

U.S. bishops cover a wide spectrum at Washington session

Some results still pending

WASHINGTON—The full results of the fall 1978 meeting of the U.S. bishops will not be known for at least two weeks, with decisions on a proposed national communications collection and the question of whether to allow Communion under both bread and wine on Sundays and holy days now being sought from bishops who did not attend the meeting.

But the bishops did complete action on a number of items, including a statement on the Middle East, a pastoral on the handicapped, a proposal to allow U.S. Catholics to receive Communion more than once a day under certain circumstances, an increase in diocesan assessments from seven to eight cents per Catholic in 1979 and revisions in the statutes of the National Conference of Catholic Bishops-U.S. Catholic Conference which remove the voting rights of retired bishops.

THEY REJECTED a further increase in diocesan assessments for 1980 and a proposal that would have permitted the use of the Apostles' Creed as an optional substitute for the Nicene Creed in Masses for the people.

Debate on collection

In debate on the communications collection, most bishops agreed on the need for a strong Catholic presence in the media, but many found fault with the introduction of a new collection at a time when a planned consolidation of national collections had not been achieved.

The proposal needs the endorsement of 113 heads of dioceses and now goes to the 20 absent Ordinaries for mail vote.

Annual proceeds of the collection, if approved, are estimated at \$7 million, with half remaining in the dioceses and half to be used nationally for radio and television work and other projects.

There were two votes on Communion under both kinds during the meeting, with the first—which fell six votes short of the required two-thirds majority—being vacated because of procedural problems. Totals of the second vote were not released and the 59 de jure members (auxiliaries and Ordinaries) who were

absent for the vote will be polled by mail.

In debate, opponents of the change argued that it would lead to confusion, health problems, irreverence for the Eucharist, and increased time and expense at Mass without spiritual benefits. Other bishops emphasized the optional nature of the change, however, and said it should be permitted for those who have the right circumstances to implement the option properly.

THE MIDDLE EAST statement, presented to President Carter by several bishops shortly after the meeting ended, praises the Camp David accords and asks that the possibility for peace in the Middle East be transformed into a reality.

First since '73

The first statement by the bishops on the Middle East since 1973, it was approved by a 215-8 vote, after amendments emphasizing the importance of Lebanon and the bishops' "continuing concern for the protection of the basic rights, both civil and religious, of the Christian minorities in the Middle East" were added.

The pastoral on the handicapped, passed on a 216-2 vote, asks all people to "re-examine their attitudes toward their handicapped brothers and sisters and promote their well-being, acting with a sense of justice and the compassion that the Lord so clearly desires." There were 33 amendments to the 11-page document, but little on-the-floor debate.

The proposal for receiving Communion more than once a day, approved 200-20, will have to be approved by the Vatican. It

[See U.S. BISHOPS, p. 2]



ARTISAN MONK—Brother Lawrence Shidler of St. Meinrad Archabbey in St. Meinrad, Ind., works at a lathe in the archabbey carpenter shop. He has been a carpenter monk for more than 40 years serving the needs of his Benedictine community. Just as he was trained in the tradition of artisan monks before him, he is passing his skills on to monks of the future. [NC photo]

looking inside

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Bishops (from Page 1)

asks permission for "the clergy and faithful to receive the Holy Eucharist on a given day as often as they participate in eucharistic liturgies that are truly distinct celebrations, either (a) because they are significantly separate in time, e.g., morning and late afternoon; (b) because they are distinct: (1) by reason of the nature of the celebration, e.g., parish Mass and nuptial Mass or Mass of burial; or (2) by reason of the celebrating group, e.g., parish Mass, meeting or conference Mass, home or group Mass."

But Catholics will not be hearing the Apostles' Creed in place of the Nicene Creed at Mass. That proposal, sharply criticized as leading to the possible loss of the Nicene Creed in the church, failed to receive even a simple majority, with 96 bishops favoring it and 124 opposed.

THE BISHOPS APPROVED a proposal to increase diocesan assessments from seven to eight cents per Catholic to fund the NCCB-USCC for 1979, but overwhelmingly rejected a further increase for 1980. The conferences' budget and planning proposals for 1979 also received approval, after a controversy over the elimination of the Secretariat for Human Values and Msgr. George G. Higgins' office was defused by the Administrative Board before the meeting.

Revised statutes of the NCCB and bylaws of the USCC, which eliminated the voting rights of retired bishops, was approved by the bishops but not without some complaints, including one bishop's claim that the change amounted to "episcopal euthanasia." The revisions had been encouraged by the Vatican, because the U.S. episcopal conference had been the only one in the world to give voting rights to retired bishops.

Summing up the meeting at a final press

conference, Archbishop John R. Quinn of San Francisco, NCCB-USCC president, said the meeting's major accomplishments included passage of the Middle East statement and the pastoral on the handicapped. But he also called a three-hour discussion of church-state relations a "high point" of the Nov. 13-16 meeting.

During the discussion, speakers told the bishops that there is no anti-church conspiracy behind government actions that have caused problems in church-state relations in the past decade. But some bishops disagreed. "The rights of privacy, personhood and religion are being violated on a grand scale in this country," said Cardinal John Krol of Philadelphia.

Conference officials later announced plans to monitor and evaluate increasing government "incursions" into church affairs and develop guidelines for dealing with those issues.

The next day, the bishops participated in afternoon workshops on vocations to the priesthood, Religious life and permanent diaconate. Reporting on them later, Bishop Kenneth Povish of Lansing, Mich., said: "The best advertisement for the priesthood in your diocese is a hard-working priest who's happy, with a smile like the late Pope John Paul I."

ONE ISSUE WHICH was not on the agenda, but arose several times was the ordination of women. About 25 participants in the women's ordination conference held in nearby Baltimore met for more than an hour Nov. 13 with the bishops' Committee for Liaison with Priests, Religious and Laity, and several bishops later asked the conference leadership to set up other mechanisms for dialogue with those who would like to see women ordained to the priesthood.

Archbishop Quinn said he expected that such dialogue would take place, but that the discussions could not include any reference to a change in the church's doctrinal policy on women's ordination. Any talks would be within the framework of "trying to bring about a better acceptance of the church's doctrinal position," he said.

During the meeting, the bishops heard from Archbishop Jean Jadot, apostolic delegate in the United States, who said lay



POPE AND MOTHER TERESA—Yugoslav-born Mother Teresa of Calcutta kisses the hand of Pope John Paul II during the pope's weekly general audience. [NC photo]

participation in church affairs is an imperative laid down by Vatican II, but warned against distortion of the laity's role. At a theological session that preceded the meeting, a Vatican official said bishops and theologians must collaborate in seeking and explaining the message of faith, but both must be careful not to take actions which will confuse the laity.

IN A MESSAGE SENT through Cardinal Jean Villot, papal secretary of state, Pope John Paul II encouraged the U.S. bishops to give an "absolute priority . . . to guarding and teaching ever more effectively the sacred deposit of Christian doctrine." The next day, Archbishop Quinn announced that the Vatican has approved publication of the national catechetical directory, after several revisions are made.

Pope reaffirms church teaching

VATICAN CITY—Pope John Paul II reconfirmed the practices of individual confession and first communion before first Communion in a speech Nov. 17 to the Canadian bishops.

The pope also reaffirmed the indissolubility of marriage, saying it was Christ's teaching "that whoever divorces his or her marriage partner and marries another commits adultery."

The church "must not allow his teaching on this matter to be obscured," the pope said.

Although the pontiff was clearly reiterating traditional church teaching on three currently controversial sacramental matters, there was no hint of condemnation of Canadian practices. Rather, he thanked the bishops for their hard work and vigilance.

Birthline training

A training session is scheduled for persons who are interested in becoming Birthline volunteers in the Indianapolis area. The Birthline volunteer assists women facing crisis pregnancies in various ways such as phone counselling, referrals, and disbursement of infant and maternity clothing.

The training session will be held at the Social Ministries office, 915 North Holmes on December 6th, 8:30 a.m. to 3:30 p.m. and December 7th, 9 a.m. to 12 noon. Because there is a packet of material that is to be read prior to the training session, the deadline for registration is Wednesday, November 29th. To register or make further inquiries, call Social Ministries, 317-634-1913.



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Teacher dies

ST. MARY-OF-THE-WOODS, Ind.—The Mass of Resurrection for Sister Edna Schwartz, S.P., 52, was held in the Church of the Immaculate Conception here on Thursday, Dec. 16. Sister Edna, formerly known as Sister Mark, died after a brief illness on November 13.

A native of Chicago, Sister Edna entered the Sisters of Providence in 1944 where she pronounced her final vows in 1951. Her career as teacher and principal centered in schools at Holy Spirit, Indianapolis, and Holy Trinity, New Albany; in Oklahoma and Illinois.

She is survived by her sister, Sister Mary Magdalen Schwartz, S.P., of St. Mary-of-the-Woods College.



RECEIVES K OF C AWARD—Michael G. Mates, right, Grand Knight of Holy Family Council No. 3682, Knights of Columbus, Indianapolis, recently received the Columbian Award for "outstanding council activities" during the past year. At the left is District Deputy Carl L. Gillson, who made the presentation.

Planning Process advances

Representatives will meet next week to begin the final phase of the Long-range Educational Planning Process for the 12 Educational Districts of the Archdiocese of Indianapolis.

District planning groups from throughout the 39-County Archdiocese will send representatives to the Phase III Workshop to be held from 7 to 10 p.m., Wednesday, November 29th at Roncalli High School. Each District Planning Team has spent the past five months developing its own mission statement and making a careful assessment of its regional programs for Total Catholic Education.

THE PURPOSE OF the third phase is to establish the goals and objectives by which each of the 12 educational districts will guide its educational programs for the coming three years. The planners will review the goals of the local parishes within that district to be sure that the district goals are consistent with and do not overlap parish goals. In addition, each district in which there is an interparochial high school will incorporate long-range goals and objectives for that school.

The timetable for the long-range planning process calls for the three-year plans to be developed by June, 1979, by the 12 districts and 143 parishes in the Archdiocese. Implementation of the objectives are set to begin on July 1, 1979.

THE PLANNING PROCESS is designed to clarify the educational mission of the parishes, districts, and the entire Archdiocese of Indianapolis. Having assessed the educational resources that currently exist, planning will then permit each element in the Catholic educational structure to shape its own development while incorporating the changes that are planned for each of the other elements in the system.

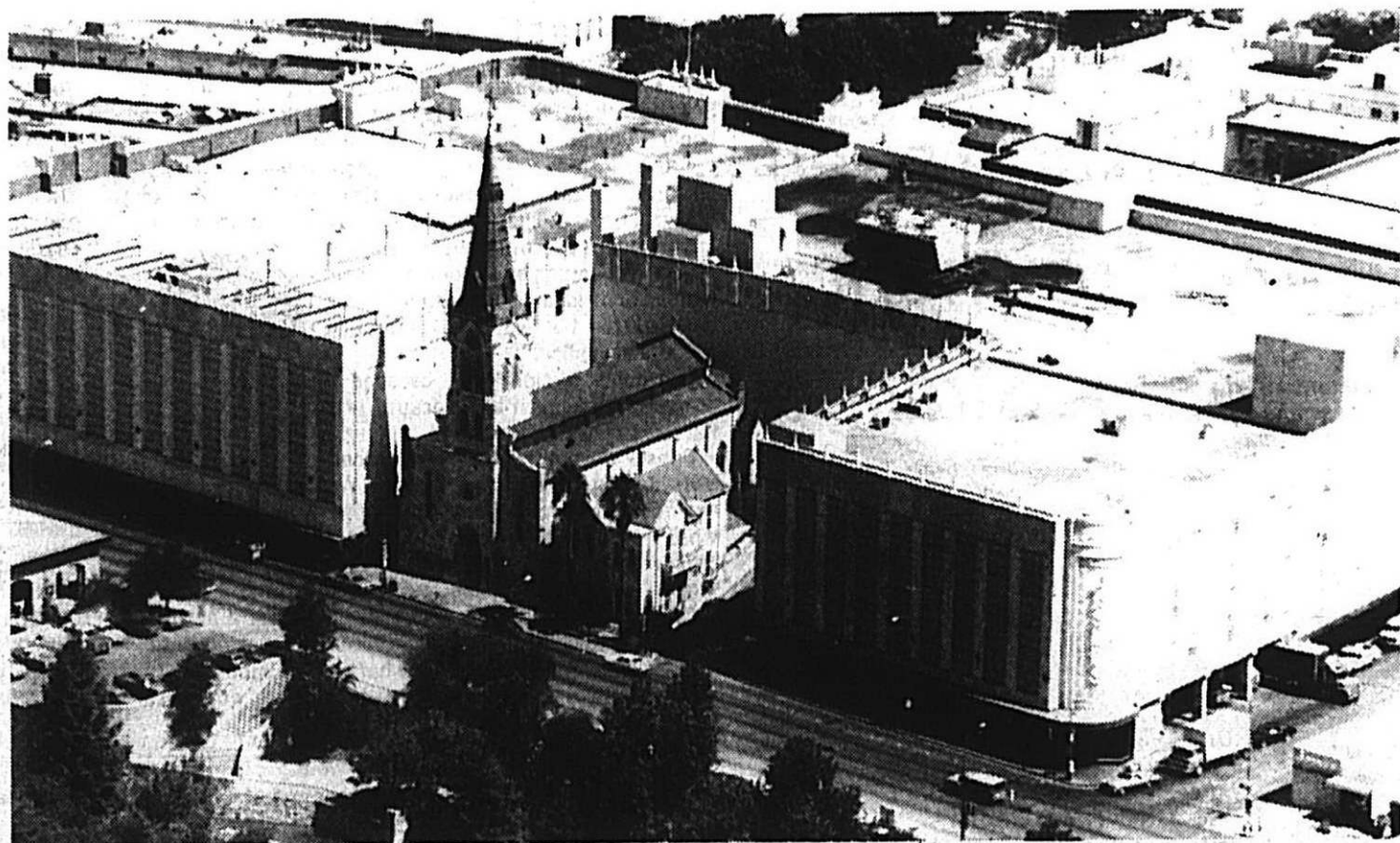
The parish planning will affect the planning of the districts in which those parishes are located. Likewise, the district plans will have a direct bearing on the plans for the future development of the Archdiocesan educational structure. (Due to this interconnecting system, the long-range plans for the Office of Catholic Education will begin at the conclusion of the parish and district planning process in July of next year.)

The planning process is designed to foster the survival and growth of the entire scope of educational programs for the Catholic community of the Archdiocese of Indianapolis in our world of constant change.

Eastside plans Penance rites

For the sixth consecutive year, Eastside parishes in the Greater Indianapolis area will cooperate in an exchange program of Advent penance services. One Northside parish, Immaculate Heart, is also participating. The services will begin at 7:30 p.m.

The schedule is as follows: Wednesday, Dec. 6, Immaculate Heart; Monday, Dec.



BOXED IN—St. Joseph's Church in downtown San Antonio, Texas, was built primarily for German immigrants living in the area in the 1860s-1870s. The cornerstone was laid Nov. 5, 1868, and the facility was blessed in 1871. As the city grew, St. Joseph's stubbornly remained in its downtown location, and today is

surrounded on three sides by the huge Joske's department store. The church is in need of some \$100,000 in restoration, and a fund has been started by the parish to obtain the needed money. [Today's Catholic photo by Bob Walker]

capsule news

Anticipate Pope's visit to Mexico

MEXICO CITY — Acting on hints from Pope John Paul II, organizers of the third general assembly of the Latin American bishops are preparing for his possible visit. The assembly is scheduled to start Jan. 27 at Puebla, Mexico. "Pope John Paul will visit Mexico and possibly other nations in Latin America on the occasion

of the Puebla assembly," said Cardinal Jose Salazar of Guadalajara, Mexico.

Special stamp issue

VATICAN CITY — The Vatican will issue a series of stamps Dec. 11 commemorating the brief pontificate of Pope John Paul I. The Vatican paper, L'Osservatore Romano, said 1,450,000 complete sets would be issued.

Note abortion increase among U.S. teenagers

ATLANTA — More teen-agers under age 15 had abortions than gave birth in 1976, but older teen-agers (aged 15-19) were more likely to have their babies, according to statistics released Nov. 17 by the National Center for Disease Control in Atlanta. The figures showed a continued increase in the rate of abortions for teen-agers and a decline in the birth rate in that age group.

Carter sets probe

WASHINGTON — President Jimmy Carter has promised a delegation of U.S. bishops that he will take a close look at their complaints about growing government interference—particularly through regulatory agencies—in church affairs. He asked the bishops to send him an extensive outline with specific complaints.

Cuban action scored

WASHINGTON — A November meeting of world Christian Democratic leaders criticized Cuban armed intervention in Africa, said Rene de Leon, general secretary of the Christian Democratic World Union. "Rather than bringing solutions, such presence worsens the conflicts," said de Leon, a Guatemalan.

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living the questions

Message seen in clergy honor for Fr. Strange

BY FR. THOMAS C. WIDNER

This week the Priests' Senate honored Fr. Bernard Strange with its first annual Peace and Justice Award. The honor came at the annual Presbytery meeting.

The honor and the award are significant for several reasons. The award because it represents a group of priests of this Archdiocese stating a belief both in the importance of peace and justice and the official recognition by a group of priests that an individual is deserving to be honored for his work in promoting peace and justice.

The honor is significant because it was given to a priest and because it is Father Strange who won it.

Priests do not readily reward their own kind for outstanding efforts. We are not known for telling each other what a good job each is doing. More frequently we criticize one another's efforts. And rarely—ever so rarely—do we elicit praise from our superiors.

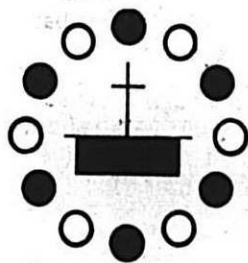
On the other hand, I do not believe we deserve awards like the one given Father Strange for simply having done "a good job." After all, that is what we are supposed to do. Jesus tells us in the Gospel that we are worthless servants if we only do what is expected of us.



And that is why the honor accorded Father Strange is very important. It was given not simply because he did a good job over the years, but because he made an outstanding contribution over the years. Father Strange is more than another priest wearing a collar. He is an example for me and for all priests of the Archdiocese. Thus, it is fitting that the award comes from his peers. He has not simply done what he was supposed to over the years. He has exhibited a willingness to respond to God calling him no matter how difficult the endeavor.

Father Strange, I am told, began serving the black community of Indianapolis at a time when no other priest could or would, when, it seems, none other was available. By his own choice he took on an effort which, I am certain, did not earn him the approval of all his peers. Nonetheless, he recognized the need and the call of people of the Church, and he answered. We priests are often susceptible to an unwillingness to respond to God. Father Strange, however, did respond.

It is men like Father Strange who are models for future vocations. But it would not hurt for parishes to honor their own pastors and associates and resident priests with a "thank you" for the effort they expend in fulfilling even the ordinary obligations in pastoral duties. It is because we say "thank you" for the ordinary things that priests are able to undertake the extraordinary ones.



LITURGY

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

SOLEMNITY OF CHRIST THE KING
SUNDAY, NOVEMBER 26, 1978

Ezekiel 34:11-12; 15-17
First Corinthians 15:20-26, 28
Matthew 25:31-46

BY REV. RICHARD J. BUTLER

As the church calendar comes to a close, the final Sunday is designated as a celebration of Christ the King. The readings remind us of the final days to come when Christ assumes kingship in the context of the good shepherd gathering

the sheep and conquering the enemy.

The gospel story is the familiar scene of separating the sheep from the goats. The norm for the judgment is the feeding of the hungry and the welcoming of the stranger

in the context of what we do for the least brother or sister.

THE EARLIER READING of Ezekiel puts this in context. The prophet lashes out against bad shepherds and announces that once again Israel will have a good shepherd. The good shepherd is the one who protects the sheep from the enemy. Paul reminds us in First Corinthians that the enemy is death and Christ has conquered death.

It is in the conquering of death through the resurrection that the kingship of Christ is established. For death is the greatest 'enemy' confronting the sheep.

Conquering death is accentuated frequently in the liturgy of the church. We see this, obviously, in the funeral liturgy. In death, the Christian celebrates life, for Christ has conquered death in the great Easter event.

The shepherd protecting the sheep from the enemy, death, is also seen in the liturgy of baptism. We plunge into the waters symbolizing death and we rise with Christ to new life. The strength of Christ in

whose reign we now live enables us to enter even death itself.

The liturgy of reconciliation also reveals to us the shepherd protecting the sheep from the enemy, death. Here, the Christian who has succumbed to sin is welcomed back and given an embrace of life and love. In reconciliation, the death of sin is conquered.

IN THE EUCHARISTIC liturgy, this power of Christ is revealed most uniquely as we eat of the body of the Lord and drink his blood, we share his death. In eucharist, our sins are forgiven, all alienation is removed; we are one with the master. We share his banquet.

Such examples may seem strange in the usual analogies of kings where power and domination are controlling images. But the kingdom in which Christ reigns differs from the worldly kingdoms of the kings of history. The kingdom of Christ wherein we celebrate his kingship is a community of love. His kingship is witnessed in gentleness and mercy and forgiveness.

question box

Doctrine on Virgin Mary took centuries to develop

BY MSGR. R. T. BOSLER

Q. If the Blessed Virgin Mary was

"conceived without sin," how could she say "My spirit finds joy in God my savior," according to Luke 1:47? And is the Assumption of Mary Scriptural?

A. For many centuries theologians argued bitterly over the problem you bring up. The great St. Thomas Aquinas rejected the belief that Mary was free from original sin from the moment of her conception because he felt that this was contrary to the certain doctrine of the Church that Christ died and rose for all mankind.

Some few years after the death of Thomas, another famous theologian of the 13th century, the Franciscan from Oxford, Duns Scotus, argued that Mary was saved from original sin in anticipation of the saving action of her Son. "Mary," he wrote, "more than anyone else would have needed Christ as her redeemer since she would have contracted original sin . . . If the grace of the Mediator had not prevented this."



This idea gradually took hold, but the arguments among theologians continued. In the 17th century, when many Catholics were petitioning Rome for a definition of the doctrine of the Immaculate Conception, Pope Gregory XV declared: "The Holy Spirit, although besought by the most constant prayers, has not yet opened to His Church the secrets of this mystery."

However, the doctrine was so generally accepted by 1846 that the U.S. bishops made the Immaculate Conception the patronal feast of the United States.

In 1854, Pope Pius IX defined the dogma of faith "which holds that the most Blessed Virgin Mary was preserved from all stain of original sin in the first instant of her conception, by a singular grace and privilege of Almighty God, in consideration of the merits of Jesus Christ, savior of the human race."

Belief in the Immaculate Conception and the Assumption of Mary exemplifies what is meant by the development of doctrine in the Church. Neither belief is explicitly mentioned in the New Testament. However, the Scriptures assign to Mary a unique place in the salvation of mankind. God chose her to be the human mother of His Son. All ages to come are to call her "blessed" (Luke 1:48).

Meditating upon how God must have prepared her to become the mother of the Redeemer, Christians through the centuries, with the help of the Holy Spirit, little by little, have discovered the fuller meaning of what it means to be the Mother of God, the first of all Christians to know Jesus and to enjoy with Him the

resurrection.

We Catholics do not claim to know now all that is contained in the Scriptures; we believe that with the guidance of the Holy Spirit the faithful, the way they study the Bible, in the way they pray and worship together, will, with the stimulus of the theologians and under the guidance of the popes and bishops, reach deeper insights and clearer understanding of what is contained in Scripture. In this sense, revelation continues.

Q. I read in Matthew 21:12 how Jesus overturned the tables of the money changers in the temple. Couldn't this be applied to the churches made into gambling dens with bingo?

A. The comparison, I think, is unfair. In almost every instance Catholic parishes use bingo to support their schools not their churches, and they do not hold their bingo games in the church proper, as did the money changers in the temple. Personally, I am against bingo and feel that if Catholics do not think enough of their schools to support them financially, as Protestants are doing in increasing numbers these days, then they ought to close them and find other ways of affording religious education to their children.

I regret to say this, but I have found that those who claim to be shocked at the fact that churches resort to bingo to help support their parochial schools are often the ones least willing to sacrifice enough to pay for the support of Catholic schools.

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—washington newsletter—

Sees recent election results hurting church stand on most issues

BY JIM CASTELLI

WASHINGTON—The results of the 1978 mid-term congressional elections indicate strengthened opposition to government funding of abortion and increased support for a constitutional amendment to restrict abortion in the 96th Congress.

But they also indicate trouble for virtually every other major effort, from a Strategic Arms Limitations Talks agreement to social programs, backed by the U.S. Catholic Church leadership.

The election results have been variously described as a "collapse toward the center" and a shift to the right.

But it is difficult to make sweeping judgments about mid-term elections, and it is helpful to keep two factors in mind.

First, estimated voter turn-out was only 34%, the lowest since 1942, and low turn-outs in America traditionally favor conservative candidates because they exaggerate the influence of affluent voters who vote in higher proportions than less affluent voters.

Second, as Thomas Mann pointed out in

an American Enterprise Institute study, "Unsafe at Any Margin: Interpreting Congressional Elections," the appeal of individual candidates and local issues, often tangential ones, play a larger role than party or ideology in congressional elections.

HERE IS A RUNDOWN of how several issues of concern to the church are likely to be affected by the 1978 elections:

—**ABORTION.** Two-thirds of the House seems to oppose federal funding for abortion; William Cox, director of the National Committee for a Human Life Amendment, believes the defeat of Sen. Edward Brooke (R-Mass.) and several other senators will soften the Senate's traditional strong support for abortion funding.

Cox believes the majority support for a constitutional amendment has been strengthened in the House and several votes added in the Senate.

—**SALT.** White House spokesman Jody Powell has estimated a net loss of two votes for a SALT treaty in the recent elections, but he still predicted victory by a narrow margin. SALT supporters see the loss of two senators in particular—Dick Clark (D-Iowa) and Thomas McIntyre (D-N.H.), both targets of anti-abortion

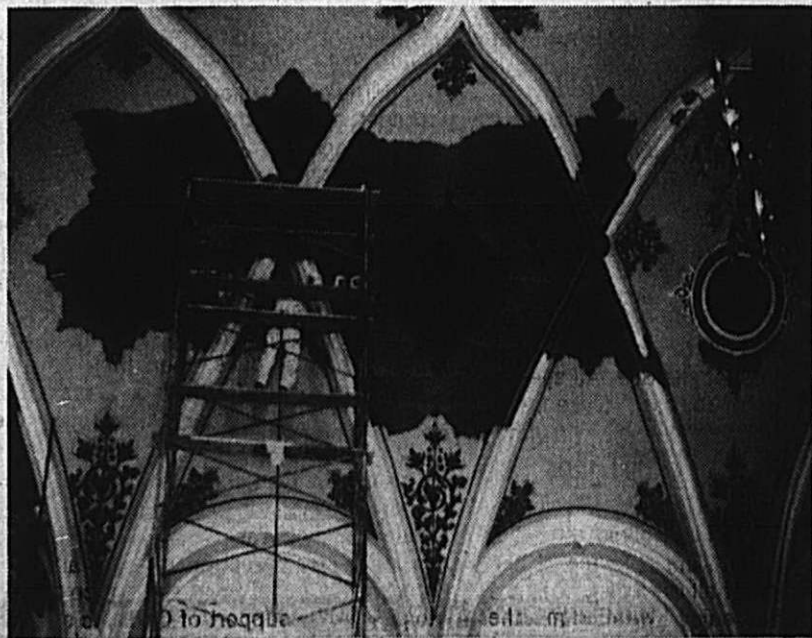
meeting in Washington. "We're getting weaker candidates for the priesthood," Archbishop Joseph Bernardin of Cincinnati said at a workshop at the meeting.



Vocation 'quality' seen lower

WASHINGTON — The Catholic Church's vocation crisis is one of quality as well as quantity, according to several participants in a workshop on vocations at the U.S. bishops' semi-annual general

MODERN MICHELANGELO—Kenny Lewis, who says he is a painter, not an artist, works atop a 45-foot scaffold painting the interior of St. Boniface Church in Evansville, Ind. "Heights don't bother me," the self-employed painter said. "You just have to be careful. . . I'm always careful when I'm up there." [NC photos by Michael J. Fox]



groups—as serious because they were among the most articulate and influential SALT supporters in the Senate.

—**AID TO THE CITIES.** House Speaker Thomas P. "Tip" O'Neill believes the cities will be hurt the most by the shift in the House. Most congressmen in both parties campaigned for tighter budgets and are likely to oppose new efforts such as the national Development Bank proposed by the Carter administration.

—**NATIONAL HEALTH INSURANCE.** A New York Times-CBS poll found that 44 percent of the members of the new House support comprehensive national health insurance, down slightly from 45 percent in the 95th Congress. Max Fine, director of the Committee for National Health Insurance, said this is not a major loss and that health insurance supporters face roughly the same uphill fight in the new Congress they faced in the old one. He said strong White House leadership was needed to pass such a program.

—**WELFARE REFORM.** While welfare reform itself was not a major campaign issue, the large number of winning candidates who supported across-the-board spending cuts make passage of a comprehensive program unlikely. At most,

Congress may pass a partial revision costing about \$4 billion a year more than the present system.

—**LABOR LAW REFORM.** Labor law reform failed by two votes to win the 60 votes needed to break a Senate filibuster in the 95th Congress, and it does not appear that labor picked up the votes it needs to break another filibuster. At the same time, the Times-CBS poll found House support for the bill dropping from 56 percent to 51 percent.

In terms of voter affiliation, an Associated Press-NBC poll found that 60% of Catholic voters and 68% of Jewish voters went Democratic in House elections, with Protestant voters split 49-49% for the two major parties.

The poll said 85% of blacks, 78% of Hispanics and 51% of whites voted Democratic.

Among ethnic groups, the poll said, a majority of Americans of English, Scandinavian and German background voted Republican, while a majority of those with Irish, Italian, Slavic, Polish, Russian and Oriental backgrounds voted Democratic.

letters

Urges greater effort on hunger

To the Editor:

There is much talk about raising less food (being paid for uncropped land) to use supply and demand to keep prices up or make them higher. This is difficult to understand when there is starvation, malnutrition and lack of food throughout the world. Especially since we spend much money on finding cures for medical ailments which are complicated and time consuming while an immediate cure for an empty stomach can be accomplished with food.

I know the problems of economics and storage, not to mention transportation to places where food is needed, are weighty and complicated, but we overcame as great or greater problems during wars, the

atomic program, the space program, the Alaskan pipeline project, etc.

Why are we spending so much money on disease research and medical cures which take prolonged periods to succeed while a cure for an empty stomach pain can be successful immediately with food we can but don't raise?

Harry Schuck

North Vernon, Ind.

Lauds Brownson on church-state

To the Editor:

Today much is being written and talked about the encroachments of the State into the realms of religion, i.e., Church and State Relations. This is more forcibly brought to our attention by being one of the priorities on the agenda of the Bishops' meeting this month.

Having read much on this topic, I would like to share with our readers, in fact, leaders in every walk of life, the feelings of pride and patriotism enjoyed while reading of the tremendous influence of Orestes A. Brownson in the early history of our country.

In a recent biography we are overwhelmed by the might and force of Brownson's pen in defending the Rights of Religion in the very early days of our country.

Writing at the time of Cardinal John Newman of England, his works were spreading abroad, and critics do not hesitate to call Brownson the "Newman of the United States," in every branch of learning. His writings reveal a man dedicated to Truth, a true American-born patriot, and a man at the same time loyal to the Church and Authority. He does not equivocate; he clearly defines the rights of both.

Mary G. Burke, O.S.F.
Oldenburg, Ind.



the tackler — Chicago's Jesuit Province notes 50th Jubilee

BY FRED W. FRIES

The Chicago Province of the Society of Jesus marked its 50th anniversary last month. The occasion was marked with a 20-page tabloid supplement in the October 25th issue of the prestigious Chicago Tribune.

Readers of the Criterion will find the jubilee to be of more than cursory interest because Brebeuf Preparatory School in Indianapolis comes under the jurisdiction of the Chicago Province.



BESIDES SEVEN apostolates in the Chicago area, the Province also embraces Xavier University and St. Xavier High School in Cincinnati.

The present provincial boundaries include all but the southwest quadrant of Illinois, a section of southwestern Ohio and all of Indiana and Kentucky.

In the greater Chicago area, the Jesuits operate Loyola University (founded by the Order in 1869); two secondary schools, St. Ignatius College Prep and Loyola Academy (Wilmette); a recently established School of Theology in Hyde Park; two parishes, Holy Family and St. Ignatius; and Bellarmine Hall, a retreat center in Barrington.

In addition, the Chicago Province has jurisdiction over foreign missions in Patna, India (nearing independent status) and in Peru, South America.

The present Provincial is Very Rev. Daniel L. Flaherty, S.J.

'COPING WITH KIDS'—That's the title of a new 12-part television series which offers sound, time-tested advice on child rearing and guidance. It's being aired at 7:30 p.m. on Tuesdays and Thursdays on Channel 48 and is highly recommended to Criterion readers in Lawrenceburg and other communities in the Cincinnati viewing area.

SISTER DEMETRIA EXPRESSES HER THANKS—Sister Demetria [Catherine] Smith, a member of St. Rita's parish, Indianapolis, who is on home leave from her missionary post as a White Sister in Africa, recently observed her 25th anniversary of religious profession. She has asked us to publish the following acknowledgement: "I am deeply touched and gratified and wish to try to express in words my sincere thanks to Father Minto and the staff at SS. Peter and Paul Cathedral and to all the priests who joined in the celebration of my 25th Jubilee Mass as a Religious. My grateful acknowledgement goes also to the Knights and Ladies of St. Peter Claver. To the St. Bridget's Choir, the Choir Director and Organist. Also to each and everyone who participated in the celebrations by their sharing of their peace, joy and love, by their very presence. Please continue to support me by your prayers. May Our Lady of Africa and her Divine Son continue to bless, guard and guide each and every one of you. Sincerely and affectionately, Sister Demetria [Catherine] Smith."

PRECEDENT—The rectory of SS. Peter and Paul Cathedral will be open to the general public for the first time as part of the Third Annual Candlelight Tour of historic edifices on Indianapolis' near Northside. The tour is set for 4 to 8 p.m. Sunday, Dec. 10. Furnishings in the rectory, which was built in 1892, include one of the rare Wooten Desks, which were manufactured in Indianapolis during the last century. The Blessed Sacrament Chapel is also included on the tour. The ladies of Court 109, Knights of St. Peter Claver, will serve refreshments at one of the tour stops, and the Cardinal Ritter High School Girls' Chorus will be one of several choirs who will provide holiday music. Tickets are \$4.00 a person, including shuttle bus service and refreshments. Advance tickets may be purchased at all F. C. Tucker offices and at the Morris-Butler, the Kemper House and the Benjamin Harrison Home.

A MATTER OF CONCERN—In going through our files in preparation for the Criterion move to 520 Stevens Street, we came across some intriguing letters-to-the-editor. Here is one which appeared in 1958 and reflects the concerns of the average Catholic in those days before Vatican II: "A question has arisen about the fasting laws, and we are hoping that you can answer it: If a group of ladies, all bound by the Church laws to observe the law of fasting during Lent, mutually agree to forego their dessert at their main meal in the evening, may they eat their dessert at the beginning of the evening, a matter of perhaps an hour after they have concluded their evening meal WITHOUT dessert?" The editors decided to consult two moral theologians about the matter, and both agreed that "juggling" the dessert course in the manner indicated would, indeed, constitute a breach of the Lenten fast.

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Where have all the religious vocations gone?

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

The obedient religious today



By Father Gerard Fuller, O.M.I.

I'm a chaplain in a hospital. I was discussing a Mexican patient with Sandy, a nurse. She told me that she was going to Guatemala as a lay missionary nurse in September. I asked her if she had ever thought of joining a nuns' order.

"Oh, no," she laughed, then blushed. "I like men too much."

I thought about Sandy's response. Both priestly and religious vocations are down. Many have defected because, like Sandy, they "liked men too much." Or women. Since the vows play such a major part in religious vocations, it would be good to review them in the light of the problem.

Poverty has always been held in high esteem by spiritual masters because of Jesus' words to the rich young man who had kept all the commandments: "If you would be perfect, go, sell your possessions and give the money to the poor. You will have treasure in heaven. Then come and follow me" (Matthew 19.21). The young man went away sad, for he had many possessions.

IN THIRD WORLD countries and in communist countries, where material possessions are lacking, vocations are on the rise. Yet here in America, where we hold materialism as the highest goal, vocations are in short supply. Vocations

were plentiful, however, during the Depression. It seems a high material standard of living is the kiss of death.

Religious orders often do not give much more than lip-service to the vow of poverty. And recent financial scandals in some orders have only deepened the credibility gap. Religious are, however, rethinking poverty in terms of justice and peace.

The poor can only be served by Religious who are poor; the disadvantaged can only be served by Religious willing to strip themselves of their advantages; the oppressed can only be served by Religious who are willing to share that oppression with the hope of working toward freedom. And peace has traditionally come not from the rich who stockpile bombs, but from the poor who stand first to die.

Chastity is another virtue that has fallen on hard times. One of the few saints of modern times is Maria Goretti, who died to preserve her virginity. Such an action seems laughable to an age saturated with sex. Our age more than any other needs Religious willing to witness to chastity.

UNFORTUNATELY, such witness has been lacking. The fault can be chalked up most of all to Religious, priests and nuns, whose lives have somehow seemed embittered rather than sweetened by the

vow of celibacy. The sexually repressed, tormented priest or nun is now a comical stereotype. Most Catholics remember a nun who taught religion with a "hell-fire-and-brimstone" approach, or a priest who seemed long on money and sex in the pulpit.

Such neurotic attitudes, happily, are disappearing as today's Religious either are more mature because they enter religious life later, or become more mature because they have got counselling and psychological help to cope with the vow of chastity.

For chastity is meant to be a sign and a reality. It is a sign of the Christian fully devoted to the spouse, Jesus. It is a reality when that Christian loves Jesus with the utmost consecration and freedom. Many have pointed out that marriage offers the same goals. But all things being equal, a consecrated life of chastity is still so astounding to the world as to be without equal as a witness if taken on maturely and lived with commitment.

Obedience is the third vow Religious take. Obedience used to mean the Religious looked to his superior in all actions, seeking permission and approval, lest the action be "of the devil" or too shot through with pride. Findings in psychology, however, now show us that such obedience was often "passive-dependent" and "obsessive-compulsive."

THE OBEDIENT Religious today is the one who can make his own decisions while still being at the call of his superior for dialogues concerning a common goal or concerning the future ministry of the Religious. Most religious orders, like many dioceses today, have personnel boards that handle changes in assignments and other personnel difficulties.

Such a modern approach to obedience seems mature and patterned after the life of Christ, who (we have come to see in theology) grew in his own understanding of who he was, and so had to make the same decisions about obedience. Such an approach also appeals to the older religious candidate who has already held positions of responsibility in the world.

The religious life has been taking a beating, but there are signs that the crisis is coming to an end. Most religious orders have adapted their formation of personnel to include a heavy emphasis on emotional maturity and spiritual common sense. The vows are being rethought and lived so as to put the Religious back where he belongs...with the poor, the disadvantaged, the oppressed.

When the message gets to the world, we'll see more Religious vocations. We may not have as many warm bodies, but we will have more mature and committed persons.

1978 by NC News Service

Jesus picks his special friends

By Janaan Manternach

Jesus grew up in the town of Nazareth in the hill country of Galilee. As he was growing up, he became friends with other boys and girls who lived in the same area. Some he knew better than others. Some became best friends.

As will happen to friends who grow up together, each gradually goes his or her own way because of jobs, family and for countless other reasons.

It seems that Jesus was about 30

Children's story hour

years old when he settled into his life's work. He went about Nazareth and the nearby towns in Galilee teaching and showing people that God loved and cared for them. He healed the sick, the blind, the crippled, the emotionally disturbed.

HE COMFORTED people who were sad and he brought peace to the worried and anxious. In his Father's name he lovingly forgave people who sinned. And he spent a lot of time alone in the hills, praying to God, whom he called his Father.

As Jesus went from town to town he met some of his old friends, and, of course, made many new ones. Because he felt he had so much to do for people, he decided to form a small group of men to help him. These would become

not just helpers, but his closest friends. He would share his life with them and hope they would carry on his work after he died.

He decided to choose 12 men to be his special friends. Before making his choice Jesus went up into the hills and prayed for a long time, perhaps all night. No doubt he already had at least some of the men in mind. He had probably noticed them again and again in the marketplace, at the gates of the city, along the Jordan River and the Sea of Galilee and in the crowds who listened to him teach. Some might have been friends that he had known all his life. Most of them were probably already deeply attracted to him because

of what he said and did.

THEN HE MADE his decision. He selected 12. He went out and called them, one by one, to follow him, to be his friend, and to help him help people in need. We do not know what impressed Jesus in each of these 12 men. All we know for sure is that he chose each one because he had discovered in him something he genuinely loved.

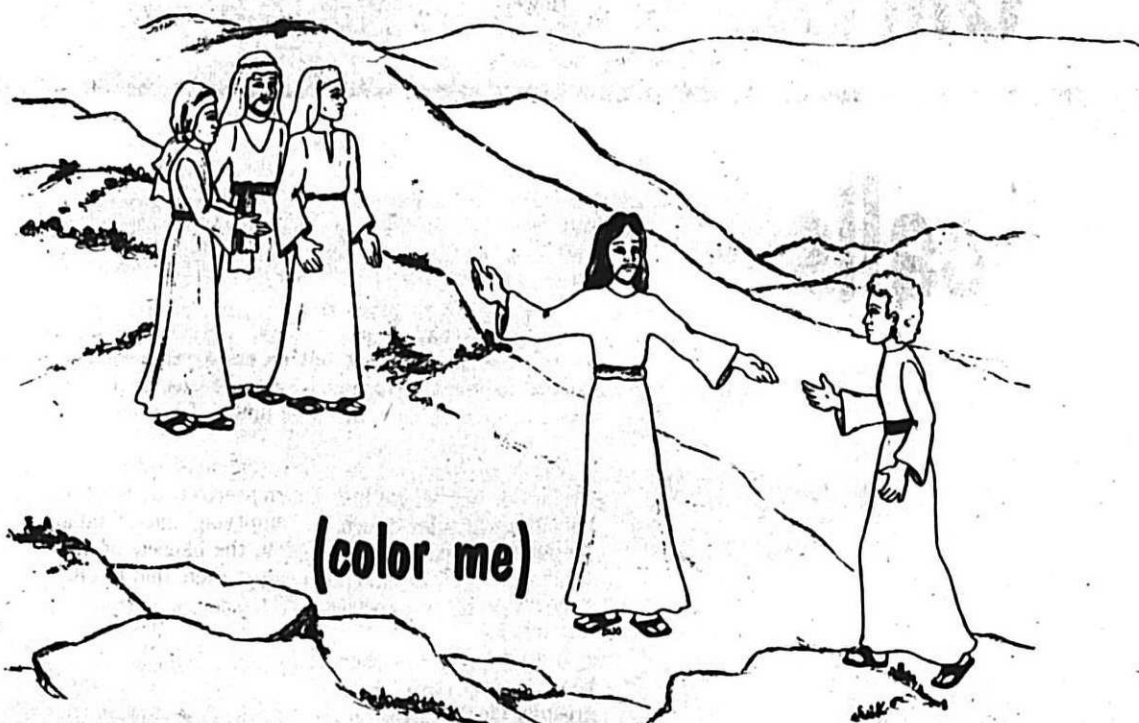
Except for that special something Jesus loved about each of them, there was nothing unusual about any of them. They were very ordinary, and in a few cases, questionable characters. Remember Matthew, the tax collector? And Judas whose love for money

made him a thief and a traitor? One or two belonged to a band of revolutionaries plotting to overthrow the Roman government. Few had much education. Most of them were fishermen.

Yet Jesus loved them all and chose each one individually. Their names were Peter, James and his brother John, Andrew, Philip, Bartholomew, Matthew, Thomas, another James, Thadddeus, Simon, and Judas. Each accepted Jesus' call. They left their homes and their work to be with Jesus and to share his work of bringing God's love to the poor and sick, the rich and healthy, the good and the bad.

We call them Jesus' apostles.

1978 by NC News Service



(color me)

Teresa of Avila — 'God alone suffices'

By Susan A. Muto

Many and varied are the ways in which we can live a life of dedication to Jesus. At the basis of all these ways is the way of unceasing prayer, which, St. Teresa of Avila said, "is nothing else than an intimate friendship, a frequent heart-to-heart conversation with him whom we know loves us."

The spirit of St. Teresa lives in the hearts of men and women who have sensed a personal call to follow Christ more intensely. At age 38, St. Teresa had a profound religious experience that jolted her to a renewal of fervor in her personal life. She put her "adolescent frivolity" behind her and began the work of restoring the lifestyle of Carmel as it was described in the primitive rule without any mitigations.

She was convinced that her life should be wholly given to prayer and service of her beloved Master and his beleaguered church. This boundless love for the Lord and his "little flock" is central to Teresian spirituality. It is both the source of her inspiration and the secret of her amazing energy, resourcefulness and courage in the stormy events surrounding the reform.

Teresian spirituality is formative and foundational for all members of the church. The way she prescribes is not aimless or untrod, for Christ is the way. It is he who calls and leads; it is to him that we must make the love-gift of our lives.

WE FIND IN Teresa's life the harmonious integration of solitude and fellowship. She may have lived in cloistered simplicity behind the walls of Carmel, but her message extended to the entire church.

What is the heart of her wisdom? First, she teaches us the true meaning of Christian liberation. This meaning is

a mystery because it tells us that to find our deepest self we must lose ourselves in Christ, that in order to gain inner freedom and the joy of being sons and daughters of God, we must renounce all for his sake.

Second, we see in her a perfect blending of the inspirational and the incarnational, of contemplation and action. We know that for more than 20 years she was active in founding new convents throughout the region. In the midst of all this detailed organization, she was receiving

Spiritual masters

interior graces so intense that she records for us the exact date on which the grace of spiritual marriage was given to her, Nov. 18, 1572.

Truly Martha and Mary met in St. Teresa of Avila. She was the living integration of femininity and functionality; of prayerful receptivity and active participation in the world; of total abandonment to Christ and of loving service to his church.

THIRD, SHE IS a master of mystical theology. In describing prayer as conversation with Christ, she assures us that we can tell him everything we feel. Most of all we can show him in our prayer utter adoration and the recognition that without him we are and can do nothing. The foundation of Christian prayer is thus humility. We have to experience, as it were, a kind of "ego desperation" — the failure of plans and projects that are merely human-oriented because we have forgotten to listen to God. In such moments of human failure,

we recognize humbly that God alone is our strength. In her words, he alone suffices.

Humility is the sister of detachment, which for her is not an exclusive but an inclusive virtue. In detachment we cling to our Creator and let go of creatures. When we embrace God totally, we embrace everything in him not for its own sake but as a manifestation of God's goodness. As we live more and more in this attitude of inner detachment, we die to our egoism and regain our true being, made in the image and likeness of God.

The fruits of this embrace show up in the self-giving quality of Christian love — a love marked by peaceful reconciliation, discretion, patience and empathy. "In this house," she wrote, "all must be friends... love each other, be fond of each other and help each other."

LAST, NO influence was more fundamental or vital to Teresian spirituality than the word of God, pondered in solitude and celebrated in the liturgy. For God is dynamically present in his sacred word. His presence is the substance and plenitude of all the prayerful pilgrim is seeking.

To follow St. Teresa means to immerse ourselves in the Scriptures and writings of the spiritual masters, letting the word of God permeate our entire being until we are formed in the mind of Christ himself. "The sword of the Spirit, the word of God, must abound in your mouths and hearts; let all you do have God's word for accompaniment." So says the rule of Carmel.

Only then can our whole person, body, mind and spirit, proclaim from within — "It is no longer I who live but Christ who lives in me" — the one Christ who draws all things to himself and who lives eternally in the glory of the Father.

1978 by NC News Service

Christ calls a motley crew

By Father John J. Castelot

At a certain point in his career, Jesus singled out 12 of his disciples to be his constant companions and to share in a special way in his messianic mission. That these 12 men were considered very important in the early church — its link to the historical Jesus — is indicated by the fact that their call is recorded by all three synoptic evangelists.

Each of them gives a list of their names, and Luke adds another in Acts 1,13 (minus Judas Iscariot). John gives no such list, has a different tradition about the circumstances of their call, and mentions an otherwise unidentifiable name, Nathanael (John 1,45 ff). However, he does refer to the 12 and to Jesus' personal choice of them (6,70-71), and in the community for which the author of Acts wrote, they had been idealized to such an extent that he refused the title of "apostle" to anyone else, even to Paul the Apostle, except for one indirect reference to him and Barnabas as "the apostles" (Acts 14,4).

It was precisely as a group that the 12 were esteemed by the primitive communities. At the beginning of Acts we read of the concern about the vacancy left by the defection of Judas and their consequent election of Matthias to take his place. With their Jewish background, they probably appreciated the symbolic force of the number 12. The 12 represented the 12 tribes of the renewed Israel, the nucleus of the new people of God. At any rate, it was as a group that they functioned and were valued.

ONLY A FEW of them get any attention as individuals: men like Peter, James, and John, with occasional reminiscences about some of the others. It is not surprising, then, that the early church shows no interest in their subsequent individual fates; we know much more about Paul than about any of the 12.

This may explain some of the strange discrepancies in the lists as we have them. In the three groups of four which make up the lists, the order of names varies, except that Simon Peter is always given top billing and James, son of Alphaeus, always begins the third group. That is a minor consideration compared with the confusion of names in the last set of four; there are several

variants in the manuscript tradition. By the time the Gospels were written, the exact memory of some of the individuals had grown dim. Again, while both Mark and Luke tell of the call of Levi the tax-collector, neither of them includes a Levi in his list; they all name Matthew, and Matthew identifies him as 'the tax-collector.'

However, while these men were most important to the early church by reason of their group significance, they must have meant a great deal to Jesus as distinct human personalities. Mark calls them "the men he himself had decided on" (3,13), and Luke tells us that before the actual call "he went out to the mountain to pray, spending the night in communion with God" (6,12). And in John 6,70, Jesus asks them: "Did I not choose the 12 of you myself?" What is surprising, in view of the idealization to which they were later treated, is that they were such a motley crew of far from ideal men.

They get a bad press in Mark, where they are repeatedly pictured as obtuse, ambitious, weak, incredulous. But if Mark felt no embarrassment about portraying frankly the humanness of Jesus, he certainly was not going to gloss over the faults of his followers.

THIS LEADS TO an interesting consideration. The Son of God carried out his mission precisely by becoming human, a man among men, by "emptying himself, taking the form of a slave, being born in the likeness of men" (Philippians 2,6). It is not surprising, then, that he chose ordinary people to associate with him in the pursuance of that mission.

A good number of them were plain fishermen, one a venal tax-collector, another the member of a radical group of fanatics plotting the overthrow of Roman rule. Two were annoyingly ambitious, and one wouldn't believe anything he couldn't see. The leader of the group was a boaster, a quitter, a coward who refused under stress to be recognized as a disciple, and one — well, one was Judas Iscariot.

These men were not forced on Jesus. He chose them deliberately, prayerfully. And he loved them all. Even Judas he pursued with kindness right to the last minute. As John puts it: "He had loved his own in this world, and would show his love for them to the end" (13,1).

From the world's point of view, this doesn't make

much sense, but as Paul reminded the Corinthians: "God chose those whom the world considers absurd to shame the wise; he singled out the weak of this world to shame the strong. He chose the world's lowborn and despised, those who count for nothing, to reduce to nothing those who were something; so that mankind can do no boasting before God" (1 Corinthians 1,27-29). This should give us pause when we look at the church in certain periods and are tempted to push the panic button.

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*Two were annoyingly
ambitious and one
wouldn't believe anything
he couldn't see' — yet
Jesus chose them all,
deliberately.*

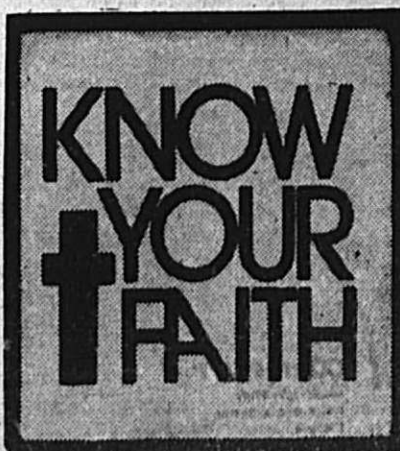


G.I.F.T. - adult education that attacks faith problems

By Father Joseph M. Champlin

GIFT, an acronym for Growing in Faith Together, is an adult religious education program conceived by a bright, persuasive priest from Baltimore.

Since his ordination in 1956, Father Jim Schaefer has been preaching and teaching Christ's message to the young and old. Throughout the years the Maryland-born cleric has also found time to study, earn a doctorate and, along with several other clerics, to design a diocesan renewal procedure called GIFT.



Good, successful ideas should be and are quickly shared or copied by other leaders in other areas. GIFT is a project that reached across 10,000 miles to another continent.

FATHER PETER Paola, youthful and energetic pastor of Holy Trinity Church in Durban, South Africa, had met Father Schaefer years earlier while doing graduate work in the United States. He asked Father Schaefer to conduct a GIFT program for his first parish. It was highly successful. Some time later, Father Paola asked him for a repeat performance, this time in Durban.

In preparation, Father Schaefer conducted an ecumenical, multi-parish, door-to-door census. The results indicated that some 1,900 families or about 6,000 people listed Holy Trinity as their parish.

Next a lengthy opinion-sounding questionnaire, programmed for computer tabulation, was distributed to parishioners. They were asked to mark "strongly agree, agree, disagree, strongly disagree" after 75 questions touching on beliefs, prayer, church, morality and social involvement.

In addition, a section for factual data enabled the leaders to evaluate responses on the basis of age, sex, educational background, etc.

Nearly 800 adults and 100 high-school students returned completed questionnaires. A local firm donated stationery and computer time for the compilation.

GIFT THEN entered its second or reflection stage. With the questionnaire analysis as a starting point, small groups (10-12 people) of parishioners met weekly in homes throughout Lent, airing concerns about the life of the church and the problems of faith. Those sessions were intended to sharpen the focus of matters needing attention and simultaneously foster a sense of community solidarity among participants.

Next, a steering committee invited all parishioners to a large group meeting (400-500 attended) to set priorities among the concerns raised in the home discussions. At that meeting people could speak to specific issues. Each person cast ballots on behalf of the concerns deemed most important.

The six highest vote getters formed a

framework for GIFT's third and final stage, the response. Parishioners named as their most urgent questions the church and politics, charismatic renewal, the sacrament of reconciliation, divorce and remarriage, church authority (particularly papal infallibility) and church teachings (especially the Trinity and the devil).

Father Paola and his staff then arranged for South African experts to speak on each topic. These lectures drew audiences ranging from 300-600 persons.

THAT IMMEDIATE response has now given way to the continuing response phase of GIFT, one which will last for several years. An attempt will be made to

treat in some way each of the concerns, voted upon, e.g., through homilies, Bible study groups, lectures, printed material.

The GIFT prayer sums up this ambitious program's goal: "Father, we thank you for the gift of faith. May we show our gratitude by sharing this gift more openly and generously with one another. During these days of renewal, please give us your Holy Spirit in his fullness that we might grow in faith together."

In Durban, it achieved that purpose and also gave the parish leaders a guideline for their religious education efforts during the next several years.

1978 by NC News Service

Discussion questions

1. Discuss this statement: "Religious orders often do not give much more than lip-service to the vow of poverty."
2. Why is the vow of chastity still astounding to the world?
3. What does the vow of obedience in religious life mean today?
4. What is the significance of Jesus having chosen 12 men as his apostles?
5. Why do you think Jesus chose ordinary men for his closest friends? Discuss.
6. St. Teresa of Avila maintained that at the basis of all the many ways in which we can live a life of dedication to Jesus is the way of unceasing prayer which "is nothing else than an intimate friendship, a

frequent heart-to-heart conversation with him whom we know loves us." Reflect upon this thought.

7. What is the crux of Teresian spirituality? Can you adapt this spirituality to your own life?

8. What is the meaning of Christian liberation?

9. What did humility mean to St. Teresa?

10. Discuss this statement: "To follow St. Teresa means to immerse ourselves in the Scriptures and writings of the spiritual masters, letting the word of God permeate our entire being until we are formed in the mind of Christ himself."

... suggested with children

1. Memorize the names of the apostles with your child(ren) and do some research on what each name means.
2. Give your child(ren) large sheets of drawing paper and paint to make a painting of the apostles with Jesus. Then together study their drawings. After their drawings have been talked about and looked at carefully, study a Last Supper picture to get an artist's idea of what each of the apostles looked like.
3. Ask your child(ren) to pretend that

he or she is selected by Jesus to be one of his apostles. What is it about them that they feel attracted Jesus? Take time with this activity so that your child(ren) has time to surface what is special, beautiful, attractive, and be sure that it is there.

4. After your child(ren) have read or heard the story of Jesus choosing the 12, ask him or her to tell you the story. Then ask who Jesus' special friends are today? Who is he calling to do his work today?



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BY CYNTHIA DEWES

Comes the holiday season, and the family decides it's your turn to host the celebration meal. Grandma deserves a rest. Cousin Louise is eight months pregnant, and your sister lives in Boondock, Wyoming. O.K.

Even if you've never seen a turkey up close except with the gravy by his side, you can manage. Cooking for a crowd is not only possible, it can become a way of life (ask any mother of eight or ten). And if you're lucky, you may only have to accomplish it once.

Consider the number of people to be fed, how much sitdown or buffet eating space you have, what foods can be prepared ahead, and how much you can afford to spend.

Most families make the meal a pitch-in, with the hostess furnishing the main course and drinks. But it's up to you to plan and arrange.

For a large crowd, turkey, ham, roast beef or pork are probably the easiest meats to prepare. Turkey is economical, although no food is cheap these days, and the larger the bird the less it costs per pound. Plan to buy $\frac{3}{4}$ pounds per serving.

Pre-basted turkeys are best, but they

cost more. Thaw a frozen bird several days in the refrigerator, remove giblets from the inside cavity and neck space, and rinse it inside and out with cold water. Pat dry with paper towels. Stuff neck space and cavity with a box mix dressing or this old standby:

Favorite Bread Stuffing

1 c. butter
 $\frac{3}{4}$ c. chopped onion
 $1\frac{1}{2}$ c. chopped celery, including leaves
12 c. bread cubes (use stale bread)
1 tbsp. salt
1 tbsp. pepper
1 tbsp. poultry seasoning or sage,
marjoram and thyme to taste

Melt butter, saute celery and onion until transparent. Add bread cubes and seasonings, tossing until mixed. If you like a moist dressing, you may add a little turkey broth. A bit of chopped green pepper added with the vegetables is sometimes good. This makes enough for a 12-pound turkey.

After stuffing, fasten neck flap skin to back with a skewer and tie wings against body with a string around the bird. Rub unsalted shortening all over the turkey. Roast a 12-pound bird for 4 hours at 325° breast side up on a rack, preferably in an old fashioned blue enamel roaster. Cover the pan, removing lid toward the last if the turkey needs browning. Baste now and then with pan juices. Remove bird to a platter when the leg can be wiggled easily at the body. Allow to stand at least 45 minutes before carving.

While turkey is roasting, cook neck and giblets (not the liver) in water seasoned with celery, garlic and onion salts and pepper. Use later with pan juices to make gravy.

Turkey Gravy

To $\frac{1}{2}$ c. very hot pan dripping, add $\frac{1}{2}$ c. flour. Stir over low heat with a slotted spoon until you have a roux (paste). Stir in 4 c. of the reserved turkey broth from which you have strained out the giblets. (Some people chop these and add to the gravy). Season to taste with salt and



HOBBY SHOW CHAMPIONS—Above are the over-all champions of the 1978 CYO Cadet Hobby Show, which was held in connection with the recent observance of Youth Week. Pictured, left to right, front row, are: Scott Bisselburg, St. Bernadette, Collections; Cindy Woodward, St. Luke, Fine Arts; and Paul Brady, St. Lawrence, Kit Crafts; back row: Angela Dobson, Christ the King, Baking; Fr. Mark Svarczkopf, CYO Moderator; Le Ann Lawrence, All Saints, Skilled Crafts; and Mary Jean O'Hara, Little Flower, Sewing.

pepper. Refrigerate any unused pan drippings to make gravy for leftover turkey later.

Some favorite accompaniments for turkey are: mashed potatoes, mashed rutabagas, cranberry sauce or jelly, creamed onions, celery stuffed with cream cheese or a sharp cheddar spread, olives, pickled crabapples, hot yeast bread, cornbread, or fruited jello with whipped cream. Traditional desserts are pumpkin, squash or mincemeat pies, fruitcake, and plum pudding.

Experienced cooks may know all this, but some women married many years have never fixed a turkey or drawn the short straw in the family feast lottery. There's nothing scarier than facing the task alone and unprepared, knowing that Aunt Mabel and the in-laws will be taking notes.

If your confidence is still minimal when the day arrives, serve the guests a drink before dinner:

Chloroform
(only kidding)

Make 6 c. of coffee, then boil down until you have 1 c.

In a bowl, mix the concentrated coffee with 2 c. vodka and $\frac{1}{2}$ gal. rich vanilla ice cream.

Serve topped with a sprinkle of nutmeg. Serves about 12.

In the melee of hungry teen-agers, dogs licking toddlers' faces, cats being stepped on, absent-minded husbands being instructed to "hold the baby" while they watch the football game on TV, women setting out food and scolding naughty little boys, new sons-in-law being observed closely—all mistakes on the part of our hostess will be happily forgotten. As a matter of fact, your efforts will probably go down in family chronicles as one of the Good Old Days.



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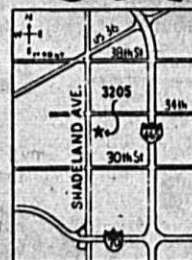
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'Not at peace, nor at war'

NEW CUMBERLAND, Pa. — The world is not at war, but neither is it at peace, Auxiliary Bishop Thomas Gumbleton of Detroit said at a workshop on human rights in New Cumberland, Pa. The bishop, president of Bread for the World and of Pax Christi USA, movements for international peace, said, "You can't have peace unless you have justice for all people."

Ask release of prisoner

TOKYO — The Japanese Catholic Council for Justice and Peace has asked South Korea to free Kim Dae Jung, a leading political opponent of Korean President Park Chung Hee. He has been under house arrest for five years. "He was abducted from a hotel in Tokyo in 1973 by the Korean Central Intelligence Agency and forcibly taken back to Korea," said Bishop Aloisius Nobuo Soma of Nagoya, Japan, moderator of the justice and peace council.

Seek Indian leadership

FORT SMITH, Northwest Territories — The formation of Christian Indian leaders is a top priority, said Bishop Paul Piche of Mackenzie-Fort Smith, Northwest Territories. Priests and laity should initiate programs to foster local Christian leadership in Canada's Indian communities, wrote the bishop in a diocesan bulletin.

Willebrands keeping post

VATICAN CITY — Pope John Paul II reconfirmed Cardinal Jan Willebrands of Utrecht, Netherlands, as president of the Vatican Secretariat for Promoting Christian Unity. The reconfirmation became known, as have others, through an announcement in the bulletin of the Vatican Press Office and L'Osservatore Romano, Vatican daily, that the pope received Cardinal Willebrands in audience. The announcement Nov. 14 used the cardinal's title in identifying him.

Thirty years ago a new recreation center was dedicated at St. Augustine parish, Leopold.

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† SCOTT, Charles A. (Tony), 20, SS. Peter and Paul, Indianapolis, Nov. 16.

† SMITH, Mary Josephine, St. Mary, Diamond, Nov. 14.

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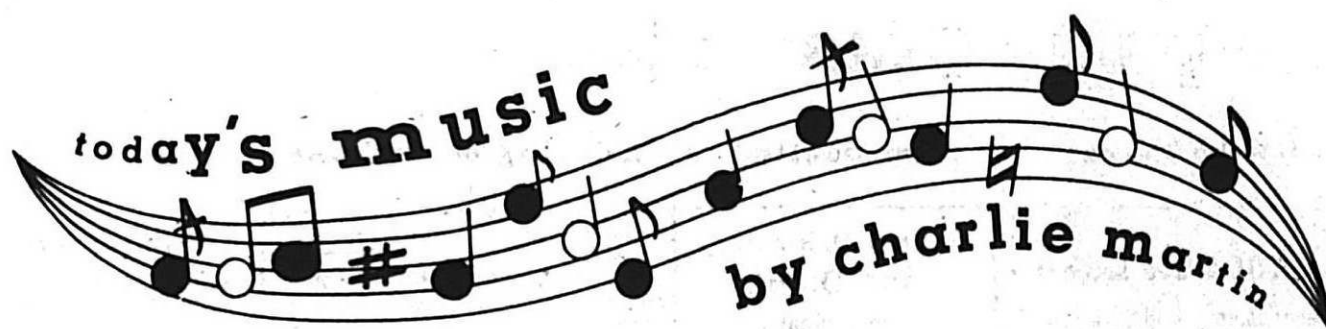
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The graph of life activity seems always to spiral upwards. Our jobs, our schooling, our social engagements and just the everyday business of living keep the circle of our lives whirling with things to do. Our pauses from this activity need to be planned or scheduled if they are going to happen at all. Thanksgiving is this type of built-in pause, a chance to reflect about where all this activity is taking us.

The Carpenters' song "Sometimes" brings the Thanksgiving message home to our hearts. This song asks us to stop the whirling exteriors of our lives and look for a time inwardly. The lyrics challenge us to reflect on how we have grown during this past year, and just as importantly, who those people are who have aided this personal growth. Life holds several levels of meaning, but no happening is as basic to our happiness as the sharing of our love. Those people who enable us to grow in this capacity truly deserve our "thank you."

OUR LIVES can easily become caught up in all the activity, and because of this we can take people and our other gifts for granted. This does not imply that we should ignore our responsibilities. A maturing

person erects a bridge that spans the time that must be invested toward tasks and responsibilities, and the time that feeds the growth of relationships. Yet the theory of this type of time-management may still leave

a tension within us, for we are pulled in several ways, toward others' needs, toward our own needs, toward the fulfillment of dreams that touch both us and many people. We must admit to limitation: our time and our energy do have bounds.

Consequently, it is important to use all our life opportunities with others well. Time is a gift, a gift to say and to do those things that enhance the meaning in our lives. Our conversations can be dominated by superficial occurrences that have little influence over us, or we can use this type of shared time with another to listen and grow in the relationship. Our good-byes can be ceremonial waves-of-the-hand, or they can be times to express real feelings of appreciation for time spent together. Even our prayer time can be more

profitably used, for at times we need to move beyond words to a time of listening to the insights of our hearts.

Each opportunity is a gift laden with learning and discovery, if we are open to it, and if we use it well through risking to invest ourselves in it.

Thanksgiving offers us an invitation to look back over this past year's opportunities. Who are the people who have made the difference in our joys and sorrows? Have we respected and valued that gift of good health and the opportunities it provides? Have we looked to the world around us to learn of the earth's beauty and gentleness? Have we sought the opportunities of reflection and the meaning it instills in our world of activity? Life possesses so many levels of growth, and

SOMETIMES

Sometimes, not often enough
We reflect upon the good things
And those thoughts always center around those we love
And I think about those people who mean so much to me
And for so many years have made me so very happy
And I count the times I have forgotten to say
Thank you, and just how much I love you.

Sometimes, while thinking of you
All our happiness surrounds me
And each moment is filled with the magic of you
Every flower seems to whisper something special to me
And every star that shines above me
Fills me with wonder
All my doubts and fears become a smile in your eyes
Knowing just how much I love you

Written by: Felice Mancini and Henry Mancini
Sung by: The Carpenters
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by taking the time to reflect, we reach a new depth of understanding in issuing each Thanksgiving "thank you."

OUR LIVES are much more than a progression of unfolding moments. Each of our lives bears the imprint of a continuum that begins and ends with God. Life's path opens to new bends and surprises full of mystery, but surprises that also hold the promise of a more meaningful existence.

The decision on how we will use life's opportunities and surprises remains with us. This decision moves toward a positive enrichment of our lives when we do pause to think about our lives and the people who form their deepest level of meaning. Let our pausing this Thanksgiving lead us to the commitments expressed in the words "Thank you," and "I love you."



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 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.

nov. 27-28

St. Francis Hospital Center Auxiliary is holding its annual holiday bazaar from 10 a.m. to 8 p.m. in the auditorium on the ground level of the hospital. The bazaar, "An Old Fashioned Christmas," will feature handmade household items, toys, Christmas decorations and afghans.

november 28

The regular meeting of separated, divorced and remarried Catholics will be held at Alverno Retreat Center, 8140 Spring Mill Rd., Indianapolis, at 7:30 p.m.

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

The monthly Charismatic Mass will be held at St. Barnabas Church, 8300 Rahke Rd., Indianapolis, at 8 p.m. Father George Knab, Father John Sclarra and Father James Farrell will concelebrate the Mass. Preceding the Eucharistic celebration a soup and bread supper will be served at 6 p.m. with a concert at 7:30 p.m.

The Indianapolis Cursillo Movement will have an Ultreya at Holy Cross parish house, 125 N. Oriental St., Indianapolis, at 7:30 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.

december 2

The last in a series of workshops on Early Childhood Update will be held from 9 to 11:45 a.m. at Marian College, Indianapolis. Sandra Hayes will use the topic "Experiences in Spanish for the Pre-School" at this half-day session.

A moving sale will be held at the Criterion, 124 W. Georgia St., Indianapolis, from 10 a.m. until 4 p.m. Office supplies and equipment, furniture and fixtures. Terms: cash. Items must be taken with you, and you must remove any attached items yourself.

The Daughters of Isabella, Mother Theodore Circle, will hold a Christmas Fantasy card party from 11 a.m. to 3 p.m. at the K of C Hall, 1305 N. Delaware St., Indianapolis. All games will be played with in-

dividual table prizes, door prizes and awards. Tickets are \$1.25. Proceeds are for the benefit of St. Elizabeth Home.

december 2-3

The annual holiday bazaar at St. Bernadette parish, 4800 Fletcher Ave., Indianapolis, will run from 10 a.m. to 7 p.m. on Saturday and from 8 a.m. to 2 p.m. on Sunday. Many booths will feature handmade items.

dec. 8-10

A men's retreat primarily for the Knights of St. Peter Claver will be held at Fatima Retreat House, 5353 E. 56 St., Indianapolis. Father Cyprian Davis, O.S.B., of St. Meinrad Archabbey will direct the weekend program.

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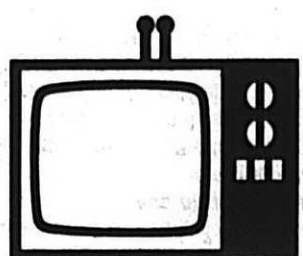
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tv news and reviews

On TV menu

Without intending to, Pulitzer prize-winning author James Michener scored a journalistic scoop when he filmed an interview with Cardinal Karol Wojtyla of Cracow, Poland, several months before the prelate became Pope John Paul II.

Although already broadcast in the TV coverage of the new pope, this interview conducted in English with Michener now appears as originally intended in "Poland: The Will to Be," the season premiere of the "James Michener's World" series of documentaries, airing Sunday, Nov. 26, at 8-9 p.m. on PBS.

A tough but kindly old prairie woman takes in a headstrong fugitive girl and teaches her the error of selfishness in "Rodeo Red and the Runaway," a Special Treat presentation for young viewers airing on Tuesday, Nov. 28, from 4-5 p.m. on NBC.

If Woody Allen can write and direct as serious a movie as "Interiors," and Neil Simon turn serious literature into farce as in the recent PBS airing of "The Good Doctor," then why should Arthur Miller hesitate to write a humorous teleplay? The answer may be seen in "Fame," the second presentation in this season's Hallmark Hall of Fame series, airing on Thursday, Nov. 30, at 10-11 p.m. on NBC.

In recent years, newspapers have reported on various legal cases involving the civil rights of homosexuals. One of them,

a case in which an ex-husband sued for custody of his young son on the grounds that the mother was lesbian, has now been dramatized in "A Question of Love," airing Sunday, Nov. 26, at 9-11 p.m. on ABC.

Sunday, Nov. 26, 5-6 p.m. (CBS) "Festival of Lively Arts for Young People." Cliff Robertson hosts "A Special Day in the Year of the Child," a cultural celebration featuring children and adult artists from all parts of the world.

Thursday, Nov. 30, 9-10 p.m. (PBS) "Here to Make Music." The American television premiere of a film made in London almost a decade ago features five of the world's great musicians early in their brilliant careers rehearsing and performing Schubert's chamber music composition, "The Trout."

Friday, Dec. 1, 9:30-10 p.m. (PBS) "Turnabout." In a segment entitled "Beauty Knows No Pain," the program looks at the gruelling try-outs for the Kilgore College Rangerettes and asks why young women set goals for themselves which lead to their exploitation.

Saturday, Dec. 2, 8-8:30 p.m. (PBS) "The Secret Garden." After the death of her parents, a young girl is sent to Yorkshire to live with her eccentric uncle and her only amusement is walking about the grounds where she discovers a mysterious enclosure, the first episode in the "Once Upon a Classic" series.

Tea leaves, Crystal balls. Palms. Bumps on your head. Astrological charts. Handwriting. Biorhythms. Jeane Dixon. Numerology. Nostradamus.

Need I list more? In this age of super-rationality (itself a problem), people are more gullible than ever, ready to plunk down their bucks—and, worse, their belief—for a glimpse into the future.

Prognostication gets space in newspapers and on television. Every New Year's, the predictors issue their grand announcements of death and destruction; they seldom come up with good news. And, at the end of every year, the seers get seared by reality.

A few years back, I kept a list of Jeane Dixon's foretellings. Twelve months later, I checked her accuracy. She had none. Yet, there she is on Merv Griffin, warning Jimmy Carter to stay out of hot-air balloons or whatever.

Merv is also wont to have as guest an astrologer named Sidney Omar. He looks like a guy I wouldn't buy a set of encyclopedia from, much less the future.

A PUBLIC THAT seems willing to surrender its brains in order to read about the Bermuda Triangle, Chariots of the Gods, Loch Ness and all other kinds of hokum eagerly waits for the fortune-tellers to issue their declarations.

For instance, UPI news service ran a story about a handwriting expert who studied each Miss America contestant this year. After careful examination, her study revealed that Miss Maryland would win. If she didn't (hedging her prediction like all good gypsies), then likely candidates were Misses Pennsylvania, South Carolina, Alaska and Arizona.

Only one thing went

wrong. Miss Virginia won. Nice try.

Another bad performance was put in by a whole gaggle of prophets often consulted by those with excelsior for brains. This time it concerned elections a little more significant than Miss America's, and this time the techniques ranged from medieval meanderings to modern-day computer science.

I REFER TO the papal elections of the two John Pauls. Each time, the famous Nostradamus was checked. You know him. The 16th century French astronomer. He gained fame a decade ago when he seemed to leave predictions about the Kennedy brothers and how one would be shot and the other had brown hair and then there was a third who drove poorly—or something like that.

It's all very mysterious—and coded. After all, Nostra

didn't just say, "There will be three brothers, and two will die and their name is Kennedy." That's too easy.

He said stuff like, "There will come three ships, and two will sink and one will float into the mist of success." Or something like that.

Which makes it easy to interpret him as being very wise—providing you can find some set of events which fits his sayings.

Too bad it didn't work. According to Nostra, the new pontiff would be Cardinal Jean Villot since he foresaw a Frenchman with a last name beginning with "V." Would you believe an Italian with an "L" or a Pole with a "W"?

Some others blew the same elections. Predictions credited to the 12-century Irish saint, Malachi, gave the vote to everyone but the winners.

Then Father Andrew Greeley cranked everything into his computer and the machine spat out the name of Cardinal Ursi of Naples—or maybe Cardinal Pappalardo of Palermo—or perhaps Cardinal Gantin. Maybe, if it had kept

guessing, it would have eventually been right.

It's all rather silly, and I wouldn't bother bringing it up except that so many seem so willing to give so much credence to so much claptrap. Talk shows abound with two-bit seers who rub your wristwatch and tell you when your mother was born. Soothsayers regale audiences with volcano eruptions and plane crashes.

LEGITIMATE experiments in parapsychology are intriguing. The power of the mind should be explored and ESP studied to discover if it exists or is just the name given to coincidence.

But TV isn't interested in serious research. Shows like "In Search Of..." and "Next Step Beyond" (both syndicated) love to titillate and twist the truth, but science and accuracy take a drubbing.

Alchemy wowed them in the Middle Ages, and we laugh at the credulity of people who thought gold could be made from other metals.

We've got nothing on those folks, friends, if we belong to the crowd gullible enough to read Jeane Dixon and to worry about how the Martians built the pyramids.

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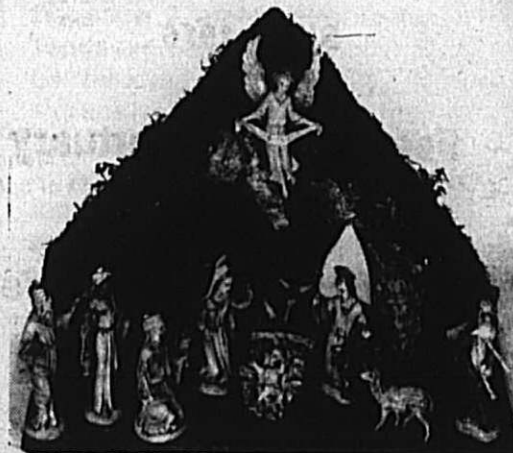
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—viewing with arnold—

Marriage takes a lashing in Altman's latest

BY JAMES W. ARNOLD

Robert Altman is back again, hacking away at popular American institutions that he dislikes, or maybe just at people as a general category. This time, in "A Wedding," the prime target is the very vulnerable, overblown ritual of the Big Church Wedding and Reception, although the custard pies fly in so many directions that one suspects that among the ultimate bull's eyes may be the beleaguered institution of Marriage itself.

Altman, who was reared as a Catholic and begins this film with a huge image of a church cross, is widely recognized as one of America's few serious film artists—that is, making lots of money is neither his first nor only objective.

He gives his epic "Nashville" treatment to an affluent Midwest nuptial party matching the daughter of the newly rich Louisville Brenners with the son of the "old wealth" Chicagoland Corellis. (The women are "old wealth" WASPs, the father is an Italian restaurateur with possible Mob connections, and the groom—Desi Arnaz, Jr.—is, therefore, recognizably ethnic, which provides still another dimension in putdown jokes).

Several score characters arrive for the festivities at the Corelli estate, generally make fools of themselves for a few hours, then disappear into the night.

UNLIKE "Nashville," which was about recognizably real people who inhabit the Show Bix fan-

tasylend of country music, "A Wedding" is pure satire, peopled by exaggerated types who exist only as cardboard caricatures. Altman clearly despises them all, which makes for a general tone of sophisticated elitist cruelty rather than uninhibited comedy. It's like watching a very smart man put banana peels in front of cripples for two hours, and chuckling as they fall down. These are some of the major sources of humor:



—The age and infirmity of the doddering retired Episcopal bishop who conducts the ceremony with the help of a prompter, and later wanders about the reception in a senile daze. Among the "funny" things he does is climb the mansion stairs (very slowly) in search of a bathroom.

—The crassness of the Brenners. The father (Paul Dooley) is a thinly veneered redneck who wants to know the price of everything, and doesn't trust foreigners. The mother (Carol Burnett, in a toned-down version of her TV blue-collar housewife) asks Mrs. Corelli what brand of hair color she uses. The daughters are Muffin and Buzzy, and the climax of the wedding itself is when bride Muffin smiles to reveal her braces. A Brenner in-law is a born-again minister who drinks milk, constantly drops Jesus' name, leads the group in endless singing of a hymn called "Heavenly Sunlight," and describes the day when God spoke to him from a TV set in a room at the Holiday Inn at Arcadia, W. Va.

—The weirdness of the Corellis. The matriarch (Lillian Gish) expires in her upstairs bedroom just before the wedding party arrives, and everyone tries to ignore the inconvenience of it. The mother is a drug addict. An aunt is a radical crazy whose gift is a large painting by a prison artist of the bride in the nude. The groom has been kicked out of several colleges and is finally graduating in desperation from a military school.

—The officiousness and tyranny of the reception staff. The director (Geraldine Chaplin) feels it is her wedding and browbeats everyone into doing things by the numbers. The security people are so zealous they practically maim the host's long-lost brother from Italy when he arrives late and starts to examine the gifts. The photographers record everything at precisely the most embarrassing moment.

PEOPLE GET drunk or stoned, and several fall in love or lust, including the mother of the bride. The family doctor (Howard Duff), who seems almost sane, turns out to be a lecher. Two characters turn out to be gay. The bride's sister (Mia Farrow in her classic spacey child-woman imitation) turns out to be pregnant by the groom, a revelation that understandably causes a crisis. A couple of people are

killed in a car crash. When the day is over, one of the women, who can't find her husband, provides the serious message: "Weddings are happy events, but so sad when they're over

... when it's over, it gets real sad."

Some of all this is grimly funny, but despite Altman's famous skill in juggling the interrelationships of a menagerie of characters,

tv films this week

Saturday, Nov. 25, 9 p.m. (CBS). "Orca" (1977) Shark-hunter Richard Harris decides to go after bigger game and, in attempting to catch a male killer whale, kills its mate, a pregnant female. Harris thus incurs the wrath of the male. Charlotte Rampling is on hand as a whale specialist who seems to have a soft spot in her heart for big brutes of all sorts. It is all very silly stuff and mediocre entertainment at best. There are some instances of rather graphic violence. A-III—Morally unobjectionable for adults.

Tuesday, Nov. 28, 9 p.m. (PBS). "Harlan County, U.S.A." (1976) Barbara Kopple's Academy Award-winning documentary chronicles the efforts of 180 striking coal mining families in Kentucky, following the strike through confrontations on the picket line to, ultimately, the murder of a young miner. The film has its flaws, but it presents a moving and disturbing chapter in the still-unfinished struggle for social justice. A-2—Morally unobjectionable for adults and adolescents.

Wednesday, Nov. 29, 9 p.m. (CBS). "Billy Jack" (1971) Tom Laughlin stars as Billy Jack, a half-breed master of karate who is the scourge of any one attempting to harass a school

for runaway children set up on an Arizona Indian reservation. Along with the film's treatment and situations—which include a rape, frequent sadistic violence, rough language, nudity, and quite a bit else—the entire production looks as though it had been improvised on the spot by fantasy-prone amateurs. A muddled and offensive film. B—Morally objectionable in part for all.

most of it comes out like an extended version of the TV series, Soap . . . bizarre, sexy, irreverent and tedious. Altman is a lot closer in style to Norman Lear than to Fellini.

THE REAL problem is not that "A Wedding" is too obvious, or that it isn't as pleasant a nuptial ritual spoof as such classics as "Father of the Bride" or "A Catered Affair." It's that Altman not only hates people's foibles, but he hates people. His cuts are snobbish and nasty, and they're not even aimed at an important moral truth, unless one agrees with his suggestion that marriage and all its trappings and love protestations are a fantasy game played by idiots. The film has no center of wisdom or sanity that might put the satire in human perspective and give it real moral value.

It's a case of a stuffed shirt slashing with glee at a gallery of straw men, or if you prefer, dummies. [R]—B—Morally objectionable in part for all]

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