

THE

Archdiocese of Indianapolis

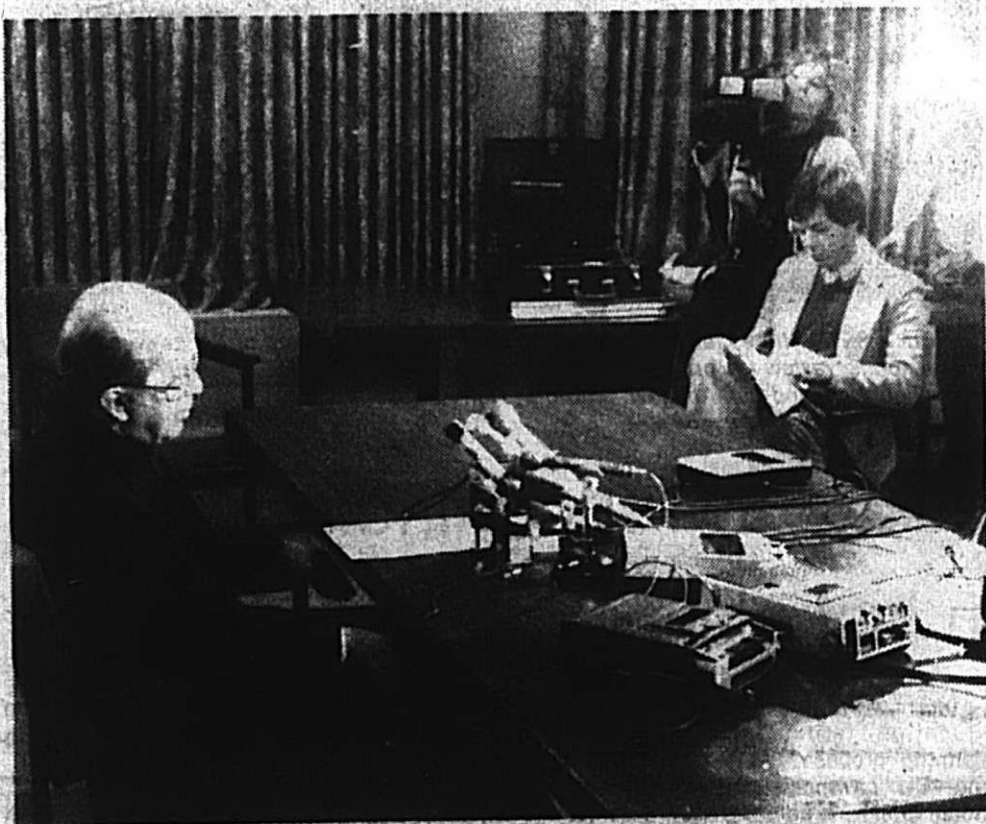
CRITERION

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BACK TO WORK—One of his first public appearances since making a comeback from his recent illness was this press conference which Archbishop George Biskup requested on the announcement of the election of Pope John Paul II. About a dozen newspaper, television and radio reporters met with Archbishop Biskup in the chancery conference room on October 16. [Photo by Chuck Schisla]

Pope confirms new date for General Assembly of Latin American hierarchy

VATICAN CITY—Pope John Paul II confirmed that the Third General Assembly of the Latin American Bishops will be held Jan. 27 to Feb. 12, 1979, in Puebla, Mexico.

The setting of the new dates was announced by the Vatican Nov. 4.

The Puebla meeting, the first general assembly of the Latin American hierarchy since 1968, when they met in Medellin, Colombia, was originally scheduled to meet last October. It was suspended when Pope John Paul I died shortly before it was to open.

Pope John Paul II also reconfirmed the three papally appointed presidents of the assembly: Cardinal Sebastiano Baggio, prefect of the Congregation for Bishops and president of the Pontifical Commission for Latin America; Cardinal Aloisio Lorscheider of Fortaleza, Brazil, president of the Brazilian Bishops' Conference and of the Latin American Bishops Council (CELAM, after its Spanish initials); and Archbishop Ernesto

Corripio Ahumada of Mexico City reconfirmed Archbishop Alfonso Trujillo, secretary general of CELAM, as general secretary of the assembly.

THE THREE PRESIDENTS and the general secretary were originally appointed by Pope Paul VI. They were reconfirmed by Pope John Paul I before his death.

In other activities on Nov. 4, Pope John Paul II received in audience Cardinal Baggio, Cardinal Sergio Pignedoli, Cardinal Opilio Rossi, Cardinal Bernardin Gantin, and Bishop Martin Neylon, apostolic vicar of the Caroline and Marshall Islands.

He reconfirmed the appointments of Cardinal Pignedoli as president of the Secretariat for Non-Christians, of Cardinal Rossi as president of the Council for the Laity and of Cardinal Gantin as president of the Pontifical Commission for Justice [See POPE, p. 2]

St. Paul's, Greencastle, to mark 125th anniversary

St. Paul the Apostle parish, Greencastle, will celebrate the 125th anniversary of its founding with a Mass of Thanksgiving at 5 p.m. on Sunday, November 12 at the church.

Father Jack Porter, administrator, who offered his first Mass in Greencastle, will concelebrate the anniversary Mass with Father William Stineman, who was pastor of St. Paul parish from 1972 until September 15 of this year, when he became pastor of St. John parish, Indianapolis.

Father Simon P. Lalumiere (1804-1857), the first priest of this diocese and the second native Hoosier to be ordained to the priesthood, offered the first Mass in Putnam county in 1848. When the Greencastle Knights of Columbus Council #6989 was instituted on October 23, 1977, it was named in honor of this pioneer priest.

FR. WILLIAM DOYLE (1820-1883) was the first priest assigned to the Catholic congregation in Greencastle and bought the first church building. Early in November 1853, Father Doyle purchased the old Denwiddie Chair Factory on Locust street between Anderson and Seminary streets (the present site of the DePauw University Administration Building), converted it into a temporary church, and named it St. Benedict. A contemporary newspaper account of the first Mass celebrated in the newly acquired building

on Sunday, November 13, 1853, testifies to Father Doyle's farsighted vision in urging that Greencastle, at the crossroads of several railway lines, was the logical place for a new Catholic Church.

THE PRESENT St. Paul church was erected about 1850 by the Old School Presbyterians and purchased by the Catholic Church in 1866. In the same year, this red-brick structure was blessed and placed under the patronage of St. Paul the Apostle by Maurice de St. Palais, bishop of the diocese of Vincennes, on the occasion of the first visit of a Catholic bishop to the city of Greencastle. The original building has since been remodeled and enlarged so that it is now almost twice its original size.

From 1848 to the present, the Catholics of Greencastle have been served by 22 priests as pastors. According to the earliest extant census, there were 110 Catholic families in 1864. Today, there are 290 households, a total of 750 persons. In addition, the priest at Greencastle serves as chaplain to the 400 Catholic students at DePauw University as well as chaplain to the inmates of the Indiana State Farm, Putnamville.

Fathers Porter and Stineman have written a history, *The Catholic Church in Greencastle, Putnam County, Indiana, 1848-1978*, which will be published soon.



125TH ANNIVERSARY—St. Paul the Apostle Church, Greencastle, was built in 1850. A north addition, including the facade and steeple, was completed in 1879. The rectory to the right was built in 1875. The modern black-top parking lot to the left was completed in 1973. [Photo by Ralph Taylor]

A word from the Archbishop

My dear Family in Christ:

"Happy are those who hunger and thirst for justice, for they shall be satisfied" (Matthew 5:6). In this beatitude Jesus is offering comfort to victims of oppression. Translated to our time, we would include the 40 million Americans who are denied a fair chance for a decent life because they lack food, education, jobs or the resources to survive.

The thirst for justice can be satisfied for many when we as Catholics stimulate our concern and commitment to their helplessness. We not only anticipate the kingdom to be, but we demonstrate



our concern and creativity for developing Christ's kingdom here and now. We realize that it is impossible to separate the love of God from the love of one's neighbor.

The Campaign for Human Development in its unique way pulls people together, poor and non-poor, in the seeking of lasting solutions for those situations that force people to be continually dependent on others. Your continued generosity to the collection on November 18-19, will show that we are a people who respond to those who thirst for justice.

May Christ show you and your family His peace.

Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

November 6, 1978

Chancery Holiday

Thanksgiving Day and the day following (November 23 and 24), the Chancery will be closed.

Christmas and New Year's Day are on Monday. In accord with our policy of following the lead of the Indianapolis Banks, the Chancery will be open for business all day on Friday, December 22; Tuesday, December 26; Friday, December 29; and Tuesday, January 2.



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Pope (from 1)

and Peace.

Cardinal Baggio previously was
reconfirmed as prefect of the
Congregation for Bishops.

The Latin American Bishops meeting has raised high expectations in religious and secular circles. Its main topic is evangelization in contemporary Latin America. Some 190 bishops delegated by 23 national conferences are scheduled to attend along with another 200 advisers, observers and support personnel. Already, some 600 journalists have applied for press credentials.

PRIOR TO THE JANUARY meeting, CELAM, executive arm of the Latin American bishops and the agency responsible for preparing the Puebla meeting, is scheduled to elect its officers. The CELAM meeting is scheduled for November.

The previous general assembly of the bishops, held 10 years ago in Medellin, produced a set of guidelines for church renewal and social action based on the documents of Vatican II. Subsequently, there has been controversy among those opposing a strong application of the socio-political aspects of the guidelines and those wanting the church to further the cause of the poor even at the cost of confrontation with political rulers. The opposing views are expected to clash at the Puebla meeting.

'No government bishops': Czechs to Vatican

ROME — A group of Czechoslovakian priests and laity have appealed to the Vatican "not to give us any more government bishops," according to the Italian magazine *Prospettive nel Mondo*. "Officially," said the letter clandestinely sent



GETTING SET—Three members of the educational planning team of St. Lawrence parish, Indianapolis, review the program for a parish meeting on Nov. 12. They are: Candy Brady, Caye Poorman, and Carl Allspaw. [Photo by Don Kurre]

Saint Lawrence, Indianapolis, in last planning process stage

How are boards of education faring in the planning process? At least one—St. Lawrence parish, Indianapolis—is entering the final phase of the process.

On November 12 at an open meeting of the parish the board will present the goals for the religious education of its parishioners, pre-schoolers through adults. These goals will comprise a written description of what the board plans to accomplish during 1979-1982.

The planning process at St. Lawrence which was begun twelve months ago, is a part of a total educational planning effort which has been going on in the 39

counties of the Archdiocese of Indianapolis.

The local effort at St. Lawrence has involved a team composed of the Board of Education, the pastor, and the parish's educational administrators.

So far, the team has developed an educational mission statement for the parish. It has also completed an assessment and analysis of the present educational programs of the parish.

Once the goals are established, the next steps will be to prepare one-year objectives and to develop action plans which are to be accomplished by June 30, 1982.

Every three years this

planning process will be carried out by the planning teams of each parish.

Members of St. Lawrence's planning team are: Rev. Joseph V. Beechem, Pastor; Carl Allspaw, President of the Board of Education; Kathleen McVeigh, Principal; Donald R. Kurre, Director of Religious Education; Candy Brady, Briggitt Calto, Al Donato, Gall Koehler, Ginny Parsons, Emily Perkins, Caye Poorman, and Myrna Vallier, members of the Board of Education; and Kathleen McGrath, representative from St. Lawrence to the North District Board of Education.

Pope appoints 2 U.S. bishops

WASHINGTON—Pope John Paul II has made his first appointments in the U.S. Catholic hierarchy, naming new bishops for the dioceses of Spokane, Wash., and Sioux Falls, S.D.

Father Lawrence H. Welsh, chancellor of the Diocese of Rapid City, S.D., will be bishop of Spokane, and Auxiliary Bishop Paul V. Dudley of St. Paul-Minneapolis will head the Sioux Falls Diocese. The appointments were announced in Washington by Archbishop Jean Jadot, apostolic delegate in the United States. Bishops Bernard J. Topel of Spokane

and Lambert A. Hoch of Sioux Falls, who submitted their resignations at age 75 before the death of Pope Paul VI, will act as apostolic administrators of the respective dioceses until their successors take possession.

Women's ordination

BALTIMORE—Some 1,500 participants are expected to gather for the Second Conference on the Ordination of Roman Catholic Women Nov. 10-12 in Baltimore, but the president of the National Conference of Catholic Bishops, Archbishop John R. Quinn of San Francisco, will not be among them. The head of the bishops' conference answered an invitation to the meeting by saying that the Holy See "has clearly taught that fidelity to the apostolic tradition makes it impossible for the Catholic Church to ordain women to the priesthood."

U.S. government intrusion into domain of church to be major topic for bishops

BY NANCY FRAZIER

When do governments overstep the church-state boundaries that assure religious liberty? That question, long debated by observers of dictatorships and communist-ruled countries, has increasingly been asked in the United States as some religious leaders say there is increasing government intrusion into church matters.

The topic will rise to the top in the Catholic Church, so to speak, when the U.S. bishops consider it during a workshop at their Nov. 13-16 meeting in Washington.

"During the next 25 years, 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," said Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference, in a memorandum to all bishops.

"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," he added. "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."

Protestant and Catholic leaders in Pennsylvania also expressed concern about the issue, asking candidates for federal and state offices to be alert against "intensive new efforts by the federal and state government" to regulate religious activity and to define what is religious.

In a "statement of concern" sent to all political candidates shortly before the Nov. 7 general election, the leaders noted that some feel churches should not "make waves" unless "extreme dangers of a highly specific sort are posed by particular government action." But they vowed to "protect religious liberty from all invasion by governmental action and to do so at the outset, rather than tardily when we will have suffered the establishing of evil precedents."

AMONG THE PROBLEMS cited by the Pennsylvania leaders and others were recent Internal Revenue Service rulings requiring certain church agencies to file detailed informational forms and defining political activity by tax-exempt groups; the forced inclusion of church-related

elementary and secondary schools in state unemployment compensation programs; and a U.S. Department of Commerce census which included religious schools, seminaries and charitable agencies under the category of "other businesses."

Another major church-state issue came before the Supreme Court Oct. 30, when the justices heard 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, et al.*

The court is being asked to decide whether Catholic high schools should be subject to federal labor law. The NLRB argues that a requirement that the schools bargain with teachers' unions "would not contravene any stated religious beliefs" of the Catholic Church, but the dioceses say such a requirement would entangle church and state "to an impermissible degree." The Supreme Court is expected to rule in early 1979.

Representatives of Catholic, Protestant and Orthodox groups announced the formation Nov. 2 of an ecumenical Freedom of Faith Committee which will bring cases of religious repression in this country and abroad to the attention of all U.S. Christians. Although the group's main efforts will be to assure "that people learn the names and faces of those who are being repressed," one member said the group will also look into such possible religious rights violations as the recent IRS rulings.

"We can be sure that victims of repression will not simply become invisible," said Jesuit Father Joseph O'Hare, editor of *America* magazine and one of three presidents of the committee, at a New York press luncheon. The other presidents are the Rev. William Sloane Coffin, pastor of the Riverside Church in New York, and Father Alexander Schmemmann, dean of St. Vladimir's Orthodox Seminary in Scarsdale, N.Y.

THE COMMITTEE WILL look into alleged denials of religious liberties on a case-by-case basis, publicizing those that prove valid and organizing letter-writing campaigns and "prayer chains" on behalf of those who are being repressed. In addition, local churches in the United States will be paired with those in countries where religious rights are violated to provide support and religious ties.

One country that may become a prime subject of investigation by the new committee is Czechoslovakia, where a group of priests and laity recently appealed to the Vatican "not to give us any more government bishops," according to the Italian magazine *Prospettive nel Mondo*.

Czechoslovakia "abounds in heroic Christians" who succeed in living as Christians "knowing what risks they run," they said in a letter clandestinely sent to Archbishop Agostino Casaroli, secretary for the Council for the Public Affairs of the Church, the Vatican office dealing with civil governments. Yet, "fearful and servile bishops have been elected, whom the government wanted and whom the people and the clergy did not want."

The letter recommended that the Vatican consult priests and laity not only in

[See GOVERNMENT, p. 13]



Criterion sets move to old Latin School

The Criterion will have a new address effective December 1: 520 Stevens Street, Indianapolis. We will retain the old Post Office Box, however, Box 174, and the old zip code, 46206.

We are making the actual move during the week of Nov. 27, the week after Thanksgiving. On Saturday, Dec. 2, we have tentatively scheduled an old-fashioned Garage Sale to dispose of a variety of books, desks and other property which we will not be taking to our new location. Details on the Garage Sale will be announced in next week's Criterion.

In case you don't recognize the address, our new publishing headquarters will be located in the old Latin School, next to Holy Rosary Church. We will share the building, which is currently being refurbished, with the Archdiocesan Vocations Center and later on possibly with other Archdiocesan agencies.

We will be leaving a building which the Criterion Press has occupied for more than 22 years. The 113-year-old structure has served us well, and we will miss its convenient location. In recent years, however, it has been literally falling apart at the seams, and a move is long over-due.

As soon as we vacate the premises, we are told that the wrecking ball will reduce the historic building, which for decades housed a Catholic Boys' School, to rubble.

We are planning to streamline our issue of December 1 to a minimum number of pages to afford the staff a few extra hours for implementing the move to our Stevens Street location.

—Fr. Thomas C. Widner, Editor

Marks feast day

VATICAN CITY—Pope John Paul II met briefly with the College of Cardinals Nov. 4 to mark the feast day of his baptismal patron saint, St. Charles Borromeo. The pope's name, Karol, is Polish for Charles.

Worship Office slates music workshop

The Archdiocesan Office of Worship will present a workshop for cantors and organists at Marian College, Indianapolis, on Saturday, Nov. 18, from 10 a.m. to 4 p.m. The workshop stresses the ways in which the two ministries can complement each other to provide strong musical leadership for parish worship.

Those who attended the cantors' workshop last year are encouraged to attend this year's renewal and to bring organists with them. Charles Gardner, director

of music for the Office of Worship, and Ms. Patricia Humpe, organist at Our Lady of Lourdes Church, Indianapolis, will conduct the day's program.

Lunch is included with the \$7 registration fee, and pre-registration is requested. Send fee to Cantor-Organist Workshop, Office of Worship, 1350 N. Pennsylvania, Indianapolis, IN 46202. For further information or registration by phone call Father Stephen Jarrell, (317) 635-2579, or Gardner, (317) 357-8352.

Announce date for Renewal

Father Noah Casey, O.S.B., a priest of St. Meinrad Archabbey, will conduct a Liturgical-Spiritual Renewal Evening for priests, Sisters and liturgical ministers on Monday, Nov. 27, from 7 p.m. to 10 p.m. at Our Lady of Grace Center, 1402 Southern Ave., Beech Grove.

Individual registration is \$3. Parish registration is \$25 (unlimited number).

Send name, address, name of parish and registration fee to the Office of Worship, 1350 N. Pennsylvania St., Indianapolis, IN 46202. Registration deadline is Monday, Nov. 20.



AT MISSION COLLECTION MEETING—The national collection for Catholic missions among Black and Native Americans was the subject of the first meeting of diocesan directors for the collection, held September 24-25 in Philadelphia. Cardinal John Krol, of Philadelphia and Board President of the Commission which administers the collection, was host to the diocesan directors. Father Robert Mohrhaus was there to represent the Archdiocese of Indianapolis. The collection distributed over \$3 million to Black and native American mission areas in 1978.

— living the questions —

Feeling of belonging seen vital to man's security and well-being

BY FR. THOMAS C. WIDNER

History shows us that people will rebel when their lives are affected by outside forces making decisions for them, decisions which diminish the value of the individual's life rather than enhance it. Thus, California taxpayers approved Proposition 13, black Americans burned parts of cities in the 60's, and the French deposed the monarchy in a horror movie called the French Revolution. People will be pushed only so far . . .

Such rebellion is evident not only in political changes, but in personal ones also. One factor common to all examples is the sense of alienation—not belonging. Whether one is overthrowing a government or a lifestyle, a law or personal habits, one has the sense of not belonging anymore. It is like being a stranger in a strange land. A visitor to a foreign country.



Should we not feel as if we belonged to someone or something?

A HUSBAND BELONGS to his wife and vice-versa; a parent belongs to his child, a child to his parent; a

single person has friends; the priest belongs to his parish, the Religious to his/her community. An editor belongs—where?—to his readers? to his publisher?

Belonging means being in the right place at the right time with the right people. People who belong are secure and peaceful; they do not worry about making sense of the present nor do they fear phantoms in the future. If they fear anything, they fear being alone.

If a priest belongs to a parish, he can define his sense of belonging to those people in a geographical area. If a priest's "parish" is a diocesan office or responsibility, his sense of belonging is less clear. It will not do to simply say that we belong to God for, as St. Paul says, "what we shall later be has not yet come to light." It seems to me, therefore, that such a certitude—we belong to God—lets us off the hook because it does not recognize the plain fact that God is not so obviously seen to be there to take ownership of us as some would have it.

It is not uncommon to hear priests in this diocese express feelings of not belonging although we may not use the word. Not belonging in this sense means receiving an assignment and then seemingly being forgotten. It means not knowing whether or not anyone, i.e., other priests and diocesan officials, approve of your work, think you're doing a good job, a lousy job, or not doing a job at all. It means having the feeling the job

you've been assigned to is a job created just so you won't get in anyone else's way.

PRIESTS CAN FEEL as if they don't belong when it seems as if they have to prove themselves every step of the way. Not to their parishioners for their parishioners are usually better at making their priests feel welcome than the clergy is at welcoming its own peers. Priests are constantly having to prove themselves to their peers and superiors. The presumption is—though it has been proven otherwise.

It is this 'cloud of unknowing' which hangs over us as priests. It almost seems as if someone is waiting for the priest to trip up, to make a mistake, so it can be said, "Ah, ha! I told you so!"

In the name of pharisaical humility, priestly training taught us not to take credit for anything positive lest we get swelled heads. Indeed, the expectation on priests to pastor a parish and make it financially stable, convert the masses, and operate a school has often been as realistic as expecting a bull to sire offspring. The priest cannot do his job if at least one prime ingredient is not present—the sense of doing something worthwhile because he belongs to someone for whom it is worth doing.

Before any of us—priest or layman—considers doing anything for the Church, we had better know more about the Church for which we work. We need to know ourselves and others like us. We need to know what it is we belong to, or rather, to whom we belong.

The French discovered themselves working for a monarchy which didn't care if they lived or died. The Church—the authoritative power—can be insensitive to those who serve it by taking for granted that its "worker ants" will always work for it. Worker ants stop working when they start thinking and realize the bosses have forgotten who they are. Like the French, they may rebel. Will the results be the same?

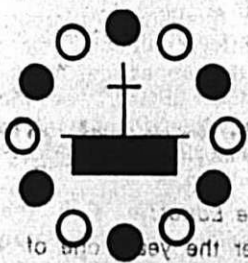
BY REV. RICHARD J. BUTLER

Vigils take varied forms. There is the anxious vigil at the scene of death. It can be immediate at the bedside or lonely and distant at a telephone. Quite different is the joyful and hopeful vigil at the scene of birth.

One thing about a vigil is the total expenditure of energy. Men and women in a vigil can go without sleep and spend themselves to the point of exhaustion. Another thing about a vigil is the clear focus of attention. When we are in a serious vigil, headlines in the newspaper and the gossip of the village can escape our notice. We have only one thing in mind.

THE GOSPEL TODAY, TELLS us to be vigilant for we know not the hour or the day. The early Christians were characterized by this sense of vigilance. They had one thing in mind: the coming of Christ. And they waited. They concentrated totally on this and they spent themselves to the point of death.

The call to be vigilant continues even to the present day. It expresses itself in the



LITURGY

reflection prepared by

THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICA

SUNDAY, NOVEMBER 12, 1978
THIRTY-SECOND SUNDAY IN ORDINARY TIME

Wisdom 6:12-16

First Thessalonians 4:13-18

Matthew 25:1-13

liturgy and its demand extends to the daily life of the Christian.

One of the clearest expressions of vigil in the liturgy is in the celebration of Easter. The great vigil is an expression of the Christian people waiting for the glory of the resurrection which will be ours totally when Jesus comes again. The forms of the celebration are clear and bold

drawing total focus on the Christ event. From the lighting of the fire and carrying of the candle to the Exultet and the baptism of the catechumens there is a full expression of the church vigilant.

In point of fact every liturgy includes this expression of the Church in vigilance, waiting for the coming of the Lord. We call to mind his death and resurrection not

simply to look to the past nor to absolutize the present but rather to orient that event to the future promise of his coming again.

And accordingly each of us in attending Mass should exercise vigilance. This calls for people to be totally awake and alive in liturgy; it calls for a clear focus and expenditure of energy.

BUT THE CALL TO VIGIL is not limited to the place of the sanctuary or to the celebration of liturgy. It is a call that must be answered in the daily arenas of life: marketplace and classroom and playground and office. Like the bridesmaids of the parable, not all Christians measure up to this call. Some are foolish and some are sensible.

But the parable does not offer the foolish a second chance and they are caught unprepared. And thus it is also of the vigil to which Christians are called in the world.

Like those in vigil for life or for death, so all Christians must be fully awake as they wait for the Lord. The call is total and we know not the hour or the day.

Expose repression

NEW YORK — Representatives of major Christian denominations have formed an ecumenical Freedom of Faith Committee to bring cases of religious repression in the United States and abroad to the attention of all U.S. Christians. "We can be sure that victims of repression will not simply become invisible," said Jesuit Father Joseph O'Hare, editor of America magazine and one of three presidents of the committee.

Sees papal unity moves

LONDON — Pope John Paul II may take some new ecumenical initiatives, hinted Cardinal George Basil Hume of Westminster, England. "The Holy Father is well aware of the importance of ecumenical work. It has his support and that is very important," said Cardinal Hume.

“quotables”

U.S. policy is called threat to family farms

SPOKANE, Wash.—The U.S. government has a "conscious policy to do away with family farms around the world," Father Thomas Peyton of Chicago charged at a symposium sponsored by the National Federation of Priests' Councils in

Spokane. Father Peyton, director of the NFPC's peace and justice ministry, was speaking to some 25 priests on "Survival of the Family Farm and its Moral Implications."

Urges scrapping of 'annulment apparatus'

LONDON—The church should scrap "the whole absurd apparatus" of its annulment procedures, said Father Herbert McCabe, editor of the English Dominican monthly, Blackfriars. The Dominican

priest hinted that Catholics could use divorce courts to resolve some of the practical issues, such as finances and custody of the children, arising from a dissolved marriage.

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question box

Reader says Church once kept faithful in ignorance

BY MSGR. R. T. BOSLER

Q. You recently wrote that the reason Catholics are disturbed by changes in the Church is because they know so little about church history. Isn't the reason why they know so little the fact that the Catholic Church kept them ignorant of history? What we did learn was so narrow and parochial.

A. I need a book to answer this question properly. History is a source of knowledge that was not taken seriously until the last century, when scientific methods were used to reconstruct the past. As happens so often in the story of man, something new intoxicates those who discover it, they find in it the answer to all the problems of humanity. If it is a source of knowledge, they tend to throw overboard all the accomplishments of the past and to ridicule the other ways of arriving at truth. Something like this happened when scholars became enraptured with their new historical toy.

THE PROTESTANT historian Adolf von Harnack claimed to have proved that the Christian church had made a myth out of the wonderful man, Jesus of Nazareth. This led to Protestant liberalism, which for a while threatened the very existence of the larger Protestant denominations. Catholic scholars, too, were bitten by the historical bug; some of them argued that church structures should be radically changed and doctrines should be revised or even eliminated to conform with historical "facts."

These scholars brought on what Rome in 1907 condemned as modernism, "the sum total of all heresies."

The historical approach to theology and the Sacred Scriptures had much to offer that would eventually enrich the understanding of the Christian faith. The unfortunate excesses of the original explorers into these fields and the subsequent condemnation of modernism, however, stifled Catholic theology and Biblical research for more than half a century, during which time any effort by a Catholic scholar to present new insights into the Faith or Scripture interpretation

might be condemned as modernism. At the beginning of Vatican Council II even Pope John XXIII was accused of modernistic leanings.

LITTLE BY LITTLE, though, as the course of modernism wore off, Catholic scholars were able to prepare the way for the acceptance of the development of doctrine or tradition by Vatican Council II, which teaches:

"This tradition, which comes from the apostles, develops in the Church with the help of the Holy Spirit. For there is a growth in the understanding of the

realities and the words which have been handed down . . . as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her" (Constitution on Revelation).

Our Church has now faced up to history and this already finds expression in new books on the market. For beginners I recommend "A Concise History of the Catholic Church" by Thomas Bokenkotter, Doubleday, New York, 1977.

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letters

Nixes idea of switching holydays

To the Editor:

I have always enjoyed reading The Criterion, but if this publication continues to have articles like "How about observing all the holydays on Sundays?", it will find its way rather quickly into the wastepaper basket.

This is about the most ridiculous article I have read in some time, especially coming from a priest. If the American bishops would follow your suggestion, and, I assume, the opinion of the priests to whom you were referring, such an adoption would become the laughing stock of the Christian world.

I am 68 years old, born and educated in the Catholic religion. The various holydays and teachings of the Catholic Church, in my time, were the ties that held the Church together. They could have been either overstated or understated. However, the facts are that the job was accomplished. It

appears today that there are many within the hierarchy of the Church who may be attempting to "soft pedal" past teachings and solemn activities of the Church.

It is apparent that worldly attitudes of the people in general are slowly, but surely, creeping into the world of the Church. You are entitled to your opinion, however, and I to mine.

Thomas I. Dwyer

Indianapolis

Support clothing drive, prelate asks

To the Editor:

Over the years one of the most successful undertakings of the American Catholic community to help the poorest of God's poor has been the Thanksgiving Clothing Collection. Since 1950, when the first appeal was launched, Catholic Relief Services has been able to distribute more than 450 million pounds of usable clothing and blankets to poor and needy families around the world. All this was made possible through the great generosity of American Catholics.

Once again, we call on you to help. The priority items needed for the 1978 Thanksgiving Clothing Collection are infants' and children's lightweight wearing

apparel and men's lightweight work clothes. Blankets of any weight are always in great demand and since the cost of transporting the clothing collected to the CRS processing centers is an ever increasing one, we would be most appreciative of any financial contributions you wish to make to help defray these expenses.

I want to extend to you my deepest gratitude for your ongoing support of this most worthwhile effort.

Bishop Edwin B. Broderick
Executive Director
Catholic Relief Services
New York, N.Y.

Urges daily recitation of the rosary

To the Editor:

I read with a great deal of interest the two letters recently about the rosary.

For years, and especially in my latter years, I have been faithful to my rosary and have asked others to pray their rosaries daily.

Several years ago when I wrote St. Christopher's Church column in the weekly community paper, the Speedway Flyer, I would always sign off "Pray your Rosary daily for Peace in the World."

Not long ago when I was introduced to a visitor here at Lakeview Manor Nursing Home, she said, "Oh, I remember her, I always read her column and always remembered how she signed off her column, 'Pray your Rosary daily for Peace in the World.'"

I have often wished and thought how much good it would do if all our pastors would use this "Pray your Rosary daily for

Peace in the World" in all their Sunday bulletins.

Nora Bray

Indianapolis

Lauds joint parley

To the Editor:

I want to say how very good it was to have the ISTA and ICEA conventions together.

I speak for a number of people when I say I hope it will become a joint annual event with the two organizations.

I am so pleased to see the coverage of television programs as well as movies in the Criterion.

Jane E. Norris

North Vernon



LOCAL CHD GRANTEE—Jose Sanchez, staff, Claude Bryant and Mrs. Ledy Garcia Epstein, volunteers, are shown at the Hispano-American Multi-Service Center's booth at the International Festival recently held at the Convention Center, Indpls. The Center's staff, which is bi-lingual and pre-dominantly bi-cultural, offers many forms of assistance such as intake and referral, housing location and procurement, and mediation and intervention. A Campaign for Human Development grant of \$2,445 was granted for a project that was created to address two problems: a decrease of present financial aid and the lack of awareness and involvement of a great number of the estimated 30,000 Latino residents of Marion County. The goals of the project funded are to: [1] organize at least 500 persons into an advocacy group, and [2] use this group as a base for further outreach and fund-raising. The annual collection for the Campaign will occur in all parishes Sunday, Nov. 19.

— the tacker —

Bagpipers to add Gaelic note to St. Malachy Mass

BY FRED W. FRIES

For the second year in a row, bagpipers will provide the musical accompaniment at the 10:30 a.m. Mass Sunday, Nov. 12, at St. Malachy Church, Brownsburg.

The Irish origins of the parish will be commemorated at a special liturgy marking its patronal feastday, which actually occurs on Nov. 3.

But, you may say, the bagpipe is a musical instrument associated with Scotland and not the Emerald Isle. The answer, laddie, is that, according to most authorities, the instrument originated in Ireland and was later usurped (if ye'll forgive the expression) by their kilt-wearing neighbors (God bless 'em) across the border.

Be that as it may, the bagpipers will be holding forth at Sunday's 10:30 a.m. Mass at Brownsburg's Church of St. Malachy—an Irish saint who lived in the 11th century.

Father Charles Noll, longtime St. Malachy pastor, and his associate, Father Bob Gilday, cordially invite friends of the parish and particularly former parishioners to attend the patronal observance.

If you happen to be Irish (though it isn't, of course, St. Paddy's day) why not wear a bit of the green? Somehow it seems appropriate.



HONORED FOR HEROISM—John T. Kelley, an Indiana State Trooper, recently received the State Police Gold Star Award for "extraordinary heroism involving extreme personal hazard over and above the call of duty" in connection with rescue work in a Beech Grove motel fire last April. Kelley is a member of Monsignor Downey Council #3660, Knights of Columbus.

VISION SCREENING HELD AT HOLY CROSS CENTRAL—A step to improving reading effectiveness among the pupils of an inner city parochial school was taken on Nov. 7 when the State of Indiana implemented a vision screening program at Holy Cross Central School, Indianapolis. The actual testing was done in a mobile van by optometry interns from Indiana University. Holy Cross Central was eligible for the unique screening program because it has been designated as a "Right to Read School" after complying with the directives of the state's Division of Reading Effectiveness. The principal, Sister Adele Beachem, cites the visual testing program as an example of the school's on-going efforts "to provide quality education in an urban setting." The current enrollment is 183.

SEEK RESIDENT MANAGER—The Talbot House, half-way house for reformed alcoholics, is in the market for a resident manager. Cecil Schoolcraft, who has filled the post for many years, has passed his 80th birthday and is planning to retire when a replacement is found. Right now the residents and their friends are admiring the recently completed interior renovation, which was financed with a \$26,000 grant from the Indianapolis Foundation. Board members, former residents and friends of Talbot House are invited to an informal open house on Sunday, Nov. 12, from 1 to 3 p.m. at the facility at 1424 Central Ave. Persons interested in applying for the post of resident manager may call Harlan (Bud) O'Connor at 291-9275.

TO NOTE ANNIVERSARY—The Lawrenceburg Deanery Council of Catholic Women will observe its 40th anniversary on Thursday, Nov. 16 at St. Peter's. The celebration will include a Mass at 10:30 a.m. followed by a luncheon at which Father Richard Terrill, pastor of St. Nicholas parish, Ripley County, will be the guest speaker.

WORKSHOP ON UGANDA—Sister Demetria Smith, a member of the Mission Sisters of Africa, who is on home leave in Indianapolis, will give a lecture and slide presentation on Uganda in the Cathedral social hall, 1324 N. Pennsylvania St., at 7:30 p.m. Tuesday, Nov. 14, under the auspices of Free University. The donation is \$5.00 a person. Tickets may be reserved by calling 283-1976 or may be secured at the door.

TELEVISION GUEST—Father John L. McKenzie, noted Biblical expert and scholar-in-residence at St. Mary-of-the-Woods College, will be the guest of Sister Luke Crawford, S.P. on her weekly talk show at 11:30 a.m. Sunday, Nov. 12. The program, "Religious Heritage," is seen on Channel 2, W-TWO, Terre Haute. The Greater Terre Haute Church Federation is the sponsor.

PROMOTE ROSARY DEVOTION—The fifth graders at Pope John XXIII Elementary School in Madison helped promote the praying of the rosary during October by fabricating a gigantic rosary of papier mache and suspending it from the ceiling as a daily reminder to their fellow pupils. Accompanying the beads were colored posters depicting the fifteen mysteries. The rosary was also the theme of an All-School Mass offered by Fr. Hilary Meny, and members of the class also recited the prayer daily for the repose of the soul of Pope John Paul I. Mrs. Carolyn Smith is the fifth grade Religion teacher.

TROPHIES GALORE—Athletes at Chatard High School have set an enviable record this year by capturing city championships in three sports: football, girls' volleyball and cross country. In the latter sport they annexed the city crown on three levels: varsity, reserve and freshman.

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—washington newsletter—

New coalition fighting to stem soaring price spiral

BY JIM CASTELLI

WASHINGTON—Will the Carter administration's wage-price guidelines be successful?

That question is being asked all over the country.

But some people are asking another question: Even if the administration policy works, will it be enough to reduce the impact of inflation?

The administration's guidelines are aimed at prevention as much as cure. They are designed to break the "wage-price spiral" Carter has often described: business raises prices and labor fights for higher wage increases in anticipation of future inflation and in the process actually creates that inflation.

Carter has pointed out that no one wants to be the first to stop; that's why many people believe voluntary controls won't work and mandatory controls will follow.

But Gar Alperovitz, director of the National Center for Economic Alternatives, a Washington-based think tank, notes that administration officials admit that even if their plan is successful, it won't significantly reduce inflation.

He said this is because most of the inflation that affects the average family is not a generalized inflation, but specific price increases in four basic necessities—food, energy, housing and health care.

These necessities take up 68% of the income of 80% of American families; prices of those necessities rose 15% between March and August and inflation in the necessities accounts for about 75% of the inflation affecting four out of five American families, Alperovitz said.

The center and 34 other labor, consumer, environmental and public interest groups have formed a new coalition, Consumers Opposed to Inflation in the Necessities, to campaign against higher prices in food, energy, housing and health care and excessive profits for oil companies, banks, agribusiness and the medical establishment.

COIN's members include Public Citizen, Ralph Nader's lobby; the National Urban League; the International Association of Machinists; the National Council of Senior Citizens and Network, a Catholic social justice lobby.

"THE BURDEN OF the rising prices of the necessities of life is not just an economic issue; it is a moral issue," COIN says in its literature.

COIN says it is not directed against the Carter administration's voluntary wage-price guidelines. COIN's

leaders, who have worked with the administration, say they expect it to reflect a growing sensitivity to its approach.

In some areas, such as deregulation of natural gas prices and interest rate hikes, the administration has gone against COIN-backed approaches; in other areas, such as support for grain reserves and hospital cost containment, it has backed similar approaches.

HERE ARE SOME of the specific proposals backed by COIN:

FOOD: Stop price-fixing by giant food processors and middlemen; Protect the family farm to keep farming competitive; Reform costly and unnecessary land transportation regulations; Use grain reserves, export controls and other programs to keep shortages from driving up prices; Encourage consumer cooperatives and direct farmer-to-consumer marketing.

ENERGY: Step up energy conservation efforts and transportation policies that prevent waste; Reform utility rates to reverse the present system of charging lower

rates for big energy users; Regulate oil and gas prices; Mount an all-out effort to develop low-cost renewable energy sources such as solar energy; End oil company ownership of competing energy sources; Create a federal oil and gas corporation to produce low-cost oil and gas from public lands.

HOUSING: End monopolistic practices in the housing industry among realtors, lawyers, title companies, developers and building supply firms; Reform taxes to discourage land speculation. (The administration argued that the capital gains tax cuts passed by Congress will increase land speculation; Lower interest rates to reduce mortgage costs; Rehabilitate existing housing.

HEALTH CARE: Adopt comprehensive national health insurance with strict budget controls and emphasis on preventive care; Encourage prepaid health care programs; Impose strict hospital cost controls.

COIN has pledged to issue a regular "Necessities Price Index" and to investigate business practices which increase profits by raising prices in the necessities. The coalition seems well worth watching.

Pope John Paul flies to Assisi in helicopter

ROME — Recalling repeatedly that he is not a native Italian, Pope John Paul II travelled by helicopter Nov. 5 to Assisi, Italy, and by car across Rometo to honor the patron saints of Italy, St. Francis of Assisi and St. Catherine of Siena. The pope said that by his pilgrimage he intended "to insert myself into the history of salvation that has been impressed, so eloquently and so abundantly, in the history of Italy and in various places in this country."

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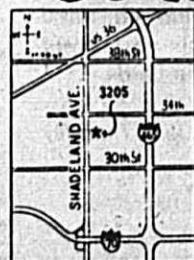
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CAMPAIGN FOR HUMAN DEVELOPMENT

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The Public Ministry Of Jesus

Why are so many leaving the priesthood and sisterhood?

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

By Russell Shaw

This has to begin with a personal disclaimer.

I'm not and never have been a priest or Religious. I count priests and Religious among my friends, as I also do former priests and Religious. But I don't know priesthood or religious life from the inside, and I don't know from the inside why priests and Religious leave.

Like other people, I have my opinions. As a matter of fact, I suspect that most opinions on this subject are more or less correct. Evidently there are many reasons why priests and Religious leave. I offer my opinions as part of the explanation, not the whole of it.

Start with a phenomenon which, although quite different in many ways, is similar in others to the phenomenon of departure from priesthood and religious life. I mean marital breakup and divorce. It has never been as prevalent as it is today.

THEN TAKE another such phenomenon: mid-life vocational change. Gail Sheehy's bestseller "Passages," a potpourri of pop psychology which nevertheless contains useful reportage, offers numerous case histories of men and women in their 40s and 50s who gave up jobs and families in favor of new involvements. Whether or not this trend is actually growing, it is a well established fact on today's social scene.

What do departures by priests and Religious, marital breakup and divorce, and mid-life vocational change have in common?

All three reflect changed attitudes toward commitment — a greater reluctance to make commitments, along with greater readiness to discard them when they no longer seem as rewarding, as right for oneself, as they once did.

It would be fascinating to probe the causes of this change, but they are beside the point here. Very much to the point is the fact that, as the change has taken place, what used to be unthinkable has for many people become quite thinkable.

Not too long ago it was usually taken for granted that, except for the most serious and exceptional reasons, commitments like marriage, priesthood, religious life and even job or profession were for keeps. "Till death do us part" said it all. Often a heavy burden of social blame and personal guilt was attached to those who acted otherwise.

IN THE LAST two decades — almost overnight as such things go — this has changed drastically. For many people commitments are still for keeps, but for others the idea of permanent commitment has been gutted of emotional and intellectual force. As a result, disappointments and frustrations that once would have been accepted — and by many people still are — as "God's will" or "part of growing up" or just "tough luck" now serve as

occasions for pulling up stakes and pulling out.

It's a temptation to become moralistic about this, either hailing it as a great leap forward in the cause of human happiness and fulfillment, or deploring it as a great leap backward into individual selfishness and societal chaos. Leaving moralizing aside, one can at least say that this new attitude toward commitment has some connection with departures from the

priesthood and religious life.

Without passing judgment on individual cases, it can also be said that the departure rate has been unhealthily high for some time. What to do we are dealing here largely with the offshoot of a cultural phenomenon, not an eternal verity. Attitudes toward commitment have changed before and will again. One shouldn't suppose that yesterday's approaches will work today or that today's will work tomorrow.

IN THE PAST, for example, much emphasis was placed on having candidates for the priesthood and religious life enter the seminary and convent very young — and that made good sense in the context of the times, as it continues to make sense for particular individuals

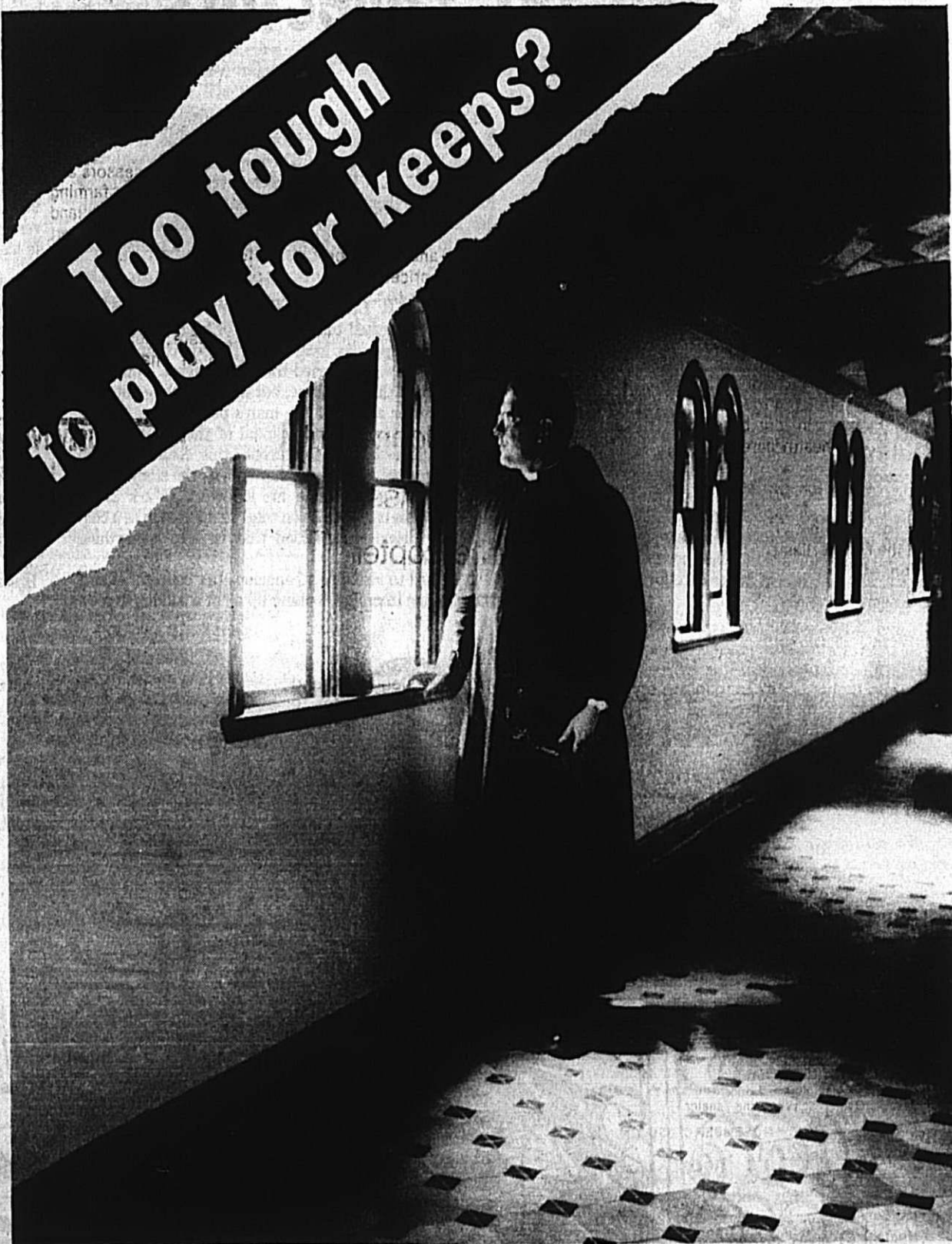
today. At present, however, there seems to be a growing emphasis on mature candidates — and that, too, makes sense. As for tomorrow — who can tell?

If the notion of permanent commitment was sometimes abused in the past — treated too rigidly, so that it became a source of needless human suffering — it is hard to see the present tendency to reject permanent commitments as any more desirable.

In time the pendulum will swing again, toward renewed stability in priesthood, religious life and other forms of commitment. For the present, commitment in general is taking its lumps — and departures from the priesthood and religious life are high partly, though certainly not entirely, because of it.

1978 by NC News Service

Too tough
to play for keeps?



KNOW YOUR FAITH

Christ called sinners, even tax collectors

By Father John J. Castelot

It is most appropriate that the terse account of the call of Levi (Matthew) should occur in a Gospel section dealing with Jesus' concern for sinners and his repudiation of people who thought themselves too good to have anything to do with such riffraff. It follows immediately upon the forgiveness of the paralytic's sins (Mark 2:1-12) and directly precedes a conflict occasioned by Jesus' dining with "sinners" (Mark 2:15-17). Matthew (9:1-13) and Luke (5:17-32) followed the same sequence, obviously using Mark as their source.

The actual call and Levi's response are narrated with surprising brevity — just two verses. What is especially surprising is that Matthew, which changes the name of the tax collector to Matthew (Luke keeps Levi), copies the story almost word for word. This is just one of the many reasons for the fairly general consensus of scholars that this apostle was not the author of the Gospel traditionally called "according to Matthew." Almost certainly he would have given a more intimately personal account of his own call by the Master. That, however, is a literary question, although it is of importance for understanding the Gospel as a whole.

Levi was a tax collector and consequently a "sinner," despised by the "better" people. There was, of course, reason for their antipathy. These men, to begin with, collected taxes from their own compatriots for the hated Romans. Furthermore, the job went to the highest bidder, and he, in turn, had to practice blatant extortion in order to recoup his investment and make a profit in the bargain.

WHETHER LEVI-MATTHEW worked for the Romans or collected tolls at a sort of border station for the equally unpopular local ruler, Herod Antipas, made little difference. He carried the same stigma. Jesus was well aware of this, of course, but apparently he detected a much nobler aspect of the man's personality. And so, much to the surprise and scandal of the self-righteous bystanders, he invited this crook, this collaborator, to follow him. And without further ado, as the story is told, "Levi got up and became his follower" (Mark 2:14). Luke, with his usual stress on total renunciation as a condition for discipleship, added that he left "everything behind" (Luke 5:28).

It is hard to visualize a rapacious tax collector sitting there raking in profits, looking up all of a sudden to see a

strange itinerant preacher standing before him, hearing his invitation to follow him, and simply getting up and walking away with him. It would be satisfying indeed to know the whole story: Matthew's initial reaction, his interior struggle and the motives that influenced his decision. But if Mark chose to describe the incident as bluntly as he did, it must have suited his purpose. It served as an illustration to his readers that the call to discipleship — and they had all heard it — must be answered promptly, even at the cost of personal sacrifice.

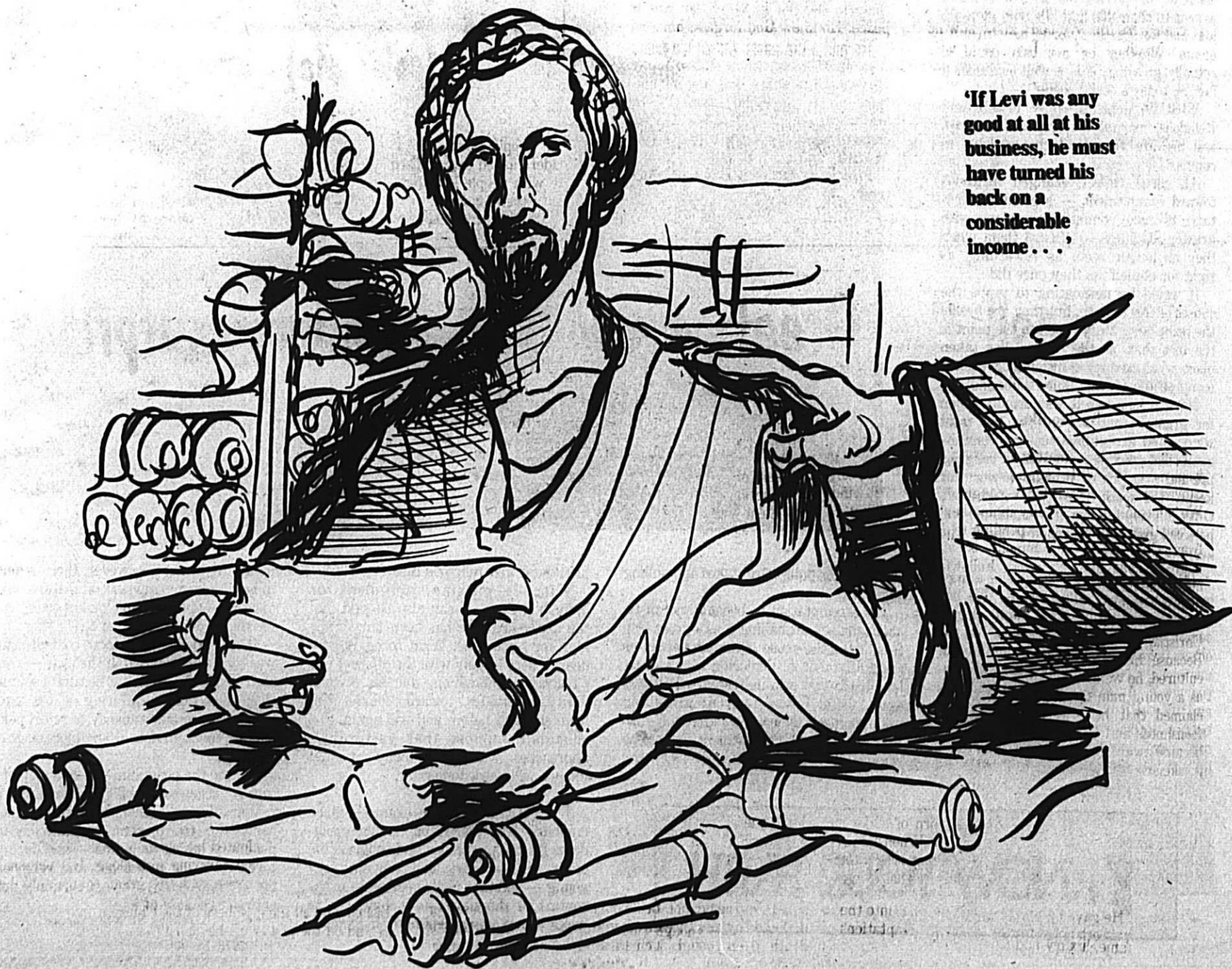
If Levi was any good at all at his business, he must have turned his back on a considerable income, one to which he could not easily return.

However, one indication that the story, as it stands, is a telescoped version is the fact that it is followed immediately by the account of a "great reception" (Luke 5:29) which the new disciple gave in his house, to which he invited a "large crowd" of his old cronies. Obviously, he hadn't left everything. At any rate, when the Pharisees got wind of this, they were shocked beyond belief. It was bad enough for Jesus to have joined this renegade to his company, but now he was actually eating in his house, and with all sorts of shady characters.

THEY COMPLAINED to his disciples: "Why does he eat with such as these?" Of course, for them, sinners were all those who did not follow the intolerable rules and regulations they had dreamed up, the keeping of which they identified with righteousness. Thus they made a mockery of true religion, and Jesus was even more scathing in his denunciations of this hypocritical formalism than the prophets before him had been.

Overhearing their remark, he said to them, "People who are healthy do not need a doctor. I have come to call sinners, not the self-righteous." And Matthew, with his love for pertinent Old Testament texts, threw in these telling words: "Go and learn the meaning of the words, 'It is mercy I desire and not sacrifice'" (Matthew 9:13; Hosea 6:6).

1978 by NC News Service



'If Levi was any good at all at his business, he must have turned his back on a considerable income . . .'

A man who could hardly believe his ears

By Janaan Manternach

Matthew was a healthy man. He was a tax collector by trade. He became rich by collecting more taxes from people than they had to pay. After sending the right amount to the Roman tax bureau, he kept the rest.

There was another thing about Matthew, too. He was a Jew. But he worked for the Romans who ruled the

Children's story hour

Jews. Matthew collected taxes from his own people and sent the money to the Romans.

Needless to say, Matthew was not well liked. People were angry with him because they knew he was getting rich by overcharging them on their taxes. They looked down on him as a traitor, a collaborator with the enemy, the Romans. Religious Jews considered people like Matthew to be very bad, public sinners. Good Jews would have nothing to do with someone like Matthew.

BUT MATTHEW was not all bad. He must have felt guilty and wanted to change his life. We don't know how he got involved with the Romans, or why he became a tax collector. We do get the feeling that he was not happy with his work. He may well have longed for a better way to live, a more honest, decent kind of work. He probably enjoyed the good things his money could buy him. But deep down he knew many poor people were suffering because of him. At times he must have

longed to feel better about himself and his life.

Well, one day, as Matthew was sitting at his table on the street corner collecting taxes from everyone, he looked up and noticed Jesus. Jesus was well known in the town as a very good man, a rabbi or teacher who was close to God. Matthew was surprised to see Jesus walking over to him. The other rabbis crossed the street to avoid even being near a tax collector.

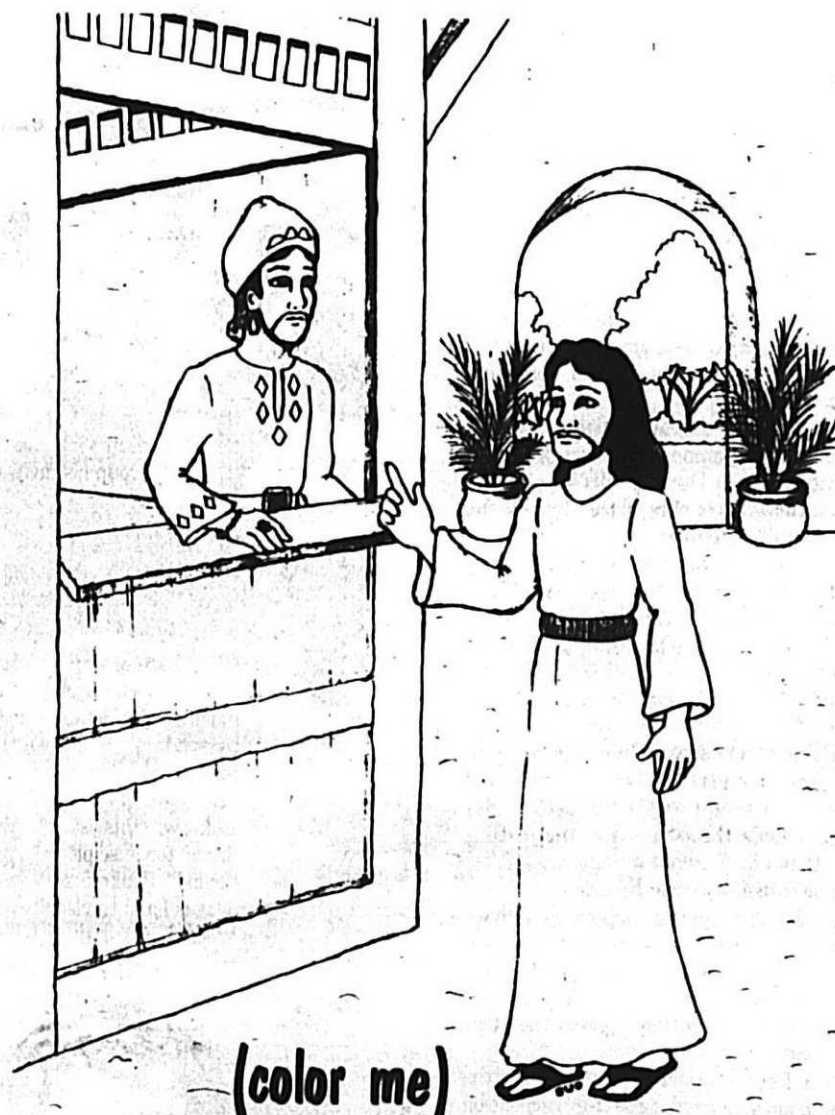
Other people noticed, too. They wondered what Jesus would do. They watched closely. Matthew felt strange. As he saw Jesus looking at him, he felt all the guilt and shame of his life. He wanted to run away. But something about Jesus seemed to draw him. Jesus was obviously a good man. He spoke so often about God as a forgiving Father. Matthew wanted to believe it was true, but would God forgive someone like him?

JESUS STOPPED right in front of Matthew's table. He smiled and said to Matthew just two words: "Follow me." Matthew could hardly believe his ears. Jesus was inviting him to be one of his disciples, one of his friends. Him, a tax collector. The crowd was shocked.

Matthew got up, leaving the day's taxes on the table. He went with Jesus and began a new life. He felt better than he had felt in years. He was at peace. He knew God forgave him.

He had a big party for all his fellow tax collectors because he was so happy. He wanted to share with them something of his newfound happiness. He also wanted them to meet Jesus. Jesus came to the party and ate dinner with Matthew and his friends.

People stood around outside Matthew's house watching. They were upset that Jesus was eating with such



(color me)

bad people. Some of the religious leaders asked Jesus' disciples why he ate with people like that. Jesus overheard them and said to them, "People who are healthy do not need a doctor. I

have come to call sinners, not the self-righteous."

Matthew now understood why he had been called and he smiled happily.

1978 by NC News Service

St. Basil the Great: a vocation can hold surprises

By Monika K. Hellwig

Spirituality is a matter of living by the Spirit or inspiration of God. It suggests a sailboat with billowing canvas spread to catch (or be caught by) a strong wind. We can think of spirituality in another way as a matter of vocation, a matter of responding to a call or summons from God. Such a summons is always somewhat unpredictable, like the wind. Following a vocation is never like having a blueprint in hand for the rest of one's life. St. Basil the Great offers a striking example of this.

Basil was born in the early fourth century into a Christian family in a world that remained largely pagan. Because his family was powerful, wealthy and also cultured, he went to the best (pagan) schools, and began as a young man to make a career of oratory. He later claimed that he had wasted his early adulthood on foolishness and worthless endeavors. In his late 20s he became aware of God calling him. He described it as an awakening out of a deep sleep — an experience of really being conscious of reality for the first time.

IT SEEMS THAT Basil, though born of a devout Christian family, had not been baptized. When he presented himself for Baptism, he really meant it as a total conversion of his life. His first thought was that conversion to God meant a kind of turning away from people and society. He gave up all his wealth and went into the desert as an ascetic and hermit, away from temptations of power, fame, luxury and so on.

He was to discover in the course of his life, however, that the call of God does not always lead away from "the world," and that the Spirit can lead a person into the desert only to prepare him to return into the center of the action and the struggle in society.

Basil withdrew from society but many others joined him in his style of life and he was forced to become a

Spiritual masters

leader and organizer among them. Then the local bishop persuaded him to present himself for ordination and to help in the diocese. Six years later, when the bishop died, Basil was called to succeed him. He found that this involved much that he thought he had given up through his Baptism: the exercise of civil as well as church power, the disposition of considerable wealth (indirectly) and the acquisition of a great reputation for wisdom and oratory.

He threw himself into the task of reforming the city into something closer to a just and good society, and it seems that his years as a desert hermit stood him in good stead. He could not be "bought" by any promises or deflected by any threats of exile, confiscations, torture or death, even though such threats came from the enor-

mously powerful emperor who could certainly have carried them out.

IN SPITE of the strain and fatigue of his position, Basil wrote extensively. He must have written when dead tired and under pressure of many other things. But he wrote out of passionate concern for reconciliation and peace within the church. It was a time of confusion in matters of belief and Christians wasted much energy in fruitless disputes. It seemed urgent to Basil to bridge gaps in understanding and to effect reconciliations.

Basil, who died when he was not quite 50 years old, seems in many ways to be a figure for our times, bridging the gap between contemplation and action, between utter detachment and passionate involvement, between fidelity to commitments already made and readiness to respond to new and different needs, between great learning and great simplicity, between undivided concern for the preaching of the Gospel and immediate practical response to ordinary human needs.

The principle by which Basil lived his life seems to have been this: He heard God's call to him wherever his personal potential intersected with a human need, and he seems to have evaluated his personal potential in terms of the Spirit of God carrying him along. His personal courage and enterprise and the great things that he achieved seemed to rest on a vivid awareness that he as bishop, and all the members of the Christian community, rested on the power of the Spirit.

1978 by NC News Service

Called by God in race-torn South Africa

Seminarians united by faith, separated by skin

By Father Joseph M. Champlin

Desmond Nair and Warwick James, two South African men in their early 20s, share many things in common: the same country, the same faith, the same school and the same goal — becoming Roman Catholic priests.

But the color of their skin differs and in their land of apartheid (racial separation) that difference causes painful complications.

Desmond, 21, thin and quiet, but with a warm winning smile, was born of Indian parents living in Durban. His lineage and the texture of his skin places him in the "non-white" category.

Warwick, a few years older, and somewhat heavier, with full red beard and glasses, likewise entered this world in that clean coastal city. But his parents were white and his features set him in the privileged "white" classification.

DESMOND AND Warwick study in the same seminary together, work and eat and pray and play there together. But often, outside the grounds of the institution, they must move in separate directions and use separate facilities.

At the Jan Smuts airport in Johannesburg, Warwick enters the restroom for "whites," while Desmond must look for the "non-whites" restroom, even though both are waiting to greet the identical visitor.

On a Friday or Saturday evening, the seminarian's normal time for recreation and diversion, neither one would probably invite the other to go out for dinner or a movie (termed here the "bioscope"). South Africa by law has separate restaurants and theaters for "whites" and "non-whites".

During a day at the ocean, Desmond must swim and sun in his designated beach; Warwick may join him only at considerable risk, and must instead select one of the many areas for "whites" along the miles-long golden shoreline.

When we lunched together, Desmond first checked a local tourist's publication for indication of the few hotels or restaurants with international status which would welcome us.

IN SEVERAL YEARS, by the grace of God, a bishop will lay hands upon these men and ordain them priests. What will their future ministry be like?

Desmond has some concerns about that. In South Africa, Indians — there are about 700,000 of them — frequently experience rejection by both whites and blacks. Although all Catholic parishes are officially multi-racial, most have an actual predominance of one or the other because of the government-mandated clustering of races in geographical sections. Thus, in any church, except parishes with a majority of Indians, he surely must expect some indifference, disdain, even hostility.

How well will he cope with those negative attitudes, that failure to accept him as a person, that put-down, that casting of Desmond as an inferior individual simply because of his dark skin? Will he have the strength, the faith and love to do so?

AND WARWICK? After ordination he likely will serve in a predominantly black parish because most Catholics in South Africa are of that color. Now he recognizes the importance of knowing their language and wishes to become

truly part of them. Will he find acceptance by his black parishioners when there exists such an undercurrent of repressed rage toward whites, especially among the young, after so many years of oppression? Will he, too, have courage enough, sufficient faith and love to persevere?

Desmond and Warwick can count on the Lord's grace, but they must also receive the human support of brother priests, concerned Religious and loving parishioners.

The challenges facing priests and nuns in the United States may, on the surface, appear minimal compared to those confronting their colleagues in troubled South Africa. However, our need for God's grace and human support is equally great.

Prayer assures us of the first; you can supply the other.

1978 by NC News Service



Carrying one infant under her arm, a fleeing woman leads another frightened child by the hand during a recent police raid on a squatter camp near Cape Town, South Africa

Discussion questions

1. What does commitment mean? Discuss.
2. Discuss this statement: "Attitudes toward commitment have changed before and will again. One shouldn't suppose that yesterday's approaches will work today or that today's will work tomorrow."
3. What is Jesus telling us in the Gospel accounts of the call of Levi-Matthew? Discuss.
4. After considerable reflection, how do you think Jesus has called you? How have you and how are you answering his call?
5. Does "personal sacrifice" still enter into Christian calling? Is "personal sacrifice" reserved for only those who follow a religious calling? Discuss.
6. At one time or another, each of us has experienced being judged by someone else. And we, in turn, have passed judgment upon another. Reflect upon your

feelings when you were the victim. Does this alter in any way your attitude about judging another? Discuss.

7. Discuss this statement: "Spirituality is a matter of living by the Spirit or inspiration of God."

8. What does St. Basil have to say to us today?

9. Reflect upon what it means to bridge the gap between contemplation and action. How do we see this happening today? As an individual, are these elements present in your own life?

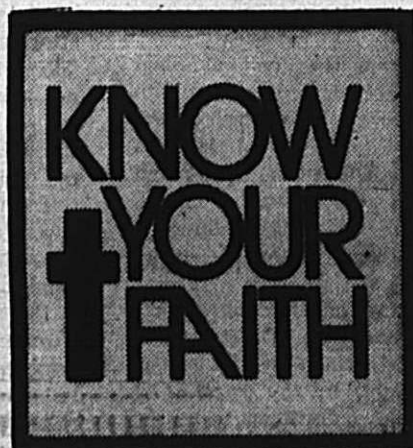
10. After reading Father Champlin's article about the two young seminarians in South Africa, reflect upon this statement: "Desmond and Warwick can count on the Lord's grace, but they must also receive the human support of brother priests, concerned Religious and loving parishioners."

... and for children

1. If the book, "The Man Who Learned to Give" (Concordia Publishing House, St. Louis, 1976) is available, read it with your child or children. Or give it to your child or children as a gift.
2. Discuss with your child or children the people they dislike or people they say they "hate." Find out why. How do they think Jesus would treat these people?

Why? Does this have anything to say to them about disliking or "hating" others?

3. Give your child or children a long piece of drawing paper and crayons. Ask them to draw a sequence of pictures to show the story of Matthew as they see it. Then have your child or children retell the story using the pictures as a guide.



Perry County women schedule observance

TROY, Ind. — Church Women United in Perry County will celebrate World Community Day Friday, Nov. 17, at St. Plus Church here. Registration will begin at 6 p.m. The program, "Touchstones for Discipleship," will be at 7 p.m. Cathy Elpers, Outreach Community Services coordinator for Southern Hills Mental Health Clinic, will be

the main speaker for the evening.

Co-hosts with the women of St. Plus Church are the women of the Collins Chapel-Troy United Methodist Church.

More than 16 different congregations are expected to participate in the celebration.

Bishop's appeal

TEHUANTEPEC, Mexico — While Mexican and U.S. officials discussed frictions between the two countries, Bishop Arturo Lona of Tehuantepec, Mexico, asked for "humane treatment" of Mexican migrant workers in the United States. Illegal Mexican aliens working in the United States are causing problems between the two countries.

Government (from 3)

Prague, the capital, but in the whole country. They also asked the Vatican to see that the promises of the government are kept and that the right to profess Christian faith publicly and preach the Gospel be guaranteed. The Vatican has not commented on the letter.

provincial of Slovak Jesuits exiled from their mother country. "It is so different that no one here in the West knows the situation. It's not enough to go as a tourist and speak to government officials."

The efforts of the U.S. and Canadian Slovak communities to focus attention on religious rights violations in Czechoslovakia rely mainly on prayer and education, said Mother M. Valeria Romanchek, chairman of the union and superior general of the Sisters of SS. Cyril and Methodius in Danville, Pa.

"We must get this message to Slovakia—that those who came over here are practicing their faith and doing all possible to strengthen their faith and to pray and help them in their persecution," she said. "They must know we're behind them."

Dissatisfied with Carter reply

WASHINGTON — The Carter administration's reply to a letter on the crisis in Nicaragua from the president of the National Conference of Catholic Bishops did not respond to the issues raised in that letter, according to the U.S. Catholic Conference. The NCCB president, Archbishop John Quinn of San Francisco, had written to President Jimmy Carter urging "vigorous U.S. action

to foster, in the name of human rights, both greater political participation and economic justice in the war-torn nation of Nicaragua."

Appointed

WASHINGTON — Twenty-one persons, including family life experts, married couples and bishops from throughout the country, have been named to a new Commission on Marriage and Family Life which will work to promote and implement the U.S. bishops' plan of Pastoral Action for Family Ministry. The commission is chaired by Auxiliary Bishop J. Francis Stafford of Baltimore.

'Concerned'

WASHINGTON — U.S. Catholic Conference officials have told officials of the Nestle Co. that the conference is concerned about the harmful impact of sales of prepared infant formula in the Third World. The USCC officials said the conference has no position on a boycott of Nestle's products to protest the company's formula sales. The USCC and Nestle officials met Nov. 1.

Precedent

SAN ANTONIO, Texas — In what is reportedly the first time Hispanic Protestants and Catholics from across the country have sat down together to discuss their faith, some 70 persons have concluded a four-day national Ecumenical Hispanic Theological Conference in San Antonio. Out of the discussions came a "message to the Hispanic community of the United States and to the Christian people of the United States."

FREE OFFER FOR CATHOLICS OVER 50

Chicago, Ill.—A free offer of special interest to Catholics over age fifty has been announced by the Catholic Extension Society.

They are making available a free financial information kit to help those who are concerned about security in their later years.

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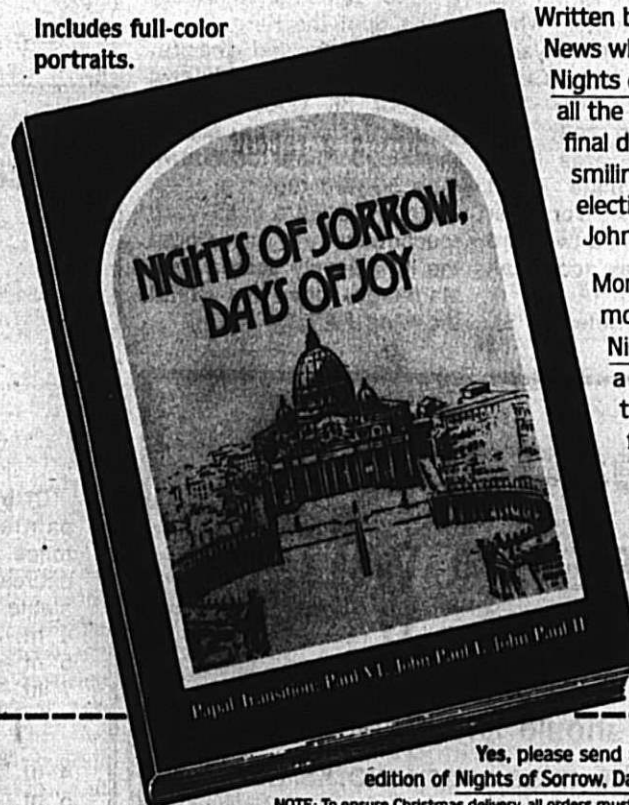


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—cornucopia—

Ah, what memories! She once saw JFK off at the airport

BY ALICE DAILEY

"It's perfectly gross" I told my friend, Elaine, "the way some women publish stories of their supposed amours with bigwigs."

"Right-o" she agreed.

"Believe me," I said self-righteously, "I've had my share of contacts with public servants, but you don't see me rushing into print about them."

"Hah!" she scoffed. "Like who? Garbage collectors?"

"Like Kennedy. That's who."

"You're out of your tree!"

I sniffed. "I have news for you, Mrs. Know It All. Once, before you



moved here, I was invited to see Kennedy off at the airport."

"You mean PRESIDENT Kennedy?"

"He wasn't President yet. He was here campaigning for some loser."

She shook her head. "How on earth did someone like you get invited to be part of his escort?"

"It wasn't really an escort. The newspapers said 'public invited' and about 2,000 of us helped see him off. We waved and waved, and he waved back."

"Oh, brother."

"And then there was this time the governor looked me right in the eye and said 'You can have anything you want.'"

ELAINE TAPPED HER thumbnail

against her front teeth. "There is something weird here. Suppose you elaborate."

"A group of us women were touring the State House."

"Go on."

"We met the governor."

"Continue."

"We asked him about getting some state aid for our school bus, and he said 'You folks can get anything you want if enough ask. Numbers do count.'"

Elaine said, "Girllie, get your head on straight. In both cases you were merely a pluribus unum. One out of many."

I tossed my head. "I did have a one-to-one relationship with someone in a high place. Once, when LBJ was in town, we were hashing over old times—"

"You knew LBJ?"

"I went to school with him."

"I didn't know Lyndon Baines Johnson ever went to school in Indiana."

"Who said anything about Lyndon

Baines Johnson? I'm talking about Lucky Bert Jackson."

She exploded. "You said someone in a high place!"

"Exactly. Lucky Bert installs high tension wires up in Michigan."

ELAINE STOOD UP. "I can't bear to tear myself away from this lurid recital, but I must run."

"O.K. Run. But you're missing the best part of all; about the time I sat on the mayor's lap."

She groaned. "I know I'm crazy, but let's get it over with. Where was it?"

"At one of those war bond rally things. Girls were crowding in all around the mayor, and he reached out to me, me of all the girls there, and drew me onto his lap."

"In front of everyone?"

"Sure."

"Heavens! What did you do?"

"Oh, we talked."

"You talked. About what?"

"He said 'How old are you, little girl,' and I said 'I'm free.'"

Gridders of Immaculate Heart of Mary drop All Saints, 21-7, for Cadet title

Immaculate Heart of Mary scored two second half touchdowns to defeat All Saints, 21-7, in last Sunday's Catholic Youth Organization Indianapolis deanery Cadet Football Championship game at the Roncalli High School Stadium. The Northsiders thereby gained possession of the Leo S. Evans Memorial Traveling Trophy for the coming year.

In the "56" League Championship game, St. Luke edged St. Christopher, 6-0, on Steve McDaniel's 40-yard touchdown run in the third quarter. St. Luke's defense was called upon late in the fourth quarter to preserve the victory with a goal line stand.

FOR IMMACULATE Heart of Mary, Mark Worcester connected with Pat Yaggi on a 35-yard touchdown score in the first quarter. All Saints knotted the score at the end of the first quarter when Tony Crutcher ran 76 yards for a score. Mike Cubel added the PAT.

In the second half, Tom Hornak ran 15 yards for a second Immaculate Heart tally, and Mark Worcester added another on a two-yard run. Tom Hornak scored all IHM PAT's.

St. Barnabas defeated St.

Lawrence, 8-0, for the "56" Consolation prize when Brian Kalen ran five yards for a first quarter score. Tim Annee made good on the two-point conversion.

ST. JUDE SCORED an 18-7 Cadet Consolation victory over Christ the King.

Ken Gillum led the St. Jude squad with touchdown runs of 57 yards and 68 yards. Pat Sullivan scored the third St. Jude touchdown on a 50-yard run.

Kevin O'Hara's 57-yard touchdown run was Christ the King's only score. John Marbaugh added the Christ the King PAT.

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AROUND





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.

november

november 11

The Lambda Kappa Chapter of the Delta Theta Tau National Philanthropic Sorority in Lawrence County is making a county-wide, house-to-house drive for funds for St. Jude Research Hospital for Children, Memphis, Tenn. Contributions may also be sent to Mrs. Paul Thomas, 1828 - 11 St., Bedford 47421.

The highlight of homecoming week at Marian College, Indianapolis, will be the homecoming parade and basketball game with St. Francis College, Fort Wayne. The game will be followed by an alumni-student dinner-dance at the downtown LaScala Restaurant. For further information phone

(317) 924-3291.

The Booster Club of Scelcin 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.

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.

november 12

The internationally-known Covenanters will be the guests of St. Plus X Youth Group on Sunday at 7:30 p.m. in Monsignor Ross Hall, 7200 Sarto Drive, Indianapolis. Public invited. Free admission.

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



"SANTA'S WORKSHOP" BAZAAR THEME—Mrs. Joan Feeney and Mrs. Phyllis Pappas enjoy the handcrafted radio-controlled airplane and a stuffed chicken that will be among the variety of items featured at Santa's Workshop, the bazaar sponsored by Immaculate Heart of Mary parish, Indianapolis. The event is set for Friday, Nov. 17, from 10 a.m. to 7 p.m. and on Saturday, Nov. 18, from 10 a.m. to 1 p.m. Mrs. Feeney and Mrs. Pappas are co-chairmen for the bazaar.

be \$3 for adults and \$1.50 for children.

november 14

The regular meeting of separated, divorced and remarried Catholics will be held at 7:30 p.m. at Alverno Retreat Center, 8140 Spring Mill Rd., Indianapolis. Dr. Carl E. Williams will talk on "Space and Taste—Yours, Mine and Ours."

Mother Theodore Circle, Daughters of Isabella, will meet at the K of C Hall, 1305 N. Delaware, Indianapolis, for a memorial Mass and installation of officers at 6 p.m. A beef stew supper will be served following the Mass and installation. Tickets are \$1.50.

november 16

Separated, divorced and remarried Catholics are invited to meet as a prayer group at Alverno Retreat Center, 8140 Spring Mill Road, Indianapolis, at 7:30 p.m. The group provides the opportunity to share and to become closer to the spiritual dimension of life.

nov. 17-19

A Marriage Encounter weekend for the New Albany-Jeffersonville area will be held at Mount Saint Francis Retreat Center, west of New Albany. The contact couple for the weekend is Cathie and Jack Luckett, 9509 Michael Edward Dr., Louisville, KY 40291, phone (502) 239-6606.

"The Art of Living According to Jesus" is the topic for the women's weekend retreat at Fatima Retreat House, 5353 E. 56 St., Indianapolis. Father Kenny Sweeney, pastor of Sacred Heart parish, Jeffersonville, will conduct the program. For information and/or reservations contact Fatima (317) 545-7881.

november 18

Beth Hollingsworth and Sylvia Reichel will conduct a half-day session in the Early Childhood Update Workshop series at Marian College, Indianapolis. Their

Department of St. Benedict parish, Terre Haute, will sponsor a presentation on sacred Scripture beginning at 9:45 a.m. in Hellman Hall. Sister Mary Lou Milano, S.P., will present the talks.

The Church Federation of Greater Indianapolis will sponsor a Pantry Sunday when parishes will have special collections or ingatherings of canned goods. The drive will help to fill the 26 emergency food crisis pantries in the Indianapolis area. For Pantry information call 634-HELP.

The Ladies Auxilliary of St. Peter Claver Court #190 will sponsor a Holly Daze Bazaar at St. Lawrence parish, Indianapolis, from 9 a.m. until 5 p.m. Advance dinner tickets are \$2.25 for adults and \$1 for children. At the door the tickets will be \$2.50 and \$1.25. Call 545-9058 for reservations.

nov. 24-26

The Sacred Heart Priests, Sisters and Brothers invite college age men and women to a "Vocation Retreat Weekend" at Holy Trinity Retreat House, South Bend. The program offers an opportunity to see a religious community in action and to share its life and prayer.

For more information and/or reservations call or write Sister Ruth, Handmaids of the Holy Trinity, 23089 Adams Road, South Bend, IN 46628, phone (219) 272-9425. There is no charge for the weekend.

november 29

St. Vincent Hospital Guild will sponsor a spree and shopping trip to Chicago. Buses will leave the Nora Shopping Center at 7:30 a.m. and return there at 11 p.m. Reservations and/or cancellations must be made by Wednesday, Nov. 15. For further information contact Louise E. Collet, 251-0626.

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november 19

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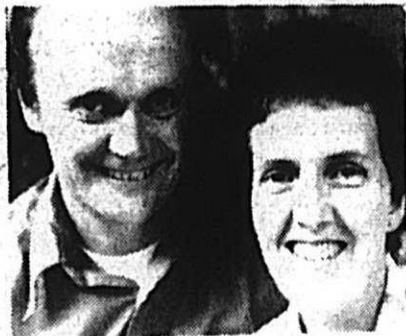
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Question: Is 13-year-old girl too old to be spanked?

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Dear Mary:

My husband and I disagree about the discipline of our children, particularly the oldest, a 13-year-old girl. He spanks her when she does something wrong. I think she is too old for this. What do you think?

A. I agree with you that spanking is inappropriate for 13-year-old girls. Spanking is demeaning. Spanking treats your daughter as a young child at the very time she is beginning to realize she is growing up. Second, other means of discipline are more effective for adolescents.

The most effective punishments for older children and adolescents are extra work and loss of privileges.

Depending on the offense, a 13-year-old can be assigned to washing windows, washing woodwork, cleaning the basement or garage or similar tasks. Such jobs are real and necessary work. They are within the capability of the child, and they are fairly unpleasant for most people, which puts them in the category of punishment.

Loss of privileges can mean no movie on

the weekend or no overnight at a friend's house.

THIRTEEN, the beginning of the teens, marks a new period in the discipline of a child. That wise father and fine writer, Eugene Geissler, notes that Christ went off from his parents at the age of 12. He suggests that around this age children must begin to move away from home, to do things on their own, to take the first steps toward independence and adulthood. As parents we must make the delicate judgment of when to restrain and when to let go.

If your daughter needs discipline all the time, perhaps you are still treating her with the restraint needed for a young child. Perhaps you need to allow her more room to do things on her own and to make her own decisions.

Look around you for friends who have teen-agers and who seem to discipline them in a way which you admire. Talk to them frankly about handling a 13-year-old. They will probably be flattered that you admire their judgment and eager to share their views.

MAKE RULES that are clear and fair. Be specific about such matters as to where she may go and how late she may stay out on school nights, on non-school nights. What time is bedtime? What jobs is she responsible for? What are the consequences of breaking these rules? Clear expectations let your daughter know where she stands.

Support your daughter. Thirteen is an age of tremendous uncertainty. A girl often feels she has no friends, she is not popular, no one likes her, even though there is no evidence to support her fears. Emphasize the things she does well. Sympathize when she hurts, but don't tell her she is wrong or silly. For her the

problems are real.

Finally, allow room for moodiness, outbursts and backtalk. Thirteen can be an explosive, up-and-down age. If you forbid all expressions of feelings, you are apt to develop a teen-ager who stays in her room and never communicates anything to you. Be clear and firm about what she must do, but be tolerant of what she says.

Admire what she does well whether in

school, sports, hobbies or at home. Be flexible enough to realize that disciplining a teen-ager requires growth on your part as well as hers. And when you must punish, use adult tasks rather than direct physical control which can be demeaning.

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

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Teaching authority seen hindering unity

RICHMOND, Va. — Teaching authority in the church is the issue more than any other that divides Catholics and Lutherans, agreed two prominent participants in the Lutheran-Catholic dialogue who appeared at a Reformation Sunday forum in Richmond. Jesuit Father Walter

Burghardt, theologian-in-residence at Georgetown University, Washington, and the Rev. Eric Gritsch, professor of church history at the Lutheran Theological Seminary, Gettysburg, Pa., spoke at the ecumenical program.

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† BOSSORT, Joan T., 66, St. Paul Catholic Center, Bloomington, Nov. 4.

† BRAND, Edward C., 48, St. Basil, Indianapolis, Nov. 8.

† BRYAN, John, 68, St. Anthony, Indianapolis, Nov. 10.

† DAMOUR, George C., St. Mary, Indianapolis, Nov. 2.

† DONATO, Vittoria, 87, St. Ambrose, Seymour, Oct. 30.

† FENWICK, Cletus D., 58, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 4.

† GORGOL, Leonard J., St. Lawrence, Indianapolis, Nov. 1.

† GRAMAN, Margaret, 85, St. Meinrad Church, St. Meinrad, Oct. 27.

† JAEGER, Colette, 77, St. Mary, Lanesville, Oct. 30.

† JAMES, Mae E., 80, St. Patrick, Terre Haute, Oct. 31.

† JARRELL, Barbara E., 58, St. Gabriel, Connersville, Nov. 2.

† JONES, Dawson M., 75, St. Patrick, Terre Haute, Nov. 3.

† KRIER, Tillie (Kroeger), Christ the King, Indianapolis, Nov. 6.

† LUKEN, M. Elaine, 55, St. Mary, Richmond, Oct. 31.

† LYNCH, Larry, 19, St. Simon, Indianapolis, Nov. 4.

† MARIANI, Charles J., 80, St. Mark, Indianapolis, Nov. 4.

† MORGUSON, Rose M., 56, St. Mary, Richmond, Nov. 2.

† MULLIS, Valentine T., 71, St. Paul, Tell City, Oct. 26.

† MURRAY, Robert E. (Bob), 53, St. Peter and Paul, Indianapolis, Nov. 2.

† PESCHAT, Mary, Holy Trinity, Indianapolis, Nov. 6.

† RAGEN, Florence M., 87, St. Mary, Richmond, Nov. 1.

† RICHMOND, Arthur L., 59, St. Michael, Brookville, Nov. 4.

† SLATTERY, Charles F., 84, Holy Family, New Albany, Nov. 3.

† STAAB, Lena V., Christ the King, Indianapolis, Nov. 4.

† WILLIAMS, Dick A., 44, Holy Spirit, Indianapolis, Nov. 4.

† WOLLENHAUPT, Mary Joan, 54, St. Monica, Indianapolis, Nov. 4.

Church's role is 'essential'

ORLANDO, Fla. — "We the church are the only ones who can bring the Christ dimension to our people. No government agency can do that," Bishop John J. Fitzpatrick of Brownsville, Texas, told participants from across the country working to create a national joint pastoral plan for migrant workers.

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This week's column breaks away from its usual Top Forty emphasis to a song from five years ago, Seals' and Crofts' "We May Never Pass This Way Again." This ballad combines gentle guitar backgrounds with the talented vocal harmonies that Seals and Crofts fans have grown to expect and appreciate.

The song encourages us to be open to the possibility of the fullness and meaning attainable in life. It encourages us to evaluate how we have used life's opportunities and it challenges us to enter life's present possibilities as completely as possible.

Our lives are a flow of past influences to future promises. But our past and future receive further meaning if we live actively in the present. Our nows are the opportunities to live with creativity and imagination.

Too often we make promises to ourselves that put off improving our life state to "tomorrow." We easily forget that the richness in our tomorrows depends on our efforts in our todays. This is not to say that planning for tomorrows is unimportant. This consideration is necessary, for our dreams have many sides and we cannot work at every goal simultaneously.

We need to set priorities in

how we use our time and energy. The meaning in life first flows from the creative use of each today, then deepens as we consider direction for future goals and dreams.



CERTAINLY, there are people who advocate a more spontaneous life guided by chance. This view states that life should be lived as it comes, and one should "stay cool" and let life happen. We do need room for the spontaneous, for it offers a freshness that renews our spirits. However, even spontaneous happenings need direction if they are to have meaning.

We may suddenly find ourselves facing the opportunity to take a new job, or move to a new location. But unless we are willing to set a direction to our lives, these opportunities will pass by, and we will never know if they could have enriched our current life state. Life is much more than a series of chance-happenings—it is a gift that invites us to experience more and more of our potentials.

Those who want to know more of life's fullness open their lives to making decisions, forming commitments, and choosing direction.

The song further challenges us to determine what aspects of life experience are currently passing us by with little notice or appreciation on our part. Have we acknowledged the small yet important things that others do for us?

Do we take for granted the acts of love that surround our lives—a well-prepared class at school, a tasty meal at home, the thoughtfulness of a friend who calls us when we are down?

Do we realize that our

relationships with our parents, teachers, and friends comprise the most important level of meaning in our lives?

WE MAY ACCOMPLISH many achievements, gain many possessions, but until we feel a sense of belonging with others, a certain emptiness will remain unhealed within us. What a loss it will be if we pass by those people who create this most important level of meaning in our lives without saying "thank you" and "I love you." "We May Never Pass This Way Again" encourages us to "gather all our courage and sail our ships out on the open sea." The God who first gave us the gift of life is the God who also gives us courage. His gift of life includes the invitation that we use our thinking abilities to their fullest potentials, that we feel with an alive and growing sensitivity, and that we love with vulnerability.

The sea of life swells up and down through many types of learnings. Yet God's involvement in our life journey is the promise that no down is an end in itself, but is a calling to a new

WE MAY NEVER PASS THIS WAY AGAIN

Life—so they say
Is but a game and they let it slip away
Love—like the Autumn sun
Should be dying but it's only just begun
Like the twilight in the road ahead
They don't see just where we're goin'
And all the secrets in the universe
Whisper in our ears and all the years will come and go
And take us up, always up

CHORUS

We may never pass this way again
We may never pass this way again
We may never pass this way again

Dreams—so they say
Are for fools and they let them drift away
Peace—like the silent dove
Should be flyin' but it's only just begun
Like Columbus in the olden days
We must gather all our courage
Sail our ship out on the open sea
Cast away our fears and all the years will come and go
And take us up—always up

REPEAT CHORUS

So I wanna laugh while the laughin is easy
I wanna cry if it makes it worthwhile
I may never pass this way again
That's why I want it with you
'Cause you make me feel like I'm more than a friend
Like I may never pass this way again
That's why I want it with you baby

REPEAT CHORUS

Written by: James Seals
Sung by: Seals and Crofts
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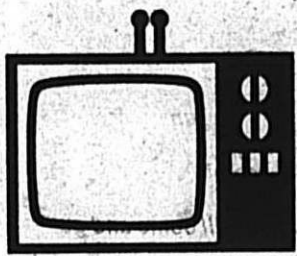
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tv news and reviews

Probe global food crisis

The major TV event of the week is a three-part investigation of the world food crisis which a number of educational and church groups will be using in discussion programs. Entitled "Global Paper: The Fight for Food," the series airs Nov. 12, 13 and 16 on PBS.

It is not a subject that is easy to consider and yet it must be faced because America is a major source and consumer of the world's food supply. Bread for the World, a Christian citizen's movement, is urging viewers to use this series as an opportunity to learn about the causes and potential solutions to the crisis.

A more promising exercise might have been the six-hour mini-series on the personal lives of the military and

civilians in Pearl Harbor during the week of the Japanese attack on Dec. 7, 1941. "Pearl" airs Tuesday, Nov. 16, Friday, Nov. 17, and Sunday, Nov. 19, at 9-11 p.m. on ABC.

Written by Academy Award winner Stirling Silliphant, the plot focuses on the convoluted love life of its characters in a style that seems not far from daytime soap opera.

During World War II, Abbott and Costello were America's most famous comedy team. Harvey Korman and Buddy Hackett recreate the tensions and tragedy behind the scenes in "Bud and Lou," airing Wednesday, Nov. 15, at 9-11 p.m. on NBC.

Although both are individually distinguished comedians, the pair lack the timing and flair that made Abbott and Costello funny. The real substance of the dramatization—Abbott's epilepsy and Costello's tragic loss of his child—are dramatically flat and unconvincing. Perhaps it is because the material is so promising, that its failure seems all the more dispiriting.

religious broadcasting

RADIO: Sunday, Nov. 12. "Guideline" (NBC) continues its series of presentations on the Campaign for Human Development.

TELEVISION: Sunday, Nov. 12. "Directions" (ABC) presents a conversation, filmed in Ireland, on the subject of the prospects for peace in the North.

Sunday, Nov. 12, "Behold Wondrous Things" (CBS) "Guatemala: My Country, My Hope" A CBS News documentary on the extent of the 1976 earthquake.

CBS offering is labeled 'garbage'

BY JAMES BREIG

Blasphemy. There's a word you don't hear much any more. Sure, you hear it used in

an extended sense. For example: "What he said about the boss is blasphemy." Or, "If you don't root for the home team, it's blasphemy."

Sometimes, we say, "It's blasphemy not to like Mary Tyler Moore."

But the original and powerful sense of the word has been somewhat lost. Blasphemy: profane or mocking speech, writing or action concerning God or anything regarded as sacred. So says Webster.

Blasphemy: contempt for God.

It's stronger than profanity or plain old mentioning the Lord's name when you stub a toe in the night.

Blasphemy means open, active, derisive contempt for the Creator.

IN RECENT YEARS, groups have emerged to remind us about blasphemy. The Catholic League for Religious and Civil Rights has as one of its purposes protesting blasphemy when it appears in the media. For several years, a group in New York has tried to beef up state anti-blasphemy laws, reacting especially against such magazines as National Lampoon and its flagrant disregard for the sacred.

The temptation is to shrug off blasphemy. After all, we might say, God can defend Himself.

But can we defend ourselves, our children and society from the effects of blasphemy—the trivialization of God, the mocking of religion, the debasing of the sacred?

Blasphemy tries to drag down God, religion, sacred things and people and faith. It wants to muddy them with the underheel of its boots, to reduce their majesty by its sneers.

BY THIS TIME, you may be wondering what all this has to do with television. The answer is CBS' upcoming presentation of eight hours of "The Word" (Nov. 12-15). This mini-series is based on a novel by Irving Wallace and revolves around the supposed discovery of ancient writings—Scriptures—which prove that Christ did not die on the cross, but faked His death and lived on.

It is a premise that has been tried before and since "The Word" was published. "The Passover Plot," both a book and a movie, tried to convince us that the apostles tricked the world by stealing Jesus' corpse and

claiming resurrection. Recently, another novel, "Act of God," involved the archeological discovery of Christ's bones.

Is this blasphemy? Are such writings and films "mocking"? Are they "contemptuous" productions? Is it blasphemous to question the Resurrection, the plan of salvation, Christ's veracity, the testimony of the Church and Scriptural content, and to do it in such junk form? Is it blasphemy to do this not for theological insight or speculation, but for a quick buck and high ratings?

"THE WORD" on CBS. Let it be clear, is no presentation of significance. It is exploitation. The proof is easily found in the network's own press release on the program, with its tangle of soap opera subplots:

"Steven Randall, a cynical public relations expert hired to promote a new Bible based on the find . . . remains unreconciled with his critically ill father, a stalwart minister, despite the mediation of his mother. His embittered, jealous sister has slid into the life of a small-town party girl. His wife has left him and their unresolved conflict has had deep emotional impact on their teen-age daughter. His mistress is upset with the secondary role she feels she plays in his life."

Other characters include "a millionaire businessman," "a hard-boiled publisher," "a former nun who seems more than just a business associate" and "a gossip-mongering television commentator."

This is garbage smeared over eight hours—and don't you feel sorry already for his mistress?

Those associated with this program include David Janssen, James Whitmore, Eddie Albert, Geraldine Chaplin, Nicol Williamson and John Huston. In other words, CBS is banking a lot on our willingness to be taken in and to swallow without objection four days of shows based on ancient documents which prove to be fakes.

Oops, I gave away the ending. Too bad. Now you don't have to watch. I just saved you eight hours of boiling blood and upset. Why not use some of it to think about blasphemy and to say a prayer or two?



RELIGION-BASED DRAMA—David Janssen, left, stars as a public relations executive promoting a new Bible based on a revolutionary discovery, and Ron Moody portrays a derelict with a suspect but devastating secret in "The Word." The eight-hour dramatization of Irving Wallace's best seller about the deadly intrigue surrounding the discovery of an apparently ancient eyewitness account of the life of Christ will be broadcast in four parts Nov. 12-15 on CBS. [NC photo]

High quality marks TV film menu

Tuesday, Nov. 14, 9 p.m. (PBS) "Distant Thunder" (1973) Indian director Satyajit Ray's film tells of a remote Bengali village and its inhabitants during the disastrous famine of 1942. The focus is upon a relatively well-off young Brahman

couple. Despite its flaws and its slow pace, the film offers a rare and moving glimpse into a world too little known to Americans. A-I—Morally unobjectionable for adults and adolescents.

Saturday, Nov. 18, 8 p.m. (CBS) "The Bible" (1966)

George C. Scott, Ava Gardner, Peter O'Toole and Franco Nero star in this John Huston-directed film adaptation of the Book of Genesis, from the story of creation to Abraham. Beautifully photographed, with fine acting and direction, "The Bible" is both reverent in its interpretation and richly entertaining. A-I—Morally unobjectionable for all.

Sunday, Nov. 12—postponed from Nov. 6 (NBC) Cde to Billy Joe (1976): Star-crossed teenage 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. All the characters are 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.

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—viewing with arnold—

Faint-hearted? You'd better stay away from this movie

BY JAMES W. ARNOLD

"Bloodbrothers" takes us back into the turbulent world of New York Italian ethnics, struggling either to hold onto the old established ways or to find better ones—depending on whether you look at it from the perspective of fathers and sons.

The setting is the Bronx (as mostly re-created in Burbank) instead of "Saturday Night Fever's" Brooklyn, and the elite blue-collar class of skilled union workers rather than the unemployed. But a John Travolta clone out of Brando and James Dean—Rugged But Sensitive Richard Gere—discovers he can't take it anymore: "There's gotta be somethin' out there somewhere." He takes his little brother, a fellow victim, and heads for the Greyhound bus depot.

Sociologically, "Brothers" is relatively sophisticated; in terms of character and background detail, it makes "Fever" look like an episode from "Happy Days." Although this fact sounds incredible, it's also tougher in dialogue and incident, and more violent, not only in its peaks but from moment to moment. It hurts more psychologically, because there are no soothing disco sequences to ease the pain.

"Brothers" is in fact a deadly serious portrait of working class life and values, one of those films that at least earns its R rating out of an attempt at



artistic honesty rather than box-office bucks. The latter it is unlikely to get, because it's thoroughly depressing. But you don't fall asleep. It's real life souped-up two or three levels, like an opera. The director is a classy veteran, a former Bronx-dweller named Robert Mulligan, whose sensitive moral perspectives ("To Kill

a Mockingbird," "Up the Down Staircase," "Summer of '42") are here put to an extreme test.

THE DE COCOS are a contemporary Wild Bunch. The clan centers on two middle-aged brothers who spend a lot of time boozing, brawling and ignoring their wives. Chubby (Paul Sorvino) is a lovable oaf with a temper like King Kong's. Tommy (Tony Lo Bianco) wants his 19-year-old son Stoney to be a man, which is to follow in Dad's workshoes as a construction electrician and hail-fellow at the local saloon. Tommy's wife, Marie, poor thing, is an absolute menopausal lunatic. When not brooding or weeping, Marie (Lelia Goldoni) blows her stack regularly: at her young second son for not eating, at her husband when she learns he's cheated on her. So she cheats on him, and gets whacked out and sent to the hospital.

Somehow amid all this, Stoney grows up compassionate, and wants to work in a hospital helping sick kids. (His father doesn't care for that idea: it's woman's work). Helping advise Stoney, touchingly but improbably, is a sexy and well-used barmaid named Annette (Marilu Henner), who thinks he should go to college.

After an unreasonably long time, the hero finally decides to leave this sick heritage behind. Some day—but not soon—a movie hero may discover it's America that's sick, and fly to salvation in Queens or Cleveland.

THE STORY (from Richard Price's novel) has obvious points of strain and disbelief, but there is enough truth, and it hurtles along with so much fury, that there's little time to question. Its value is in its depiction of attitudes that work social mischief even in less melodramatic settings—especially the definition of masculinity. A man has a job, preferably with things, not people. He brings home hefty money, and controls behavior with force—that is almost his only family obligation. He is sexually active—that is his sole concern with women. He is intensely loyal and sentimental to brothers and sons. He has a comradeship thing going with buddies—



OFF TO THE WIZ—Diana Ross, as Dorothy, and her new-found friends, portrayed by, from left, Ted Ross, Michael Jackson and Nipsey Russell, join in a musical number at the Emerald City of Oz in this scene from the movie, "The Wiz." The lavish surrealistic production based on the Broadway musical features a score by Quincy Jones. [NC photo]

on the job and at the bar. His male bonds exclude women and any "soft" personal qualities, which are defined as weakness. Even wives accept this macho worldview.

This image as it emerges in "Brothers" is almost too predictable and textbook-perfect to believe or to be of dramatic interest.

Tommy and Chubby are locked-in adolescents in 45-year-old bodies; they cannot change or even bend. They are, of course, tragic figures, but the brutality and ugliness of their lives make them hard to observe with concern or affection.

DESPITE this, the acting is highpowered, which is often the case when feeling and tension are super-normal. The careers of Sorvino and Lo Bianco are especially likely to take off. Gere is harder to judge: can he go beyond the Rocky imitation? He has one great scene telling a roomful of

kids an upbeat parable about the need for brotherhood, and there are other fine moments: Sorvino reminiscing about the death of his infant child, several father-son confrontations, a birthday party for the crippled Irishman who runs the bar, and the macho rituals of Gere's first day on

the construction job, set to big music by Elmer Bernstein.

In the end, the film's passion and theatrical overkill stifle its sense of human reality. Its graphic language and often horrific situations make it strictly for tough filmgoers who prefer the hammer to the feather.

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