Selgel said that some religious groups

have protested that the proposed guidelines "do not adequately take into account special conditions they face in attracting minority students. This is a question we will be examining closely."

He said some schools say they cannot meet the guidelines, but vigorously deny that they discriminate.

Both of Selgel's comments could apply to the USCC comments. The USCC said the guidelines do not consider the fact that non-Catholic minority parents may not want to enroll their children in a Catholic school.

The USCC also said that judging the

minority enrollment of a school on the basis of a public school district, which may cover an entire city, is not fair to church schools designed to serve a neighborhood parish.

THE AMERICAN Conservative Union, a conservative political organization, and the National Christian Action Council, a fundamentalist religious organization, have charged that the proposed regulations impose a racial quota not intended by Congress and threaten freedom of religion.

"If you can tax private religious schools, why not tax churches?" asked the Rev. Robert Billings, chairman of the Christian Action Council.

## Pope emphasizes parents' role as educators

BY JOHN MAHER

VATICAN CITY—Parents must be helped to carry out their role as principal educators of their children, Pope John Paul II told about 600 participants at the Third International Congress on the Family.

In his French-language address to the participants whom he received Oct. 30, the pope said Vatican II stressed that parents are the "first and principal educators" of their children.

"In this area good will, love itself, are not enough. There is a know-how that parents must acquire, with the grace of God, first of all by strengthening their own moral and religious convictions, by giving example, by reflecting also on their experience, among themselves, with other

parents, with experienced educators, with priests," he said.

"MAY YOUR CHILDREN acquire in your families a first experience of the church and of authentic human life in society. It will be up to you, too, to introduce them little by little into larger educative communities than the family," he added.

"Thus, strengthened in their Christian identity to confront a pluralist world—often indifferent, even hostile to their convictions—these young people will be able to become strong in the faith, to serve society and to take an active part in the life of the church, in communion with their pastors and putting into practice the orientations of the Second Vatican Council," he said.

AFTER THE SPEECH, the pope said in

Italian:

"Truly the family is the principal 'opus del' (work of God)."

The Latin phrase also referred to Opus Dei, a Catholic association founded in Spain in 1928. The two sponsors of the congress are related to Opus Dei, the Institute for University Cooperation and the International Institute of the Family.

The congress approved a resolution asking governments and international organizations to adopt legislation granting the child "physical, mental, moral, spiritual and social development in the best conditions of freedom and dignity."

Participants decided also to establish a world foundation, with headquarters in Zurich, Switzerland, to offer scientific and operational support to parents' associations interested in improving the well-being of children.



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WHERE THERE'S A THIRST FOR JUSTICE—On the isolated Pine Ridge Reservation, the Wambli Archery Company is turning the arrow, long a symbol of Sioux pride and hunting prowess, into an effective program against poverty, dependence and an 80% unemployment rate. Initial "seed money" from the Campaign for Human Development enabled the project to qualify for larger funding from other agencies. [Left] Once victimized by landlords who abandoned their buildings, the 175-member groups in New



York City's Adopt-a-Building are running a thriving tenant management program which is pioneering changes in the way the city bureaucracy treats tenants and is revitalizing a neighborhood and self-determination as well. Adopt-a-Building has received support from the Campaign for Human Development. [Right] The 1978 collection, scheduled for Sunday, Nov. 19, provides seed money for self-help programs. One quarter of all funds collected in the Archdiocese goes to fund local projects.





**BOSCO MEDAL WINNERS**—Pictured above are the 1978 recipients of the St. John Bosco Medal. The award for outstanding adult service to youth in the Indianapolis Deaneries was presented at the CYO banquet on Oct. 24. Those honored were, left to right, front row: John E. McCaslin, Albert J. Herbertz and Patrick J. Devine. Back row: Fred E. Thorman, Robert Hillian, John E. Hurt and William F. Michaelis. Father John Beltans accepted the award for Mrs. Ollan Cassell, who could not be present.



**CYO OF THE YEAR**—St. Catherine's unit was honored as the 1978 CYO of the Year in the Indianapolis deanery and was awarded the Nicholas J. Connor Traveling Trophy. Pictured in the front row are Carol and Steven Connor, Father Harry Monroe, priest moderator, Mrs. Nicholas Connor and Father Francis Dooley, pastor. Left to right in the back row are Mary Diehl, Darlene Diehl, Daryl Botrum, Brian Gallagher, Margie McHugh, Cathy Lamperski and Pete Corsaro.

## Bishops to tackle thorny Church-State issue

WASHINGTON—When is intervention in church agencies a legitimate function of government and when is it an encroachment on the constitutional right of freedom of religion?

That is the question the American bishops will deal with at a workshop during their semi-annual meeting in Washington Nov. 13-16.

The session will feature two talks on church-state relations and an open discussion.

Father Bryan Hehir, U.S. Catholic

## Carter censured on tax credits

CINCINNATI—Directors of Citizens for Educational Freedom have censured President Jimmy Carter for his opposition to tuition tax credits. The directors of the Washington-based group, which is concerned with parental freedom of choice in education, accused Carter of violating his 1976 campaign pledge to provide financial assistance to parents who send their children to non-public schools.

Conference associate secretary for international justice and peace, will offer a philosophical overview of church-state relations.

Jesuit Father Charles Whelan, a professor at Fordham University Law School and a consultant to the USCC office of general counsel, will look at specific government actions.

**BISHOP THOMAS KELLY**, the USCC general secretary, sent a memorandum to the bishops to read before the workshop.

"During the next 25 years," he said, "the process of government in the United States will inevitably wrestle with and resolve, in some fashion, the question of whether or not churches are to be favored institutions under our system of law."

He said freedom to worship has been protected, but that legal questions have come up about other activities by churches.

"Many individuals in government fail to see any distinction between a church-owned charitable entity and a non-sectarian entity established for the same purpose," Bishop Kelly said.

He said "the church has made the distinction that activities which are carried on there, although readily classified as charitable, and certainly operated within

## Sunday's 'Faith Festival' at Market Square Arena an ecumenical milestone

Leaders of the Indianapolis community—both clergy and laity—will have official roles in the "Festival of Faith" Thanksgiving Service to be held Sunday, Nov. 5, at Market Square Arena. Heading the official delegation will be Mayor William H. Hudnut III and former minister at Second Presbyterian Church. The event is an ecumenical milestone.

Top Catholic representatives will be Father Francis R. Tuohy, Vicar General, representing Archbishop George J. Biskup, and Charles E. Stimming, prominent lay leader.

Representing other faiths will be Methodist Bishop Ralph T. Alton; Dr. James R. Bradley, president of the Church Federation of Greater Indianapolis; Rabbi Ronald Gray of Congregation B'Nai Torah; Rev. Robert L. LaFollette, executive presbyter of the Whitewater Valley Presbytery of the United Presbyterian Church; Dorothea Green, United Methodist laywoman who is past president of the Indiana Council of Churches; and Max Nelson, member of the Indianapolis Hebrew Congregation and past president of the Jewish Community Relations Council.

**IN ADDITION TO** special prayers and commentary, the Festival will include a variety of sacred music.

A combined choir of more than 500 voices will sing under the direction of Rev. Robert R. Schilling. Numbers by the mass choir will include "The Heavens are Telling" from Haydn's "The Creation" and John Ness Beck's "Canticle of Praise."

Two numbers will be sung by the

Sounds of Music, a black community choir, under the direction of Anderson Dailey: "Plenty Good Room" and "We are Our Father's Children."

In addition, Cantor Ronald Levy and the choir of the Indianapolis Hebrew Congregation will sing Janowski's "Hallelujah," and Cantor Robert Zalkan of Congregation Beth-El Zedeck will sing

[See 'FAITH', p. 15]

## Pope calls rosary 'favorite prayer' in Angelus talk

VATICAN CITY—"The rosary is my favorite prayer," Pope John Paul II told a crowd of about 150,000 in St. Peter's Square for his Sunday Angelus talk Oct. 29.

The pope called the rosary "a comment-prayer" on the last chapter of the Second Vatican Council's Constitution on the Church, "the chapter which deals with the wonderful presence of the mother of God in the mystery of Christ and of the church."

The Hail Mary puts "us in living communion with Jesus through, we may say, the heart of his mother," he said.

"At the same time our heart can include in these decades of the rosary all the events that make up the life of the individual, of the family, of the nation, of the church and of mankind," he said.

The pope said he wanted to pray the rosary for all the representatives of nations and churches he met in recent weeks.

The previous afternoon, he celebrated Mass in the Vatican grottoes on the 30th day after the death of his predecessor. He recalled that the day was also the 20th anniversary of the election of Pope John XXIII.

"John XXIII," he said, "was a pope who loved much and who was intensely loved. Let us remember him in prayer. And above all, let us seek to put into practice the precious inheritance of teachings that he has left us."

## Court weighing labor law issue

WASHINGTON—Attorneys arguing both sides of the issue of whether Catholic high schools should be subject to federal labor law regulations encountered sharp questions from Supreme Court justices Oct. 30. The justices were hearing oral arguments in the case of National Labor Relations Board vs. Catholic bishop of Chicago, a corporation sole, and Diocese of Fort Wayne-South Bend Inc., et al. Their decision will have long-lasting effects on Catholic schools and the lay teachers they employ.

the channels of routine charitable activities of similar non-sectarian institutions, are nevertheless part of its religious mission."

**THE DISTINCTION** between a religiously affiliated school and one run by a non-sectarian non-profit corporation is simply that the visible affiliation and association with a given religious denomination carries forward certain theological implications which are important," Bishop Kelly said.

"The church will have to fight this battle on the simple ground that the distinction of religious affiliation is in and of itself a substantive distinction worthy of special consideration."

Bishop Kelly listed several areas of church-state tension in recent months, including efforts by the National Labor Relations Board to assert jurisdiction in Catholic schools; a Labor Department decision that Catholic schools must pay for unemployment insurance; proposed Internal Revenue Service guidelines for withdrawing tax-exempt status from private schools which discriminate on the basis of race and an IRS ruling limiting voter education programs by tax-exempt charitable organizations which do not endorse or oppose candidates.



living the questions

# How about observing all the holydays on Sundays?

BY FR. THOMAS C. WIDNER

Some priests I was with this past week were taking note of the coming holiday season with some misgivings due to the occurrence of Christmas on a Monday. They will be working through a normal weekend schedule of Masses and confessions and then be faced with Christmas eve on Sunday night. The schedule will be repeated the following week with New Year's.

The round of Masses as well as the marathon confession schedules which see the faithful returning to Christendom in greater numbers and speed than the Israelites passing through the hovering Red Sea do more to exhaust priests than many other events during the year. Especially, of course, when Sunday and Christmas fall on consecutive days.



**THE PRIESTS WHOM** I was with next tackled the whole liturgical schedule of the American Church. All of us agreed that the American bishops could do everyone a favor (not only priests, but laity also) by transferring the holydays of obligation to Sundays and save not only energy, but the embarrassment of celebrating some now

largely meaningless feast days as obligatory events.

But turning from the negative, we then wondered when the American hierarchy will officially sacralize those feast days which Americans already observe and call them holydays. I'm speaking, of course, of Thanksgiving Day and the Fourth of July. For discussion I'm willing to even suggest Labor Day and possibly one of the presidents' birthdays (Washington or Lincoln), Columbus Day, and for Hoosiers, Memorial Day, or rather, Race Day. These holidays have more meaning and importance to us as Americans and as Christians than the Feast of the Solemnity of the Mother of God, or the Feasts of the Ascension and Assumption ever will.

If we are really serious, for example, about honoring the Blessed Virgin as patroness of the United States, for the Feast of the Immaculate Conception, why not transfer it to the Fourth of July and make it synonymous with that event in American history? If we took a poll of Catholics, most are likely to say that the Immaculate Conception refers to the conception of Jesus anyway, which, of course, is erroneous.

It is always something of a shock to see the thin crowds at Mass on holydays and even more of a shock to realize that most Catholics don't know what holyday is being celebrated until they come to church.

The American Church has already instituted special

liturgies for Thanksgiving Day and special prayers for other secular holidays. And our own diocese has even come up with special liturgies for other holidays and events. But what is the use of perpetuating feast days which have little importance in the daily lives of Catholics while not taking advantage of others which do?

**THE AMERICAN BISHOPS** have designated 1980 as the year of the family and dioceses are being geared up for a 10-year program to strengthen the family. If they are really serious about it, then why not designate Thanksgiving Day as a special Church feast since that day above all others (maybe even above Christmas) means a time of family unity, and reflects obvious, visible examples of family togetherness?

**OUR FEAST DAYS** and holydays should grow out of our experience as Americans just as feast days of old grew out of the experience of European agricultural communities. Many people are still not even aware that not every country in the world celebrates the holydays or, at least not, the same ones we do. Canada, for example, had a different set, and they did away with those by transferring them to Sundays several years ago.

I believe that the American Church is ready for some holydays of its own, meaningful to an American lifestyle.

BY REV. RICHARD J. BUTLER

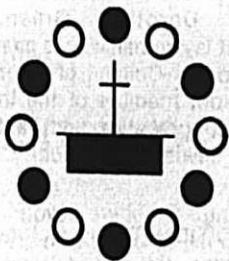
Sunday's liturgy confronts us with the Word of God at work in our hearts.

The prophet Malachi speaks strongly against those who hear the name of the Lord but do not lay it to heart. Paul gives thanks that the message preached to the Thessalonians (and to us today) is received not as the word of men but as the "word of God at work within you who believe."

Each time we gather for eucharistic liturgy we pause, first, to receive the Word of God. Much attention has been given to this phase of the liturgy over the past decade. The liturgy of the word has been expanded from two lessons to three lessons and from one annual cycle of Sunday readings to three.

**THE INCREASED** emphasis is treated differently by various commentators. Some treat the change as a didactic tool. They see the increase of readings simply as an instrument to teach more of the Bible to the faithful. It's true that this has been, perhaps, one of the by-products of the change. Certainly those who have listened well do in fact know more of the Bible than they knew a decade ago.

But we miss the point if we look to the liturgy of the word simply as a classroom



## LITURGY

reflection prepared by  
THE CENTER FOR PASTORAL LITURGY  
THE CATHOLIC UNIVERSITY OF AMERICA

THIRTY-FIRST SUNDAY OF THE YEAR— SUNDAY, NOVEMBER 5, 1978

Malachi 1:14, 2:2, 8-10  
First Thessalonians 2:7-9, 13  
Matthew 23:1-12

exercise, simply as a means to increase knowledge. Liturgy may have didactic qualities but liturgy is not primarily didactic. We may, as it happens, learn things during liturgy but that is not the purpose of liturgy. The purpose of liturgy is to celebrate faith by worshipping God.

The real challenge of the Word of God is

not an intellectual 'head-trip' but rather, as the prophet Malachi reminds us, that we lay to heart this word at work within us.

To experience the Word of God in liturgy is not simply to learn a message; it is rather to hear the word proclaimed in a living community of faith. It is to experience the faith of the one who

proclaims and the faith of the others who hear.

**THE ROLE OF THE LECTOR** takes on added importance in this context. This ministry of reading the word in liturgy is not to assume the role of teacher and not to be concerned only with the verbal communication. It is to share an experience of faith.

Also important in this context is the function of participation aids. Missalettes with the scripture lessons printed might help in the learning process. But when lectors can proclaim clearly, then the printing of the same message distracts from the process of celebration. All things being equal, it is better simply to listen than to attempt to read while listening.

Most important in this context is that all who hear the Word of God take it to heart and make their lives witnesses of the message. Jesus had strong words in the gospel today for those who reduce the word merely to teaching and do not allow the word to change our ways of living.

BY MSGR. R. T. BOSLER

**Q. Why do we no longer offer special prayers for the conversion of Russia on a regular basis as we did in the past?**

**A.** You are probably thinking of the prayers after Mass known as the Leonine Prayers, named after Pope Leo XIII, who in 1884 ordered them said because of the loss of the Papal States. In 1928, when the Lateran Treaty set up Vatican City, and it was finally recognized that the papacy was much better off without the burden of the Papal States, Pope Pius XI ordered the prayers after Mass recited for Russia. In 1964 the Leonine Prayers were abolished as out of place for after Mass once the final blessing and dismissal of the people had been given. This was one of the additions to the Mass, like the last Gospel, which Vatican Council II ordered eliminated. Also by 1964 the Vatican had been holding conversations with Communist countries that led to some relaxation of restrictions on



the Church.

**Q. What does the Scripture quote, "Without penance we shall all likewise perish" mean? My Protestant friends in an interfaith conversation say Jesus' suffering was the complete sacrifice and therefore penance on our part is not necessary.**

**A.** The primary meaning of penance is reform or change of life. In the newer English translations the word reform is used in place of penance. This does not mean that the Bible knows nothing about mortification, self-denial and suffering with Christ. St. Paul frequently rejoices

that he has been able to suffer with Christ. And there are the words of Jesus: "Whoever wishes to be My follower must deny his very self, take up his cross each day and follow Me" (Lk. 9:23).

It must be admitted that the New Testament gives hardly any details on how self-denial and mortification must be done and places the emphasis rather on the efficacy of the death and resurrection of Jesus to bring about penance or reform within us. Some Protestants put so much stress on this that they tend to ignore the value of joining in the suffering of Jesus by voluntarily practicing acts of self-

[See PRAYERS, p.5]

question box

## What became of prayers for conversion of Russia?

**THE CRITERION**  
Archdiocese of Indianapolis

124 W. Georgia, P.O. Box 174  
Indianapolis, IN 46206

Official Newspaper of the  
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$6.00 per year  
15 c per copy

Entered as Second Class Matter at  
Post Office, Indianapolis, IN

Editor, Fr. Thomas C. Widner;  
Managing Editor, Fred W. Fries;  
News Editor, Sr. Mary Jonathan  
Schultz, O.S.B.; Production/Ad-  
vertising Director, Dennis R. Jones;  
Circulation, Agnes Johnson; Ad-  
vertising, Marguerite Derry.

Published Weekly Except Last Week  
in December

Postmaster: Please return PS Forms  
3579 to the Office of Publication.





**VISIT EDUCATION INSTITUTE EXHIBIT**—Hundreds of educators took the time to visit the exhibit hall at the combined Catholic Teachers Institute and Conference of the Indiana State Teachers' Association held on Oct. 26 and 27 at the Convention Center in Indianapolis. The teachers in the left photo are Mary Jo Meeks, St. Anne School, New Castle; Sister Agnese Naberhaus, O.S.F., St. Vincent de Paul School, Bedford; Joyce



Macer, a member of the Methodist Church and a teacher at St. Anne's, New Castle; and Sister M. Dolores Market, O.S.F., St. Vincent de Paul, Bedford. Taking a break (right photo) are three teachers from St. Lawrence parish, Indianapolis. They are Genevieve Kress, Linda Curran and Mary Herbst. [Photos by Fred W. Fries]



## letters

### Cincinnati reader takes exception to two earlier letters

#### To the Editor:

In response to Agnes Nees' question addressed to those priests, Sisters and laity not present at the Rosary March—who is to say they were not doing the Lord's work elsewhere? No, Agnes, not everyone was watching a ball game.

One pastor, I know, was observing National Shut-In Sunday by visiting his "shut-ins" between Masses and taking the Eucharist to them. At 2 p.m. he was

conducting October devotions in his parish. Some of those who attended there were not able to join in a march via foot or bus. I'm sure Our Lady was aware of that small group in a church, and found them just as pleasing as those marching.

At 3 p.m. Father was conducting an "Information Session" for Catholics and non-Catholics in his parish. Let me assure you I'm not the pastor's itinerant specialist, but I do feel you are a bit judgmental, Agnes, in presuming that those not present at the Rosary March were absent due to lack of faith. There are many works of the Lord to be done, but alas, we have only one body, growing weary in His service, and a mere 24 hours per day. The gift of bilocation is rarely bestowed! Where was I? I like to think I was where God wanted me to be that afternoon.

Re: a second letter in the same issue: I am not sure, but I think maybe I was present at the "very large affair" described by Mr. and Mrs. Nelson Warren. It seems they were distracted by a Sister in lay clothes, allegedly several inches above the knees. My distraction was caused by the

criticism of those around me who could not wait to get outside before voicing their petty opinions. The beauty, sincerity, and appropriateness of the festive occasion had somehow been diminished by their lack of charity. I was disappointed.

In the Know Your Faith Synopsis (p. 12) I read, "... disappointments and resentments, if they are allowed to grow, will ultimately result in destruction. But patience, prayer, and faith in God lead to healthy growth." I wish us all patience, prayer and faith in God.

Gwen Weber

Cincinnati, Ohio

### Nun is exploring Catholic 'roots'

#### To the Editor:

Discovering and preserving our American Catholic heritage is one of my life's works. So far, I have published four books about Catholic families with roots in Colonial Maryland and Kentucky. Their

descendants spread to the new territories of Missouri, Texas, Kansas, Indiana, Illinois, Iowa, Ohio, Pennsylvania, California, Louisiana, Washington, and so on. The family names: Hill, Elder, Livers, Hayden, Rapier, Jarboe, Herbert, Clark, Hamilton, Lee, Gwynn, Gardner, Johnson, Greenwell, Schocklee, Worland, Abell, Spalding, and others. The material on the Buckman family is being written now.

I am keenly interested in hearing from readers whose roots can be traced to Maryland and Kentucky. Those with older Bible records dating back to 1800 and prior would be especially useful and welcome.

I would also be happy to hear from your subscribers with an interest in discovering more about their colonial ancestors or the Catholic "roots" of those who helped shape the nation.

Thank you for allowing me this valuable avenue for reaching your readers. Christ's blessings on your work.

Sister Louise Donnelly

Dir. of Religious Education  
Church of the Nativity  
P.O. Box 306  
Burke, Va. 22015

### Appreciation

#### To the Editor:

We at Matrix Lifeline would like to take this opportunity to express our appreciation for your support in "Living the Questions."

However, there is one point that should be clarified: if Matrix Lifeline could be described as pro-choice at all, it would only be within a pro-life context. When talking about "the right to choose," the choices to be made must also be considered. Although Matrix supports its clients, it never supports abortion as a solution to their problems.

Thank you again for your time and your vote of confidence.

Mary Gifford Matthys  
Executive Director  
Matrix-Lifeline

Bloomington, Ind.

### Write it down

The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, IN 46206.

### Prayers (from 4)

denial. This is a practice that goes back to the early days of the Church, and is now observed more by the Orthodox Eastern churches than by Catholics. This is a good example of how the Church in her history is the interpreter of Scripture.

Our Catholic practice of acts of self-denial, over and above the acceptance of daily sufferings that come to us, is not meant to be a denial of the completeness of Christ's sacrifice but as our way of joining in that sacrifice. In a word, our actions are of value only because of the sacrifice of Jesus.

**Q. Does the Catholic Church now permit cremation? Some of my friends say yes, some say no.**

**A.** The Catholic Church now permits cremation so long as those seeking it do not question the resurrection of the body. There may be local regulations concerning this practice. Consult your pastor. And pass the word around. This is the fourth time I have answered this question.



the tackler

# Eighteen Marian seniors make college 'Who's Who'

BY FRED W. FRIES

Eighteen Marian College seniors, including 14 from the Indianapolis Archdiocese, have been named to the 1979 edition of "Who's Who Among Students in American Universities and Colleges."

Selected for academic and leadership qualities were the following students from the Circle City area:

**Janice K. Gossett**, daughter of Mr. and Mrs. William Gossett of 2732 S. Dennison St.; **Phillip J. Kern**, son of Mr. and Mrs. James P. Kern of 3401 Rex Dr.; **Alice Mattingly**, daughter of Mr. and Mrs. Joseph F. Mattingly of 4137 Brown Rd.; **Cecilia A. Rikke**, daughter of Helena E. Rikke of 1310 N. Wallace Ave.; **John A. Werle**, son of Mr. and Mrs. William C. Werle of 342 N. Arsenal Ave.; **Evelyn White**, daughter of Mr. and Mrs. Robert L. White of 1933 Koehne Ave.; **Joan F. Zappia**, daughter of Mr. and Mrs. Joseph F. Zappia of 118 N. Gibson Ave.; and **Frank Pangallo**, son of Mr. and Mrs. Dominic Pangallo of Greenwood.

**OTHER NOMINEES** from the Archdiocese include: **Jane Aust**, Guilford; **Deborah A. Durkin**, Batesville; **James P. Fohl**, Cedar Grove; **Thomas L. Hornbach**,

Guilford; and **Margaret A. Kochert**, New Albany.

Named from outside the Archdiocese were **Susan Close**, Lebanon, Ind.; **Michael Bauer**, Lafayette, Ind.; **Margaret A. Brennen**, Columbus, O.; **Johanna M. Cundari**, Sandusky, O.; and **Laurie Wolverton**, Starkville, Miss.

## BLOOD DONOR WORKSHOP-LUNCHEON SET

Volunteers from Catholic parishes in Marion County will participate in a workshop-luncheon on Monday, Nov. 6, to promote the blood donor program. The workshop, which is sponsored by the Central Indiana Regional Blood Center (CIRBC), will be held at the Midtown Ramada Inn, 1530 N. Meridian St.

The program, which was held for the first time last year, will provide an exchange of information and promotional ideas among those who host bloodmobile visits. **Sandra Benedict, R.N.**, manager of volunteer programs for the Blood Center, will employ a slide presentation, "We Need What Money Can't Buy," to show how the Blood Center operates and why blood donations are necessary to save lives. **Cecelia Sherfick**, St. Matthew's parish, is the coordinator for participating parishes. The meeting will feature a panel discussion of promotional ideas by **Margaret McGuire** from St. Barnabas, **Carol Cooney** from Holy Name and **Mary Frischmann** from St. Lawrence.

**CHANGE IN MASS TIME**—The pastor, **Father Albert Ajamie**, has announced the 8 a.m. Sunday Mass at **St. Monica Church**, Indianapolis, has been stepped up to 7:45 a.m., effective Nov. 5. Father Ajamie said that the change was made to permit more time for the parish Religious Education program.

**ADDED DIMENSION**—An added dimension was given the 10:30 a.m. liturgy at **Christ the King Church**, Indianapolis, last Wednesday morning. To emphasize the meaning of the **Feast of All Saints**, members of the third grade dressed up in the garb of their respective patron saints, joined the procession into church and later participated in a special litany of the saints.

**HERE AND THERE—Mended Hearts**, Inc., an organization of persons who have undergone open heart surgery, will hold a meeting at 6:30 p.m., Tuesday, Nov. 7, at **Laughner's Cafeteria**, 38th and Shadeland Ave., Indianapolis. A noted cardiologist, **Dr. Samuel Hazlett**, will discuss "Coronary Heart Disease." The meeting is open to the public, and there is no admission charge. Details on the organization can be obtained by calling 356-6198.

**HONORED BY GIBALT**—Two outstanding benefactors of **Gibault School for Boys, Terre Haute**, were honored recently with the school's "Unselfish Friend of Youth" award: **Mrs. Howard Martin** of Fort Wayne and **Paul Pfister** of Terre Haute.

**ARTISTICALLY SPEAKING**—The **Herron School of Art, Indianapolis**, will hold a day-long Open House on Friday, Nov. 10, beginning at 9 a.m. Further details can be obtained by calling 923-3651. The 21st Annual "Art for Religion" competition, sponsored by **Bethlehem Lutheran Church, Indianapolis**, will be held from Nov. 19 through Dec. 3. Entries in the poetry division must be submitted by Friday, Nov. 3, and those in the art division are to be submitted on Thursday or Friday, Nov. 9 or 10. There is a nominal entry fee and a limit of three entries per person.

Re-Elect

Ballot No.

11-A



Re-Elect

Ballot No.

11-A

## Thomas P. O'Brien

### Clerk of the Marion Circuit Court

MEMBER: Holy Spirit Catholic Church

Knights of Columbus—3228

Ancient Order of Hibernians

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Marion County Recorder  
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Indianapolis, Indiana

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Re-Elect

## ANTHONY L. MILES

For  
State Representative  
District #44

Pd. Pol. Adv.

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Ballot 18A

## Sam Voland

DEMOCRAT  
for

### Judge, Perry Township

Small Claims Court

Sam's family are members of St. Barnabas Parish. Sam is a graduate of Southport High School, Ball State University, and Indiana University School of Law with 5 years' experience in the general practice of law.

**ISSUE:** Sam believes that a position as important as a judge of any court should be filled with a person who has a law degree and experience as a practicing attorney—his opponent does not have either qualification.

Paid for by the Voland Committee



# —capsule news—

## *U.S. Bishops' agenda covers a wide spectrum*

WASHINGTON—The nation's Catholic bishops will discuss statements on the Middle East and on ministry to handicapped persons, a national communications collection and changes in Communion practices at their semi-annual general meeting in Washington Nov. 13-

16. The bishops will also elect several new committee chairmen, hold workshops on vocations and changing church-state relations, hear several information reports and approve a budget for 1979.

## *Ethnic lesson cited*

WASHINGTON—The background and culture of Hispanic and black families has led them to develop unique ties and attitudes which can benefit all families in developing a comprehensive family ministry plan. That was the message brought by Pablo Sedillo, executive director of the U.S. bishops' Secretariat for Hispanic Affairs, and Auxiliary Bishop Eugene Marino of Washington in addresses to the National Family Workshop and Conference, held in Washington Oct. 24-26.

## *Hits abuse of wealth*

SAN CRISTOBAL, Venezuela—Oil-rich Venezuela is miserable because of the way foreigners and Venezuelans abuse its wealth, said Msgr. Carlos Sanchez Espejo, well-known historian. The priest spoke before high-ranking government officials, including President Carlos Andres Perez and his cabinet.

## *Giving of alms called ministry*

DETROIT—Giving money to good causes for the right motives is as much a form of ministry as personally tending to the sick or preaching the Gospel, said Auxiliary Bishop Daniel E. Pilarczyk of Cincinnati at the annual conference of the National Catholic Stewardship Council. In his keynote address to the Oct. 23-25 conference, Bishop Pilarczyk said financial generosity may be "the most common ministry of all."

## *Armed conflict threat seen*

SANTIAGO, Chile—Thousands of Chileans gathered at ecumenical services in Santiago recently to pray for peace with Argentina. Argentina and Chile are currently involved in a border dispute. Meanwhile, in Buenos Aires, Argentina, blaring sirens on Oct. 25 signaled residents to practice a blackout in preparation for a possible armed conflict if present negotiations, scheduled to end in early November, fail to reach an agreement.

## *To be mayor pro-tem*

RIBERALTA, Bolivia—Maryknoll Father William Coy, who mediated between strikers and government officials during a confrontation on civil rights in September, has agreed to serve as temporary mayor of Riberalta as part of a settlement.

## *Session on family life*

WASHINGTON—After spending three days in Washington listening to various experts and to each other, some 300 family life representatives were sent back to their dioceses with instructions to continue listening to all segments of the Catholic population. Clergy, Religious and laity representing 90 percent of all U.S. dioceses attended the National Family Life Workshop and Conference, the first step in implementing the U.S. bishops' Plan of Pastoral Action for Family Ministry.

# Dave Evans in Congress is the next best thing to being there yourself.



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For US!

Paid for by the Dave Evans for Congress Committee

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7 good reasons  
to vote.

Judge Betty A. BARTEAU • Judge Webster L. BREWER • Judge Michael T. DUGAN, II  
Judge Raymond J. GUNTZ • Judge Victor S. PFAU • Judge John W. TRANBERG  
Judge Gerald S. ZORE

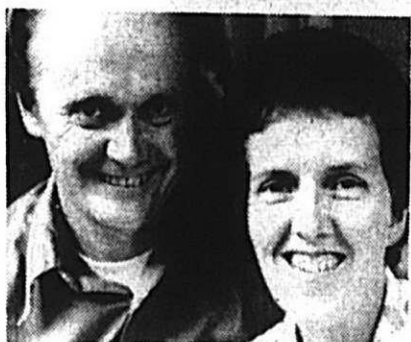
# Seven Good Reasons to Vote Democratic

Paid for by the Marion County Judicial Conference, James L. Tuohy, Treasurer



## — family talk —

# Ask guidance on son's use of the family car



BY DR. JIM AND MARY KENNY

Dear Mary:

Our 16-year-old son will be getting his driver's license soon. I would like some suggestions about letting him use the family car. We have only one car, and we will have three drivers—my husband, myself and our son.

A. Parents hold widely differing policies in regard to driving privileges for teens. Some parents never permit their children to drive the family car. If you want to drive, they say, earn and finance your own car. Other parents grant unlimited use of the family car or even buy a car for the child. Most parents fall somewhere between these two extremes.

The amount you let your son use the car

is up to you. There is no right answer. You will probably maintain a smoother relationship if you spell out the policies early in his driving career.

Assuming that you are going to share the family car, here are some of the points you need to consider.

**Who pays for insurance?** Insuring a teen-age male is expensive. Your insurance company can give you the rate and can tell you how much of the total cost is due to having a teen-age male driver in the family.

**Who pays for gas?** When this policy is not spelled out, frequently everyone involved feels cheated. Son thinks he puts in more than his share, and dad feels he is always filling the empty tank that junior left him. If this issue causes controversy, you can try a weekly assessment for your son or he can keep track of the miles he drives.

**How often can he have the car?** If this issue is not spelled out, your son might have to depend on your mood. When you feel good, he can have the car; if not, he can't. Such uncertainty can lead to resentment and frustration on his part. You might agree he can have the car one night per week, or whenever he gives you a day's notice. Obviously emergencies and

family needs supersede his claim, but having a policy can avoid a lot of resentment.

**Where can he go?** Must he let you know where he is taking the car? May he leave town? Must he let you know if he is leaving town? Such questions arise in a mobile culture such as ours.

**What about drinking and driving?** Are there special penalties for this very serious offense?

There are some problems to anticipate: Who pays in the event of an accident? Who pays if he gets a ticket? Are there any penalties from you for getting a ticket? For getting stopped by the police?

Will taking away the use of the car ever be used as a punishment? If so, will this punishment be used for any offense or only for abuse of driving privileges?

Asking all these questions may seem to be making too much of a simple privilege. However common it may be in our country, driving a car is a privilege involving a lot of money and a lot of responsibility. Anticipating the problems and talking them over with your son can alleviate many controversies and misunderstandings.

(Reader questions on family living and child care are invited. Address questions to: The Kennys; Box 67; Rensselaer, Ind. 47978.)

## 'No collision course'

MANILA, Philippines—The Catholic Church and the government are not on a collision course in the Philippines although differences of opinion exist, said Cardinal Jaime L. Sin of Manila. "Sometimes we discuss matters, but really we do it at a very high level," he said at a press conference. He did not mention specific topics discussed.

## Elected to post

NEW YORK—Father Lydio Tomasi, executive director of the Center for Migration Studies in New York, was elected to a two-year term as general secretary of the International Confederation of Centers for Migration Studies.

## Abortion ruling set

WASHINGTON—The U.S. Supreme Court said Oct. 30 it will decide the constitutionality of a Massachusetts law forbidding unmarried minors to get abortions without the consent of their parents or a judge. The law was ruled unconstitutional in April, 1975, by a three-judge federal court in Boston.

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- ✓ Graduate Cathedral, Indiana Central—all college credits received in night school;
- ✓ Member, USCO Adult Education Center Advisory Board and the Senior Citizen's Nutrition Council;
- ✓ Former Assistant Coordinator, Neighborhood Crime Watch;
- ✓ Past Director, Indianapolis Neighborhood Services;
- ✓ Member, St. Anthony Catholic Church.

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ON NOVEMBER 7

PULL LEVER B

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Report on file Marion County Clerk's Office.

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Corporation  
Indianapolis, Ind.

GUARANTEED  
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Chicago, Ill. — Catholics over 50 who are concerned about financial security in their later years will want to send for a free information kit now being offered by the Catholic Extension Society.

If you provide them with your date of birth, Extension will prepare a personalized kit especially for you that explains in easy-to-understand language how you can arrange for a guaranteed income, largely tax-free, for the rest of your life.

You can request your Free Kit by writing today to Father Edward Slattery, Extension, Dept. 29, 35 East Wacker Drive, Chicago, Ill. 60601. And don't forget to include your birth date.



Re-Elect

JUDGE  
RAYMOND J.  
GUNTZ

Judge Guntz is a native of Indianapolis, graduating from Secina Memorial High School in 1961 and the University of Notre Dame in 1965.

Upon attaining his J.D. degree from I.U. School of Law in 1969, he initiated his legal career, becoming a Marion County deputy prosecutor and representing the State of Indiana in the Juvenile, Municipal and Criminal Courts. In 1974 he was elected as a Superior Court Judge.

He is age 35, married, attends Christ the King Catholic Church. His memberships include the Indianapolis and Indiana State Bar Associations, Indiana Judges Association, Indiana Democrat Club and the Ancient Order of Hibernians.

Pull Down Lever 30A

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- CAPABILITY—Only one decision out of thousands rendered has been reversed by a higher court.

Paid for by the Guntz for Judge Committee, John M. Heeter, Treasurer.



# Message, community, service are goals of RE

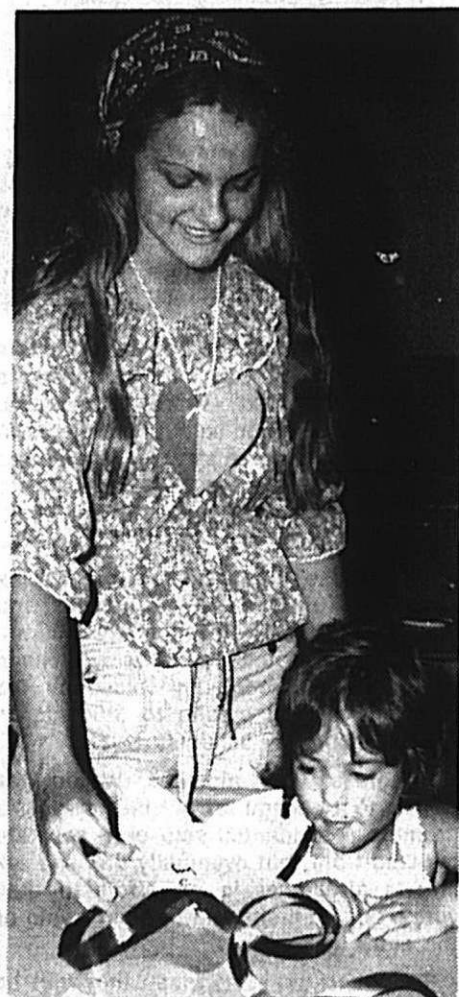
BY SHIRLEY DREYER

Creating, implementing and coordinating for elementary education is probably the most interesting and challenging of all at St. Jude. Through the cooperation and assistance of our co-

(This is the final article in a series about directors of religious education written by DREs themselves. Mrs. Dreyer is the Director of Religious Education at St. Jude parish, Indianapolis)

pastors, Fathers William Morley and Gerald Burkert, and our principal, Sister James Michael, and all the teachers, the goal of message, community and service becomes a reality.

Because we are constantly striving for a true community spirit within our religious education program, we use the same texts and sacramental programs for both grade school and CCD. This, of course, is much more convenient and also brings the two groups of teachers and parents together in planning, preparation and participation. There are also parish



workshops and faculty meetings for both teacher groups to attend together, which again brings about a spirit of unity and concern for the parish program.

**ART AND MUSIC PLAY** an important part in our religious education program. Both are brought out in the beautifully planned liturgies that are presented at each morning Mass by the grade school students and the Monday evening Mass by the CCD group. A special art period has been included in the CCD classes to encourage the making of banners and to bring about better understanding of the Bible through the use of picture stories.

The vital role of service is stressed and achieved by a group of 7th and 8th grade pupils who visit the nursing homes



**WOMB TO TOMB**—Religious education occurs at all ages. In the picture at left, Jeanine Simmel, freshman at Roncalli High School, Indianapolis, assists a youngster in St. Jude's Summer Bible program. In the picture at right, the staff at the Terre Haute District Center of Religious Education consider their total responsibilities to adults and youth. From left to right the staff consists of Diane Carver, resource coordinator; Fr. Jeff Godecker, director; and Lorrie Pabst Scheidler, youth minister.

monthly to entertain with songs and also by classes of CCD students who do this as a class project. The 8th Grade CCD pupils host the social, which is held for the younger students and parents after their First Penance Service.

Even our pre-school teachers and pupils demonstrate their efforts to attain our goals of community and service by their participation in the liturgy on Sunday morning at least four times a year. They also join with the grade school pupils and CCD group in giving "gifts to the needy" at Thanksgiving and Christmas.

An important undertaking for vacation time is the Summer Bible School program which involves over 200 children from 3 to 11 years of age. Along with the many adult volunteers, the junior and senior high

school students work to make this a huge spiritual success.

**THE MANY RESOURCES** available from the Department of Religious Education Office Resource Center are used extensively to help provide the teachers and students with more "tools" to make religious education a very integral part of their lives.

In the past many of the above programs were single undertakings that had no continuity, but with the DRE coordinating every phase of religious education no step is overlooked in the young child's Christian formation. As DRE, it is a real pleasure to plan and work with these people and coordinate a program which we feel is a growing success.

## State Representative

District 44



**Phyllis  
Nieske**

Ballot No.  
**9A**

Director of student services for the Indiana Senate, graduate of Holy Spirit, Warren Central High School, Indiana University, master's degree from Butler University. Member of Holy Spirit Catholic Church, League of Women Voters, Women's Political Caucus, vice president of South East Side Civic Association, Teacher I.P.S. 114. Married, three children. Residence, 9808 East Troy Avenue.

<sup>1</sup> Pd. Pol. Adv.

## RE-ELECT

# ZORE



FOR  
**judge**  
democrat

**vote 33-A**



### HARD-WORKING

In 1977, JUDGE ZORE disposed of more cases than any other Superior Court.

*The Indianapolis News*, July 5, 1978



### BUDGET-MINDED

Last year, JUDGE ZORE had the lowest budget of any Superior Court.



### RESPECTED

In a poll conducted by the Indianapolis Bar Association, JUDGE ZORE was rated "Most Qualified" of the incumbent Democratic Judges.

*The Indianapolis Star*, March 29, 1978

**VOTE ZORE FIRST**

ZORE FOR JUDGE—James H. Voyles, Jr., Treasurer



—washington newsletter—

# Sees churches faring better under new Congress

BY JIM CASTELLI

WASHINGTON—Many observers have characterized the 95th Congress as the Congress of the haves as opposed to the have-nots.

Frank Butler, associate secretary for domestic social development for the U.S. Catholic Conference, goes along with this assessment to some degree, but feels it is too broad a statement.

He prefers to call the Congress "cautious." He says there is no doubt that it tilted away from the poor and the working class in favor of helping those better off. But, he adds, Congress did extend major educational and housing programs and did not retreat on existing programs.

Some of the programs on which church groups suffered "losses" in the 95th Congress may well do better in the 96th Congress. Some of the measures supported by church groups never got off the ground in this Congress, but will receive more attention next year.

HERE IS A SUMMARY of some church "losses":

—Congress, particularly the House, spent a great deal of time on welfare reform, but did not approve any major

changes in the present system.

The Carter administration, which pressed unsuccessfully for comprehensive welfare reform this year, has promised to come back next year with a scaled-down proposal given a better chance of passage.

While Congress did not pass the kind of reform favored by the churches, it also did not pass an alternative plan sponsored by Senators Russel Long (D-La.), Daniel Patrick Moynihan (D-N.Y.) and Alan Cranston (D-Calif.), which the churches considered a major step backward.

—The 95th Congress took up national health insurance only at the last minute as Sen. Edward Kennedy (D-Mass.) began hearings on his proposal. The next Congress will spend much more time on the issue and could conceivably pass some form of national health insurance.

—When President Jimmy Carter introduced his urban policy last March, Catholic groups responded with more enthusiasm than they gave to perhaps any other administration initiative. But not much of Carter's program got through the 95th Congress, partly because of lack of organization by the administration and partly because of strong congressional opposition.

Congress blocked Carter's efforts to revise and extend a "counter cyclical" aid plan to provide funds to cities with high unemployment rates and killed a proposed Urban Volunteer

Corps to provide technical assistance for neighborhood groups.

Two measures sent to Congress late this year will be brought back for more serious consideration next year: a national development bank to help fund projects to revive decaying urban and rural areas, and a labor-intensive public works program to use long-term unemployed youth to fix up public buildings.

—Congress came close to approving tax credits for tuition paid to colleges and private elementary and secondary schools. The Senate rejected credits below college level, but was eventually forced by the House to extend credits to students in private secondary schools.

Congress first attached tuition tax credits to a general tax cut bill to avoid a promised presidential veto on a separate tax-credit bill, but eventually dropped tax credits altogether in an effort to stay within budget limits and to avoid a veto of the entire tax-cut bill.

Tax credit supporters say they will be back again and are planning new strategy.

—The tax-cut bill itself contained both pluses and minuses from the view of the churches. On one hand, it extended the Earned Income Tax Credit which helps the working poor. But the vast majority of its benefits, including cuts in taxes and capital gains, were directed toward higher income groups.

—A Senate filibuster led by con-

servatives prevented Congress from approving labor law revisions which would have made it easier for unions to organize workers and streamline the existing appeals process.

The House passed the bill by a wide margin and it received 58 votes in the Senate, normally a healthy majority, but two votes short of the number needed to break a filibuster.

The bill's supporters expect to bring it back again next year.

—Congress studied but failed to create an emergency grain reserve for use in case of international hunger emergencies. This reserve is a high priority for church groups concerned with world hunger and will be brought up again next year.

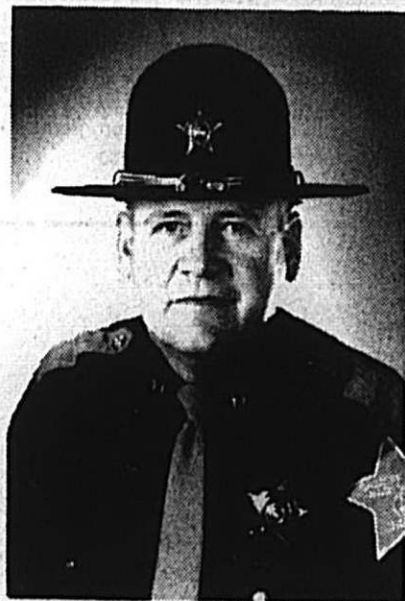
—Church groups regard passage of a record foreign aid appropriations bill as a major victory because of the many obstacles it faced. But the bill leaves the United States hundreds of millions of dollars short of past commitments for contributions to international financial institutions which provide development loans to poor nations.

—Church groups see many minuses in the energy program approved by Congress. One reason is the bill's deregulation of natural gas prices by 1985, a measure that will raise energy costs for the poor. The bill's supporters say costs will not rise any more than they would have risen otherwise.

Church groups also criticize the bill for not doing enough to stimulate energy conservation and development of alternative energy sources such as solar and geothermal power.

Church groups whose positions were considered in drawing up this list include the U.S. Catholic Conference offices for domestic social development, international justice and peace, education, migration and refugee services, the bishops' Committee for Pro-life Activities, the National Conference of Catholic Charities, the National Catholic Rural Life Conference, Network—an organization of Religious lobbying on social justice issues—and Bread for the World—a Christian lobby on the hunger issue.

## Elect the Catholic Layman of the Year



# JIM WELLS

for  
SHERIFF

"The County Mounty"

- Knights of Columbus #3660
- National Conference of Catholic Charities
- St. Elizabeth's Home—Director
- Catholic Youth Organization—Public Relations Board
- Knights of Columbus Realty Board
- Catholic Social Services—Director
- Catholic Layman of the Year, Knights of Columbus Council #3660, 1976
- Indiana Catholic Layman of the Year, Knights of Columbus State Council, 1977

Put Honesty and Integrity back into  
the Sheriff's Department

## Pull the Top Lever — 14A

Paid for by the Wells for Sheriff Committee, Danni O'Riley, Treasurer

## Civil disobedience propriety disputed

CINCINNATI—Two veterans of the pro-life movement presented opposing viewpoints on the use of civil disobedience as an anti-abortion tactic. Suanne Herman has been involved in two abortion clinic sit-ins this year. She said she believes it is "something that has to be done." But Leah Curtin saw any kind of civil disobedience as inappropriate and totally out of place in the pro-life movement.

### Keep

## State Senator Robert J. Bischoff

Democrat — 43rd District

Representing Dearborn, Franklin, Ohio, Ripley, Switzerland, Union and parts of Jennings, Jefferson and Fayette counties.

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Senator Bischoff, wife Ardis, Julie, Jennifer and Brian.

Members of St. Lawrence Catholic Church,  
Lawrenceburg, Indiana  
Endorsed by Indiana Right to Life, Inc.



KNOW  
YOUR  
FAITH

## The Public Ministry Of Jesus

Love and fear of the Lord

a special section to help the people of God grow in their faith

'We hear we  
can be better...  
it is truth...'

By Mary C. Maher

"I am a good person. I pay taxes. I am good to my family. I give to charity ... pay church support. I try to save the environment. Yet I go to church every Sunday and hear that I ought to do better. How can I be expected to do more? With the little time I have left over, I hate to spend it feeling guilty about what I don't do. And I don't have an easy life. I don't seem to be reaping God's rewards."

These feelings are distressing, and possibly a number of us feel this way. But we should stop a moment and realize that we are not perfect even though we may live exemplary lives.

IF WE TAKE time to examine one day, any day, we will realize that we could have done something better. And when things do not seem to be working out for us, even though we try to be true to our Christianity, it is human to feel that God is not rewarding us.

What we hear from pulpits about becoming better people is about healing which comes in recognizing the evil we are up against within ourselves and outside ourselves. If we listen well, we can learn how healing can happen to us.

All of us know the harsh moment when we are accused of something and then left, abandoned to our pain and our insufficiency. To be left with an increased sense of self-worthlessness takes a long time to heal.

TRUE, God's healing does not overlay our human defeats in celestial gold leaf, leaving us as great baroque art pieces of beauty. It does not offer the same being-taken-care-of-forever which banks in our society offer. But neither does it encourage unhealthy and defeatist attitudes, leaving us with patterns that are non-productive and which we continue to go through again and again, simply because, at least, they are familiar.

Sometimes God's healing doesn't seem to reach deep enough and he seems to have left us with only our own stories and we feel like characters in deep need of a better author.

Being at peace with God does not always mean being at peace. Consider the biblical characters. The truly religious person admits that evil exists, that senseless things happen which cannot be resolved by making speculations about them nor undergoing a long battery of behavioral-modification exercises. Sense-

less things happen; good people fall under the wheel of others' ill-will; others fall under theirs. (We saw the irrational effects of that tendency universalized lately in "Holocaust.")

THE HUMAN tendency to lay guilt trips is also almost universally denied. "Others manipulate, make me feel small, inadequate. But, you see, I understand that they do and 'ergo' I do not do that myself to anyone." Actually that is nonsense. We all have human failings, and this is one of them.

If we believe ourselves teachable and others the same, we do not need to lay so many guilt trips on others. For what we assume is that others will find their way if we trust them, trust that their patterns of human growth and decline are right for them even though they may not be right for us.

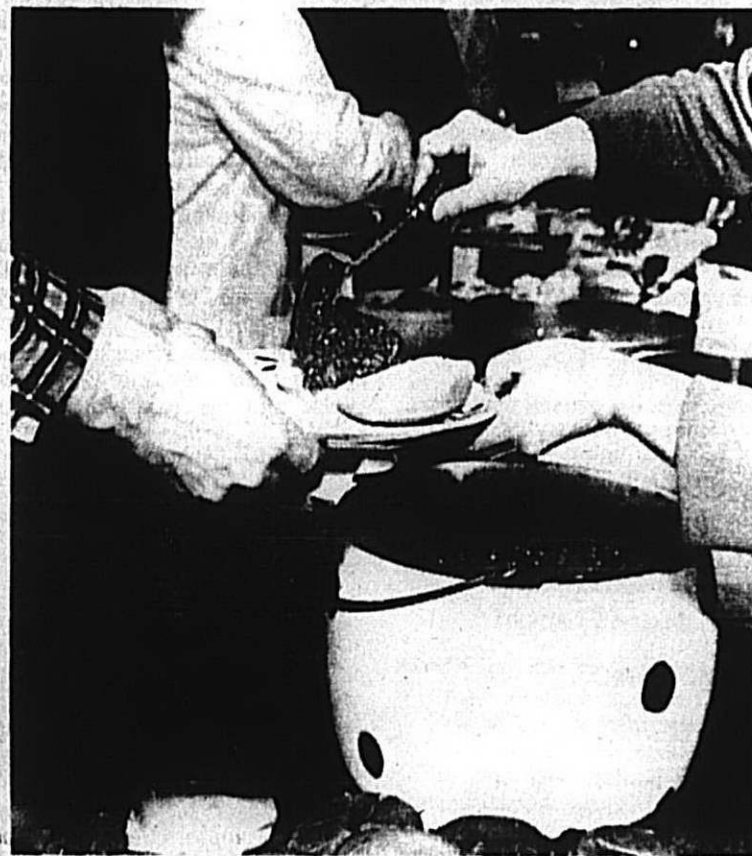
Of course, Jesus taught us that we are all teachable. He does not want us to make others feel guilty and he does not want us to manufacture guilt feelings in ourselves. When we hear from the pulpit that we can be better, it is truth.

BECOMING better does not necessarily mean going to all the parish meetings or joining every parish activity. Becoming better Christians means a growth that happens inside ourselves. That growth may show itself in more service to others and a variety of ways that are evident to others. But the visible growth is something that is a natural outgrowth of what we are becoming.

We are in constant need of God's healing. Conversion to his way is ongoing throughout our lives. But he does not want us to be constantly afraid that we are failing our Christian commitment. Guilt at how much we are not doing is not the Gospel message.

The Gospel message urges us to foster our growth in goodness. And even if we become outstandingly good Christians, it does not promise earthly rewards. Jesus was the most outstandingly good person who has ever lived or ever will live, yet he was put to death like a common criminal. And while he was dying he begged his Father to forgive those who persecuted him.

GOD'S forgiveness is so great that we cannot possibly understand it fully. He does not want us to build guilt feelings, but he does want us to recognize that we have to work if we are to grow more and more like him.



'That growth may show itself in more service  
to others and a variety of ways...'

And when we are feeling sorry for ourselves because the everyday business of living is unrewarding and often unfair, it will put things back into a proper perspective if we stop a moment and recall the earthly reward Jesus was given for his goodness.

Perhaps then, we can stop a little

longer and thank him for the lasting reward of sharing in his eternal kingdom when we have come to the end of our struggles here on earth.

1978 by NC News Service





## The rich young man:

*The problem posed by riches*

By Father John J. Castelot

The story of the rich young man introduces a Gospel passage dealing with the problem posed by riches in leading a Christian life. Again the basic text is that of Mark, but Matthew and Luke, while following it quite closely throughout, adapted it in varying degrees.

The man is rich in all three accounts, but Matthew says he was young, and Luke makes him a ruler of some sort. But there are more significant differences. The man asks Jesus: "Good teacher, what must I do to share in everlasting life?" (Mark 10:17).

HE IS A sincere, attractive fellow, not

content to live a merely good life, but anxious to acquire a greater degree of holiness. The term "everlasting" or "eternal" life, very common in John, is not restricted to its temporal meaning of life in eternity; it signifies rather a quality of life, a share in Godlikeness that can be realized here on earth. It is this the man is seeking, hoping perhaps that Jesus will give him some secret, esoteric formula.

He gets, instead, at least at the outset, a strange reply which sounds almost like a brush-off: "Why do you call me good? No one is good but God alone" (Mark 10:18).

Later generations, struggling with the mystery of the divinity of Christ, had trouble with this blunt statement of

Jesus. Even Matthew seems to have found it embarrassing, for he changed the dialogue to read: "Teacher, what good must I do to possess everlasting life?" Jesus answered: "Why do you question me about what is good? There is One who is Good . . ." (Matthew 19:16-17).

CONTRARY TO a popular misconception, Jesus did not go around claiming to be "God." Son of God though he was, he was also an authentic human being. As such, he acknowledged his dependence upon his Father for everything, an admission which is especially explicit in the fourth Gospel, for all its clear statements of the divinity of Christ.

Jesus reassured the man that if there

was any secret about living a Godlike life, it was an open secret. He simply referred him to the keeping of the Commandments, and the man, perhaps a bit disappointed, answered: "Teacher, I have kept all these since my childhood." This was not a pompous boast, like that made by the pharisee in Jesus' parable of the Pharisee and the Publican. It was a simple, rather ingenious statement of fact.

Jesus' reaction speaks volumes (and it is strange indeed that neither Matthew nor Luke retained it): "Then Jesus looked at him with love and told him, 'There is one thing more you must do. Go and sell what you have and give to the poor; you will then have treasure in heaven. After that, come and follow me'" (Mark 10:21).

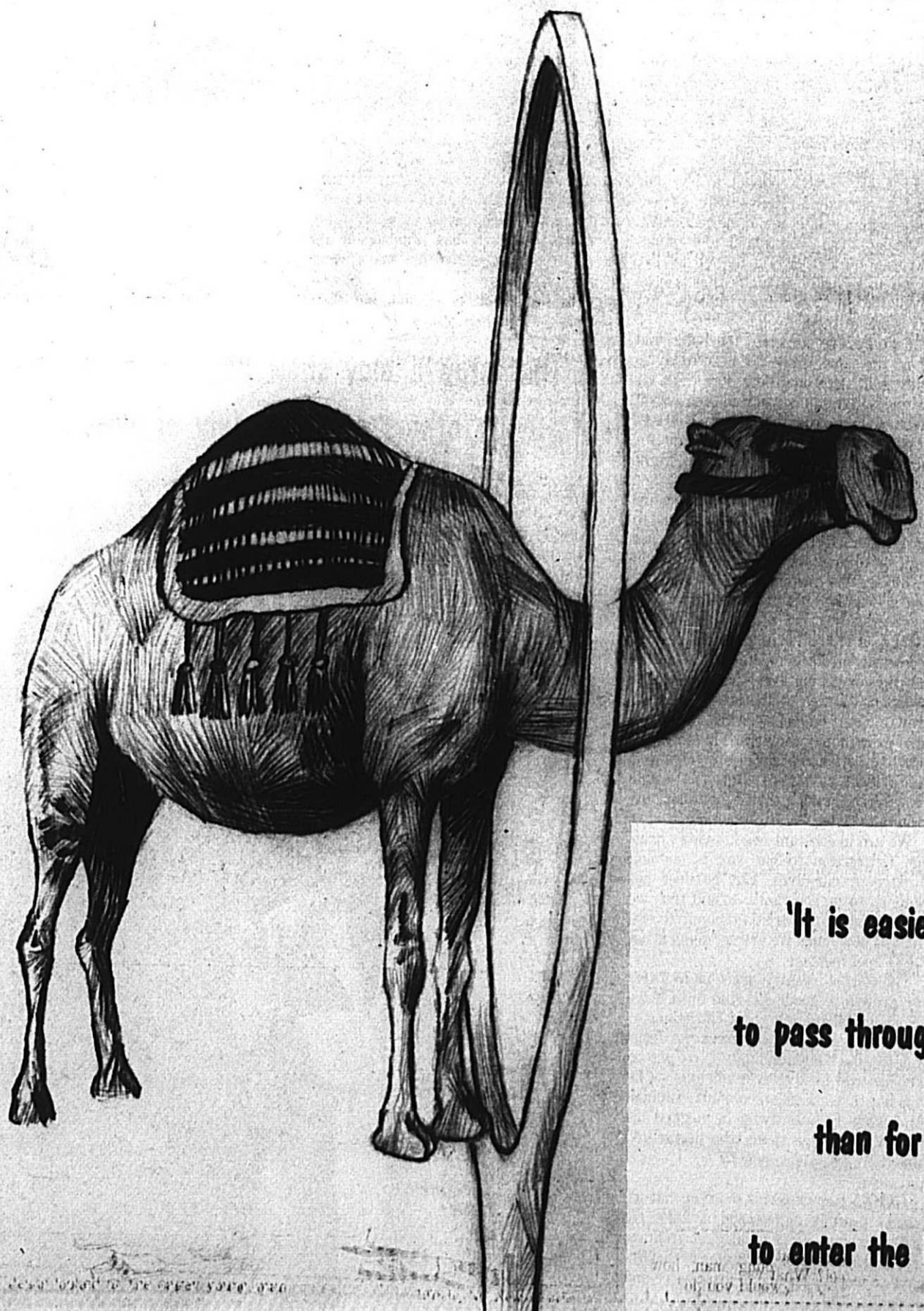
THE MAN has made no claim to heroic virtue or anything of the sort. He has simply kept the Commandments. And for that Jesus responds, not with cold approval or even warm admiration, but with love, thus establishing the deepest of interpersonal relationships.

Still, he realizes that his friend is restless with what he considers his own ordinariness, and tells him how he can satisfy that restlessness. It is obviously not a demand he would make on everyone, and Matthew recasts Jesus' words to make it clear that he is suggesting something unusual:

"If you seek perfection, go, sell your possessions . . ." (Matthew 19:21). But, to return to Mark's account, "At these words the man's face fell. He went away sad, for he had many possessions."

IN ALL THREE versions there follows a series of sayings on the general theme of riches in the life of the Christian. The incident itself has illustrated how an attachment to riches can stand between a person and his very genuine desire for a more intimate relationship with the Lord. But the sayings touch upon the still more tragic situation of people who are so enamored of wealth that it becomes a rival claimant with God for their allegiance. Clearly the man in the Gospel story didn't fall into this unhappy category — "Jesus looked at him with love" — and the sayings are not an indictment of riches in themselves or of the rich. But they are a warning against fashioning for ourselves golden calves, idols which can bar our entry into the Kingdom.

1978 by NC News Service



**'It is easier for a camel  
to pass through a needle's eye  
than for a rich man  
to enter the kingdom of God'**



# Spiritual masters: Francis Libermann

By Father Adrian van Kaam, C.S.Sp.

Francis Libermann, a spiritual master of the first half of the 19th century, communicates as his main message: abandonment to Our Lord so that we may overcome our abandonment of soul. To appreciate his message we should be aware of the many abandonments Francis himself experienced.

He was born on April 12, 1802, to Lazarus Libermann, the rabbi of Saverne in the French Elzas. He was called Jacob. He shared the abandonment Jewish families felt at that time. Growing up he met the inner abandonment of a crisis of faith. As a student he began to doubt the Bible. This trial ended with his conversion to the Catholic faith.

**HE FELT** called to the priesthood and was accepted as a student in the seminary of St. Sulpice in Paris. There he was struck by another abandonment caused by a cruel ailment: the "falling sickness." He began to suffer epileptic convulsions. A victim of falling sickness cannot be advanced to orders. So they kept him as a helper of the bursar of the seminary for doing little jobs around the house.

Running errands in Paris, he never crossed the bridges over the Seine without the urge to cast himself into the waters below. Even within his room he dared not keep a knife or other sharp object. Abandonment to God saved him from despair.

After 10 years of suffering, the seminarian was sufficiently cured to be ordained a priest. In the meantime he had founded a religious community. Initially, it would care for abandoned souls in some of the colonies of France.

Later on he dissolved this community, allowing it to be absorbed in the already

existing educational community of the Spiritans. He extended in this way his care for the abandoned students, teachers and scholars.

**IN THE END** he propagated an unbelievable variety of other works for all kinds of abandoned souls in his home country.

Gradually, he discovered the range of his call for the universal church. It was disclosed to him in and through his trying out ever new works for all kinds of abandoned souls.

Many of his followers could not immediately grasp the steady deepening of his life direction. Instead they would fixate on some initial work accepted by him that embodied only one possible embodiment of his vision. Hence until the end of his life, he suffered often the abandonment of betrayal by his own followers. He foresaw that this abandonment could even repeat itself after his death.

Libermann's spirituality originates in his experience that a person achieves his unique life form only when he abandons himself to his divine life direction. This abandonment implies an acceptance of one's nature with all its gifts and limitations.

This acceptance of nature meant for Francis also care for our bodily welfare. He developed a whimsical formula of the three H's: health, head and holiness, and the order is significant. Grace enables and sustains this unfolding of the best in our nature: "God gives grace, diversifying it according to the character, the mind, the natural temperament of each person. Hence everyone has his own pathway, his own direction to follow in going to God ..."

**FRANCIS** frowned on a multitude of petty devotions or involvement in

numerous ascetical practices. Without engaging in a pragmatic training in the separate virtues, he recommends remaining in the presence of God in whom all that is best in every person lies hidden as in its source. The rest follows spontaneously.

In agitation we are all too often at the mercy of momentary impressions. Hence Francis' insistence on calm and equanimity. Serenity facilitates our abandonment to the divine life direction. It fosters also our abandonment in regard to the unique direction of others. "When we allow everyone to act according to his own concepts, his own character, his own cast of mind and his entire makeup, a great deal of good will be achieved."

The same abandonment to God's direction made him suspicious of perfectionism:

"Beware of that imagination which makes you demand perfection in human beings, in organizations and in things in general ... We will encounter imperfection wherever we encounter human beings ... Let's not break anything in the process. Otherwise, we lose 20 times more than we gain in the end...I have observed that the really great saints always acted in the way I have recommended. Only the 'petty saints,' the ones who haven't gone very far along the road of piety, act contrariwise ... This sort of energy has another defect. It has a penchant for methods and remedies that are radical. Now, radicalism is good and even necessary in the realm of dogma, but it is detestable and destructive of all good when it comes to the administration and supervision of sacred things.

"Be particularly careful to overcome the embarrassment you may feel ... in the company of men of the world ... Such embarrassment engenders a sort of stiff-

ness, a kind of shyness that gives one the air of being ill-humored and stand-offish ... You ought to like all people, no matter how they may feel about religious principles or about you ... There is no one in this world who can even slightly force the consciences, wills or minds of his fellow-men. God didn't want to do it, why should we?"

**FOR FRANCIS** the main condition and the finest fruit of this spirituality of



Francis Libermann

abandonment was an attitude which he described over and over again. He called it "douceur" — a term which could perhaps be translated as gentleness.

This gentleness resulting from abandonment creates inner harmony and peace, excludes harshness, tension, compulsion and rigidity toward oneself and others. It moderates all agitation, relieves anxiety, controls aggressiveness and hostility. It is the fruit of graced self possession that has been gained through daily growth in graced abandonment to our divine life direction.

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## Children's story hour...

By Janaan Manternach

There was once a young man who wanted more than anything to be happy. His parents were very rich and gave him many things. But they knew that money and possessions alone could not make anyone happy.

So they taught him God's commandments when he was still a child. They told him to keep God's laws if he really wanted to be happy. He did his best as he was growing up and with the help of his parents he did keep God's laws.

But he wasn't as happy as he thought he could be. Something deep inside him kept telling him there was more to life than what he so far experienced. His parents were unable to answer his questions. So was the rabbi at their synagogue.

**ONE DAY** the young rich man heard that Jesus was in town. He had heard many good things about Jesus. People said Jesus was a great teacher, and spoke about life and happiness as no one else spoke. The man thought Jesus might know the secret of how he could really live a happy life.

Once he found Jesus, he ran up to him. Still out of breath he asked Jesus, "Good teacher, what must I do to really live, to be really happy?"

Jesus looked at the eager young man.

Jesus said simply, "If you want to be happy, keep the commandments."

The young man was disappointed. Jesus seemed to be saying no more than what he already knew. But maybe Jesus meant other commandments than those his parents taught him. So he asked Jesus, "Which ones?"

**JESUS SAID,** "You shall not kill;" "You shall not steal;" "You shall not lie;" "Respect your parents and be good to to them."

Still more disappointed, the young man said to Jesus, "I do keep those commandments. I have always kept them, since I was a child. There must be something more, isn't there?"

Jesus really liked the earnest young man. He smiled at him with love and care. Jesus told him, "Yes, there is something more. If you really want to live happily, you must do one more thing. Go and sell everything you own. Give all the money to the poor. Then come back and be my friend."

**THIS WAS** not what the young man had expected to hear. Sell everything and give away the money to poor people, strangers!

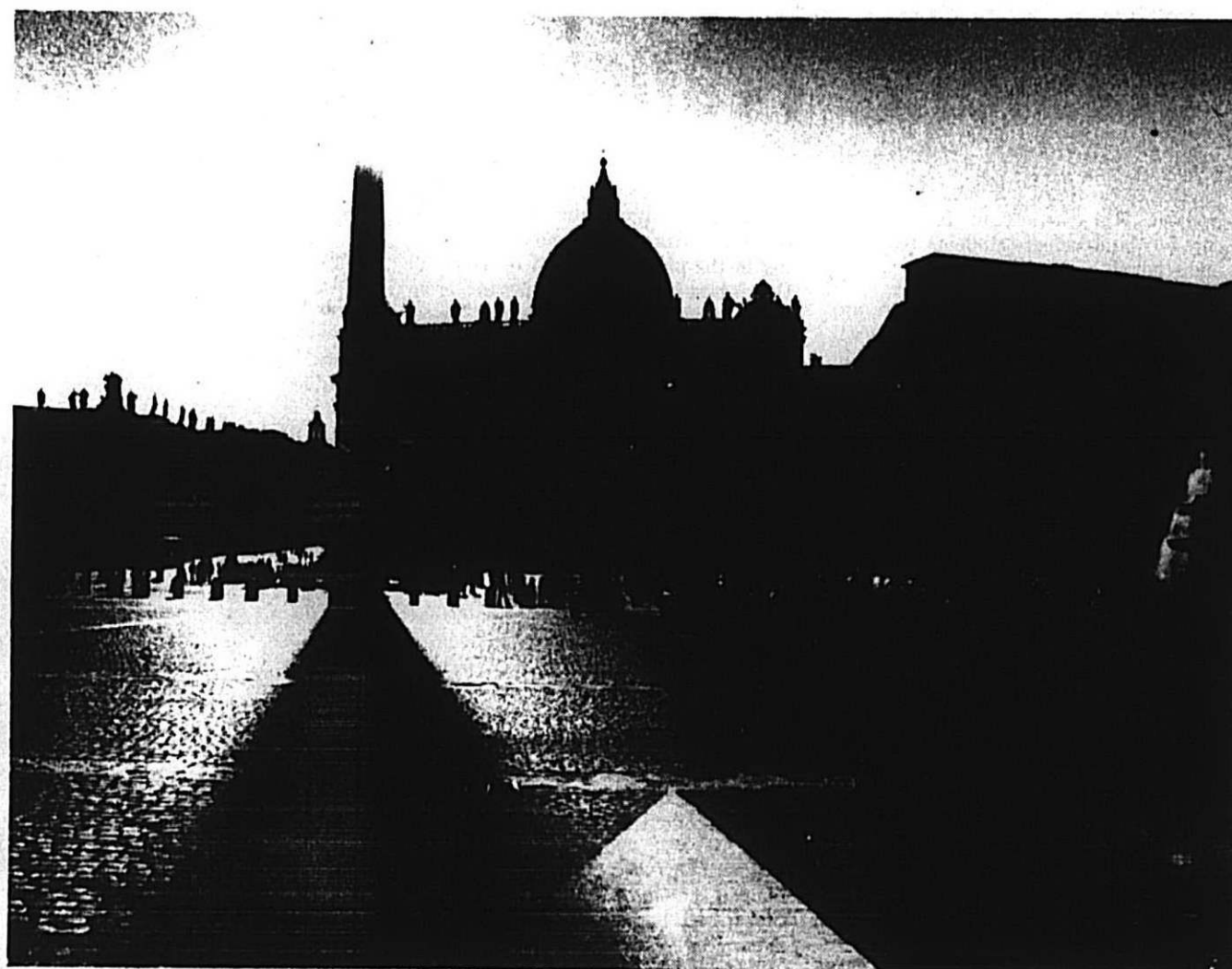
Slowly and sadly he walked away from Jesus.

If you were that young man, how would you feel? What would you do?

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Dusk at St. Peter's — only the U.N. could rival the mixture of peoples who move in and out.

## Each Catholic belongs to a world-wide family

By Father Joseph M. Champlin

Distance may weaken family ties through lack of contact or communication, but of itself cannot destroy those bonds between brothers and sisters or other relatives.

We normally feel a certain sense of concern and responsibility for members of the household, even when they live across the country or beyond our shores.

If they need money, we send them a check; if they become ill, we call them on the phone; if they experience death, we fly to their side.

FOR OUR personal family, our blood relatives, we seldom complain about how much all this costs or ask how much more must we give. However, for our larger, religious family, those sisters and brothers outside our parish limits, our community, our state, our country, these objections often do surface.

Why should I be interested in First Communion of other people's children? In the resettlement of a refugee family? In the slum areas of a nearby city? In the plight of migrant workers 1,000 miles distant? In the rapid expansion of the Sahara desert and the problems that has caused?

Our church, in fact, is a worldwide family, the body of Christ, and each Catholic a member of it. St. Paul reminds us of the practical ramifications of that truth. "If one member suffers, all the members suffer with it; if one member is honored, all the members share its joy." (1 Corinthians 12:26).

In another letter, he gave specific instructions for the churches in Galatia and Corinth about a collection to be taken up as a means of assisting the poor Christians in Jerusalem. "Your plenty at the present time should supply their need so that their surplus may one day supply your need..." (2 Corinthians 8:14).

THE DEATH of two popes in a two-month period has made us even more aware that the pope, bishop of Rome, stands as the key person on earth who constantly reminds us in a visible way that we form God's universal family.

I left for Africa quite appropriately on the feast of St. Peter and St. Paul. An overnight flight took me to Italy and that afternoon, to the huge church in which Pope Paul regularly celebrated Mass.

Two massive statues at the foot of the outside entrance steps — one of St. Peter with keys in his hands, the other of St. Paul with the sword by his side, greet visitors to the magnificent structure.

A constant stream of pilgrims and tourists move in and out of St. Peter's or mill around the expansive plaza before it. Only the United Nations could rival such an international mixture of peoples.

AT MIDNIGHT I flew to Nairobi, the capital of Kenya. On Sunday morning, in the large modernistic Holy Family Cathedral there, the priests observed that feast of St. Peter and Paul which we had celebrated in the United States a few days earlier.

An older, veteran white missionary preached to his predominantly black congregation about the papacy, its roots and its importance for us at the present moment.

Near the end of Mass, during the few parish announcements, he reminded those early morning worshippers about next Sunday's monthly collection for the St. Vincent de Paul Society. I found that an interesting development; this generally poor community still recognized that all Catholic Christians, regardless how low their economic status, must reach out to

the less fortunate through prayer, deed and financial support.

AT THE BOTTOM tip of this continent, surrounded by the Republic of South Africa, rests the tiny mountainous Kingdom of Lesotho. Archbishop Alphonsus Morapeli, the black archbishop of Maseru, its capital, directs the destiny of these impoverished Catholics in one of the world's poorest countries.

In the chapel at his residence are two etchings on either side of the altar. St. Peter with his keys is one figure; St. Paul with his sword, the other. They reminded me of those statues in Rome, the homily in Kenya, our celebration of the feast back home in New York, and the united, universal, spiritual family we as Catholics form in this contemporary, divided world.

1978 by NC News Service

## Discussion questions

1. Discuss this statement: "What we hear from pulpits about becoming better people is about healing which comes in recognizing the evil we are up against within ourselves and outside ourselves. If we listen well, we can learn how healing can happen to us."

2. Has there been any time in your life that you felt completely alone with your pain and insufficiency? How did the pain finally become bearable? How did it leave? Would you term it a healing process? If so, why?

3. Reflect upon the statement: "Being at peace with God does not always mean being at peace." Can you recall a time or times in your life when this has been true? Is this true for you today?

4. Reflect upon the statement: "Becoming better Christians means a growth that happens inside ourselves."

5. In Mark's Gospel story about the rich young man, what does "everlasting life" signify?

6. What does Jesus' reply to the young man mean?

7. How does Jesus reflect his love for this young man?

8. Reflect upon the phrase, "If you seek perfection..." In what ways may one seek perfection in today's world?

9. Is this Gospel story an indictment of riches? What does it tell us about riches?

10. What was Francis Libermann's main message?

11. What abandonments did Liber-

mann face in his own life? How did these abandonments make him grow spiritually?

12. All of us face abandonments in our lives, some more than others. What does the philosophy of Libermann say to you in your own life?

13. Reflect upon this statement: "Beware of that imagination which makes you demand perfection in human beings, in organizations and in things in general... We will encounter imperfection wherever we encounter human beings... Let's not break anything in the process. Otherwise, we lose 20 times more than we gain in the end."

14. Ask yourself: Why should I be interested in people I have never met and never will meet?



## Sunday bulletin (from 1)

was obtained by the use of news releases and display ads in the daily and weekly press; radio and TV announcements; and special leaflets distributed at Sunday Masses.

The parish is conscious of what is going on outside its limited perimeter. The

September 3rd issue of the Message carried announcements about a Christian Leadership Workshop at Marian College; a meeting of the organization for Separated, Divorced and Remarried Catholics at Alverna Retreat House; and annual country dinners at St. Peter's, Franklin County, St. Anthony, Morris, and St. John's, Enochsburg.

first parish school and rectory. The present church was constructed in 1882 under the pastorate of Father Francis Rudolf.

Notable perhaps among the galaxy of other outstanding pastors was Father Arthur P. Mooney, who served the parish from 1951 until 1973.

Under the direction of Father Harold Knueven and his dedicated "team," St. Gabriel's in Fayette County continues to enhance its long-standing reputation as one of the best organized and most progressive parishes in the Archdiocese. If you don't believe it, read their Sunday bulletin.

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## Pope's (from 1)

freely. He also indicated a strong interest in returning to Poland, possibly for a major religious festival in 1979.

The new pope also expressed strong interest in a trip to Lebanon if it could help to end the civil warfare in that country.

The pope stressed continued reform and spiritual renewal according to Vatican II guidelines.

"For us, it is a formal obligation that [the council] be studiously put into effect," he told

the College of Cardinals.

He favored the development of a deeper understanding of the nature of the church and its role in human salvation.

He stressed collegiality and suggested that collegial structures, especially the world Synod of Bishops, might be developed more fully. This led to wide speculation that he intends to go much further than Pope Paul in sharing decision-making with the world's bishops.

IN HIS CONTINUING efforts at parochial improvement and expansion, Father Knueven is carrying on a tradition established by his predecessors, dating back to Father Henry Peters (1853-1874), who built the

## 'Faith' (from 3)

Psalms 30 and "A Song of Dedication."

Instrumental music and accompaniment will be provided by the Indianapolis Symphonic Band under the direction of Robert A. Phillips.

THE GOVERNOR'S honor guard of Explorer scouts will participate, and Boy Scouts will serve as ushers.

Members of all religious congregations are invited to attend and send a representative with an appropriate banner to par-

ticipate in the opening procession.

The "Festival of Faith" is an ecumenical project which emphasizes Thanksgiving and the contribution of religion to the life of the community.

There is no admission charge, but a good will offering will be taken up to support the social work of Catholic Social Ministries, the Church Federation and the Jewish Welfare Federation.

Sister Antoinette Ressler is Festival of Faith chairman.

## Bishop scores 'Tortilla Curtain'

ALBUQUERQUE, N.M. — Bishop Patrick Flores of El Paso, Texas, has called a proposed 12-mile wall along the U.S.-Mexican border "repugnant." The wall, dubbed the "Tortilla Curtain" by critics, is to be built by the U.S. Immigration and Naturalization Service to keep illegal aliens from Mexico out of the United States.

## Proposal on priesthood rejected

NOORDWIJKERHOUT, Netherlands — Proposals by a group of priests and laity favoring married priests and a female priesthood have been rejected by the Dutch bishops. The seven bishops rejected the proposal after meeting with about 100 priests and laymen from around the country Oct. 29.

## Ask broadened mission concept

WASHINGTON — The national leadership board of the Religious Formation Conference has urged religious congregations and seminaries to help aspiring priests and nuns to "broaden their concepts of mission and ministry" through research, information and programs.

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BY RUTH ANN HANLEY

If labels were unimportant, Coca-Cola would not be known the world over.

Because labeling is important, pro-life forces must constantly resist negative labels. They are not anti-abortion and anti-choice. They are accepting. Accepting life. Pro-life. Life is the natural state, and those not happy with life induce abortions. They are against, against life, anti-life.

To say as a Newsweek headline did this summer that abortion is under attack, baffles the logical mind. It's like war being under attack, or rape, or sin.

Still, pro-lifers worry when they pick up their daily paper or watch the TV news. They know how important language is in forming ideas. They have seen the daily paper used as a forum by their opposition to change public morality. They have seen concepts changed as strange words were substituted for familiar ones. They have seen words which evoke a strong moral response replaced by new scientific ones, clean, clinical ones without moral hangovers.

So now, instead of 'unborn baby' you see 'fetus.' Or 'contents of the womb.' Or 'uterine contents.' Think back to the last time you read about an unborn baby in your daily paper.

AS LONG AGO AS 1971 in the Catholic press there was one editor complaining about "a national trend toward obscurity in communications." His name is James Shea and he wrote in the Cincinnati Catholic Telegraph Register of a "tendency to keep the truth out of focus."

This past June at the National Right to Life convention in St. Louis, Robert S. Mendelsohn, M.D., syndicated pro-life columnist, claimed that as a group abortionists avoid the art of writing and speaking clearly. He said that "people who don't like saying what they are doing call it (abortion) 'post conceptual planning,' or 'V.I.P.' (Voluntary Interruption of Pregnancy.)"

Another speaker and writer from Cincinnati, Dr. Jack Willke, said of the new

## False labeling by media is hurting pro-life cause

jargon: "Don't speak of termination of pregnancy. It's a birth. At whatever age the baby changes his residence, he is born. There is no such thing as a separation of a life support system. It's a birth." He pleaded with those defending life to call it what it is.

"In a D. and C. abortion," he said, "one does not use a cervical spoon. It is a knife, a loop-shaped knife and only a knife because it must slice the placenta away. Spoons do not slice."

LIKE THE PROVERBIAL sack of feathers, the new jargon was taken to the mountain top and let go on Jan. 22, 1973, when the Supreme Court decided abortion was no longer a "criminal offense," but a "medical procedure." What a wrenching of morality and respect for life! Is it any wonder that most of those reporters who were still old-fashioned enough to write of "unborn babies" scurried to catch up with their more sophisticated forerunners, perhaps not even realizing they were helping in the fight against life.

It took a convicted and condemned killer, Gary Gilmore, to explain this to the American Civil Liberties Union in the person of V. J. Dabney, Gilmore's lawyer: "You say that Gary may flip flop and change his mind about being executed. No chance. No way. Never. You and the ACLU are the flipflops. You take one stand on abortion which is actually execution; you're all for that. Then you take another stand on capital punishment; you're against that. . . . Do you and the ACLU know where you really stand on anything?"

One month before the Supreme Court

decision for permissive abortions, an Indianapolis community weekly, The Topics, asked opinions on the life issue of a priest, a lawyer and a minister. In this story the quotations are accurate and in context. But the attitude of non-involvement on the part of the priest comes through because of choice of detail. The pro-life priest "sat comfortable in his office" . . . "lit a cigar before continuing" . . . "took a long puff on his cigar before continuing." Whereas the pro-abortion 'young' attorney indicated and believed; and the pro-abortion 'youthful' minister 'said reflectively.'

CERTAINLY PRO-LIFERS have found that the daily paper is not necessarily a mirror of life. In 'A Sign for Cain,' Fredric Wertham, M.D., claims that "newspapers are apt to give us not the news that is fit to print, but the news that is printed to fit." And thus he exposes the most difficult tactic to fight . . . omissions. The easiest way to kill a story is, of course, to omit it.

In the February 25, 1977 issue of the Criterion, columnist Dale Francis told what happened after the January 22, 1977

march of pro-lifers at the nation's capital to protest the anniversary of the Supreme Court's decision against life. Although it was estimated that between 40,000 and 100,000 people marched on that cold day, most daily papers gave the event little or no coverage. What bothered Francis most is the one TV network which "showed a little of the scene at the capitol, let its viewers hear none of the speakers, and then cut to a pro-abortion meeting attended by a handful of people, and allowed a pro-abortionist to speak in favor of that barbarity."

Julie Engel In July '77 Good Housekeeping relates a personal reaction to misinformation: "When I saw that a three-month-old clump of cells had fingers and toes and was a tiny perfectly formed baby, I became hysterical. What Julie had been told about her own abortion simply did not square with the facts."

Facts are what pro-life people are fighting for. In the secular press they can sometimes be found, but are more often smothered or out of focus. Editorially some papers take a strong pro-life attitude, but a few pro-life editorials can't possibly balance the larger amount of print that is dedicated to changing, (sometimes unwittingly) the speech of the common man, and destroying his respect for life. So in the interests of good journalism, why not at least refuse to accept each new word unchallenged. At the very least, call an abortion, an abortion. And please, don't label those who fight for life with an abortion label—not even anti-abortion. For God's sake remember—they are pro-life.

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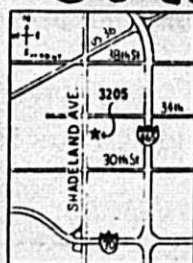
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## Top CYO Hobby Show winners announced

Host Little Flower was a double winner in the over-all category of the annual CYO Hobby Show, which was held as a part of the Youth Week observance in Indianapolis.

Getting the top awards from the Eastside parish were Jennifer Diddle for her plants exhibit in the collections division and Mary Jeanne O'Gara for a

dress and vest she entered in the sewing division.

Other over-all winners included: Lee Ann Lawrence, All Saints, for an afghan (skilled crafts); Cindy Woodward, St. Luke, for a flower painting (fine arts); Paul Brady, St. Lawrence, World War II models (kit crafts); Scott Bisselburg, Civil War exhibit

(collections); Angela Hobson, Christ the King, orange chiffon cake (baking).

The over-all winner in the baking contest, held separately from the Hobby Show was Mark Herbertz, Holy Name, for his fresh apple cake.

## Fr. Jarrell's mother dies

CONNERSVILLE, Ind. — The funeral liturgy was held in St. Gabriel Church here on Thursday, Nov. 2, for Mrs. Barbara Jarrell, who died

unexpectedly on Monday, Oct. 30. She was 58. Her son, Father Stephen Jarrell, director of the Office of Worship, was the principal celebrant of the Mass.

She is also survived by her husband, Noel Jarrell Sr., and two other sons, Noel Jr., and Mark.

## Championship grid games scheduled

Indianapolis deanery title CYO Cadet football league contest at Roncalli stadium. The winner of the game gains possession of the Leo S. Evans Memorial Traveling Trophy for one year.

Preceding the championship game, St. Christopher battles St. Luke for the "56" League championship. Scheduled kick-off time is 2:30 p.m.

In the "56" consolation games at 12 noon, St. Barnabas meets St. Lawrence. The Cadet consolation game between St. Jude and Christ the King

follows at 1:15 p.m. Both games are also at Roncalli.

The CYO admission rates of 50 cents for grade school children, 75 cents for adults and \$2 for a family will be charged at Roncalli, this Sunday.

## 'First' for Pope

VATICAN CITY—Pope John Paul II took his first helicopter trip as pope Oct. 29 when he visited the Marian Shrine of Montorella in Italy's Prenestina mountains. As Cardinal Karol Wojtyla, he spent four days in prayer at the shrine before entering the conclave which elected him pope.

## Joint meeting

WARSAW, Poland—The Polish Ministry for Religious Affairs has authorized the seventh joint meeting of Znak, Polish Catholic lay organization, and the West German Pax Christi, Catholic peace movement. The meeting is scheduled for Dec. 1-3 at the Niepokalanow Monastery near Warsaw, Poland.

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## Sister Ernesta Engler dies; Franciscan was teacher

OLDENBURG, Ind.— Sister Ernesta Engler, a Franciscan Sister for 62 years, died at the motherhouse here on October 22. The Mass of Christian Burial was celebrated on October 24.

She is survived by three

younger sisters, Mrs. Loretta Cox and Mrs. Martin (Mary) Goertmoeller of Cincinnati, and Mrs. Joseph (Veronica) Hulsman of Parma, Ohio.

Sister Ernesta, 83, was a native of Cincinnati, where she began her 52-year teaching career in 1917. She was a specialist in primary grades and taught grade one in Indianapolis archdiocesan schools for 44 years. Her schools included Little Flower, St. Francis de Sales, Holy Rosary and St. Bernadette in Indianapolis; St. Anthony, Morris; and St. Michael, Brookville.

## Hunger strike comes to end

ASUNCION, Paraguay—Five political prisoners at Emboscada prison completed 56 days of a hunger strike for freedom before they were moved to other jails. They were the last of an estimated 1,000 men, women and children jailed since 1976 for opposing the long rule of President Alfredo Stroessner.

## Asks greater use of the media

VATICAN CITY—Evangelization "must be done through a thoroughly competent and professional use of radio, television and the audio-visual media,"

Pope John Paul II said in a message Oct. 25 marking the 50th anniversary of UNDA, the International Catholic Association for Radio and Television.

## Sees long anti-abortion fight

ST. LOUIS—The director of the U.S. bishops' Committee on Pro-Life Activities said the fight against abortion will have to continue well beyond the passage of favorable laws.

Father Edward M. Bryce, in his first major address since succeeding Msgr. James McHugh in the position in September, compared the pro-life struggle to the fight by blacks against racism.

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For information on Estate Planning, Annuities, Bequests or Trusts, write: Rev. Louis Range, O.S.B., Saint Meinrad Seminary, St. Meinrad, IN 47577.





The Criterion welcomes announcements of parish and institutional activities. Keep them brief listing event, sponsor, date, time and location. No pictures, please. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

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## november 3

The Marian College Chorale and Madrigal Singers will present a sacred concert in the college chapel at 8 p.m. Benjamin Britten's "Rejoice in the Lamb" will be the featured work.

The program is free and open to the public.

The Indianapolis Cursillo movement will have an Ultreya at Holy Cross parish, 126 N. Oriental St., Indianapolis, at 7:30 p.m. The event will be held in the parish house.

The National Shakespeare Company will bring "Hamlet" to the stage of the Cecilian Auditorium at St. Mary-of-the-Woods College at 8 p.m. This is another in the Four Star Series at the College.

## november 3-4

The drama department at Secina Memorial High School is presenting the play "Dirty Work in High Places" in the school gym at 8 p.m. Tickets are \$1.50 for adults and 50 cents for grade school and pre-school children.

## nov. 3 and 5

Chatard High School students will present the play "Count Dracula" in the school gym at 8 p.m. for both performances. Tickets are \$2 for adults; \$1.50 for students; and \$1 for pre-schoolers. Miss Ann Knox, drama teacher, is the play director.

## november 4

The Guild of St. Agnes parish, Nashville, will sponsor a card party in the parish hall at 7:30 p.m. There will be both table and door prizes. Tickets are \$1.25.

The annual Christmas boutique and chili-pizza supper at St. Barnabas parish, 8300 Rahke Road, Indianapolis, will begin at 10 a.m. and continue until 7 p.m. Chili and pizza will be served from noon until 7 p.m.

The event will feature handmade items and homemade goodies. It is sponsored by the Women in Christian Service.

St. Malachy parish, Brownsburg, will have a spaghetti supper in the school hall from 6 to 9 p.m. Tickets are \$2.50 for adults; \$2 for students; pre-schoolers, free.

## november 4-5

St. Roch parish, Indianapolis, will hold its holiday bazaar in the school cafeteria from 10 a.m. to 5 p.m. on Saturday and from 11 a.m. to 3 p.m. on Sunday.

## november 5

Brebeuf Preparatory School in Indianapolis will have open house for prospective students and their parents from noon until 4 p.m.

A turkey dinner will be served at St. John parish, Enochsburg, from 11 a.m. until 4 p.m. Turtle soup, sandwiches and homemade pie will also be available. The parish will also sponsor a turkey shoot the same day. All proceeds will be for the Sisters of St. Francis mission in New Guinea.

Roncalli High School, 3300 Prague Road, Indianapolis, will host its annual open house from 1 until 4 p.m. Seventh and eighth grade students with their parents and other interested friends are invited to attend.

Roncalli, a co-educational school accredited by the North Central Association, has an enrollment of 833 students. It is the southside's only Catholic academic complex.

The women of St. Francis Xavier parish, Henryville, will have a smorgasbord from 11 a.m. until 2 p.m. in the parish hall. Adults tickets are \$2.75 and children, 10 cents per year through 12.

A fall fashion show sponsored by the Women's Club of St. Patrick parish, Indianapolis, will begin at 2 p.m. in the parish hall. After the fashions are modeled, a variety of sizes and styles will be available to try on. Admission is \$1.

St. Catherine's annual fall card party and chili supper will be held at the parish hall at 2 p.m. Tickets for the card party are \$1.25 and blind tallies will be accepted.

The chili supper with homemade pie will be served after the card party ends until the evening social begins at 5:30 p.m.

The Altar Society of Holy Name parish, Beech Grove will hold its family bazaar and chili supper in Hartman Hall from 1 to 6 p.m. The public is invited.



TO CELEBRATE GOLDEN ANNIVERSARY—Mr. and Mrs. Adam F. Weingardt, Sr., will celebrate their golden wedding anniversary with a Mass at 9:15 a.m. at Holy Name Church, Beech Grove, on Sunday, Nov. 5. An open house will be hosted by their children at the Holiday Inn Southeast from 2 p.m. to 5 p.m. Friends and relatives are invited to attend. On November 7, 1928, Adam Weingardt and Anna M. Dreiling were married at St. Mary Church, Ellis, Kansas. They have nine children including Adam F., Jr., LaVon M. Schnabel, Virginia L. Wilson, Donna M. McGhee, Margaret Little, Robert L., Eileen Berry, Corina L. Dennis and Harvey J. [deceased]. Adam and Anna make their home at 51 S. 11th Avenue, the oldest standing residence in Beech Grove.

## november 5-6

The Fatima Forum will be held from 7 to 10 p.m. Sunday with Father Conrad Louis, O.S.B., of St. Meinrad Archabbey directing the Forum.

The Forum will be continued on Monday night from 7 to 10 p.m.

## november 6

The Ave Maria Guild will hold election of officers and board members at its meeting at St. Paul Hermitage, Beech Grove, at 12:30 p.m.

## november 7

The United Catholic Singles' Club will meet at St. Matthew School,

Indianapolis, at 7:30 p.m. The Club is for Catholics between the ages of 35 and 65. For information call 786-5383.

A gift wrapping class will be held at Manual Evening School, 2405 S. Madison Ave., Indianapolis, on Tuesdays for four weeks. Class time is 7 p.m. For further information call the school office, 787-8318.

## november 8

The monthly luncheon and card party at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis, will begin at 11:30 a.m. Card games are scheduled for 12:30 p.m. The public is invited.

Poultry prizes will be among those offered at the regular monthly card party at St. Philip Neri parish,

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Indianapolis, at 1 p.m. The event is open to the public.

Leisure Day at Fatima Retreat House, Indianapolis, will be held from 9:30 a.m. to 2:30 p.m. Father James Farrell of St. Barnabas parish will use the theme "Coming to Know the Lord Jesus" for the lectures. Leisure Day is for mothers who can "get away" for just a few hours for personal enrichment. Preschoolers can come along. Fatima provides a program for them, too.

## nov. 10-11

The Ave Maria Guild's fall rummage sale for the benefit of St. Paul Hermitage will be held at the Hermitage, 501 N. 17 Ave., Beech Grove from 9 a.m. until 3 p.m. on Friday and from 9 a.m. until noon on Saturday.

## nov. 10-12

"Christ, the Way, the Truth and the Life" will be the theme for the weekend retreat at Fatima Retreat

House for members of the Legion of Mary. Father Bernard Gerdon, pastor of St. Mary Church, Navilleton, will direct the program.

Two events are scheduled at Alvena Retreat Center for this weekend including a traditional retreat for men and the intensive journal workshop.

For complete information contact Alvena, 8140 Spring Mill Road, Indianapolis, IN 46260, phone (317) 257-7338.

A Marriage Encounter weekend

will be held at Mount Saint Francis Retreat Center west of New Albany. Contact Cathie and Jack Luckett, 9509 Michael Edward Dr., Louisville, KY 40291, phone (502) 239-6606.

## november 11

The Booster Club of Scelina Memorial High School, Indianapolis, will host a dance and

sing-along to the music of Joe Wilson and the Gales from 9 p.m. until 1 a.m. in the school cafeteria. For advance reservations at \$3 per person contact the Ray Hawkins, 898-0782 or the Ray Quinns after 5 p.m., 356-4967.

Nancy Gouwens will speak on "Using Montessori in Your Classroom" for the Early Childhood Update Workshop series at Marian College. The session will be held in Room 11 of Marian Hall from 9 a.m. to 3:30 p.m. Registration fee is \$20 for credit and \$16 for audit. Phone

(317) 924-3291, extension 269 for reservations.

## november 12

## nov. 11-12

St. Rose parish on U.S. 40 west of Knightstown will sponsor a Christmas bazaar in the church basement on Saturday from 9 a.m. to 5 p.m. A festive dinner and bazaar sellout will begin at 11 a.m. on Sunday.

St. Malachy parish in Brownsburg will hold its annual Christmas bazaar from 9 a.m. to 7 p.m. on Saturday and from 10 a.m. to 1 p.m. on Sunday. A variety of booths will offer many suggestions for gift shopping.

Assumption parish will have its annual homecoming beginning with the 11 a.m. Mass. Parishioners are asked to bring a covered dish for the Smorgasbord. All former members of the parish are invited to attend the Mass and the festivities that follow. A love offering will be accepted.

A spaghetti dinner at St. Bernadette parish, Indianapolis, will be served by the Men's Club of the parish. Tickets purchased in advance are \$2.50 for adults and \$1.25 for children. At the door tickets will be \$3 for adults and \$1.50 for children.



"BEAT THE BLIZZARD" CARD PARTY—The committee in charge of arrangements for the "Beat the Blizzard" card party at 8 p.m. on Wednesday, Nov. 15, at the St. Joseph Council K of C Hall, 4332 N. German Church Road, Indianapolis, display two of their prizes for the party—a portable television set and a portable radio. First prize is \$200. The committee includes, from left, Mrs. Joseph English, Mrs. James Smith, Mrs. Ronald England and Mrs. Michael Douglass. For reservations contact Mrs. England, 823-4957, or Mrs. James Thais, 898-5060. Tickets are \$2.

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## Sr. Petronella, ex-teacher, dies at age 81

ST. MARY-OF-THE-WOODS, Ind.—The Mass of the Resurrection was celebrated here for Sister Mary Petronella Meegan, 81, on Tuesday, Oct. 24. She died on October 22.

The former Frances Meegan was born and educated in Stoneham, Mass. She entered the novitiate of the Sisters of Providence in 1921 and pronounced her first vows in 1924.

Most of her teaching career was spent in elementary schools in Chicago, Halethorpe, Md., and in her native Massachusetts.

Sister Mary Petronella is survived by two brothers, William and Joseph Meegan, both of Stoneham.

## Precedent set

WASHINGTON—Jesuit Father Walter J. Burghardt, an author and historical theologian, has been named the first "theologian-in-residence" in the 189-year history of Georgetown University.

Date	Celebrant	Congregation
November 5	Fr. John McCann, S.M.M.	Our Lady of Grace Parish, Noblesville
November 12	Fr. Gerald Kirkhoff	St. Philip Neri Parish, Indpls.
November 19	Fr. Charles Chesebrough	St. Ann Parish, Indpls.
November 26	Fr. John Beitans	St. Michael Parish, Indpls.
December 3	Fr. Donald Schmidlin	St. Joan of Arc Parish, Indpls.
December 10	Fr. William Cardy, O.F.M.	Sacred Heart of Jesus Parish, Indpls.
December 17	Fr. Lawrence Voelker	Catholic Charities Staff Members
December 24	Fr. Gerald Burkert	St. Jude Parish, Indpls.
December 31	None—This Mass will not air due to a Special telethon which the ABC Network and WTHR will air to assist in raising funds to help victims of Cerebral Palsy.	



tuned in

# What that TV set needs is old-fashioned talking to

BY JAMES BREIG

Would you come in here a minute and sit down? I want

to talk to you. Yes, you. Come here.

There. Have a seat. No, don't go turning yourself on

and adjusting your own color. Listen for a change. Think of all the time I've spent listening to you.

What?

I know you're a TV and TVs made to watch, but that thing right there is a speaker and you talk, too, you know. Silent movies went out a long time ago and there never was a silent TV.

And that's what I want to talk to you about.

Your language.

Take that innocent look off your screen. You know your language has been getting bad lately, don't you? Well, don't you?

I THOUGHT SO. Shame on you. What would your older brother, the movie screen, say if he heard what you were spouting? When Rhett Butler said, "I don't give a damn," audiences sat up and took notice. But you've gone way beyond that.

I know, I know, the movie screen talks filthy now and a lot worse than you do. But it won't do you any good to point a tube at someone else when you've got troubles of your own. Take care of the "bleem" in your own speaker.

I said, "Bleem." Which is part of what I want to talk to you about. It's bad enough you've fallen into the habit of using certain swear words; now you've taken to inventing ones for use on space shows like "Mork and Mindy" or "Battlestar Galactica." Mork says, "Szasbat" or something like that and "bleem" while on "Galactica" they keep murmuring, "Feldercarb."

Is that any way to talk? I saw a list recently. I can see by the red hue on your

James Breig, assistant editor of *The Evangelist*, newspaper of the Albany [NY] diocese, writes *Tuned In* from a Christian perspective, looking at TV with a critical eye. He is the author of several booklets, including "What's On Tonight? A Guide to Television for the Discriminating Viewer" [Liguorian, \$1.25]. The father of three, he takes special care to write about television from a parent's viewpoint as well as helping others judge TV through his interviews, previews, reviews and commentary.

screen that you know which one. It listed all the bad words you've come to use. Not just for dramatic effect, either. They are resounding in my family room at the slightest provocation. And getting worse all the time.

Hold it. You're not going to get off by saying you heard me say some of those words the time I banged my shin on your cabinet. Remember, I've told you before: TV is not real life. It's a guest in my home and it has to observe some amenities.

So how about toning it down a little bit before it gets out of hand and I have to stuff a TV Guide into your speaker.

Hey, come back. We're not through yet. Now that we understand each other about that, I want to talk about some other language you've been using. Another kind of bad language.

What kind? Bad English, my friend.

For example, if I hear one more sportscaster say, [See TV SET, p. 23]

## movie ratings

[The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting: A-1, morally unobjectionable for general patronage; A-2, morally unobjectionable for adults and adolescents; A-3, morally unobjectionable for adults; A-4, morally unobjectionable for adults, with reservations [an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions]; B, morally objectionable in part for all; C, condemned.]

The Big Fix	A-3	Grease	B
Born Again	A-3	A Hero Ain't Nothin'	
The Boys From Brazil	A-3	But A Sandwich	A-3
Comes A Horseman	A-3	Pardon Mon Affaire	B
Death On the Nile	A-3	Return from Witch	
Goin' South	A-3	Mountain	A-1
		Up In Smoke	C
		A Wedding	B
		Who's Killing the Great	
		Chefs of Europe?	A-3
		The Wiz	A-2

MORE  
TV AND MOVIES  
ON PAGES 23 and 24



'GERALDINE FITZGERALD AT RENO SWEENEY'—Irish American actress singer Geraldine Fitzgerald, pictured above, dons an air-raid warden's helmet as she presents a one-woman cabaret show to be seen on the Public Broadcasting System Nov. 9 at 9 p.m. EST. With a distinguished career in theatre, films and television, Ms. Fitzgerald has recently been touring the country in the cabaret musical of song and nostalgic commentary. This is a grand hour of song, even for non-singers. Her patter and characterizations are infectious and the camera dwells on her splendid Irish face and great smile. You don't have to be Irish to enjoy the proceedings, but shame if you are Irish and miss this extraordinary hour! [NC photo]

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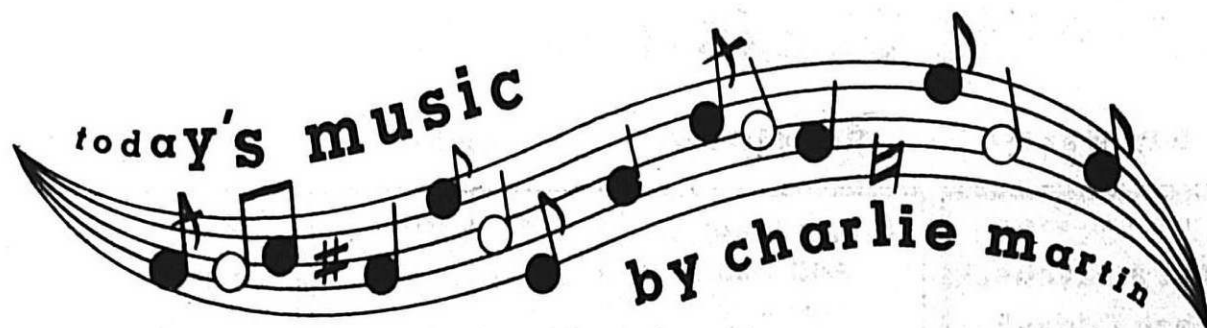
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Billy Joel's "Only The Good Die Young" did little to endear him to Catholic audiences. Yet the fact remains that his music continues as some of the most popular on the rock charts. His album "The Stranger" will be near the top in the final album listings for 1978.

Joel's current release is the fourth single to make the top 40 from this album. "She's Always A Woman" captures Joel's strong vocal qualities and talented piano abilities. The meaning of the song is not readily clear, and like most worthwhile works of art, the song leads to several interpretations, the following being one such interpretation.

The song speaks about the varied levels of behavior a relationship can experience. Lying, hurting, acts of kindness, promises, loving and rejection are all named as experiences within the relationship. Consequently, the relationship holds many sides and a certain ambivalence of feeling. Sometimes love brings the people together and at other times pride takes them apart. Yet the total experience of the relationship is such that the one individual affirms the relationship's worth. The words, "She's always a woman to me," imply that the real value of the person is not forgotten and in fact remains appreciated.



**THE SONG OFFERS** two points for our reflection. The first concerns the difference between a person's behavior and the person's worth. Too often we confuse these two,

judging the person's worth by exterior behavior. We forget that behavior is a projection of aspects of the individual rather than a mirroring of the total self. We can make the mistake of passing negative judgments on the whole person when in reality it is the person's behavior we dislike.

We need to look beyond individual behavior to understand the needs a person presents in these actions. Many times a person's rudeness, sarcasm or selfishness indicate a far deeper pain that cries out for healing. When a person feels unlovable, he or she will act out unloving behavior. If we fail to see the needs and pain behind the actions, we can easily write off the person as not deserving of our time and friendship. To do this type of "writing off" will reinforce the pain felt in the other person and create deeper feelings of no self-worth.

The life of Jesus models for us a more total way of responding to others. Instead of judgment and condemnation, Jesus offers others an understanding and invitation to grow beyond their painful behaviors. He saw the lack of faithfulness in the adulteress, the cheating of the tax collectors and the doubt in his own disciples flowing from a painful emptiness within themselves. He knew that this emptiness could only be filled by a touch of love—judgment or condemnation

could not bring the level of healing needed in these others.

**THE SECOND POINT** reflects on how we see others as they interact with us. If we "look" with love, we can empower another to grow past current limitations in behavior. When we look first with acceptance, we offer another new alternatives in the way they can act and relate to others. By expanding our own vision to look beyond exterior actions, we affirm the potential in each person to be a better self, a more self-loving self and a self that can risk again to love others. Our wider sense of vision can break the chains of former behavior and free another to affirm his or her own innate self-goodness.

Each of us possesses this life-giving power. As followers of Jesus, our challenge is to see others with such an expansive vision that they can grow to become their best selves. Doing so will heal others' pained behaviors and free them to enter a new world of life meaning.

#### SHE'S ALWAYS A WOMAN

She can kill with a smile  
She can wound with her eyes  
She can ruin your faith with her casual lies  
And she only reveals what she wants you to see  
She hides like a child  
But she's always a woman to me.

She can lead you to love  
She can take you or leave you  
She can ask for the truth  
But she'll never believe you  
And she'll take what you give her as long as it's free  
Yeah she steals like a thief  
But she's always a woman to me.

#### CHORUS

Oh, she takes care of herself  
She can wait if she wants  
She's ahead of her time  
Oh, and she never gives out  
And she never gives in  
She just changes her mind.

She will promise you more  
Than the Garden of Eden  
Then she'll carelessly cut you  
And laugh while you're bleedin'  
But she'll bring out the best  
And the worst you can be  
Blame it all on yourself  
'Cause she's always a woman to me.

#### REPEAT CHORUS

She is frequently kind  
And she's suddenly cruel  
She can do as she pleases  
She's nobody's fool  
But she can't be convicted  
She's earned her degree  
And the most she will do  
Is throw shadows at you  
But she's always a woman to me.

Recorded by: Billy Joel  
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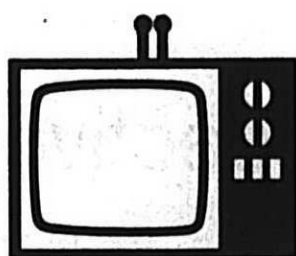
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## tv news and reviews

Nell Simon is the undisputed king of Broadway comedy, the master of funny situations and irrepressible one-liners. He has tried to be something more than this in his adaptation of some stories by 19th-century Russian author Anton Chekhov—a dramatic omnibus entitled *"The Good Doctor,"* airing Wednesday, Nov. 8, at 9-10:30 p.m. on PBS.

The result, unfortunately, is what critics call "an interesting failure." Chekhov is the author of compassionate tales of ordinary life, often flavored with dry wit. For Simon, a funny line is more important than the sense of a scene or the pathos of a character's limitations.

The contrast between the two authors might have resulted in something new or, at least, provocative. The result, however, is simply Chekhov's material recast by

Simon whose main aim seems to be to create a laugh at any cost.

...

Sunday, Nov. 5, 8-9 p.m. (PBS) *"Election Eve Round-up."* This pre-election overview focuses on the key races and key policy issues such as inflation, defense and taxes.

Sunday, Nov. 5, 10-11 p.m. (NBC) *"Lifeline."* This week, the new medical-actuality series profiles Dr.

Joan Hodgman, chief of the newborn division, Women's Hospital, Los Angeles County-USC Medical Center. Monday, Nov. 6, 9-11 p.m. (NBC) *"Rainbow."* Andrea McArdle portrays the young Judy Garland in a musical drama of Judy's early career up to the age of 17 and stardom with her memorable performance in *"The Wizard of Oz."*

Saturday, Nov. 11, 5-5:30 p.m. (PBS) *"Studio See."* This program offers young viewers a look at how America's top young gymnasts train for future Olympic competition and also features a report on two kids making a science fiction film in Nebraska.

Saturday, Nov. 11, 9-10 p.m. (PBS) *"The Long Search."* The seeming contradictions among

**THE POSEIDON ADVENTURE** (1972) (CBS, Saturday, Nov. 4): Irwin Allen's schlock disaster film about a giant ocean-liner upside-down in the middle of the Mediterranean with the survivors struggling to get "up" to the bottom of the ship. The mix includes DeMille-type spectacle, a dash of Ingmar Bergman symbolism and theology, and vast amounts of Mickey Mouse. A ludicrous fun movie that, like a diamond ring in a crackerjack box, won't stand too much

various schools of Japanese Buddhism are examined on *"The Land of the Disappearing Buddha."*

**RADIO:** Sunday, Nov. 5. *"Guideline"* (NBC) begins a series of presentations on the Campaign for Human Development, which provides self-help funds for Americans of all races and creeds to break the circle of poverty. CHD also endeavors to aid all Americans to understand the nature and urgency of domestic poverty and its solutions. In this segment called *"The Vision of Ezechiel,"* the guest is Father Marvin Mottet, CHD executive director. (Check local listings for exact time.)

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## tv films this week

scrutiny. Satisfactory for all but very young children. [A-3—morally unobjectionable for adults]

**ODE TO BILLY JOE** (1976) (NBC, Monday, Nov. 6): Star-crossed teen-age love in rural Mississippi in 1953. Director Max Baer's surprisingly gentle and sensitive interpretation of the legend described somewhat ambiguously in Bobbie Gentry's 1960's pop ballad. The characters are all complex and credible, moral issues are confronted not dodged, and the rural background is convincingly realized. With Robby Benson and Glynnis O'Connor. Satisfactory for thoughtful adults and mature youth.

**SEVEN BEAUTIES** (1976) (PBS, Tuesday, Nov. 7) Nominated for an Academy Award for best foreign film,

Italian director Lina Wertmüller's powerful but highly controversial film, shown for the first time on television, tells of the misadventures of a swaggering little Neapolitan mafioso named Pasqualino caught up in the horror of World War II.

One of life's chosen losers, Pasqualino never recognizes defeat and is determined to survive. He does indeed, but, the question Miss Wertmüller poses to the viewer, at what cost? Giancarlo Giannini turns in a remarkable performance as Pasqualino. Because of the film's grimness and its treatment of sex, many viewers may find it not to their taste and some PBS stations may not carry it at all. [A-3—morally unobjectionable for adults with reservations.]

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There are some other examples I'd like you to listen for. On *"Meet the Press,"* for instance. No more "at that point in time," please, and let's call the end to any more "in my opinions." "Then" suffices to describe a previous time period and it is obviously his or her opinion or he or she wouldn't be uttering it in front of millions of people.

I know you try sometimes. I remember when Jaclyn Smith, now an angel of Charlie, was doing an advertisement and pronounced "important" so it sounded like "imported." She kept pointing to features on a car and saying, "That's imported, too" even though everything was manufactured in Detroit.

I remember how you caught that and they re-recorded the commercial with the correct pronunciation. I'm proud of you for that and would like to give you a good slap on the back for it—but I'm afraid of being shocked. It's dangerous back there.

Okay, that's all for now. Go back in the family room and plug yourself in.

Oh, by the way, how's your son, the portable?



**"FIRST YOU CRY"**—Breast cancer is the leading cause of death for women in their middle years. The struggle of one woman against these medical odds is told in the moving drama *"First You Cry,"* airing Wednesday, Nov. 8, from 9-11 p.m. on CBS. Betty Rollin (left), who wrote the book about her mastectomy, and Mary Tyler Moore, who will play Miss Rollin in a made-for-television movie about the experience are pictured together. The story is that of Miss Rollin, an NBC network news correspondent who had just finished a television documentary on the subject of the surgical removal of breast tumors when her doctor diagnosed that she herself had breast cancer. Without involving the viewer in excessive medical technicalities, the script provides a solid basis for understanding the fear as well as the hope repressed by a mastectomy—something as important for men as for women to comprehend. The drama unfortunately never rises above stereotyped melodrama in portraying her personal relationships such as the breakdown of her marriage. [NC photo]

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—viewing with arnold—

# 'Girlfriends' has woman director, no moral perspective

BY JAMES W. ARNOLD

"Girlfriends" is significant as perhaps the first—we let the Guinness Book of Records keep score—film about contemporary women made by one of the dozen or so young American female directors ready to make their marks in what has been until now an all-male club. Unhappily, it's not the blockbuster that first films often are. If it were called "Boyfriends," it would pass by without causing a ripple.

Probably the best thing about "Girlfriends" is that it was finished at all. Claudia Weil and friends, writer Vicki Polon and co-producer Jan Sanders, patched it together over a period of two years with a crazyquilt of investments and grant funds adding up to an almost pitifully modest \$500,000. It isn't, at 86 minutes running time, so much finished as just stopped—a slice of life with a middle but no beginning or end. Still, Ms. Weil, a bright person who started with documentaries at Harvard and won an Oscar nomination for the Shirley MacLaine film on China ("The Other Half of the Sky"), deserves credit for debuting with a movie about recognizably real people, instead of sharks, ax-murderers or sex maniacs.

"GIRLFRIENDS" is a struggling young artist movie, and also a female buddy movie (like "Julia" and "Turning Point"). The buddies this time are Susan, a pleasantly pudgy Jewish art photographer (Melanie Mayron) scratching out a



enthusiasm to raise babies. Mostly we follow the adventures of Susan, sweetly likeable and low-key, in the wicked city:

One track is her career, which turns out to be kind of dull. We never know if she has more than ordinary talent or drive, and she has the usual early-career ups and downs—e.g., an editor finally publishes some of her pictures, but crops one of them without her consent. After many discouragements, she gets a break—an exhibition at a small gallery. Not a dramatic climax, but an honest one.

THE SECOND track is Susan's personal life, which is typically modern and messed-up. She becomes attached to the genial middle-aged rabbi (Eli Wallach) who sets up her Bar Mitzvah jobs, but then she

splits when she meets his wife and family. (Apparently he's to blame for not telling her what she ought to have known.) The romance, in any case, is terribly genteel, and includes some delightful scenes where they discuss God and Wallach does an imitation of Marcel Marceau.

Susan also acquires a younger boy friend (Christopher Guest) who is nicely undramatic (compared to the psychotics in "Mr. Goodbar"), but conventionally unsure of himself. Eventually their problem is whether she should move in with him or keep her own place and poverty-level independence. Another complication is a mixed-up walf, a dancer (Amy Wright) Susan picks up in a snowstorm and allows to move in. But not all girlfriends work out: this kid is a lesbian, among other

things. Finally, Anne's marriage begins to slip, and she aborts her second child.

Essentially, "Girlfriends" is a very straight film about young urban women of the Seventies trying to cope, not too successfully, with the double challenge of career ambitions and sexual relationships. It has the ring of truth, but Weil and Polon have little to say, except perhaps that their heroines' friendship is the one genuine and deep experience they have. The filmmakers also lack a clear moral perspective; they obviously identify with their characters, who are simply adrift, faithless, in a puzzling world.

THE FILM'S LACK of passion may be considered an asset, if you don't like soap operas. But

"Girlfriends" fails to be stunning in either style or content. There is recognition, but no laughter or tears. There is no obvious challenge to the creative brilliance of a Wertmüller—one wonders why Ms. Weil is drawn to make films. Actress Mayron exudes enough warmth, gutsiness and intelligence to keep things afloat, but there is a difference between maintaining interest and touching us in the head or heart, which good films must do.

Ultimately, "Girlfriends" is noncommittal, like Susan, who tells a troubled older friend she can't help her: "I don't know what's best for you." Most of us don't, but then we don't make movies to say we don't know. [B—morally objectionable in part for all]

## uscc film reviews

"Comes a Horseman" (United Artists) In this somber, slow-moving Western set in 1945, Jane Fonda plays a small rancher determined to resist the encroachment of cattle baron Jason Robards. She sells some of her land to discharged serviceman James Caan, and after a gunman in Robards' pay critically wounds him and kills his friend and partner, Caan throws in his lot with Miss Fonda.

The best parts of the film are its Colorado setting and its depiction of the slowly warming relationship between the two independent and wary principals. Both Miss Fonda and Caan are excellent. Robards, however, thanks to a weak script, is little more than a conventional villain. And the action, when it finally comes, is too melodramatic to be believable. The film's violence and the nature of the relationship between the two main characters make it mature viewing fare. [PG] A-III—Morally unobjectionable for adults.

"Watership Down" (Avco Embassy) This animated film version of Richard Adams' popular and critically acclaimed novel about a band of brave rabbits making a dangerous journey in search of a new home has been done with taste and intelligence. The animation is very good, and the voices are those of some of England's finest character actors, among them John Hurt and

Harry Andrews, with Zero Mostel providing some comic relief as a zany German seagull.

The difficulty is one of intended audience. The narrative may well be a little too simple for older children and adults and too grim and foreboding in spots for younger children. Two or three scenes in particular—blood running out of the mouth of a rabbit caught in a snare, for example—are on the strong side. Because of this aspect of the film, it has been classified A-II, but some parents might well have reason to believe that their younger children will enjoy it especially if they go with them. [PG] A-II—Morally unobjectionable for adults and adolescents.

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