

THE

Archdiocese of Indianapolis

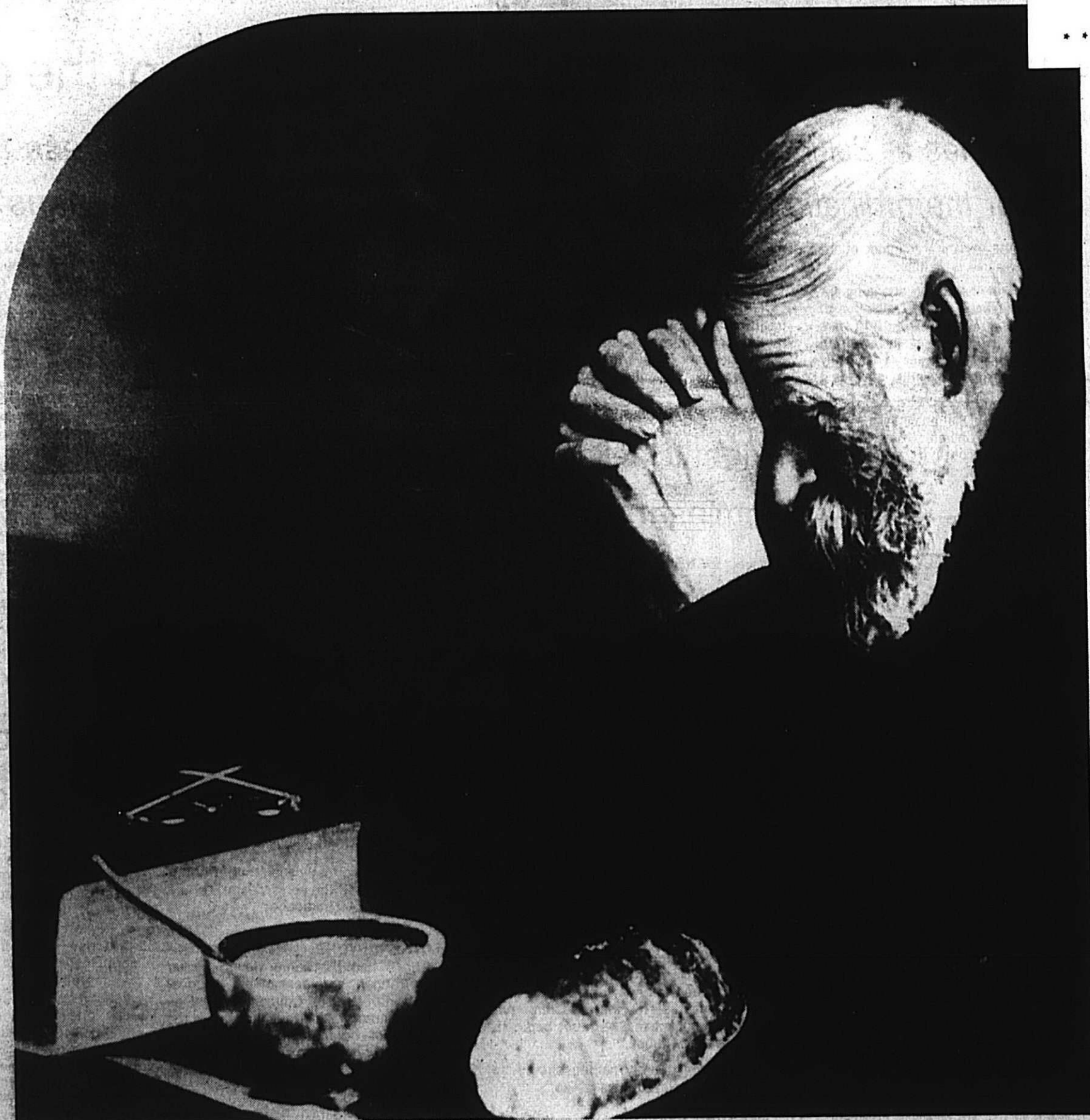
CRITERION

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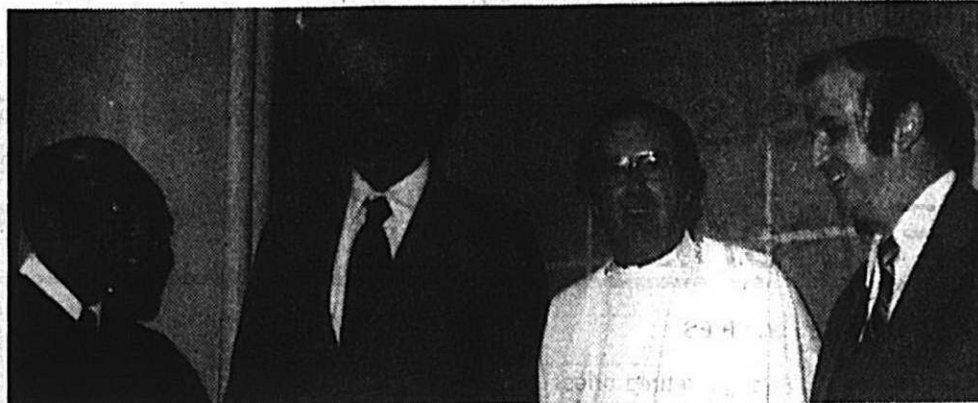
INDIANAPOLIS, INDIANA

NOVEMBER

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Lord,
make
us
truly
thankful . . .



AT 'FESTIVAL OF FAITH'—The photo at the left shows a portion of the 500-voice choir which sang at the "Festival of Faith" on Sunday, Nov. 5, at Market Square Arena. The unique Thanksgiving Service included readings, meditations and brief talks by Catholic, Protestant and Jewish leaders. Four of the speakers are pictured at the right. They are, left to right: Dr. James R. Bradley, president of the Church Federation of Greater Indianapolis; Mayor William H. Hudnut; Father Francis R. Tuohy, Vicar General of the Archdiocese; and Robert L. LaFollette, executive presbyter of the Whitewater Valley Presbytery of the United Presbyterian Church. [Left photo by Don Kurre; right photo by Fred W. Fries]

Men and women and the official ministry of the church

Thousands at Baltimore conference call for the ordination of women

BALTIMORE—"I am a daughter of the church: my name is waiting."

Daughters of the church attending the Second Conference on the Ordination of Roman Catholic Women Nov. 10-12 were waiting for recognition of their call to ministry, a ministry most see as decidedly different from the presently structured priesthood.

The theme of the conference, "New Woman, New Church, New Priestly Ministry," was echoed by many of the 2,000 participants, some of whom said

they feel personally called to ordination, but many of whom questioned what direction that role should take.

"I am a child born of the union of tradition and crisis. Sorrow is my grandmother, suffering and striving my aunts, begin anew my great-grandmother. I am a daughter of the church: my name is waiting," Dominican Sister Shawn

Copeland said at the closing ceremony of the conference in her speech "Your Daughters Shall Prophesy."

"Waiting does not surrender the standard; waiting does not submit defeat; waiting does not suppress the call," she said. "Waiting is not retreat, waiting is the preparation for advance."

SOME DAUGHTERS of the church are waiting more patiently than others. In the opening ceremonies at the Baltimore harbor, an anchor and chains, "chains that bind," were carried in procession by participants who feel weighted down by

[See WOMEN, Page 7]

Stress fidelity at nuns' meeting

WASHINGTON—Some 400 Catholic Sisters at a meeting in Washington were told they should retain their identity and dignity as nuns by keeping their traditional dress and adhering to Church teachings.

The Sisters, members of the Consortium Perfectae Caritatis, an organization which promotes the wearing of habits and strict obedience to Church directives, met while some 30 miles down the parkway in Baltimore, other women, including Sisters, met to urge a change in the church's ban on priestly ordination of women.

The consortium conference on "Faith and the Religious Life" also drew cardinals, bishops, priests, and laypeople as speakers and participants. They urged the Sisters to continue supporting the church and to be unique as Religious.

CARDINAL MARIO CIAPPI, papal [See STRESS FIDELITY, p. 16]

Priestly celibacy and ordination dominant topics in recent weeks

BY NC NEWS SERVICE

Priestly ordination and celibacy were major topics of discussion in the Catholic Church during early November, with comments coming from such diverse sources as Pope John Paul II, the president of the National Federation of Priests' Council, Cardinal John Krol of Philadelphia and participants in the Women's Ordination Conference.

The pope reaffirmed the Latin-Rite tradition of priestly celibacy and called for "purity of doctrine and sound discipline" in the church, during separate talks Nov. 9 to Rome clergy and U.S. bishops. He said the priesthood is not a part-time job, but a call to give witness "with our whole being."

During an audience with Cardinal Ugo Poletti, papal vicar for the Rome Diocese, and the clergy of the diocese, Pope John Paul said that priests "are necessary as those who give witness and awaken in others the need to give witness. And if at times it may seem that we are not necessary, that means we must begin to give a clearer witness."

He said the priestly calling should be shown by the way priests dress.

"WE MUST PRESERVE the sense of our unique vocation, and such 'uniqueness' must be expressed even in our external dress," the pope added. "Let's not be ashamed of it. Yes we are in the world. But we are not of the world."

Cardinal Krol had expressed similar

views a few days earlier when he told 25 seminarians that candidates for the priesthood are "called to be loyal to Christ, to his vicar on earth and to your local Ordinary, who governs the diocese in the name and with the authority of Christ himself."

He also warned against what Pope Paul VI called "a mania of laicization, (which) has ripped the external ornaments of the sacred habit . . . substituting a showy secular vanity." Noting that the cassock "is still the prescribed garb of priests and seminarians in church and chapel," he added: "Be witnesses. Be seminarians. Look, act and dress like seminarians."

Whatever the priestly years might bring, Cardinal Krol told the seminarians, "yours will be a life of obedience."

NOT EVERYONE speaking on the priesthood had the same views. Father James Ratigan, president of the National Federation of Priests' Councils, called on the U.S. church to "seriously consider the necessity of ordaining married men in order to respond to the pastoral needs of the people."

Writing in the November issue of Priests-USA, a publication of the Chicago-based federation, Father Ratigan said there are "no theological arguments opposed to married men being ordained (as priests)." He said he based his recommendation, in part, on the increasing number of small faith communities which need ministers.

Cathedral Mass will be offered by Bishop Grutka

The Polish Cultural Society of Indiana will celebrate the papal election of John Paul II with a pontifical Mass at SS. Peter and Paul Cathedral, Indianapolis, on Sunday, Nov. 19, at 4 p.m.

Bishop Andrew Grutka of the Gary Diocese will be the principal celebrant for the concelebrated Mass. Other religious dignitaries and priests in the state are expected to take part in the Mass.

A large representation of political and civic leaders is also expected to attend the event.

Children in native Polish costumes will take part in the procession prior to the opening of the Mass. The men and boys' choir of Christ Church Cathedral will sing for the event.

The public is invited to attend the celebration.



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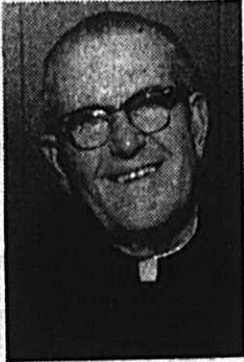
Named for Peace, Justice Award

Priests' Senate to honor Father Bernard Strange

BY FRED W. FRIES

Father Bernard L. Strange, retired priest of the Archdiocese and premier leader for racial equality, has been named to receive the first annual Peace and Justice Award of the Priests' Senate.

The award will be presented to Father Strange at a 12:30 p.m. luncheon in connection with the annual Presbytery meeting of Archdiocesan clergy to be held on Monday, Nov. 20, at the Vocations Center, 520 Stevens St., Indianapolis.



The award was established by the Senate to be given in the name of the Indianapolis Presbytery, "to a priest, Religious or layman of the Archdiocese who has distinguished himself or herself by exemplifying the highest Christian ideals in the areas of Peace and Justice."

A spokesman for the Senate stated that Father Strange was a unanimous choice of

the selection committee to receive the first award.

FATHER STRANGE, who served as administrator and later as pastor of St. Rita parish, Indianapolis, for 37 years, has earned a nationwide reputation for his work in the black community. During his years at St. Rita's (he later served for three years as pastor at St. Francis de Sales parish before his retirement in 1976), he spearheaded an ambitious expansion program at the parish, reflected in the construction of a new church, school, convent, rectory and gymnasium.

The pre-school and nursery programs which he established at St. Rita's were considered as prototypes in the field and have served as models for the Chicago region of the Office of Economic Opportunity.

As pastor, he helped to establish a multifaceted poverty program in the St. Rita area which had city-wide ramifications.

FATHER STRANGE has been repeatedly consulted by the Mayors of Indianapolis and other civic officials as well as by religious leaders of other faiths for advice and guidance on matters of community concern.

He was one of the first Catholic clergymen in the country to become involved in the furtherance of interracial justice and is a founding member of the Midwest Clergy Conference for Negro Welfare. He has been active in the NAACP since the early 1940's.

Since his retirement, Father Strange has promoted the work of the Knights and Ladies of St. Peter Claver, a Catholic organization devoted to the social and spiritual good of the black community, and is presently serving as Northern District chaplain.

Prepare for 'action'

WASHINGTON—The U.S. bishops opened their fall meeting in the nation's capital by hearing preliminary presentations on the action items they will consider later in the meeting, and gave their comments and asked questions.

Reverse decision

WASHINGTON—In a surprise move, the Planning and Programs Committee of the National Conference of Catholic Bishops has reversed decisions to drop the NCCB Secretariat for Human Values and to move up the retirement of Msgr. George Higgins, a leading social activist.

Pope meets mayor

ROME—Pope John Paul II embraced the city of Rome and its communist Mayor Giulio Argan. The pope met Mayor Argan at the foot of the city's ancient Capitol Hill Nov. 12. The meeting took place as the pope was on his way to take formal possession of St. John Lateran, his cathedral as bishop of Rome.



CHD LOCAL GRANTEE—Father Joseph Beechem, St. Lawrence Parish, (left), and Dr. Richard Hamilton, (right) North United Methodist, are pictured above talking to Jesse Babbs, representing the Metropolitan Area Citizens Organization (MACO). MACO, an ecumenically based citizens' organization, is an example of one of Campaign for Human Development's funding priorities: diverse groups working together for the betterment of many. This organization is presently engaged in various projects in five areas of Indianapolis.

Anti-poverty drive collection slated

The eighth annual Campaign for Human Development Collection will be taken up in Catholic parishes the weekend of November 18 and 19. Three-fourths of the funds collected are sent to the National Office and one-fourth remains in the local dioceses.

The funds are used for grants for self-help projects and educational efforts that inform the public, especially Catholics, of

the dimensions and complexities of poverty and social injustice.

The goal of the Campaign is to assist poor-and-low income groups involved in projects in areas such as economic and social development, education, health, legal assistance and housing.

It is important, a CHD spokesman stressed, that in these programs the [See ANTI-POVERTY, p. 4]

Program to offer free meals for needy transients

The Riley-Lockerbie Ministerial Association of Indianapolis plans to open a soup kitchen to feed transient persons in the downtown area beginning Thanksgiving Day. The kitchen will be housed in the old Park Hotel, 547 E. Market St. The hotel presently serves a rehabilitation program for the alcoholic. The ministerial association is composed of the pastors of eight downtown Indianapolis churches including St. John and St. Mary Catholic Churches.

According to Sr. Marie Wolf, S.P., pastoral associate at St. John, "the program will be unique because there is none in the city like it."

SPONSORS OF THE program intend to offer a hot lunch free seven days a week for an expected maximum 50 persons per day. Al Chaney, owner of the Park Hotel and Director of the alcoholic rehabilitation program, will direct the operation of the soup kitchen. A hotel resident will cook the lunch consisting basically of soups and stews. Bread and coffee will also be provided. Volunteers to assist in serving the meals are being sought through the downtown churches.

"The kitchen is being opened," explained Sr. Marie, "due to these churches recognizing a common need. Hungry persons come to these churches daily begging for food. We found present services to meet this need limited to the individual to so many days each month and to participation in a religious service. Moreover, present services do not make it possible to feed all those in need."

Moving Sale

The Criterion is abandoning its present location at 124 W. Georgia St. in downtown Indianapolis. All items not being taken to the new location are for sale.



Saturday, December 2

10 a.m.-4 p.m.

TERMS: Cash Only; You must take item with you; You must remove any attached items yourself

AMONG ITEMS FOR SALE:

Used Air Conditioners, Desks, Books, Bookshelves, Venetian Blinds, Lamps, Light Fixtures, Radiators, Typewriters, Typewriter Tables, Filing Cabinets, Bulletin Boards, Chairs, Coffee Pot, Coat Rack, Bookkeeping Machines, Etc.

Condition of Items Varies

living the questions

Some people worship like they watch TV—passively

BY FR. THOMAS C. WIDNER

Do you have days which lead you to believe they're your last? Do you feel as though you won't live through another one? Do you go to work with no desire to work? Do you simply go through the motions of working? Are you 'living and not living' as T. S. Eliot says? Do you mechanically survive a day?

Somehow on days like that the energy you don't have surfaces, and you accomplish how ever little is demanded of you that day. When it is all over, you wonder how you made it after all.

Coming home we like having our sapped energy entertained. We don't like participating in that entertainment, so we switch on the TV and let it do the entertaining for us. If you think about it, TV allows us not to be a part of the entertainment. We can simply sit back and have it do it for us.

Ken Jenkins reminded me of the non-participatory nature of TV. Ken is acting in this season's Indiana Repertory Theatre. He reflected on this at a small group discussion in an IUPUI continuing education course following a recent performance.

THE AUDIENCE THAT particular evening had not responded well to the actors' efforts. The director claimed

the performance was six minutes short due to the lack of response in laughter. The leading lady, Katherine Houghton, called it the "worst audience" of the run in terms of audience response.

What does this participation, or rather, lack of it, mean? Our lives are infected with TV. TV makes no demands on us except our total, absolute attention—and it gets it. But unlike live theatre, TV is something we can operate without our paying attention to it. A TV set turned on is as much a part of the furniture in our homes as sofa and chair. Indeed, some homes have the TV, but lack the sofa and chair.

On the other hand, live theatre needs an audience to respond to its work. Giving a play before an empty house is like the ancient riddle—Is there a noise if a tree falls in a forest and no one is around to hear it? Actors perform, audiences respond; actors perform better, audience feels better, etc. No such thing happens in the relationship between TV and the home viewer.

There is a lesson here, I think, for us in our worship. Jenkins claimed that an actor expends energy in order to get an audience to react. But the audience must also expend energy in order for the actors to perform well. Whether it be comedy or drama, actors need an audience to respond to their work, whether in joy or sorrow. Otherwise, the words they speak and the actions they perform carry no meaning. The result is a marriage—a wedding, so to speak—between actor and audience which

produces harmony and satisfaction. Moreover, it produces the saving effect the playwright had in mind be the play heavy and serious with all kinds of morals or light and fluffy with no moral intended.

OUR WORSHIP IS sometimes like watching TV. Rather than participate, many like to sit back and watch. The effect on the priest-celebrant is deadening. The interesting thing is that the priest knows instantaneously when he walks to the altar whether or not the congregation is with him. Will they actively participate or simply 'watch' his proceedings?

The congregation too knows whether or not the priest is "up" to celebrating. The point is that both work together. We cannot have one without the other.

Energy, Ken Jenkins said, must go into everything we do—going to a play, to church, to work, etc. Participation is not so well understood nowadays for many of our activities are non-participatory. We do not have to put ourselves out. TV has shown us how to "be entertained" rather than "entertain." What a challenge TV is!

When you "go to Mass" next time, do more than watch. Take part—actively.

And, by the way, if you want to really be entertained and take part in it and feel like you've done something worthwhile, go to a production of the Indiana Repertory Theatre. You might get an inkling as to why active participation is desired in our worship.

BY REV. RICHARD J. BUTLER

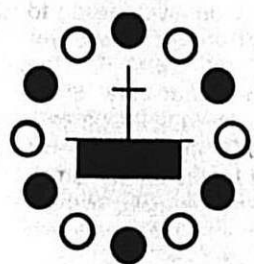
The liturgy today presents us a frequently quoted parable of Jesus. It is the story of the master who gave money to the servants—various sums to each according to each one's ability. Some invested the money and increased the value. The one who received the least hesitated, buried it, and avoided losing it, but also did not increase it. The master returns and praises the former and punishes the latter.

All too often, the story is left at the level of economics—the economy of salvation.

It is an announcement of the grace that has come to us in the initial presence of the Lord Jesus and the accounting that will be demanded when he returns. It is a statement that is fully grasped only in the posture of waiting for the Lord Jesus.

THIS IS THE POSTURE of all Christian liturgy. We take memory of the Lord Jesus not in a nostalgic trip to the past but rather to sustain us in our waiting for the future. Thus, the mystery of faith which we proclaim is not only "Christ has died" and "Christ is risen." It is also "Christ will come again."

As we approach that second coming, we



LITURGY

reflection prepared by

THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICASUNDAY, NOVEMBER 19, 1978
THIRTY-THIRD SUNDAY IN ORDINARY TIME

Proverbs 31: 10-13; 19-20; 20-31

1 Thessalonians 5:1-6

Matthew 25:14-30

would do well to heed that parable. Paul, in the reading today, reminds us of the imminence of this day. "You know that the day of the Lord is coming like a thief in the night."

This epistle to the Thessalonians—probably the first book of the New

Testament to be written—is very much concerned with the second coming.

THE MAN IN THE parable gave the money to the servants as he went forth on a journey. And he would return. So likewise Jesus has given us talents and

graces as he went forth to the Father. And he promised he would return.

The early disciples, in many cases, expected this to be momentary. So expectant were some that they gave up concern for the activity of this world and looked only toward that final coming. Gradually, a more balanced perspective settled in with a recognition of the call of this world as well as the expectation of the world to come.

But all too often in later times of the church's life, there has been such a focus on the initial coming of the Lord as to overshadow our expectation that the Lord will come again. It is something we might well keep in mind in the forthcoming Advent season—a time designated to celebrate our expectation of the coming of the Lord.

The point of the parable, of course, is not limited to the waiting for the Lord. Indeed, the one who buried the treasure was "waiting." The point is that while waiting, we should yet be busy about the talents and graces the Lord has given us in the present world.

Anti-poverty drive collection slated (from 3)

people themselves make the decisions and are involved in the implementation of the program. High priority is also given to those projects that generate cooperation between diverse groups, benefit a large number of people and address basic causes of poverty with some form of permanent change resulting.

THE 1977 CAMPAIGN Collection in the Archdiocese totaled \$68,219. The eight organizations/projects funded through the local sharing were: Indiana Citizens Action of Clark and Floyd Counties, \$3,494; Nursing Home Action Committee of Vigo County Citizens Action, \$2,667; Hispano-American Center, Indianapolis, \$2,445; People's Alliance, Columbus, \$3,878; Community Council, Columbus, \$400; Indiana Migrant Ministry, \$1,000; Temporary Devington Communities Association, Indianapolis, \$2,000; and

Metropolitan Area Citizens Organization, Indianapolis, \$3,000. The latter organization was also a recipient of a National grant in 1977.

The methods and objectives of these projects are varied: community decision-making and involvement of poor and non-poor; leadership training of low-income persons; research, identification of sources of problem and analysis of procedures for change; promotion of progress and community cooperation in integrated areas and older neighborhoods; and support mechanisms for persons experiencing a change to economic independence.

The decisions for allocation of funding on the local level are made by a committee approved by the Archbishop. The committee also assists in the evaluation of organizations or groups from the Arch-

diocese requesting National grants. All grants, national and local, must receive the approval of Ordinaries of the area in which the project will operate.

ESTABLISHED BY the National Conference of Catholic Bishops in late 1969, CHD began in 1970 as the American Church's anti-poverty, justice education program. CHD-funded projects enable people to work together for long-range solutions to poverty in the areas of legal aid, housing, health care, economic and social development, and education.

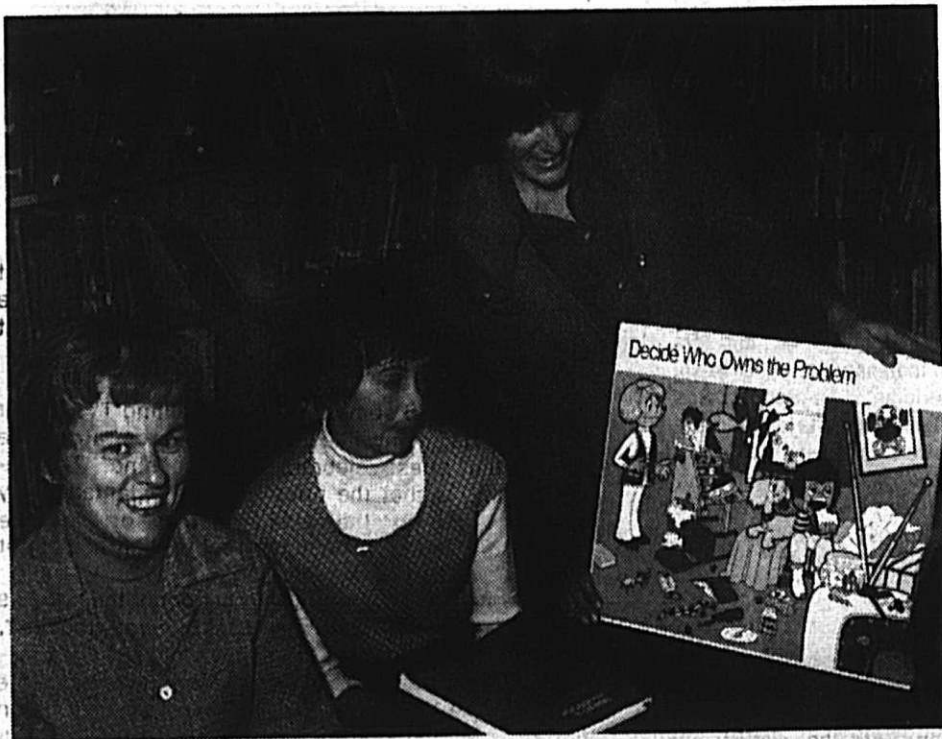
Further information concerning the funding guidelines or process; a CHD speaker or educational materials may be directed to: Campaign for Human Development, Social Ministries, 915 North Holmes, Indianapolis, 46222. Phone 634-1913.

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DECISION MAKERS—Joy Baumgartner (right), STEP facilitator discusses a STEP poster with participants Kay Hickey (center) and Mary Lou Beaupre (left). [Photo by Don Kurre]

letters

Clergy seen avoiding abortion issue

To the Editor:

Frequently the pro-abortion forces argue that it is primarily the Catholic clergy leading the fight against abortion with hordes of money, and that if it were not for this religious leadership, opposition to abortion would soon wither. Actually the opposite is true. The vast majority of the Catholic clergy, from bishops on down, has demonstrated very little leadership and effort in this fight.

Abortion can best be beaten by education. This is because there are very few God-fearing people who after they have seen the results of abortion can remain pro-abortion.

We have heard all the excuses from the clergy on why they cannot be involved in this effort against abortion. The excuse they prefer is the same story the pro-abortionists use. They say it would look like a Catholic issue lead by the clergy. So what? The pro-abortionists are using that

argument anyway. Is it better to do little or nothing?

When we urge the clergy to become active, we mean they should be active through education. Study and learn the subject and then teach about it. Teach about it at Sunday Mass. This should be a directive from the bishop. The subject is so vast, sermons could be given once a month that could go on for a year or more. If a priest feels he is not qualified to speak on abortion, call for a speaker from a pro-life group.

Abortion is not just another issue. It is the issue of the century. Our society cannot long co-exist with abortion. If we continue to try to co-exist with abortion, we will surely lose.

Mr. and Mrs. W. F. Koerschner
Elm Grove, Wisc.

'Delighted'

To the Editor:

Hooray—We're delighted to see James Arnold is back!

Dennis and Rosalie Kelly
Indianapolis

'Joy, Joy'

To the Editor:

Joy, Joy, to see James Arnold on the back page again! Why didn't you shout it from the roof-tops for all to hear?

Don't ever banish him again. Everyone in our family loved his literate reviews and used them as guidelines to current movie fare.

A thousand thanks.

Agnes V. Sullivan
Speedway, Ind.

Pass it on

'Effective parenting' goal of unique parish program

["Pass It On" is an occasional column featuring articles and photos by DRE's of the Archdiocese. It is coordinated by Don Kurre, DRE of St. Lawrence parish, Indianapolis, and Matt Hayes, DRE of St. Thomas Aquinas parish, Indianapolis. Comments are invited.]

BY DON KURRE

The American Bishops in their pastoral message, *To Teach as Jesus Did* state that, "... a 'parent component' must be part of many different church-sponsored educational programs."

In an effort to realize this directive, St. Lawrence Parish, Indianapolis, Adult Religious Education Department is excited about offering a program designed to promote more effective parenting. It is the **Systematic Training For Effective Parenting (STEP)** program and it was initiated at St. Lawrence for the first time this fall.

UNDER THE experienced leadership of facilitator Joy Baumgartner, participants in the STEP programs are guided through a nine-step process that will lead to more effective ways of relating to children. The main thrust of the STEP program is to help parents develop methods for creating family relationships that will encourage growth in maturity and responsibility.

The STEP program, developed by Don Kinkmeyer and Gary D. McKay, is founded upon the Christian principle that, "... children are equal to adults in terms of human worth and dignity."

Furthermore, the authors maintain that each person, child or adult, is entitled to respect and self-determination within the basic guidelines set down by

our society.

From this philosophy the authors have developed a nine-step process for becoming more effective parents.

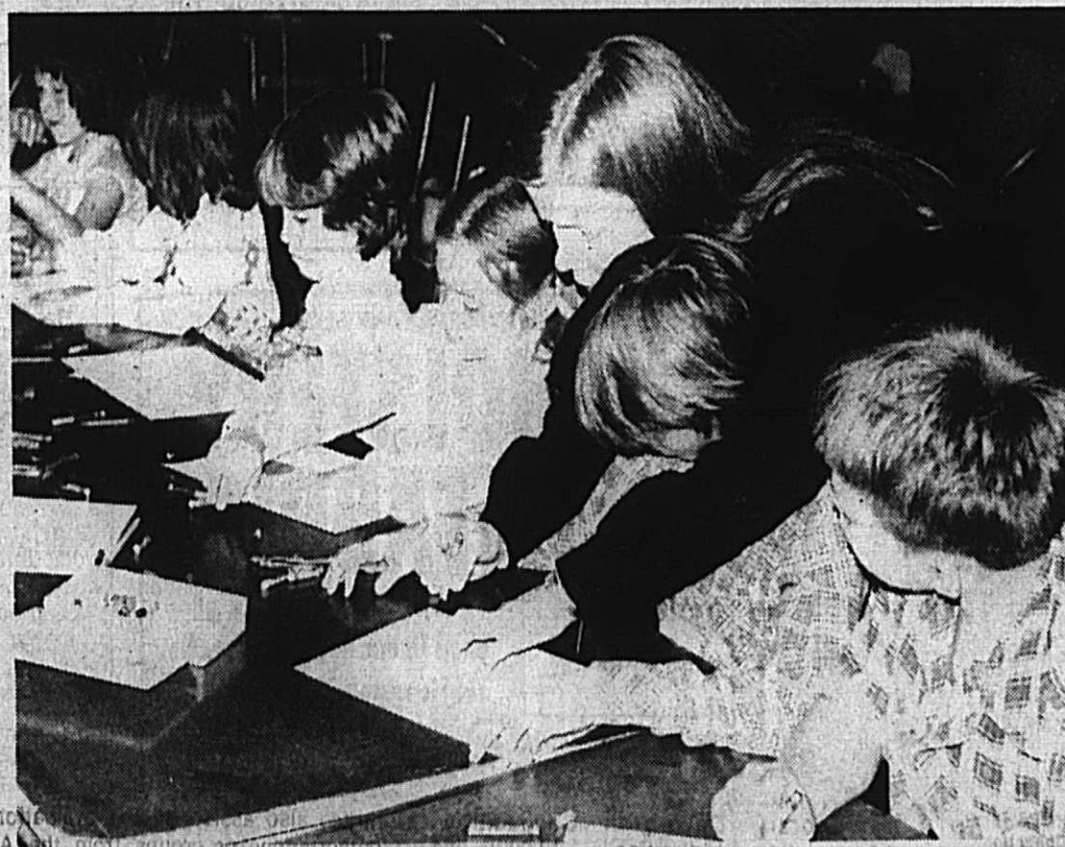
The nine steps are: 1) Understanding your child's behavior and misbehavior; 2) Understanding more about your child's emotions and yourself as a parent; recognizing the differences between "good" parents and responsible parents; 3) Learning to use encouragement, instead of praise, to build your child's confidence and feelings of self-worth; 4) Improving communication by becoming an effective listener; 5) Communicating your ideas and feelings to children; helping your children to explore alternative ways of behaving; 6) Replacing reward- and punishment with learning-from-consequences; 7) Applying natural and logical consequences to the challenges of child-training; acting positively, rather than

reacting negatively; 8) Establishing family meetings that encourage democratic family relationships; and 9) Developing confidence and growing as a person, as well as becoming a more effective parent.

THE STUDY method employed by the STEP program includes: reading, discussion, exercises reflecting typical parenting concerns, encouragement of and by participants, and putting the principles and techniques into practice in one's own family.

The STEP program leads participants to more meaningful parent-child relationships, by multiplying the joys and rewards of parenting, while reducing and eliminating the frustrations and hassles of parenting. The glory of the STEP program seems to be in its two-fold application; not only does STEP help the participants become more effective parents, but also to become more effective with all human relationships.

Response to the STEP program at St. Lawrence has been overwhelming. Adults without children are participating, along with parents who have children ranging in age from 18 months to 18 years. It is clear that the American Bishops have observed a real need of Catholics today. And, St. Lawrence is excited about being able to respond in a meaningful way to this need of its members.



DRAWING LESSON—Sr. Danielle, O.S.B., assists a group of primary school children as they put on paper expressions of what God has given them. The children were part of a mini-retreat sponsored by the Bedford Knights of Columbus Council 1166 at their chambers Oct. 28 and 29. About 68 children, grades 1 through 8, attended the sessions in Lawrence County, an area with less than 5% Catholic population. The retreat was given by K of C chaplain Fr. Carmen Petrone and three Sisters of St. Benedict, Ferdinand. [Photo by Paul D. Caraway]

the tackler

Annual Martin Luther King essay competition offers \$1,125 in cash prizes

BY FRED W. FRIES

Students in Archdiocesan elementary and secondary schools are again invited to participate in the annual essay contest to honor the memory of Dr. Martin Luther King, racial justice pioneer. Cash awards totaling more than \$1,000 are being offered in the competition, which is open to all schools in the state.

Theme for the essay is "Martin Luther King, Jr.: a Peaceful Warrior."

The top three winners on the senior high school level will receive cash awards of \$300, \$200 and \$100. Top contestants in grades 7 through 9 will receive \$200, \$100 and \$50, respectively and winners in grades 4, 5 and 6 will be given awards of \$100, \$50 and \$25.

IN ADDITION, 300 honorable mention certificates will be distributed at local congregation services during the weekend of January 19-21, 1979. The top three winners will also have the privilege of reading their entries at the statewide observance of Dr. Martin Luther King Day in Indianapolis.

Entries will be judged on the basis of "excellence of content, originality of thought, evidence of research and clarity of expression" and must be limited to 550 words or less.

CO-SPONSORS OF the contest are the Indiana Christian Leadership Conference and the Indiana Interreligious Commission on Human Equality, both in Indianapolis.

Serving as judges will be a panel of qualified persons residing in the State of Indiana.



Entries, which are to be typed and double spaced on plain white paper, are to be mailed to IICHE, 1100 W. 42nd St., Indianapolis, Ind., 46208, and must arrive no later than Monday, Dec. 11.

Essay contest co-chairmen are Dr. Andrew Brown of Indianapolis, a member of the Indiana Christian Leadership Conference, and Rev. William Murphy of the Northern Indiana Episcopal Diocese. Father John LaBauve, S.V.D., pastor of St. Rita parish, Indianapolis, is Program Chairman for the Indiana Interreligious Commission on Human Equality, contest co-sponsor.

COMMUNITY THANKSGIVING DINNER—Our Lady of Lourdes parish, Indianapolis, will sponsor its annual Community Thanksgiving Dinner on November 23, at 12:30 p.m. in the school cafeteria. A nominal charge of \$1.00 will be collected at the door. Reservations may be made by calling 356-7291 no later than Monday, Nov. 20. Transportation will be provided if needed, and carryout meals will be available.

SHOWER FOR BIRTHLINE—Ann Thompson, Community Affairs chairman for the Archdiocesan Council of Catholic Women, has announced that the annual "Baby Shower for Birthline" will be held the weekend of Dec. 2 and 3. Receptacles will be placed in the vestibules of Archdiocesan churches for donations of new and used undershirts, booties, diapers and other items of infant apparel as well as blankets. The items are provided to needy mothers by the Birthline organization.

YOUNG PIANIST SETS CONCERT—Mee Won Rhee, a 14-year-old concert pianist who has been appearing publicly for five years, will present a recital Saturday, Dec. 2, in the Marian College auditorium. Sponsored by the college's program and convocations committee, the 7:30 p.m. concert will feature works of Chopin, Ravel, Liszt, Bach and Mendelssohn. Admission is free. Mee Won, the daughter of Mr. and Mrs. Henry Rhee of Indianapolis, is a freshman at Perry Meridian High School. She has studied piano since the age of six with various university faculty members. Mr. and Mrs. Rhee, naturalized American citizens, are natives of South Korea. Rhee is manager of a consulting engineering firm, while his wife is a dietitian.

ECUMENICAL THANKSGIVING PROGRAM—The Beech Grove Ministerial Fellowship is again sponsoring its Thanksgiving ecumenical program to which the public is invited. (A similar service is held at Easter). The Thanksgiving program will be held at 7:30 p.m. on Tuesday, Nov. 21, in Our Lady of Grace Convent Chapel, 1402 Southern Ave.

MUSICAL NOTE—Liona Boyd, premier classic guitarist, will be heard in concert at 8 p.m. Saturday, Nov. 18, at the Showalter Pavilion of the Indianapolis Museum of Art. The appearance of the well-known Canadian artist is being sponsored by the Indiana Society of the Classic Guitar.

RECEIVE MINISTRY OF ACOLYTE AND LECTOR—Forty student theologians were elevated to the rank of lector and 22 others received the ministry of acolyte in ceremonies conducted recently at St. Meinrad Archabbey by Bishop Francis R. Shea of Evansville. All are students in the School of Theology. New lectors from the Archdiocese are Robert Basile, Holy Spirit, Indianapolis; Lawrence Hurt, St. Christopher, Speedway City; Daniel Kriech, St. Philip Neri, Indianapolis; Joseph Schaedel, Jr., Holy Name, Beech Grove; Michael Seretny, St. Lawrence, Indianapolis; and Daniel Staublin, St. Bartholomew, Columbus.

AROUND AND ABOUT—Dr. John D. MacDougall, a member of the St. Francis Hospital Center staff, recently assumed his duties as the new president of the Marion County Medical Society. Ms. Marie Padgett, retiring CCD teacher and rectory secretary at Assumption parish, Indianapolis, was honored at a Mass and reception on Nov. 5. The fourth graders at St. Rita School, Indianapolis, held a special weekend of prayers and liturgies recently to sharpen their consciousness of the Church's mission apostolate. Highlight was an outdoor Mass offered by Father William Hegarty, S.V.D. St. Joseph parish, Terre Haute, held an Appreciation Dinner for Senior Citizens on Oct. 22. Collegians from Indiana State and Rose-Hulman did the serving, and the Outreach Program provided after-dinner entertainment.

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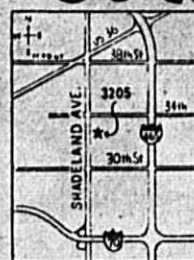


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question box

Will we some day be reunited with our loved ones in the hereafter?

BY MSGR. R. T. BOSLER

Q. Will we really see each other some day in the hereafter? I can't bear the thought of not seeing those who have already gone and whom I've loved. Not knowing for sure is driving me out of my mind.

A. The reason you want to see again those you have loved is because love means more to you than anything else. What you have experienced of love is but a finite sample of the infinite love that is God. "God is love," John tells us (1 John 4:9). And St. Paul assures us: "Eye has not seen, ear has not heard, nor has it so much as dawned on men what God has prepared for those who love him" (1 Cor. 2:9).

All that we know from Scripture is that heaven is where we will be overwhelmed by love, and we will want nothing and will rest happily in the knowledge of God. If knowledge of those we loved on earth is necessary for happiness, then we can be



assured we will have it.

Personally, I am more excited looking forward to meeting Moses, Peter, Paul, Augustine, Thomas Aquinas, etc. than I am to renewing acquaintances I have already made.

Q. I am interested in knowing the status of a priest after he has been given a dispensation from the priesthood. What are the Church's views on this? Can the man receive the sacraments? Is he free to marry in the Church? Does the Church consider him an outcast?

A. The sacrament of Orders perdures as does Baptism. A man ordained to the priesthood retains the special relationship with Christ and the Church which arises from ordination until death—some theologians would say even into eternity.

Priests who are dispensed from their priestly obligations remain priests, but are freed from the requirement of celibacy which the Roman Church imposes upon priests of the Latin rite. They, therefore, are free to marry and receive the other sacraments. The Church does not consider them outcasts, though in some dioceses

they are treated with more consideration than in others.

Many of them have succeeded in the business and professional world; others serve well as directors of religious education or as school principals in Catholic parishes. Some, of course, are unhappy and regret the step they took. In the case of an emergency with no other priest available, they could anoint and absolve the dying. And in a situation where no other priest might be available for a long time, they might celebrate the Eucharist.

Q. Could you please tell me how to address a bishop, or archbishop or cardinal?

A. The formal greeting for archbishops and bishops is usually "Your Excellency," and for cardinals "Your Eminence." But with popes renouncing the tiara and coronation ceremonies, the trend is against these remnants of feudalism and monarchy, and most church dignitaries prefer to be called "cardinal," "archbishop," or "bishop." However, this varies from place to place. I suggest that you ask your pastor about the custom in your locality.

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'Peaceful solution'

SANTIAGO, Chile—Pope John Paul II hopes that Argentina and Chile "will find a peaceful solution as two Christian, brotherly nations" to their border dispute, said Cardinal Raul Silva of Santiago, Chile. Cardinal Silva, who saw the pontiff recently in Rome, added that the pope was not involved in mediation efforts because "he does not want to interfere in internal matters."

Women (from 2)

male-dominated tradition. During the conference women sought to change those "chains that bind" into "chains that bond."

A series of resolutions were affirmed to help form those bonds. It was recommended that a group be sent to Rome to discuss women's ordination with Pope John Paul II and called for continued dialogue with U.S. bishops, including a recommendation to them that the office of preaching be opened to women.

The conference called for an International Women's Ordination Conference in Rome in 1980. Representatives from Europe and Third World countries joined the three-day gathering to offer other perspectives on women's role in ministry.

Ordination to the priesthood should not be denied to qualified candidates simply because they are women, or because they are married, or because they would like to keep open the option of marriage, said Father Richard McBrien, professor of theology at Boston College and director of its Institute of Religious Education and Pastoral Ministry. He added that ministry is a form of service which is not restricted to those who are ordained.

Although all U.S. bishops were invited to the women's ordination conference, only one, Bishop Charles Buswell of Pueblo, Colo., attended. Archbishop John R. Quinn, president of the National Conference of Catholic Bishops, declined an invitation to the conference on behalf of U.S. bishops.

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COLLECTION SUNDAY NOVEMBER 19



—washington newsletter—

New prejudices surfacing in U.S. against the poor

BY JIM CASTELLI

WASHINGTON—Secretary of Housing and Urban Development Patricia Harris recently told a meeting of the National Council of La Raza, an important Hispanic organization, that the United States is seeing "the resurrection of prejudice against the poor because they are poor."

"It is a kind of prejudice," she said, "that is born of the false allegation that people are poor only because they choose to be so. . . . It is a kind of prejudice that contributes to movements like Proposition 13, which many claim to have supported because they thought it would cut welfare payments and end educational services to



children of undocumented workers."

Mrs. Harris is correct that much of the talk about a "tax revolt" among the middle class is aimed at the poor; it's fashionable in some circles to denigrate federal social programs.

But a poll conducted by The Washington Post found that most people would leave tax rates where they are—and oppose welfare cuts—if government service at all levels were improved.

THE POST POLL indicates that Americans are more sophisticated about government than many tax-cut advocates believe. In the past, that sophistication has also gone along with the argument, now voiced by President Jimmy Carter, that social programs are investments in people which have a valuable pay-off.

Put more bluntly, social justice can save money and reduce social tensions:

unemployment leads to illness and crime; poverty and sickness eat up government resources.

Msgr. Francis Lally, secretary for social development and world peace for the U.S. Catholic Conference, made this point in a call for full employment in a homily on Labor Day, 1977.

"I do not wish to suggest that all of the problems that face our land and its people can be solved by providing meaningful jobs with decent family wages," he said.

"I do assert, however," he continued, "that there are very few major social anxieties which would not be relieved in considerable measure by full employment and satisfied workers."

"With jobs for all our people who can and wish to work, our social and economic health will improve and we can begin again to realize our potential as a people."

PROPOSITION 13 itself, which cut property taxes by 57%, presents an example of the potential for backfire in attacks on social programs. The measure's supporters said it would stimulate the state's economy, but a study by the non-partisan Congressional Budget Office indicates that Proposition 13 will actually slow down economic growth and increase unemployment.

The same argument for the self-interest value of social programs can be found in foreign affairs. John Sewell of the Overseas Development Council, a research organization on development issues, argues that the growing interdependence of nations means that the U.S. economy will be healthier if the economies of the developing nations improve than if they do not. The State Department agrees with that argument.

The Post Poll offers one vivid illustration that the American people have not turned their backs on social programs. The poll asked respondents which candidate they would vote for, all other things being equal, if they were given this choice:

"Candidate A says we should cut spending on government programs and reduce taxes. Candidate B says we should keep taxes the same but make government programs more efficient so that they do what they are supposed to do."

Candidate B won 64-31%.

Election 'victory'

MERRICK, N.Y.—New York State's fledgling Right-to-Life Party apparently outpolled the state's Liberal Party in the Nov. 7 election, thereby giving the new party the fourth position—Line D—on statewide ballots for at least the next four years.

St. Meinrad slates January spiritual directors' meetings

Fr. Hilary Ottensmeyer, O.S.B., Director of Continuing Education in the St. Meinrad School of Theology, has announced that two week-long programs for spiritual directors will be held in January at St. Meinrad Seminary.

The first week's program (January 15-19) is entitled "Doing Spiritual Direction." The second week's program (January 22-26) is entitled "Parables: To See With Jesus," and will explore parables from several points of view.

THE CONFERENCES, to be held in the St. Jude Guest House at St. Meinrad

Seminary, consist of a series of talks which spread over each five day period.

The speakers during the first program and their topics are: Sister Mary Colgan, SSSF—"History of Spiritual Direction"; Sister Juliana Casey, IHM—"Spiritual Direction in the New Testament"; Fr. Jerome Neufelder—"The Spiritual Direction of Spiritual Directors"; and Fr. Hilary—"Distinguishing Spiritual Direction from Psychotherapy and Counseling."

Fr. Hilary will also conduct a practicum in Spiritual Direction. Fr. Neufelder is Chancellor of the Evansville Diocese, while Sr. Juliana is an assistant professor of Scripture in the School of Theology. Sr. Mary is a retreat director.

THE SECOND PROGRAM will be conducted by Dr. Bernard Scott, Associate Professor of Scripture and an administrator in the School of Theology.

Each of the programs is open to interested priests, Sisters, Brothers and lay people. The cost of the five-day programs is \$160 per person, including board and lodging.

For further information, or to register, write: Director of Continuing Education, St. Meinrad School of Theology, St. Meinrad, IN 47577. (Call 812-357-6599.)

Further programs will be offered at St. Meinrad during the weeks of May 21-25, June 4-8 and June 11-15.

December 1st issue

to have fewer pages

As indicated in last week's story covering the projected move of the Criterion from 124 W. Georgia St. to 520 Stevens St., the number of pages in the December 1st issue must be held to a minimum to effect a smooth running operation during the changeover. Some regular columns and features as well as hard news will have to be omitted. The issue will be largely concerned with books, particularly those available for the coming Christmas season. We ask the indulgence of our readers for this temporary curtailment.



This is a picture of one of the children in Awasa, Ethiopia, whom we have been able to help through the gifts we receive from the people who send us one cent for each meal they eat. The children thank you, and we thank you.

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By Mary C. Maher

One of the easiest ways to misunderstand the church is to look at it from the point of view of who does its work. While some wait for pastors to pass out parish jobs, others without any pastoral job descriptions are out listening to their neighbors in their time of need. Some wait for church bodies to make statements on issues of import, such as the nuclear arms race, while others are seeking to understand and to act politically.

Vatican Council II has ushered in what is commonly known as the age of the laity. It must be said that a dozen years later that age has only budded; it has not produced the rich, widespread development of understanding that it might have.

The term, the age of the laity, involves ideally a people aware that they are the church, responsible for inviting the presence of the Lord Jesus in their parish, their

People aware that they are church

city and their world. They are responsible to Christ's counsel to live the beatitudes — themselves. The laity are not those who are left over after the clerical pie is cut; the laity are the heart of the church. And the hearts of anything give power to the whole.

This age of the laity asks the people of God to identify themselves as the church, the body of the risen Lord united with humanity. It does not ask an identification of one's person as someone who belongs to the service organization called the church because he or she believes in it. The age of the laity is not a polite term for a new division of labor necessary because many priests and sisters have left their public ministry. The term means just what it says: an age in which lay people are called to understand who they are and to act as what they are, people responsible for inviting others into the human and faith life of their community.

THEY ARE NOT passive dependents who wait to be told from higher up what needs to be done or who needs healing. There are signs of hope that many persons are joining their efforts and giving their particular talents along with the priests and Religious. For the full ministry of the church, we must all make a contribution in accordance with our talents. As Christians, this is our responsibility. People who answer this responsibility understand that what they do is not task-oriented by primary intent but flows from the nature of their lives as persons baptized in the Lord Jesus.

Lay people in our day are not asked to extra-credit activity because of the man or woman power shortage in the church. They are called to the nature of their vocation. The church really has no problem with too little man or woman power — it is more a problem of learning to channel the vast human resources it has.

For many lay persons, this experience of responsibility will be new and even a bit shaking because for a long time they have not assumed the power and the energy which is theirs.

No one denies that there are lots of things to do in the church these days. Only one eye open on a hazy day reveals a landscape of need — a need far too great for busy pastors, priests and Religious to deal with alone.

IF THE CHRISTIAN community has asked its pastors, priests, nuns, brothers and deacons to do everything with very little help, then it can only blame itself when it experiences dissatisfaction (e.g., sermons often suffer if priests are overloaded). If it finds its worship life saggy and dull, there is no need to make anyone the scapegoat. The problem may well lie in the center of the community and the pool of unused energy and gifts therein.

The need for many parishes is to call the laity to full life. People fear that they are only workers in a parish while the truth of the matter is all the people, clergy and laity, are the parish. It has no landscape but their lives.

An old adage goes: "We get what we deserve." At this time in the church we will get what we are.



Would Jesus cure his withered hand — even on the Sabbath?



By Father John J. Castellet

No one is sure when or how the observance of the Sabbath began. There have been no clear parallels for it found in the surrounding cultures. As far as its development can be traced, it seems to have been motivated at first by humanitarian considerations, to ensure at least one day of rest from the hard manual labor which was the order of the day.

In the Deuteronomic version of the Ten Commandments, the Israelites were commanded to rest and forbidden to make any member of the household do any work, even their male or female servants, "For remember that you too were once slaves in Egypt, and the Lord, your God, brought you from there with his strong hand and outstretched arm. That is why the Lord, your God, has commanded you to observe the sabbath day" (Deuteronomy 5,15).

It was a carefree day, relaxed and happy. In the course of time, however, the original motivation was forgotten or ignored, and the observance of the day was cluttered with restrictions more conducive to tension than relaxation. And the guardians of orthodoxy made the keeping of all these annoying regulations the touchstone of true religion. Anyone who departed from them was looked down upon as a sinner.

THIS SORT of shackling legalism, a travesty of true religion, was abhorrent to Jesus. He refused to put institutions above people. For him, "the sabbath was made for man, not man for the sabbath" (Mark 2,28). His attitude scandalized the "better" people and was the occasion of several controversies in which he got

fellow whose hand was shriveled up. Maybe he had been a victim of polio, but at any rate, in a culture in which people lived by the work of their hands, his situation must have been pitiable indeed. And now he became a pawn in a controversy, at least as far as the Pharisees were concerned: "They kept an eye on Jesus to see

members of the congregation: "Is it permitted to do a good deed on the sabbath — or an evil one? To preserve life — or to destroy it?" (Mark 3,4). Actually he overstates the case. This was not a matter of life or death, and he could have avoided trouble by waiting until the morrow. But they get the point, and are reduced to silence.

Then Mark, with his characteristically frank portrayal of Jesus' emotions, tells us that he "looked around at them with anger, for he was deeply grieved that they had closed their minds against him" (Mark 3,5; contrast Luke 6,9). Then he says to the man, quite simply: "Stretch out your hand." There is no abracadabra, no razzle-dazzle, not even a gesture, just a creative word: "Stretch out your hand."

The man hadn't dared to stretch it out before in a mute plea for help, but now he did, "and his hand was perfectly restored" (Mark 3,5).

We are left to imagine the amazed delight of the rehabilitated cripple. "I'm normal! I'm like other people. I can work and do all those wonderfully simple little things I could only dream of doing." And all because Jesus cared more about him as a human being than he did about the silly rules that "good" people had identified with religion.

We are, however, told what the reaction of these "good" people was. They were furious, furious that Jesus had publicly silenced them with a single question and had defied the system in which they took such overweening pride. "When the Pharisees went outside, they immediately began to plot with the Herodians how they might destroy him" (Mark 3,6).

The deformed man stands in plain sight of everybody instead of hiding as he always had. He is embarrassed, yet excited, expectant and strangely hopeful. Jesus looks at him with a reassuring smile'

involved. In fact, he seems deliberately to have provoked these confrontations in order to get his point across, and his adversaries began to watch him closely to catch him breaking the law, which was really a law of their own devising.

On one occasion he went to their synagogue — and Matthew calls it rather pointedly 'their' synagogue — where there was in the congregation a poor

whether he would heal him on the sabbath, hoping to be able to bring an accusation against him" (Mark 3,2).

Jesus saw him differently. His heart went out to this unfortunate man and, without a moment's hesitation, and on his own initiative, called out to him: "Stand up here in front!" (Mark 3,3).

What a tableau! The deformed man stands in plain sight of everybody instead of hiding as he always had. He is embarrassed, yet excited, expectant and strangely hopeful. Jesus just looks at him with a reassuring smile. Perhaps he puts a hand on the man's shivering shoulder.

BUT HE DOES have something to say to the self-righteous, law-abiding

✠ KNOW YOUR FAITH

Jesus, doctor of love, cures a patient

By Janaan Manternach

Once upon a time on a sabbath day Jesus was in a synagogue to teach and pray. Like all good Jews, Jesus celebrated the sabbath day. The sabbath, Saturday, was a holy day of prayer and rest. It is still celebrated all over

Children's story hour

the world today by millions of Jewish families. For them, Saturday, not Sunday, is the Lord's day.

On this particular sabbath, in the synagogue where Jesus was, there was also a man with a crippled hand. He stood near the back, ashamed to be seen. We don't know how his hand became crippled, but it was so badly shriveled up that the man could not work. Since he could not work, he was very poor. His life was miserable.

Jesus noticed the man and sensed how unhappy he was. He felt sorry for the man with the crippled hand and wanted to help him.

But it was the sabbath. No one was allowed to do any work on the sabbath. The religious leaders were there in the synagogue. They had very strict rules about what a person was allowed to do on the sabbath, and what was forbidden. They felt these rules were God's law for them.

They kept their eyes on Jesus. They knew he was a teacher of God's ways. They also knew that he did not feel like they did about many of the religious rules they taught. They noticed that Jesus was looking at the man with the

bad hand. They suspected that Jesus might feel sorry for him and want to heal him.

SO THEY WENT up to Jesus and asked him a question. They wanted to trick him into saying something they could use against him. "Is it lawful to work a cure on the sabbath?" they asked Jesus.

Jesus saw through their trick and asked them a question in return. "If one of you has a sheep and it falls into a pit on the sabbath, will you not pull it out? Well, a human being is much more precious than a sheep. It is obvious that good deeds are allowed on the sabbath."

The religious leaders were silent. They were angry and embarrassed. They could not disagree with Jesus. Jesus had outsmarted them. He had made them look bad in front of everyone. They began to think up a plot against Jesus' life.

Then Jesus said to the man with the crippled hand, "Stretch out your hand." The man must have felt hesitant to do so. He usually kept his hand covered up or in his pocket so no one would see it. Now Jesus was asking him to hold it up for everyone to look at.

BUT HE trusted Jesus. He knew that Jesus cared about him. He knew Jesus had helped others who were suffering. So he held out his hand. He could hardly believe his eyes. His hand was perfectly normal. It had been healed and was perfectly healthy. Now he could work and play like everyone else.

He thanked Jesus. Most of the people in the synagogue praised God for being so good. They sensed that God's

love was not boxed in by rules, even religious rules. They sensed that Jesus somehow brought God's love and power closer to them.

They went home talking about what

a great man Jesus was. He helped them realize that God is a God of healing, a God of love and compassion. He helps us realize that, too.

1978 by NC News Service



Yearning to be something more than a socialite

By Father Alfred McBride, O.Praem.

Elegance says it all when taking a close look at the life and times of Mother Katherine Drexel. Were Katherine Hepburn ever to think of performing the life of a nun, she would not do better than to dramatize the story of this Main Line-like lady steeped in the aristocratic behavior of old money, private governesses, sterling silver, quiet estates, tall brownstones, cruises to Europe, the Social Register, rounds of parties, a time when you could get "good help" and, in summary, a touch of class on all sides.

Katherine Drexel, born in Philadelphia in 1858, inherited two fortunes, one from her father, Francis Anthony Drexel, and one from her stepmother, Emma Bouvier. A rich young lady, with the world at her command, she could look forward to a life of comfort, ease and grace. However, deep within her was a spiritual yearning to be something more than a socialite.

IN FULL POSSESSION of her double inheritance by the time she was 28, she was singularly moved by the educational plight of the blacks and Indians. The Council of Baltimore, in the previous year, had alerted American Catholics about the need to do something for blacks and Indians. This appeal of the bishops touched a responsive chord in the heart of Katherine Drexel and moved her to do something about it.

The Gospels tell a story about Jesus being approached by a rich young man asking about salvation. Jesus told him to sell all he had, give it to the poor, and follow him in evangelical poverty. That

radical demand of Christ reached the ears of Katherine Drexel as well. The rich young man found the challenge too great and walked sadly away from Christ. That was when Jesus noted how hard it was for the rich to be detached from their possessions. "It is easier for a camel to pass through a needle's eye, than for a rich man to enter the kingdom of heaven." (Matthew 19:24)

This rich young Philadelphia lady decided that Christ was right. She accepted his challenge and walked through the eye of the needle. She journeyed to Rome to ask Leo XIII to recommend a religious

Spiritual masters

order to whom she could give her fortune. She attached only one string — the money must be used for the black and Indian missions.

Though impressed with her generosity, Pope Leo felt it was not enough. The outright donation of two family fortunes was a spectacular move, but what about the gift of one's life as well? Katherine agreed and returned to Philadelphia, determined to give her life as a consecrated woman to the service of the black and Indian missions. Her announcement sent a predictable shudder through the family and rattled the teacups of the matrons of the Main Line.

She entered the novitiate of the Sisters of Mercy. In 1891, she and a few friends founded the Sisters of

the Blessed Sacrament for Indians and Colored People in a convent made over from the old Drexel summer home at Torresdale, Pa.

In the decades that followed, she built and maintained missions and schools — including Xavier University in New Orleans — all over the country. The blue-blooded lay woman who once traveled first class now took the day coach to visit her 49 foundations.

WHAT MIGHT BE termed the substance of her spiritual vision? It was compassion for the deprived and the ideal of evangelical poverty. Mother Drexel empathized with the profound educational and religious needs of the blacks and Indians of this country. She was a rich lady who understood what the poor and rejected people were most in need of — opportunity for self-improvement, a chance to become somebody, a share in the wonder and beauty of knowing Christ's love and forgiveness.

Her method was powered by the freedom that comes from the practice of evangelical poverty. By the time of her death in her 96th year, she had spent more than \$12 million of her inheritance on work for the black and Indian missions of this country — and those were uninflated dollars.

More than the money, however, was the spending of her personal energies and life's breath on those who needed her. Her spirituality was the way of the cross, the self-emptying that brought about a resurrection both for those she served and those nuns and associates who joined her mission. Her "Philadelphia Story" is well worth hearing.

1978 by NC News Service

Lesotho is his clinic

By Father Joseph M. Champlin

When Dennis O'Brien was graduated from Purdue in 1966 with a bachelor's degree in psychology, he had no clear vision of his future other than a strong desire to work for and with people.

Today, the lean, 6-foot-two-inch, bearded Indiana native can look back on a dozen years of such service with and for others — in India for two years with the Peace Corps following the terrible drought of 1966, again in India as director of the Madras office for Catholic Relief Services and later in Delhi as deputy director for the same U.S. Catholic agency, now as head of that services' efforts in Lesotho.

"A peaceful paradise — the Kingdom of Lesotho." At the tiny airport of Maseru, capital of the mountainous country totally surrounded by the Republic of South Africa, attractive pictorial signs with these words on them and a large photo of the king greet visitors. Mountains, freedom and natural beauty abound throughout Lesotho — but little else.

IN ONE OF THE world's poorest nations, Dennis has ample opportunities to implement Catholic Relief Services' operating principle: Help people help themselves.

Most of the persons directly involved with their projects are women because of a migratory labor pattern. Out of its roughly 1.2 million (almost totally black) population, some 200,000 men work in the mines, the farms or the cities of South Africa. They come home only once or twice a year for a few days, except on the occasion of death in the family.

In addition to the obvious domestic problems created by those absences and the evident poverty caused by the low wages paid to these men, self-development programs must adapt themselves to the adults, mainly women, available.

Nevertheless, O'Brien and his small staff have found many willing collaborators.

— Some women walk with a young baby strapped on their back in African style as far as 12 miles each way every month to a Pre-School Nutrition and Health Care Center.

— O'Brien's agency has helped set up 60 such clinics which now touch 60,000 youngsters throughout Lesotho. Funded by local donations and staffed by local people (a nurse and two or three helpers), they provide an initial physical examination for the child, remedial care if needed, immunization shots, a nutrition-health lecture and extra food rations for a month. The clinic's personnel maintain charts on the young ones, note data on them with every visit and show the mother her offspring's growth progress.

— CATHOLIC RELIEF Services established the program, supervises its operation and coordinates the ordering and distribution of food supplied by the U.S. government under its Title II, Food for Peace legislation. In this fashion, O'Brien's modest office literally multiplies the one dollar from American Catholics a hundredfold.

— Many women can be seen carrying stones on their heads, also in African style, more than a mile from nearby mountains to small dams being formed across Lesotho's countless gulleys.

— Soil erosion has ruined acres of fertile land and grazing areas. These hand-constructed structures (tools are scarce in this country) stop the rapid runoff after a rainfall, retard the erosion process, enable grass to grow, create new grazing lands, and provide additional water supplies.

— MORE THAN 6,500 persons participate in these or similar work projects receiving some food as a partial compensation for their effort in those community projects. Again, Catholic Relief Services people function here as catalysts, facilitators, coordinators, consultants.

— Young children, pregnant women and older citizens in one mountain village no longer creep along dangerously thin ice covering the stream which separates one half of their town from the other when they need to visit the nurse, store or church.

— A summer rain had sometime earlier washed out the bridge which linked these two segments. The local community, with O'Brien and his staff to aid them in the customary way, finally erected a new span across the river.

— O'Brien now sleeps better at night and rests easier during the day. The picture of a barefooted youngster, an expectant mother, or a feeble grandparent slipping through the ice to a cold death no longer troubles him.

— Working with and for people has eliminated that danger.

1978 by NC News Service



Discussion questions

1. Discuss this statement: "The term 'the age of the laity' involves ideally a people aware that they are the church, responsible for inviting others into the presence of the Lord Jesus in their parish, their city and their world."

2. Read the beatitudes. Reflect upon them and ask yourself what you see of them reflected in your life.

3. How do you feel about the lay involvement in your parish?

4. What lesson did Jesus teach when he healed the man with the withered hand on the sabbath?

5. Like almost everything, anger has its place. The Scriptures refer to Jesus' "anger" when the "good" people questioned his right to heal on the sabbath. When anger is justified, what should the reaction of a Christian be? Discuss.

6. In reflecting upon the life of Mother

Katherine Drexel, what does her life say to us today? Are we not all called upon at times to give up something for the good of another? When have you done something for another that called for hardship on your part? How did you feel afterwards? Why did you feel the way you did?

7. In your own personal experience, how do you observe a more intimate involvement of the laity in the life of the church?

8. Are you an involved member in your own parish? If not, why not? Perhaps you might consider exploring an activity that would involve giving of your time and talents.

9. Discuss the pros and cons of change, especially with regard to the changes that have come about in the church since Vatican II. All of the articles this week deal with change in some form. Draw the parallels. How do they tie together?

... and for the children

1. Search with your child(ren) through magazines and newspapers for photographs of people's hands in some activity related to work, to helping others, to play. Discuss them in terms of how much they need their hands and what their hands help them to do. An exercise that might be delightful to do is to sit quietly with your hands out in front of you. As you look at your hands think of all the things that you do with your hands. End the quiet time with a prayer of thanks for the gift of hands. Join hands as you pray.

2. Read the story of Jesus healing the man with the withered hand and talk about it. Then listen to the song "Put

Your Hand in the Hand" (Kama Sutra Record KSBS 2033 Stereo) or sing together, "He's Got the Whole World in His Hands."

3. Give your child(ren) drawing paper and pencils or felt tip pens. Ask them to trace their hands on the paper. In each of the hands ask them to write a sentence telling of something that they will do for another during the week using their hands. Or on one of the hands they might illustrate Jesus healing the withered hand of the man in the synagogue and on the other they might illustrate themselves using their hands in a helping and healing way.



chancery report

a monthly record of the activities of Archdiocesan agencies

collections and causes and the approval of national homily materials and the scheduling of such collections and observances through the Bishops' Committee on the Liturgy. The Office of Worship has prepared a summary report of the national liturgical meeting. This will appear in the December, 1978, issue of *Liturgy Forum*. It is also available separately for 25 cents. . . Fr. Stephen Jarrell and Charles Gardner participated in the Region VII Liturgical Meeting November 15-16 in Rockford, IL. The liturgical commissions of the eleven dioceses of Indiana and Illinois were represented at the gathering. . . The Liturgical Commission has reacted favorably to a suggestion by Fr. Robert Mohrhaus that provision be made for the administration of confirmation to baptized Catholic adults who have not received the sacrament, perhaps in an annual celebration at the Cathedral. Careful ground rules which would govern this pastoral practice are presently being considered. . . The Confirmation Task Force, a joint group of liturgists and religious educators, has completed a third draft of the revised Confirmation Policy and Guidelines for use in the Archdiocese of Indianapolis. It has been sent to all priests for their review. . . Homily Guidelines are being considered by the Liturgical Commission in an attempt to preserve the integrity of the homily and insure that God's people are being fed on the rich fare of scripture. The uncritical use of pastoral letters, appeals and announcements in place of the homily has drawn some criticism from many of the faithful.

office

of catholic education

The Education Planning Commission met on Saturday, Nov. 11, to continue committee meetings on the remaining planning proposals. The next meeting is scheduled for Saturday, Dec. 16, at the Chancery in Indianapolis. Districts with an interparochial high school are scheduled to meet on Nov. 29 at Roncalli High School for District Workshop III. . . Notification has been made to religious communities of the decision of the archdiocesan board to upgrade the health/hospitalization insurance coverage to parity of the lay employees. . . The annual evaluation of the directors and staff members within the OCE has begun. Directors will be evaluated during November. Other staff members will be evaluated by supervisors during December. Secretarial staff members are each evaluated during the month of their anniversary of employment. . . On Nov. 2, Fr. Gerald Gettelfinger, Superintendent, gave a progress report to Lilly Endowment on the progress of the Planning Process. The Foundation provided \$3,000 to assist in the design of

the process and additional \$5,000 for printing of the Parish Planning Manual. . . The Director of Planning has met with 17 parish boards of education and one district board of education this past month. These meetings provided individual help for the boards with the planning process. . . Two workshops are scheduled for Nov. 21 and 22 to train principals or their designated representatives to work with school faculties in interpreting results from the Archdiocesan standardized testing program. The sessions are designed to enable the school representative to conduct a faculty meeting using the local school's scores as well as the Archdiocesan norms. The workshops include sessions on interpreting normative terms, individual student scores, and administrative summaries. . . Sister Helen Jean Kormelink, O.S.B., will attend the annual convention of the Division of Supervision and Personnel, National Catholic Education Association. The conference will be held in Denver on Nov. 17-21. . . Sister Mary Jeanne Ples, O.S.B., is compiling the results of the Confirmation Policy and Guide for revision input. Sister is also consulting parishes about current practices for the sacraments of First Communion and First Penance so that similar guides can be written this year. . . Dr. Christianne Brusselmans will be in Indianapolis on Feb. 23-24, 1979. The workshop on Rite of Christian Initiation of

Adults will be held at Our Lady of Grace Convent and is sponsored jointly by the Association of Parish Administrators of RE (APARE), the Archdiocesan Liturgical Commission, and the Office of Catholic Education. The OCE is assuming the role of coordinator of the workshop. . . Listed below are statistics on the numbers of DREs and Parish Coordinators now serving in the Archdiocese. Since everyone is not on contract, the data will need to be verified by the year-end report in May. There are presently more DREs than in previous years, but the number might seem fewer than in earlier reports. We are stricter about the qualifications of a DRE: e.g., full time, paid, Masters in Religious Studies or its equivalent, three years' teaching experience. We have some people serving as coordinators who qualify as DREs, but who fail to meet one of the above mentioned qualifications. Coordinators are persons who have one or more of the criteria missing in either credentials or job description. DREs: 27; Parish coordinators: 66; Parish Coordinators with College Degree: 30; Pastoral Associates: 5.

Abortion policy flaw

CHICAGO—Public policy on abortion in the United States suffers from "virulent disagreement" on the value of fetal life, said Jesuit Father Richard A. McCormick of Georgetown University in a talk delivered at DePaul University, Chicago.

catholic communications center

Mrs. J. Nancy Stewart and Mrs. Josephine De Croes will staff the Center during the week of Nov. 27 to Dec. 1, while the Center's staff is taking part in the national convention of Catholic Broadcast and Communications persons in South Padre Island, Texas. . . The Criterion and the Communications Center have worked out a system with the Priests' Senate to use the November 20th meeting of the Priests' Presbytery at the Indianapolis Vocations Office to photograph the clergy who are present. The photographers will be set up to take the photographs of those priests who will be at the meeting during the course of the afternoon. This will be the first time in over a quarter of a century that a complete updating of the priests' photo file has been undertaken. Plans will be worked out during the next few months to also get pictures of those clergy who will not be attending the meeting of the Presbytery. . . WTHR-TV Channel 13, Indianapolis, has agreed to donate one of the audio control boards which they recently replaced with new equipment to the Communications Center. This will serve as the basis for the Audio Recording Studio that the Center is going to set up in the near future at our 136 West Georgia Street offices. We are deeply indebted to WTHR's Vice President and General Manager, Chris Duffy, for making this gift possible.

office of worship

At the recent national meeting of the Federation of Diocesan Liturgical Commissions, members of the Indianapolis Archdiocesan Liturgical Commission joined the national body in approving the following: a broader and more knowledgeable pastoral use of General Absolution, a program for celebrants (clerical and lay liturgical ministers) which would improve their communication and celebration skills; a study of the custom of Holydays of obligation with a view to strengthening both the Sunday observance and Holyday celebration; a call to reduce special

Clergy Senate election results announced

The Archdiocesan Priests' Senate has announced the results of the election of members from the respective geographical areas. Elected were the following: Rev. Fred Schmitt, Indianapolis North; Rev. Bernard Head, Indianapolis West; Rev. James Wilmoth, Indianapolis South; Rev. Myles Smith, Indianapolis Central; Rev. Joseph Wade, Terre Haute; Rev. Richard Lawler, Bedford, Tell City; Rev. Louis Schumacher, Richmond / Lawrenceburg; and Rev. Joseph McNally, New Albany/North Vernon. Mail balloting is now being conducted to select a president of the Senate and

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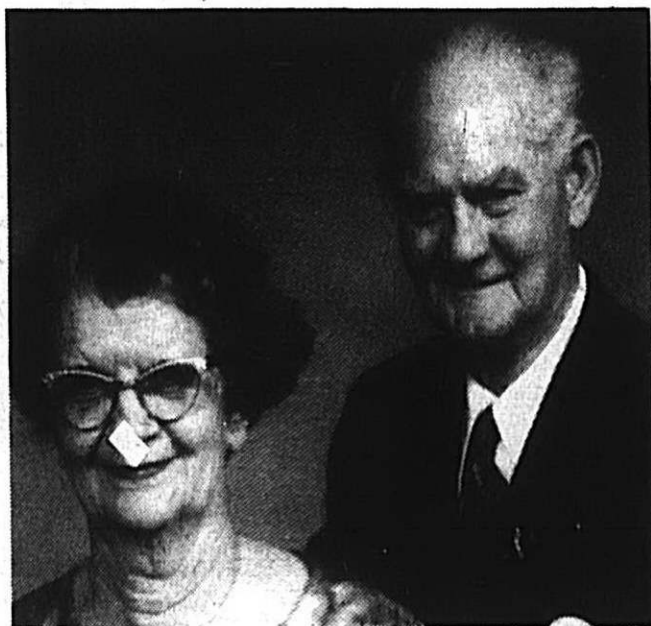
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GOLDEN ANNIVERSARY COUPLE—Mr. and Mrs. Joseph Thumann will mark the occasion of their golden wedding anniversary at St. Mary Church, Indianapolis, with a Mass of Thanksgiving at 10 a.m. Sunday, Dec. 3. A reception honoring the couple will be held at 40 and 8 Chateau, 619 N. Pennsylvania, from 11 a.m. to 3 p.m. The Thumanns were married at St. Mary's on November 29, 1928. Mrs. Thumann is the former Clara Ziegler. Their children are George E. Thumann, Indianapolis, and Jerry L. Thumann of San Jose, Costa Rica.

—remember them—

† ANDERSON, Edward J., 77, St. Mary, Indianapolis, Nov. 13.

† BALDAUF, Verne, 72, St. Christopher, Indianapolis, Nov. 13.

† BOHNERT, W. Phil, 82, SS. Peter and Paul, Indianapolis, Nov. 11.

† COGAN, Mary Irene, 76, St. Bridget, Liberty, Nov. 11.

† DELL, Winifred, 85, St. Columba, Columbus, Nov. 11.

† ELDRED, Albert J., 65, St. Patrick, Terre Haute, Nov. 6.

† ENLOW, Delbert E., 53, St. Mary, New Albany, Nov. 6.

† FENSKE, Carl A., St. Michael, Greenfield, Nov. 11.

† FERRY, Louis H., 59, St. Joseph, Terre Haute, Nov. 14.

† FITZPATRICK, Joseph, 77, Annunciation, Brazil, Nov. 18.

† HAGNER, Ludmilla, 92, St. Jude, Indianapolis, Nov. 18.

† HUBBLE, Leola, 61, St. Malachy, Brownsburg, Nov. 11.

† KIRCH, Clara E., 91, Sacred Heart, Indianapolis, Nov. 11.

† KOHLMAN, Charles A., 74, St. Maurice, Napoleon, Oct. 27.

† KRACKENBERGER, Peter J., 75, St. Leonard, West Terre Haute, Nov. 7.

† LYNCH, Theodore F. [Skeet], 82, St. Augustine Home Chapel, Indianapolis, Nov. 15.

† MCKENNA, Mary C., 76, St. Lawrence, Indianapolis, Nov. 15.

† MCKEON, Michael, 88, St. Anthony, Indianapolis, Nov. 13.

† MENNEL, John S., 82, Holy Name, Beech Grove, Nov. 13.

† MOORE, Carl F., Sr., 81, Our Lady of Perpetual Help, New Albany, Nov. 8.

† PAVLICK, Robert A., Sr., 43, St. Thomas, Indianapolis, Nov. 8.

† PFLEW, Alice A. [Dean], St. Matthew, Indianapolis, Nov. 10.

† RICHMOND, Arthur L., 59, St. Michael, Brookville, Nov. 11.

† RIPBERGER, Edward Joseph, 88, St. Catherine of Siena, Indianapolis, Nov. 2.

† SNODGRASS, Theodore T. [Sarge], 68, New Albany, Nov. 9.

† STRANGE, Evelyn, Sacred Heart, Terre Haute, Nov. 11.

† STREIT, Eleanor, 82, St. Mary, North Vernon, Nov. 7.

† SULLIVAN, Pete, 58, St. Ann, Terre Haute, Nov. 11.

† TEVIS, David Joseph, 3, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 11.

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PARTIES MEET NEW FRIENDS JOIN THE FUN

Pre-season meeting set for cage mentors

More than 250 CYO basketball coaches are expected to meet next Tuesday evening at 8 p.m. at the Cathedral High School Cafeteria for their annual gathering in preparation for the 1978-1979 season.

Father Kenneth Taylor, associate pastor of the St. Monica Church and Thomas Hasbrook, Executive Vice-President of the Marion County Health and Hospital Corporation, will address the group.

According to CYO Executive Director, Bill Kuntz, "We will not discuss basketball rules at this

meeting. We feel that these coaches are mature, interested adults who already have a good knowledge of the sport."

Primary purpose of the meeting, Kuntz emphasized, is "to convey to the coaches the important role which they play in the development of sound character and good sportsmanship in their young charges."

The meeting is mandatory for all CYO basketball coaches. At the meeting, information regarding the season, i.e., schedules, coaches lists, rules, etc. will be distributed.

Funeral Mass held

NAPOLEON, Ind. — Father Robert Scheidler was the principal celebrant at the funeral liturgy for his step-father, Charles A. Kohlman, at St. Maurice Church here. Mr. Kohlman, 74, died on October 27. Msgr. Joseph Brokhage, parish administrator, and other area priests concelebrated the Mass with Father Scheidler. Besides Father Scheidler,

Mr. Kohlman is survived by his wife, Ethel (Scheidler) Kohlman; three daughters, Mrs. Julian Schene, Mrs. Herb Eldridge and Mrs. John Schmalenberg, all of Greensburg; a step-daughter, Mrs. Bob Barnhorst of Cincinnati; and three other step-sons, Virgil and Stephen Scheidler of Indianapolis; and Ronald Scheidler of Greensburg.

Former teacher dies

ST. MARY-OF-THE-WOODS, Ind. — Sister Marie Veronica Norton, 79, a member of the Community of the Sisters of Providence here since 1916, died Sunday, Nov. 5. The Mass of the Resurrection was celebrated on November 7. Sister Marie Veronica, a

native of Boston, Mass., had a long teaching career in elementary schools at St. Andrew and St. Patrick parish, Indianapolis as well as in Illinois, Maryland and Massachusetts.

There are no immediate survivors.

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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

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.

november 17

The Men's Club at Little Flower parish, Indianapolis, will sponsor a Monte Carlo night from 7 p.m. to midnight for the benefit of the school's athletic department. Free refreshments.

nov. 17-18

"Santa's Workshop," a holiday bazaar, will be held at Immaculate Heart of Mary parish, Indianapolis, from 10 a.m. to 7 p.m. on Friday and from 10 a.m. to 1 p.m. on Saturday. Handcrafted items will be sold at a variety of booths.

november 18

Girl Scout Troop No. 875 of Our Lady of Lourdes parish, Indianapolis, will serve a chili supper in the school cafeteria from 4 to 7 p.m. Tickets are \$1.50 for adults and 75 cents for children.

Beth Hollingsworth and Sylvia Reichel will conduct a half-day session in the Early Childhood Update Workshop series at Marian College, Indianapolis. Their program will deal with the topic "Through the Seasons in the Pre-School."

Registration begins at 8:30 a.m. with the session extending from 9 until 11:45 a.m.

A Saturday Night Frolic will be held at the Msgr. Sheridan Council K of C Hall, on Emerson Avenue in Greenwood, at 9 p.m. Dance instructors from the Arthur Murray Studio will offer assistance in disco dancing, tango, polka and other dance steps.

Tickets are limited to 50 couples at \$10 per couple. For reservations call Anne Bedan, 535-8789.

november 19

The Religious Education Department of St. Benedict parish, Terre Haute, will sponsor a presentation on sacred Scripture

The Church Federation of Greater Indianapolis will sponsor a Pantry Sunday when parishes will have special collections or gatherings 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.

Catholic Daughters of America will hold a White Elephant Sale beginning at 2 p.m. at the home of Ann Monahan, 6038 Haverford, Indianapolis.

nov. 19-20

Members of Our Lady of Everyday Circle, Daughters of Isabella, will attend Mass at 7:45 a.m. at Our Lady of the Greenwood Church, Greenwood. After the Mass the group will have breakfast at the Chateau Restaurant.

The regular monthly meeting of the Circle will be held on Monday evening at St. Elizabeth Home, 2500 Churchman, Indianapolis.

november 20

Separated, divorced and remarried Catholics will meet at Holy Name parish, Beech Grove, at 7:30 p.m.

november 21

The Ladies Club of St. Paul parish, Sellersburg, will hold a Christmas auction of handmade articles such as ceramics, embroidery work, macrame and crocheted items. The auction, to begin at 7 p.m., will be in Father Gootee Hall.

Father James Rogers of Holy Name parish, Bloomfield, will

conduct the Over-Fifty Program at Fatima Retreat House, Indianapolis. The day includes Mass, conferences, Benediction, rosary, dinner and socializing.

The Academy award winning film, "The DiBoltis," will be shown at the Christian Theological Seminary, Room 122, at 7 p.m. Sponsored by the Indianapolis Chapter Council on Adoptable Children, admission to the performance is free.

november 23

The Ambassadors of Msgr. Downey Council K of C will lead the singing for the Thanksgiving Day Mass at St. Patrick Church, 950 Prosepect, Indianapolis, at 9 a.m. Parishioners of nearby churches are invited to attend.

nov. 24-26

A Tobit weekend for engaged couples is scheduled at Alvena Retreat Center, 8140 Spring Mill Road, Indianapolis. A donation of \$35 per person is requested to cover expenses. The weekend program is recommended for Christians of all denominations.

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.



WED FIFTY YEARS—Mr. and Mrs. Frank Metzler will celebrate their fiftieth wedding anniversary on Sunday, Nov. 26, at a 2 p.m. Mass of Thanksgiving at Sacred Heart Church, Indianapolis. A reception for relatives and friends at Sacred Heart Hall will follow the Mass.

Three new members are elected to Cathedral High School Board

Cathedral High School held its annual Board of Trustees Dinner Meeting on November 3rd, electing three new members to its Board of Directors.

Harry L. Bindner was elected Treasurer of the Board of Directors. G. Chris Duffy, and Father Clement Davis were elected to the Board.

Re-elected to new three-year terms on the Board were: George M. Bindner, Joseph E. Broecker, William K. Drew, Joseph E. Flynn,

Msgr. James P. Galvin, Fr. James P. Higgins, Fr. William Munshower, F. Joseph Viehmann and Robert F. Welch.

Re-elected officers for the Board of Directors include: Robert V. Welch, Chairman; Msgr. James P. Galvin, Vice-Chairman; David W. Foley, Secretary; Brother Pedro Haering, C.S.C., President / Principal; Michael D. McGinley, Vice-President; Fr. Patrick J. Kelly, Chaplain and Fr. James P. Higgins and Sister Mary Plus Regnier, S.P.

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november 26

The Southern Indiana group of separated, divorced and remarried Catholics will meet at Providence High School, Clarksville, at 7:30 p.m.

november 27

A liturgical-spiritual renewal evening for priests, Sisters and liturgical ministers will be held at Our Lady of Grace Center, Beech Grove from 7 to 10 p.m. The program is under the direction of Father Noah Casey, O.S.B., of St. Meinrad Archabbey. Individual registration is \$3; parish

registration (with unlimited number) is \$25.

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.

december 1-2

A Scripture Study Workshop will be held at Fatima Retreat House, 5353 E. 56 St., Indianapolis. The workshop has as its theme, "The Living Word," and will be directed by Father Clem Davis, O.S.B.



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Giving belongs in Thanksgiving.

Attend Mass that morning in your parish church.

Take fifteen minutes to visit someone in the hospital.

Have someone who eats alone join your family for turkey and all the trimmings.

Better yet, feed someone who needs food.

There are millions of people in the world who have hollow eyes and swollen stomachs because they have no food.

We don't see them because they are overseas.

We know they're there, however.

Can we ignore them, let them starve?

Your \$20 by itself will feed a family of war victims for a month.

\$200 will feed ten families.

\$975 will give a two-acre model farm to a parish in southern India, so that the priest can raise his own food and teach his people better crop-production.

St. Mary's North Pudukad, India, is one of the seven churches built or founded by St. Thomas the Apostle. Now over 1,500 years old, it is sadly in need of reconstruction. \$3,500 has been collected locally from the poor parishioners. Another \$3,500 is needed to complete the work. Any amount you can give will help.

Giving belongs to Thanksgiving, it's part of life.

How much will you give back to God?

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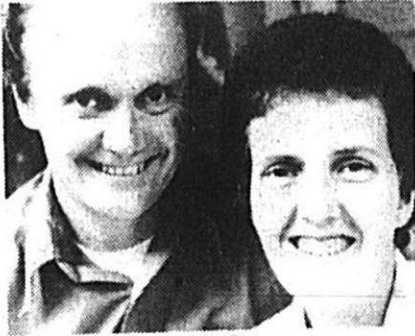
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—family talk—

Should homosexual tell sister about his tendencies?

BY DR. JIM AND MARY KENNY



Dear Dr. Kenny:

Not long ago our son, 26, had to have therapy because of emotional problems. After long, agonizing sessions, he very reluctantly acknowledged that he is a homosexual. We had not the slightest inkling that this could be, but in spite of the shock, have never held our love from him. Even yet it seems so unreal.

Our son lives in a large city where he works, and my husband and I have kept this information to ourselves since this is

what our son has requested. We have one other child, a married daughter with children who has been having a difficult, traumatic time with her own life. These two have always been close.

What we wonder is this: Should we continue to keep this to ourselves and consider it, as our son does, his personal problem, or should we risk telling her and perhaps break down their existing good family relationship? Are there any reasons why she should have to know? [III.]

A. No, don't tell his sister. From your letter, I can see no reason why you have an obligation to inform her of his homosexuality.

Are you worried that he might do something wrong with her children? There is no reason to presume that homosexuals have any greater tendency to abuse children than heterosexuals. Many persons with gay tendencies are quite able to keep their sexual tendencies to themselves.

Perhaps you are worried that your grandchildren will be influenced by their

uncle. They will see what a nice person he is and try to emulate him. We don't really know, but most evidence suggests that homosexuality is not primarily learned through modeling after others. It may be partly instinctive.

If your grandchildren should find out, they would be more likely to know their uncle simply as a person rather than thinking of him as gay. They could value his love and friendship without any inclination to copy his sexual preferences. It might be nice for them to learn that there are many good and moral people who have gay tendencies.

The inclination toward homosexuality is not a matter of choice. Few people choose or will it. It is there. It must be dealt with. Society does not help by condemning the homosexual. Much tolerance is needed in this matter.

We do not condemn people for tendencies that they cannot help. Freud himself wrote that this was one area that psychology and psychiatry were unsuccessful in trying to treat. Homosexual behavior may be immoral, but certainly homosexual tendencies are not. They are there. They are given, and they are hard enough to deal with in our society as it is.

At a later time your son may want to inform his sister about his sexual preferences. Most gays ultimately feel

more comfortable when such information is out in the open. However, this must be your son's decision, and the initiative is up to him.

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

Pope's admonition

VATICAN CITY—Pope John Paul II asked for "purity of doctrine and sound discipline" in the church, especially in U.S. seminaries, in a talk Nov. 9 with 18 U.S. bishops. The bishops, from the Midwest and South, were in Rome for their official five-year visits to report on their dioceses.

Fears aftermath

LONDON—The rejection of women priests by the general synod of the Anglican Church of England may lead to illegal ordinations, predicted Baden Hickman, religious affairs reporter of The Guardian, English daily newspaper. Plans are being made now to conduct the action in 1979, he added.

Stress fidelity (from 2)

theologian in Rome, suggested to aid them in their life, Sisters should develop a sound ecclesiology (concept of the doctrines of the church) centered on the church's official teachings and papal statements.

"What distinguishes Religious from other Christians," the prelate said, "is the fact that by means of public profession of the evangelical counsels of poverty, chastity and obedience they put themselves into a state of life which enables them to more easily carry out the commandments of loving God and neighbor," he said.

THE CARDINAL'S comments were

echoed by other speakers and consortium members throughout the three-day conference Nov. 10-12.

Bishop Jeremiah Newman of Limerick, Ireland, called for a "balance" in religious life and renewal. By modifying some elements of religious life while retaining the essentials, "Religious can find a true identity," he said.

Archbishop Jean Jadot, Apostolic Delegate in the United States, told the Sisters their call to sanctity is highly important and should not be overlooked in pursuit of social justice or other concerns, though these are also important. "Search first for the reign of God, and all else will be given you," the prelate said.

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Gardner, Maurice I.
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Crays, Estella

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Clark, Bobby G.
Kocsik, Julius, Sr.
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Jobe, Antonia

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Dwyer, Joseph J.
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Dufek, Marie J.
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Stanley, Antoinette
Bova, August M.
Willingham, Robert M.
Presli, Salvatore
McLaughlin, Bessie R.
Conger, John O.
Sgro, Frank
Blaschke, Henry

Calvary

Logan, Helen A.
Wysong, Clifford E.
Jordan, Francis P.
Moos, Adolph P.
Dicks, Thomas W.
Butsch, Elsie J.
Ingert, Dee Anna
Viehmman, Teresa O.
Hanley, Christopher
McQuiston, Teresa T.

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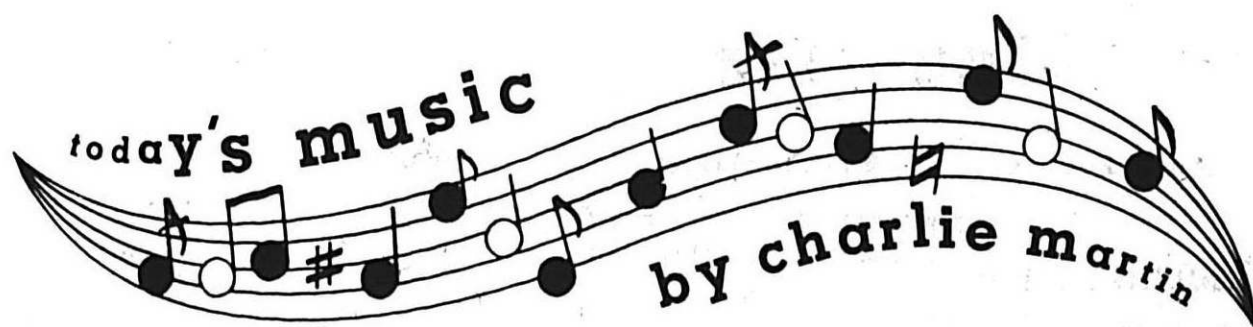
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Gerry Rafferty offers a fresh, distinctive musical sound to rock listeners. His album "City to City" will be a leading seller in 1978, and his current single, "Right Down The Line," is the second release from this album to make the Top Forty list.

The song speaks optimistically about the difference lasting relationships make in our lives. One person's faithfulness to the relationship has changed the other's life. Discouragement and disappointment have been part of the one person's life, yet the other has put faith in their shared relationship. Because of this investment, the second is able to believe more in himself and make a commitment to the relationship.



The lyrics bring out the concept of change as it affects relationships. One person reflects, "the changes that I've been through have left a mark on me."

Personal changes do affect our relationships. Our feelings go up and down, our needs change, and our life opportunities change. Whatever the cause of changes in our lives, a successful relationship incorporates these changes as part of the growth in the relationship.

Changes can be scary. Sometimes we may even

discovering meaning in the relationship.

One of the changes we frequently experience is how we feel about ourselves. Sometimes we have an accurate perspective on our gifts and self-worth. At other times we do not feel lovable. Such periods of emptiness are not easy to handle and can be painful to experience alone.

Relationships present alternatives to this aloneness. The faithful belief of another is a healing that can help us look at ourselves with a more balanced view. It is no weakness to lean on another. We act with a special level of courage when we risk to give another the hurting parts of ourselves.

AS CHRISTIANS we have many reasons to remain optimistic about relationships. God's love for us does not depend on any set of conditions. We are always invited to respond and enter more fully into our relationship with him. There are times when we are

SUCH CHOICES are preceded by deeper levels of dialogue and thus can lead to a further investment of commitment. Loving another person is no magic formula to insure that everything we want in a relationship will happen. Rather, the gift of real love frees another to face life's changes. Love takes away all conditions on how the relationship should grow and allows changes to offer new possibilities for

wounded by another's indifference or rejection of us. Our relationship with God does not protect us from these pains, but rather gives the promise that we will never face life's pain alone.

God's love provides real healing for his constant openness to us helps us move past the pain to risk openness with others once more. We need not hide from others, "playing it safe" behind a cold and aloof exterior.

If we want to receive God's love, we can be empowered to risk loving again. We learn that God's love is a part of everything we do. In the words of the song, he is "right down the line" as the center and destiny of our lives.

RIGHT DOWN THE LINE

You know I need your love, you got that hold over me
Long as I got your love, you know that I'll never leave
When I wanted you to share my life I had no doubt in my mind
It's been you, woman, right down the line

You know how much I lean on you, only you can see
The changes that I've been through, have left a mark on me
You've been as constant as the Northern Star,
The brightest light that shines
It's been you, woman, right down the line

CHORUS

I just want to say that this is my way of telling you
Everything I could never say before
Yea, this is my way of telling you that every day
I'm loving you so much more

Because you believed in me through my darkest night
For something better inside of me, you brought me into the light
Threw away those crazy dreams, I put them all behind
It was you, woman, right down the line

REPEAT CHORUS

If I should doubt myself if I am losing ground
I won't turn to someone else, they would only let me down
When I wanted you to share my life, I had no doubt in my mind
It's been you, woman, right down the line

Written by: Gerry Rafferty
Sung by: Gerry Rafferty
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FAVORITE BIBLE STORIES—NBC-TV will officially recognize National Bible Week, Nov. 19 to 25, when it presents its epic, four-part mini-series, "Greatest Heroes of the Bible," Sunday through Wednesday, Nov. 19-22. Some of the greatest stories ever told include, clockwise from upper left, "Noah and the Ark," "David and Goliath," "Samson and Delilah," "Daniel in the Lions' Den" and "Joshua and Battle of Jericho." [NC photo]

tuned in

John Carradine is perfect as King David

BY JAMES BREIG

King David called me the other day. No, this is not a testimony about a lightning moment of heavenly visitation. What happened is that John Carradine phoned, and he is set to play the Biblical monarch in a mini-series on NBC.

During the National Bible Week, Nov. 19-25, NBC will broadcast more than six hours of "Stories from the Bible." The segments include Noah and the Ark, the Exodus, and David and Goliath.

It is needless to point out for devotees of movies that Mr. Carradine does not play David as the youthful opponent of the mighty giant. Rather he will appear as David the King, about to die and pass on his kingdom to Solomon.

MOVIE-GOERS know Mr. Carradine from dozens of roles (as well as from his familial role of father to other actors, including David Carradine, familiar to TV viewers as the star of "Kung Fu"). Carradine pere has appeared in such films as "Stagecoach" (the original version), "The Grapes of Wrath," "Drums Along the Mohawk" and "The Man Who Shot Liberty Valance."

In addition, he performed as Aaron in Cecil B. DeMille's remake of "The Ten Commandments," an experience that should have prepared him for his latest assignment. When it comes to recreating a figure from Scriptures, however, he is not daunted.

"I still have to play a human being," he explained by phone from Los Angeles. "David is not a monster. He has the same emotions as anyone else. What happened in the Bible still happens every day. Check the newspapers: love, hate, murder, wars, triumph."

A lay reader in the Episcopal Church for 40

years, Mr. Carradine was disappointed when he read the script for the TV programs. "I thought it would be closer to the King James language, and I'm disappointed it isn't. I tried comparing it to the Bible, and it's not the same dialogue. It suggests it, but it's quite different."

THAT PERSONAL caveat aside, he hopes the shows live up to their potential for touching people in a special way.

"A TV show can change people if it's powerful enough," he noted, "but the theme must be powerful and well done. Still, it's over in one night. No picture can have the impact of the stage, all else being equal, because of the immediacy and rapport with the audience."

Mr. Carradine has another comparison which doesn't flatter TV—he finds movies much more likely to be well done because more time is devoted to their making.

"Some TV show directors are as good as film directors," he noted, "although there are none as good as the likes of DeMille. Even if there were, they couldn't do the job because of the hurry involved. We will do a two-hour show in a week. I'm used to taking eight weeks to do a two-hour movie."

To prepare for this stint as David, the veteran actor "read the Bible and remembered the sum total of what we know about him. He's about to die and knows it and advises Solomon, who is about to become king."

(Others cast in the series include Lew Ayres, Robert Culp, Hugh O'Brian, Vic Morrow and Rita Gam. The production is a joint effort of the network and Sunn Classic, which has made a name through its family adventure films.)

After more than half a century in show business, Mr. Carradine shows no signs of bowing out. "I have no idea of retiring,"

he told me. "I'd go nuts if I retired."

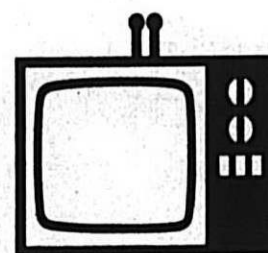
A VICTIM OF arthritis for several years, he disdains the possibility the affliction could knock him off the stage.

"If arthritis put me in a wheelchair," he proclaimed,

"I'd still have my brains and voice. Lionel Barrymore did it for years. I have no intention of retiring."

("The Thief of Baghdad," starring Peter Ustinov, Roddy McDowell and Terence Stamp, airs on NBC Nov. 23.

(During the week of Nov. 27, CBS will present the first afternoon mini-series designed especially for young people. "Joey and Redhawk" is the story of two 14-year-olds, one a middle-class lad, the other a Ute Indian.)



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On TV menu

For most Americans, the Ku Klux Klan is associated with bed-sheeted nightriders, burning crosses and atrocious lynchings—repugnant images from a long dead past. There are indications, however, that the KKK is again stirring, as can be seen in the disquieting documentary, "The New Klan," airing Sunday, Nov. 19, at 8-9 p.m. on PBS.

Thursday, Nov. 23, 8-10 p.m. (NBC) "The Thief of Baghdad." Roddy McDowell stars in the title role of this fantasy-adventure inspired

by the original "Tales of the Thousand and One Nights."

Saturday, Nov. 25, 9-10 p.m. (PBS) "The Long Search." Host Ronald Eyrle travels to Taiwan to learn about Chinese Taoism in the program entitled "A Question of Balance."

religious broadcasting

RADIO: Sunday, Nov. 19 "Guideline" (NBC) concludes the current series of presentations on the Campaign for Human Development, an agency of the Catholic Church which provides self-help funds for Americans to all races and creeds to break the circle of poverty.

TELEVISION: Sunday, Nov. 19, "Look Up and Live" (CBS) "Reflective Men of Christian Service." John Fairfax is a 57-year-old black cab driver in Washington. He is also a deacon in the Catholic Church, chosen because "he is the kind of man you can depend on." The story of Deacon Fairfax and the permanent diaconate program will be examined on a rebroadcast of "Reflective Men of Christian Service," originally aired June 23, 1974. (Check local station log for exact air time and date.)

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—viewing with arnold—

Jane Fonda shares top honors with cameraman in new Western

BY JAMES W. ARNOLD

"Comes a Horseman" is director Alan Pakula's attempt to do his "Shane"—that is, to take a classical (some would say trite) Western story and do it with so much art, subtlety and all-round adult class that it transcends the genre and becomes, well, a masterpiece of moviemaking.

It doesn't work for lots of reasons, dumb ones mostly—like an impossibly inept climax in which villain Jason Robards tries to burn down a ranchhouse with heroes James Caan and Jane Fonda knocked out and tied up inside. They simply wake up, get loose, jump out and catch Jason and his cronies before they even leave the premises. That one would've made even the Roy Rogers audience restless.

But mostly "Horseman" is so cool, remote and understated that despite all the obvious beauty of the images and the acting, one never gets emotionally riled at Robards (most of his villainy occurs off-screen) or deeply attached to Caan and Fonda, despite their refreshing decency and authenticity as western types.



"SHANE," of course, was George Stevens' 1952 gunfighter epic that was so perfectly idealized it practically killed off the heroic western—who could ever top it? Pakula certainly has a right to try. His last film was the multi-Oscar winner "All the President's Men," and before that Ms. Fonda had won her Oscar

under his direction in "Klute." But he simply tries to put too much weight on a Dennis L. Clark script that couldn't carry a coyote over a small sandhill.

This is the story of the lone woman rancher (Fonda) toughing it out against the local land baron (Robards), a third generation empire-builder who wants all the

land in the valley for himself. All she has to help her is an old codger (Richard Farnsworth) who used to work for her father, and it looks like the ranch will go under. (The chief new ingredient is the period—the mid-1940's—which allows interesting shots of old cars to go with the horses and cattle. There's also some greedy oil exploration by capitalist Geroge Grizzard). But along comes a super-cowhand (Caan) whose expertise makes the cattle herd thrive. The frustrated Robards resorts to violence, but messes up the ranch-burning and then gets his predictable just desserts.

THE SCRIPT emphasizes character rather than cowboy plot mechanics, but Fonda is so strong the men are all but eclipsed. Competent, cold and leathery (her personality is glibly explained by a girlhood seduction by the persistently nasty Robards), she at first resists any assistance from Caan, then accepts him and finally warms up romantically, even lets her hair down and wears a skirt.

It's a memorable interpretation of a conventional role. At 40, Ms. Fonda not only looks lean and handsome, but she seems to know her way around a corral. No weak sister, for sure.

In contrast, the marvelous Robards has nothing much to do but wear an elegant beard, look sinister, and continually ask Fonda to marry him, like the guy in the old thriller who owns the mortgage on the homestead. Caan mumbles and grins through his likeable impression of Caan. The movie could easily have been stolen by Farnsworth, whose old cowboy is warm and real as a broken-in saddle, but the script gives him little besides a modestly poetic death scene.

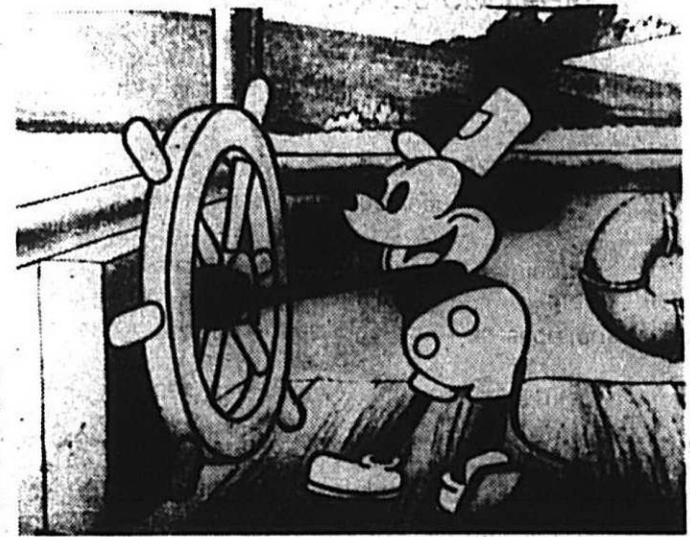
The real star of the show is cameraman Gordon Willis, whose talents have made him consistently employed by directors like Pakula, Francis Ford Coppola and Woody Allen.

Willis' moody images of

the Colorado (Wet Mountain Valley) and Arizona (Cocomino National Forest) locale make it as gorgeous as the script insists it is, and there is stirring footage of cattle roundups. The interiors are lit like Rembrandts. But all this obvious aesthetic quality only underlines the shallowness elsewhere.

PAKULA is excellent with subtext and indirection. Thus, in the scene where Fonda confesses her early sex experience to Caan, her real purpose is to test his reaction. He changes the subject to the ranch, but puts a gentle hand on her shoulder, and the closeup on her face tells us she knows, in quiet joy, that he understands and it doesn't matter. The best scenes, though, are those simply detailing ordinary ranch life, as when Caan and Fonda haggle successfully with a buyer over beef prices.

The film is the work of craftsmen who this time pay attention to everything but the essentials. Despite the good moments and pretty pictures, "Horseman" is, under the sauce and salad, less prime rib than hamburger. [PG] A-3—Morally unobjectionable for adults.



MICKEY AT 50—Though he doesn't look a day older than he did when he first hit the screen in "Steamboat Willie" (top), Mickey Mouse will be 50 years old on Nov. 18. The Walt Disney film was the first synchronized sound cartoon and opened in New York at the Colony Theater. Mickey's appearance has changed over the years (below) but there has been no change in the enthusiasm of generations of youngsters. [NC photos]

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