

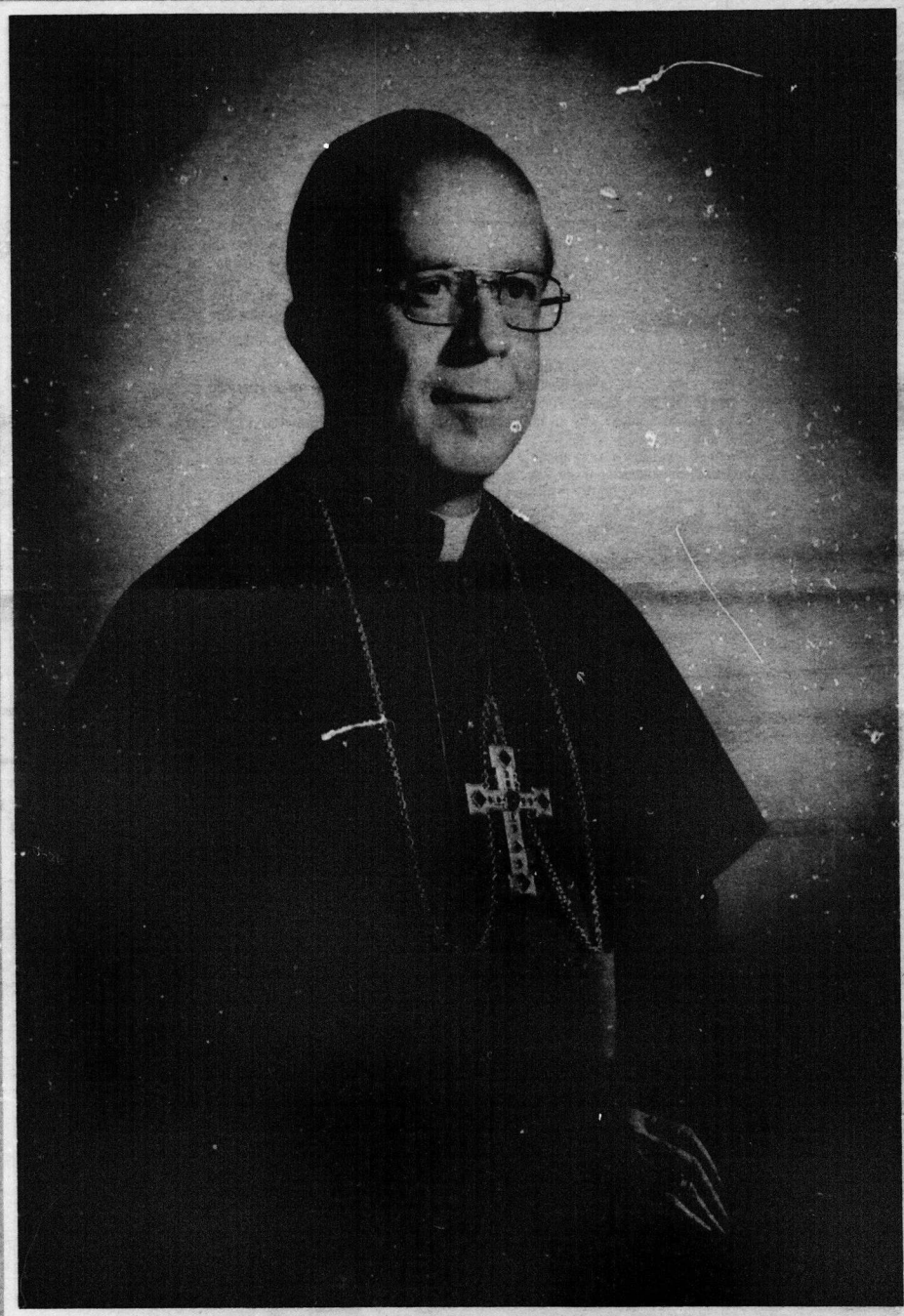
# THE CRITERION

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ARCHBISHOP GEORGE J. BISKUP

1979

# Mixed local reaction to Sister Kane's remarks to Pope

by Peter Feuerherd

Reaction around the archdiocese from priests, Religious and laypeople to the recent controversy surrounding the question of ordaining women to the priesthood has been mixed. Much of the recent discussion of the issue has centered on the remarks of Mercy Sister Theresa Kane to Pope John Paul II in Washington D.C., where the Pontiff attended a prayer service for women Religious.

Sister Kane, president of the Leadership Conference of Women Religious, asked the Pope to provide "the possibility of women as persons being included in all ministries in our church." This remark has been interpreted as a call for the Pope to ordain women, an action that Pope John Paul II has repeatedly refused to take, most recently in remarks during his American tour.

"No one needs to get nervous or excited about that . . . It doesn't close all doors or end all discussion," commented Oldenburg Franciscan Sister Marie Werdman on John Paul's statement.

She added, "It (women priests) is kind of out of the question right now . . . If the time comes when the Church recognizes our ministry through ordination, I would be for it."

Msgr. Raymond Bosler echoed Sister Werdman's sentiments. The priest remarked that "some day" the church will be able to accept women priests. Currently, Msgr. Bosler stated, "Much of the world is opposed to it . . . Perhaps the church isn't ready."

Despite these sentiments that are open

to the idea of women priests (maybe not now but at some future time), many of those surveyed were adamant in opposition.

Father Paul J. Courtney, pastor of St. Luke's parish in Indianapolis, stated, "There is no issue. The Pope has said that it isn't going to happen."

Father James Higgins, pastor of St. Paul's Catholic Center in Bloomington, explained, "From the Holy Father's remarks, we have to accept what he said."

The priest asserted that theologically he sees "no problem" with women priests. Pragmatically and socially, however, Father Higgins believes that there will be problems with the acceptance of women as ordained ministers.

**A LAYWOMAN** in Terre Haute stated, "I don't think it (the ordination of women) is a part of our Catholic faith. I wouldn't go to church anymore if they allowed it."

Mrs. Sue Collamati, of St. Ann's parish in Terre Haute, said she believes that women should be ordained as priests. She didn't used to think it was an important issue, however.

"Before I was indifferent about it," she explained. The decision of the Vatican not to allow extraordinary ministers to distribute communion at the Papal Masses during the Pope's recent tour changed her mind.

She sees the Vatican decision, that some have seen as a swipe against the increasing role that American women have taken up in the church, as an example of an "attitude that some of the clergy have about women."

Mrs. Collamati continued, "I don't see theologically any reason why they shouldn't . . . they are just as equal as men."

The Terre Haute religious educator asserted that the Pope's attitude is shaped by his background. "The Pope is very European. In this country, women and society are ready for it."

Benedictine Sister Louise Hoeing, assistant principal at Chatard High School, stated that Sister Kane's comments were not spoken at the proper time.

"IT WAS NOT appropriate that she voice the opinion of all women Religious," stated the nun. Although she does not aspire to priesthood, Sister Hoeing believes that qualified women could one day become priests. However, she explained, "I'm sure I would have a bit of adjustment in my own mind."

Benedictine Sister Mary Philip Seib is a parish associate at St. Maurice parish in Napoleon. She believes that there are a lot of roles open to women in the church today, but she feels that priesthood should not be one of them.

She explained, "The parish needs a male image . . . It (a male priesthood) gives a dimension that I don't think we could give."

The nun commented that the two rural parishes that she and her counterpart, Benedictine Sister Mary Cecile Deken serve, would have a great deal of difficulty accepting women priests.

Father Carmen Petrone, co-pastor of American Martyrs parish in Scottsburg, was in Washington, D.C. for the Papal Mass. He was offended at some of the tactics used by some feminist leaders.

"The women were telling other women not to receive Communion at the Pope's Mass. Communion as a sign of protest is a terrible thing."

**THE PRIEST** characterized Sister Kane's remarks as " . . . not fair. She was there to greet the Holy Father in the name of all the sisters." Father Petrone asserted that Sister Kane's remarks did not represent the views of all the sisters.

Father Robert F. Borchertmeyer, pastor of St. Charles' parish in Bloomington, described ordination as a "call to the church for someone to serve." The priest believes that women should be able to answer that call.

The priest described the opposition to women's ordination as based upon "a gut feeling on the part of most people."

Providence Sister Teresa Mount, director of religious education at Immaculate Heart Parish in Indianapolis, stated that women are asking for a fuller role in the ministry of the church. Along with a fuller role for women in ministry, she believes that the notion of priesthood should be changed.

"Women don't want to become 'Father So and So' in the present situation." The nun asserted that priesthood contains a "status thing that has overtones that some women reject."

She praised last year's ordination conference in Baltimore, that called

together supporters of women's ordination, because it asked the bishops to look into "the full notion of what priesthood is."

Sister Mount explained that, in some instances, the current system of an all male priesthood takes away from important ministries. She cited the hypothetical example of a nun who works with a dying patient, nurturing the patient along so that the patient will begin to accept the fact of their death.

**SHE EXPLAINED**, "The present system says they should send for Father. That can become disruptive of the ministry."

The Providence Sister believes that the purpose of priesthood is to "bring the salvation of Jesus." She stated that this "understanding of service would not require the exercise of the pageantry that surrounds the priesthood."

Sister Mount would like the current concept of priesthood to change because, she says, "The sacraments have become the domain, almost exclusively in practice, of the ordained priest."

The nun explained that, although personally she does not want to become a priest, she questions "whether maleness is a necessary qualification to bring the full ministry of Jesus."

Sister Mount disagrees with the traditional arguments used against women priests. The fact that Jesus selected only male apostles has no bearing on this issue, the nun claimed.

"He didn't have a choice but to choose men," Sister Mount explained, citing the cultural milieu of ancient Palestine. The nun asserted that women were not culturally accepted during Jesus' time.

But, she stated, "Jesus addressed women as open as could be expected." She cited Scriptural references, such as the Book of Acts' description of the first Pentecost, as examples of the exalted position that women held in the eyes of the early church.

The question of ordaining women priests, according to Sister Mount, "is not a matter of justice . . . It's a question of God using his human instruments to bring life."



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## Looking Inside

Part one of a series on the resettlement of Indochinese refugees in the Archdiocese by M. M. Cristantello on **page 6**.

An analysis of Pope John Paul II's first year in office by Jerry Filteau on **page 11**.

KNOW YOUR FAITH takes up a discussion on mixed marriages on **pages 9 and 10, 15 and 16**.

Photos of the funeral of Archbishop Biskup on **pages 12 and 13**.



**FIELD TRIP**—Education students from Marian College took first graders from St. Christopher's School for a tour of a firehouse. For the first graders, decked out in homemade fire hats, it was interesting fun. For the Marian students and their instructor, Sister Mary Paul Larson, it was a lesson in the language experience approach as a basis for oral language and beginning reading. (Photo by Pet Connallon)





MRS. ALFRED J. HOFFMAN, president, and Jocille Beaver (standing) of the Guardian Angel Guild join Eric Huthison (student), Catherin Constantin (teacher), and Dan Sinclair (student) of the special education class at Seccina High School. The Guardian Angel Guild is very active in sponsoring the special Education program at Seccina High School. (Photo by Don Kurre)

## Church leaders recognize service of Archbishop Biskup

The following telegrams were received by Msgr. Francis Tuohy this week on the occasion of the death of Archbishop Biskup.

The Holy Father sends his condolences at the death of Archbishop Biskup to the entire Archdiocese of Indianapolis. He thanks God for his life of generous service to the people of God and for his devotion to the Apostolic See. His Holiness prays for the eternal repose of his soul in the peace of the risen Christ and imparts to all the faithful of Indianapolis his Apostolic blessing.

Cardinal Casaroli  
Secretary of State

## CYO awards presented

The 27th annual Indianapolis Deanery CYO awards banquet was held Tuesday evening, Oct. 23, at Seccina Memorial High School, Indianapolis.

At this time the presentation of St. John Bosco medals was made to adults who have contributed time, effort and service to the CYO program during the past year.

The recipients of this honorary award include Robert H. Eichholtz and Rexford C. Early, both of St. Matthew parish; Carl E. Wagner, St. Simon; Robert A. and Mary Frances Mohr of St. Malachy, Brownsburg; Miss Eva L. Corsaro, St. Catherine; W. Gary Ahlrichs, Immaculate Heart; Joseph A. Schott, St. Barnabas; and Mark E. Snell, Little Flower parish.

Winners were also announced in the CYO-of-the-Year contest. These groups are St. Catherine, over-all winner; St. Malachy, Class A winner; St. Ann, Class B winner; St. Catherine, outstanding achievement; St. Michael, most improved unit; St. Ann, St. Lawrence, St. Luke, St. Malachy and St. Michael, distinguished participation awards. These are all Indianapolis units except St. Malachy which is from Brownsburg.

I wish to extend to the priests, Religious and laity of the Indianapolis Archdiocese my heartfelt sympathy on the occasion of the death of the beloved Archbishop Biskup. In his early priesthood the Archbishop brought his competence and commitment to the service of the Holy See. Later as Archbishop of Indianapolis he showed himself as a shepherd who exercised leadership with the beautiful quality of compassion and kindness. His courage in sickness is an unforgettable model of Christian fortitude. I promise to remember him in my Masses and prayers. May he enjoy the fullness of life with the Father forever.

Archbishop Jean Jadot  
Apostolic Delegate

## School enrollment declines

Total enrollment in Catholic schools in the Archdiocese of Indianapolis declined 2.5% to a total of 22,165 this year, according to figures released by the Archdiocesan Office of Catholic Education.

Stephen Noone, director of schools for the archdiocese, explained that the decrease was due to the general decline in the numbers of school-age children. The rate of enrollment decrease has steadily declined, consistent with national trends, according to the schools' director.

Indianapolis parish grade school enrollment declined by less than 1%, according to the figures. Grade schools in other parts of the archdiocese experienced a more severe 5% drop in enrollment.

Noone explained that the decline in the Indianapolis school enrollment was offset

# Archdiocesan Catholic Charities Appeal

## Parish goals set for 1980

Following deanery-wide meetings throughout the Archdiocese, volunteers are working on the Special Gift Phase of the 1980 Archdiocesan Catholic Charities Appeal which this year set a goal of \$312,500.

The Special Gift Phase calls for a small number of families in each parish and mission to be approached for personal contact. Prospects will have the opportunity of making minimum gifts of \$300. This is termed a Catholic Charities Appeal Founder Gift which may be paid over a period of nine months. At the minimum this amounts to a contribution of 99 cents per day.

After one week of this phase, workers will broaden the base of activity and move into the General Gift Phase. At that time all families who had not been asked to contribute earlier will be asked to contribute a lesser amount.

Plans call for active solicitation to be completed by November 16.

Parish goals for the 1980 Appeal were released this week by Campaign Headquarters at the Chancery. By deanery these are:

**Indianapolis Northeast:** Holy Spirit (\$6,150); Immaculate Heart (\$6,275); Christ the King (\$6,275); St. Andrew (\$2,275); St. Joan of Arc (\$3,650); St. Lawrence (\$5,875); St. Matthew (\$6,650); St. Pius X (\$6,200); St. Simon (\$4,850); Little Flower (\$6,625); St. Thomas, Fortville (\$4,750); St. Michael, Greenfield (\$1,975).

**Indianapolis West:** St. Ann (\$1,525); St. Christopher (\$4,575); St. Gabriel (\$3,575); St. Joseph (\$1,400); St. Luke (\$8,775); St. Michael (\$5,375); St. Monica (\$3,850); St. Thomas Aquinas (\$3,650); St. Malachy, Brownsburg (\$2,325); Mary, Queen of Peace, Danville (\$900); St. Thomas More, Mooresville (\$1,000); St. Susanna, Plainfield (\$1,900).

**Indianapolis South:** Holy Name, Beech Grove (\$5,850); Nativity (\$2,600); Our Lady of Lourdes (\$5,475); St. Barnabas (\$4,900); St. Bernadette (\$1,600); St. James the Greater (\$2,100); St. Jude (\$5,375); St. Mark (\$4,025); St. Roch (\$3,725); Holy Trinity, Edinburgh (\$450); St. Rose, Franklin (\$1,225); Our Lady of the Greenwood, Greenwood (\$2,850); St. Martin, Martinsville (\$1,400); St. Paul,

Decatur Co. (\$100); St. Vincent, Shelby Co. (\$1,100); St. Joseph, Shelbyville (\$3,375).

**Indianapolis Central:** SS. Peter and Paul Cathedral (\$2,100); Assumption (\$750); Holy Angels (\$600); Holy Cross (\$1,125); Holy Rosary (\$875); Holy Trinity (\$1,550); Sacred Heart (\$1,550); St. Anthony (\$1,500); St. Bridget (\$625); St. Catherine (\$1,875); St. Francis de Sales (\$1,125); St. John (\$2,275); St. Mary (\$1,375); St. Patrick (\$1,250); St. Philip Neri (\$3,125); St. Rita (\$1,650).

**Bedford:** St. Vincent de Paul, Bedford (\$2,475); St. Charles, Bloomington (\$4,125); St. John, Bloomington (\$1,150); St. Paul Catholic Center, Bloomington (\$675); Our Lady of the Springs, French Lick (\$575); St. Agnes, Nashville (\$450); St. Ambrose, Seymour (\$2,050).

**Lawrenceburg:** Immaculate Conception, Aurora (\$2,400); St. Louis, Batesville (\$5,025); St. Michael, Brookville (\$3,625); Holy Guardian Angels, Cedar Grove (\$1,150); St. John the Baptist, Dover (\$475); St. Anne, Hamburg (\$375); St. Lawrence, Lawrenceburg (\$2,525); St. Charles, Milan (\$300); St. Anthony, Morris (\$1,250); St. Maurice, Napoleon (\$625); St. Paul, New Alsace (\$975); St. Magdalen, New Marion (\$125); St. Cecilia of Rome, Oak Forest (\$150); Holy Family, Oldenburg (\$2,075); St. John, Osgood (\$1,075); St. Joseph, St. Leon (\$950); St. Mary of the Rock, St. Mary of the Rock (\$400); St. Nicholas, Ripley Co. (\$1,150); St. Peter, Franklin Co. (\$850); St. Pius, Ripley Co. (\$150); St. Martin, Yorkville (\$625).

**New Albany:** St. Michael, Bradford (\$1,025); Our Lady of Providence, Brownstown (\$100); St. Michael, Charlestown (\$1,150); St. Anthony, Clarksville (\$4,725); St. Joseph, Corydon (\$875); St. Bernard, Frenchtown (\$650); St. Francis Xavier, Henryville (\$275); Sacred Heart, Jeffersonville (\$3,750); St. Augustine, Jeffersonville (\$1,850); St. Mary, Lanesville (\$1,475); St. Mary, Mitchell (\$400); St. Mary, Navilleton (\$775); Holy Family, New Albany (\$3,650); Our Lady of Perpetual Help, New Albany (\$3,650); St. Mary, New Albany (\$5,025); Most Precious Blood, New Middletown (\$250); Christ the King, Paoli (\$175); St. Joseph, St. Joseph Hill (\$1,250); St. Mary of the Knobs, Floyds Knobs (\$2,275); St. Peter, Harrison Co. (\$225); St. Patrick, Salem (\$350); American Martyrs, Scottsboro (\$500); St. Paul, Sellersburg (\$1,625); St. John the Baptist, Starlight (\$750).

**North Vernon:** St. Anthony, China (\$175); St. Bartholomew, Columbus (\$2,775); St. Columba, Columbus (\$3,250); St. John the Evangelist, Enochsburg (\$900); St. Mary, Greensburg (\$4,000); St. Mary, Madison (\$1,300); St. Michael, Madison (\$975); St. Patrick, Madison (\$1,525); Immaculate Conception, Millhouses (\$850); St. Mary, North Vernon (\$2,200); St. Anne, Jennings Co. (\$275); St. Dennis, Jennings Co. (\$125); St. Joseph, Jennings Co. (\$550); St. Maurice, St. Maurice (\$450); Most Sorrowful Mother, Vevay (\$50).

**Richmond:** St. Elizabeth, Cambridge City (\$900); St. Gabriel, Connersville (\$5,575); St. Rose, Knightstown (\$400); St. Bridget, Liberty (\$625); St. Anne, New Castle (\$2,200); Holy Family, Richmond (\$3,450); St. Andrew, Richmond (\$2,975); St. Mary, Richmond (\$3,450); Immaculate Conception, Rushville (\$2,250).

**Tell City:** St. Michael, Cannelton (\$825); St. Boniface, Fulda (\$650); St. Augustine, Leopold (\$900); Holy Cross, St. Croix (\$375); St. Isidore, Perry Co. (\$250); St. Joseph, Crawford Co. (\$125); St. Mark, Perry Co. (\$1,000); St. Meinrad, St. Meinrad (\$1,850); St. Martin, Siberia (\$375); St. Paul, Tell City (\$5,750); St. Pius, Troy (\$575).

**Terre Haute:** Annunciation, Brazil (\$1,450); Sacred Heart, Clinton (\$1,150); St. Mary, Diamond (\$25); St. Paul, Greencastle (\$1,250); Immaculate Conception, Montezuma (\$150); St. Joseph, Rockville (\$575); St. Mary, St. Mary of the Woods (\$400); Holy Rosary, Seelyville (\$575); St. Jude, Spencer (\$175); Sacred Heart, Terre Haute (\$2,300); St. Ann, Terre Haute (\$900); St. Benedict, Terre Haute (\$1,500); St. Joseph, Terre Haute (\$1,225); St. Margaret Mary, Terre Haute (\$2,050); St. Patrick, Terre Haute (\$4,025); St. Joseph, Universal (\$100); St. Leonard, West Terre Haute (\$600).

Parishes are reminded that pledge payments in excess of the goal of a particular deanery will be available for the social mission of the Catholic Church through Catholic Charities within that deanery.

by the opening of six new kindergartens in parish schools in Marion County this year.

The director of schools attributed the large drop in outside Indianapolis school enrollment to this year's closing of St. Ann's parish school in Terre Haute.

Total enrollment in high schools in the archdiocese numbered 5,464, a 2.6% decline from last year's figures.

"The overall statistics don't say too much," stated Noone, who explained that the reason for the study is to help individual parishes plan their school programs.

"It's hard to say what the trends are," the director of schools said. Noone did assert, however, that comparisons of archdiocesan schools with local public school enrollment figures "compare favorably."

# Editorials

## Archbishop George Biskup

Tributes accorded Archbishop George Biskup at the time of his death may seem somewhat vague. Some of them read almost as if the man were an unknown. And they are not far wrong.

Archbishop Biskup remained an enigma to many people. He was an incredibly shy leader, a man who shunned the public forum. His only real failure was perhaps his inability to see himself as a public figure.

On the personal level Archbishop Biskup was as gentle and understanding as any human being could have wished. Under the most difficult circumstances he always seemed to regard the needs of other individuals before his own. If he could alleviate someone else's pain, he would do it.

No one would ever have accused Archbishop Biskup of being a dynamic leader. But neither would anyone accuse him of being insensitive either to current issues or to individual problems.

In his statement announcing the Archbishop's death, Msgr. Francis Tuohy, Archdiocesan administrator, spoke of Archbishop Biskup's 'ability to share responsibility with persons whom he appointed to various ministries.' In his own quiet way, Archbishop Biskup relied on leaders at the local level to take the initiative in carrying on the work of the church.

It was probably Archbishop Biskup's personal misfortune that many local leaders in the Archdiocese failed to respond to his openness. Often one would hear the complaint made about the Archbishop's inability to make decisions. Archbishop Biskup's response was to continue to rely on the creativity and imagination of the local church. If that initiative did not come forth, the condemnation is upon us and not upon him.

It was Archbishop Biskup's sense of the concept of shared responsibility which set him apart from other leaders of the church. The term is frequently used but not often given the support as he saw fit to give it. Archbishop Biskup allowed both success and failure to emanate from it. As such, shared responsibility clearly is a two-edged sword. Those who accept responsibility must clearly take the credit or the blame.

Archbishop Biskup was not widely known in the civic community. He did not seek

attention for himself. That may have created a neutral climate for the public role of the church in the Archdiocese. Yet few were ever denied access to him.

The years of Archbishop Biskup's time as Archbishop of Indianapolis have been marked by the internal strengthening of the Archdiocese. He did not so much make things happen as he allowed them to happen. As a leader he stood back to allow other leadership to flower. As a man of power he gave it away so that others might become powerful. As a man of the Spirit he relied on the Spirit to work not only through the authority vested in himself but in the authority which is found in those who make up the church. If anyone could appreciate what the contemporary concept of the role of the ordinary Catholic could be, Archbishop Biskup did. May he now rest in peace. May the Archdiocese continue to benefit from his confidence in its people.



### Reporter's View

## Bad way to sell a much-needed program

by Peter Feuerherd

*"No dissenter (from the Church's ban against artificial means of contraception) has yet found a logical way to accept contraception that does not also accept every other sexual deviation imaginable including bestiality."*

—John Kippley, president of the Cincinnati based Couple to Couple League, in a recent press release.

The purpose of the Couple to Couple League is to disseminate information about Natural Family Planning, a method of regulating pregnancy sanctioned by the Church. The method is based upon calculating, through the sympto-thermal method, the precise time

of a woman's fertility. The organization claims a 99% success rate with couples who use this method.

But the above mentioned example of rhetorical overkill is one of the worst ways that I can imagine to sell this much needed program to the mass of Catholics, who despite Papal proclamations, continue to use artificial means of birth control.

This kind of hyperbole, that insinuates that couples that use artificial means of contraception will practice any type of perversion, is absolute nonsense.

It is unlikely the millions of Catholics that use artificial contraception are going to be swayed by Pope John Paul's strong condemnation of artificial means of birth control, just like they were not swayed by *Humanae Vitae*.

Couple to Couple League President Kippley claims that the reason why Catholics have used artificial contraception, despite Church sanctions, is because of the large number of priests that have told couples it was O.K. Now that Pope John Paul has spoken so clearly, Kippley claims that Catholic couples will abandon artificial contraception.

That assumption just will not hold, because it is based on a model of church that just doesn't exist anymore. Most Catholic Americans, for better or worse, feel educated enough to make their own decisions on such matters. Papal announcements are not going to change their minds.

**BUT THERE IS A WAY** that Catholics, and for that matter, non-Catholics, could be convinced to abandon artificial contraception. The fact is that most methods of artificial contraception are just not safe.

The pill, for just one example, some doctors perceive as a cause for cancer and blood clots in women. The risk, if people were truly educated to all of its

ramifications, would put the companies that produce the pill out of business.

Natural Family Planning provides an alternative to such dangers. It has been proven effective and safe, if couples are fully educated to the method.

The purpose for both Natural Family Planning and the pill are the same; namely, to regulate pregnancy. A woman who uses Natural Family Planning does not want to have children after engaging in sexual intercourse; neither does a woman who uses the pill. In this regard, I don't see much of a difference.

The real difference is the issue of health. The results of long years of taking the pill have surely taken its toll on millions of women. That is the issue that the Couple-to-Couple League ought to fully concentrate on to sell its program to the public.

One of the outgrowths of John Paul's strong reaffirmation of traditional internal church positions on questions like contraception, women's ordination to the priesthood, priestly celibacy, etc., has been a tendency on the part of some, like Mr. Kippley, to take these positions and throw them against those who dissent. Of course, they have every right to do this, but some seem to go a bit further, even challenging the right of people in good faith to dissent.

**DISSENT IS VALUABLE** to the church. Done with a sense of concern for the well-being of the church (Father Andrew Greely's criticism of *Humanae Vitae*, as one example, is based on his documented conclusion that the Papal encyclical has alienated millions of American Catholics from the church), dissent serves the purpose of opening the eyes of the hierarchy.

The Couple to Couple League would do best to sell its own program on its merits, without expressing a need to slander those in good conscience who may dissent from the church on this issue.



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## Living the Questions

# Cuba stories illustrate need to read varied views

by Father Thomas C. Widner

One very important thing to remember about the print medium is the need to read a lot of it. To depend on one newspaper or magazine, yes, even one religious newspaper or magazine, for information and interpretation of local, national and international events can be like choosing mental retardation over intelligent discussion.

An interesting comparison could be made, for example, of two stories written about the Soviet troop presence in Cuba. These stories appear in last week's *Time* and *Newsweek*. Both articles refer to the good life enjoyed by American servicemen and their families at the military base at Guantanamo Bay. But the *Time* article is far more upbeat about the situation than is *Newsweek*.

*Time*, for example, says that "despite the isolation, families are often reluctant to leave when their two or three year assignments are over. Many of them volunteer for another tour. So do the unmarried servicemen, which says something about the quality of the fishing and sailing since there are only 250 single servicewomen on the base."

*Newsweek*, however, reflects differently. "Business is



slow at 'Gitmo.' Christopher Columbus anchored here one day in 1494 to look for fresh water but left the next day, and many of Gitmo's 5,000 Americans wish they could do the same. 'There are civilians as well as military people who are most unhappy here, who just can't stand the confinement,' says Florence Franz whose husband works for the U.S. Navy. More than 80% of the married personnel assigned to Guantanamo extend their tours. But with only 250 single women to go around, and with square dancing the principal action at the misnamed Gitmo Swingers Club, few bachelors volunteer to stay more than a year on 'The Rock.'"

**THE ARTICLES DO NOT** necessarily contradict each other. Neither does there appear to be any misinformation. What makes them different is the tone. And because tone affects our way of thinking about a subject, a reader's duty is more than accepting at face value what is written to him.

The *Newsweek* article is reserved. It reads like the automobile association's judgment on the quality of the newest Holiday Inn. It describes the situation without endorsing it. If anything *Newsweek* seems to suggest that the base is at best tolerable. *Time*, on the other hand, suggests that Guantanamo is the place to be in the service. One is almost persuaded to run out to the nearest travel agent to see what tours might be going

there in the near future. The truth is probably somewhere in between.

In the classic book on writing, 'The Elements of Style' by Strunk and White, the authors tell us that 'style takes its final shape more from attitudes of mind than from principles of composition.' Or, in quoting another source, they point out that writing is an act of faith, not a trick of grammar. Thus the reader becomes a terribly important part of a piece of writing. A writer needs to be read. But a final judgment is made on the writer's work besides—an eternal judgment in terms of its truthfulness.

**TRUTHFULNESS HERE DOES** not mean the rightness or wrongness of the content, but the accuracy with which the writer records his convictions, information, imagination, etc. It is not likely, therefore, that either description of Guantanamo Bay—*Time* or *Newsweek*—will pass the test of time. Both are incomplete opinions and have little relevance to the situation as it actually exists there.

All this is to encourage the reader not to be lazy. No single author has a monopoly on the truth of what is written. At the same time, no reader's opinion stands up as worthy of comment if it is not backed up by a deeper study of an issue than what the reader has discovered in a single piece of writing.

## What kind of love do we have for John Paul II?

by Jeff Charlton

Do we love him because he is Pope? He is the leader of 500 million Catholics in the world. Do we love him because he is a pastoral man? He seeks out the underprivileged, and he beckons children to his side. Do we love him because he is our

spiritual leader? He calls us to prayer because he is himself a man of prayer.

What type of love do we have for Pope John Paul II? Did we find ourselves caught up only in the emotional aspect of his visit? Or did we transcend this and feel a call from him to re-evaluate our lives, our goals, and our Christianity?

Certainly, it doesn't matter why we love him as long as each of us looks deep inside ourselves and evaluates the meanings of our lives. Our response to this search must be active. If we allow our response to be emotional and passive, we have lost the true meaning of his visit.

John Paul came to the United States as our pastoral and spiritual leader. His mission as pastor was to lead us to effective action in our works. As he reached out to the poor, so we must actively seek out the poor.

We must view the poor as one of us. As he sought out the forsaken of society, so we seek out the inner prejudices that prevent us from seeing the dignity of each person who may be mentally, physically, or spiritually handicapped. Yet, we must not only change our hearts, but we must also actively help to alleviate their suffering. As he stated at the Mass on the Washington Mall, "When the sick, the aged, or the dying are abandoned in loneliness, we will stand up and proclaim that they are worthy of love, care, and respect."

As our spiritual leader, John Paul called us to unravel in our hearts the dignity of ourselves in order to find the dignity of one another. He called us to discover the preciousness of life. He said, "Human life is precious because it is the gift of a God whose love is infinite; and when God gives life, it is forever. Human life is precious because it is the expression and the fruit of love." We must reflect in prayer to discover this dignity and preciousness of life.

Now we must turn to this dilemma of the rejection of his teachings. The Papal visit is no longer seen as a pastoral and spiritual visit, but as a catechetical visit.

Throughout his visit the Pope rejected abortion, unnatural birth control methods, divorce, the ordination of women, and married clergy. These are burning issues in the American church.

The Pope did not ignore the issues, but unhesitatingly reinforced the traditional stance of the Church. One solution to this problem is: to ignore these issues and accept only the pastoral and spiritual message (it seems everyone can accept social justice, prayer, and the dignity of life). This solution is not plausible. To ignore these issues will only facilitate more division—an evil we cannot allow.

The solution may be so simple; we may all ignore it. Pope John Paul came as our pastoral and spiritual leader. Let us then look at his visit in this light.

Let us examine our own pastoral and spiritual lives; address these areas; and at the same time work towards solutions to the issues. Are our Indianapolis, American, and World demands primarily to the issues that divide or the issues that unite? Let us never lose sight of the issues that divide us for in them we find the uniqueness that makes our church pluralistic. Let us never lose sight of the issues that unite us for in them we discover the message of the Church.

We must discover the balance between these two positions. If we focus only upon the issues that divide us, we will become crippled to those around us. If we seek uniformity as our guiding principles, we will become stagnant. Each of us must be able to live with this tension. If not, the resulting alienation may divide the Church forever.

(Charlton, a seminarian studying for the Archdiocese, is in his first year of theological studies at Catholic University, Washington, D.C.)

## To the editor . . .

### Pans United Way campaign

Please permit me to comment on some serious omissions in Father Lawrence W. Voelker's letter to the editor appearing in the Oct. 12 issue of *The Criterion*. Father

### 'A man of God'

Your story in the Criterion Oct. 12 of the four priests of over 200 years of service was fine. But you failed to say that Fr. John Bankowski was pastor of St. Michael's in Cannelton from 1957 to 1973 when he retired.

Fr. John Bankowski is a very religious man of God and mankind. I worked with him when he was here at Cannelton. If we could have priests like Fr. John the world would be a better place to live. Glad to have read of Fr. John again.

Keep up the good work, Fr. John. May God bless you and give you many years to do God's work.

Henry F. Coyle

Cannelton

Voelker failed to mention the reason the Bishops of Corpus Christi (Texas) and Peoria (Illinois) refused to support United Way in their respective areas was because United Way continues to support Planned Parenthood.

Many people, myself included, do not support United Way in the Wabash Valley because a donation to United Way is in reality a donation to pro-abortion organizations such as Planned Parenthood. I submit that as Catholics, we can find more suitable organizations to respond to such as Catholic Charities, which Father Voelker is supposed to be promoting, not Planned Parenthood.

Terre Haute

H. V. Skelly

(Ed. Note—Some weeks after refusing to support United Way in the Corpus Christi diocese, Bishop Thomas Drury withdrew his opposition.)

# Indochinese adjust to new life in America

by M. M. Cristantello

**EDITOR'S NOTE:** This is the first part of a series concerning the resettling and reunification of Indochinese refugees in the archdiocese. Part I looks at the archdiocesan refugee resettlement agency as well as state programs. Part II explores the adjustments refugees are making, and Part III glimpses into the Indochinese culture.

Many Americans, in a new wave of patriotism, are compelled by compassion and Christianity to help our new neighbors, the Indochinese refugees. Volunteer organizations in conjunction with federal and state governments have channeled that will to help into resources.

"Most of the families entering the U.S. are joining relatives already settled here," said Sue Ley, director of the archdiocesan resettlement program. These family reunifications amount to 80% of the resettlement cases today, and the majority of refugees entering the U.S. are Vietnamese.

## Wading Through Red Tape

Ley said resettling or reunification takes between 3-5 weeks to 3-5 months or longer. Some refugees have been waiting acceptance since 1975.

President Carter vowed to admit 14,000 additional Southeast Asian refugees per month, with a cap of 168,000 this year. But he failed to re-emphasize or reclassify the categories of acceptance. According to Charles Barrett, who is organizing the refugee program on the state level, the following four major categories exist:

- 1) Refugees who have close relatives in the U.S.
- 2) Refugees who have worked for the U.S. Government.
- 3) Refugees who have worked for military or civil governments in their native country.
- 4) All other refugees (which actually constitute about 12 other categories).

Barrett explained that the U.S. admits a designated number from each category monthly with high priority placed on the first two groups.

Ley encourages constituents to write their congressmen to change or re-emphasize the categories. She feels this will expedite the flow of refugees entering the states.

"People can definitely effect change," she said.

## About Ley

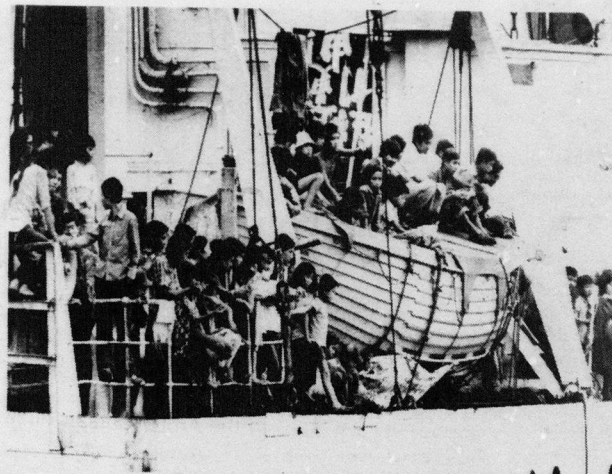
Ley has been working directly with the Indochinese for four years. She was in Vietnam with the Red Cross from 1968-1969 but says she can better help the refugees in the states:

"There was inadequate supplies, facilities and staff in Vietnam."

Ley points to statistics to show the progress of her activities (combined with others in affiliated organizations) in the States:

The United States Catholic Conference of Migration and Refugee Services has resettled 60% of the Indochinese refugees across the nation, reported Ley. The organization Ley heads—Social Ministries Refugee Resettlement Program—is the local representation of the U.S. Catholic Conference.

With the new refugees entering the U.S., Social Ministries Office, 915 North



**INTERNATIONAL CONCERN**—Vietnamese refugees occupy every inch of available space on a boat which they hoped would take them to freedom and a better life away from their homeland. The plight of the migrants in Indiana has been the focus of efforts by Catholic Charities in the Archdiocese of Indianapolis which coordinates the refugee resettlement program for the state of Indiana. (NC photo from KNA)

Holmes Street, is at peak performance once again. Already this year 20-25 families have been reunited. The agency settled 50 families since 1976 and an average of 3-4 families per week in 1975 when over 120,000 Vietnamese refugees flooded into the country.

## Function of Social Ministries

Social Ministries Refugee Resettlement Program functions on a state-wide basis with five resettlement offices in Indiana, one in each diocese. The primary objective of the program is to find sponsors for refugee families and individuals, and to reunite Indochinese immigrants with already established relatives.

"Social Ministries tells sponsors what's expected of them and what to expect," Ley said. Since the majority of refugees now migrating to the U.S. have relatives here, American sponsors often assume a secondary role, unlike their role in 1975 when refugees solely depended on them.

This upsets some sponsors, said Ley. As a big brother type many sponsors imagine themselves as number one—THE one to make the refugees feel welcomed, loved, and secure in a strange land; THE one to answer numerous questions concerning the American Way.

One sponsor said she felt like she lost a child when her Vietnamese family moved to Texas: "I realized I tried to hold the reins on them like children. I was upset at first when they left, but then I realized I should be proud that they had the guts and confidence to go."

Social Ministries also coordinates job placement, English training and medical care for refugees.

Full-time job developer B. J. Sweeney helps Indochinese families find suitable employment after an evaluation process to field their interests, talents and skills. According to Ley, there is a great interest in vocational training—mechanical, electrical, machinist—and in higher education.

Previous occupations of the refugees range from skilled craftsmen, tailors, cake decorators, fishermen, merchants, government officials, engineers and professionals. One job developer commented that as a general rule he found refugees eager to learn and to advance themselves.

"They are willing to start at entry-level jobs and gain new skills. A former factory

worker may become a production assembler in this country," he said.

The job developer not only recruits jobs for refugees. He also updates running case assessments on individuals and when needed serves as an advocate.

One job developer posed as a negotiator in the following situation:

A Vietnamese who was employed with an unionized company was being discriminated against by fellow workers. When the job developer investigated, he found that the cause stemmed from a misunderstanding.

The refugee had apparently crossed a picket line. The union assumed the Vietnamese understood the defiant symbolism of his action and remembered it.

The job developer explained to the refugee the American concept of strikes with a briefing on unions. He then approached the union to explain the Vietnamese crossed the line unintentionally. Alas, the misunderstanding and related problems were resolved.

"We (Americans) need to be aware that the refugees don't know anything about our culture," said Ley. She added patience and understanding are needed to help educate the Indochinese in everyday life. "Don't take ANYTHING for granted when dealing with them," she advised.

Another phase of the federally funded program is a new one-year mental health outreach service, which is designed to bridge the gap between the Indochinese and American cultures.

"Because of the vast cultural differences and the way the mental health system is set up, it is hard for a refugee

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needing in-depth mental health consultation to get it," Ley said. "Hospitals need one staff member who is aware of the refugees' needs and culture."

NEWSWEEK reports that some refugees have been "seriously traumatized by harrowing escapes and months in refugee camps." In some cases professional help or hospitalization is the only key to their adjustment.

#### Strength of the Program: Independence

"Social Ministries is not a highly visible organization," said Ley. "We try to make our families as self-sufficient and as resourceful as possible."

The majority of refugees discontinue their cash assistance within 6-12 months, said Harold Sykes, director of the state's refugee program. In Indiana at the end of 1978, grant money, or cash assistance, to refugees dropped 48%. Also, reports show a majority of the 2,300 refugees in Indiana are self-sufficient.

"They (the Indo-Chinese) are hard workers and ambitious," commented Ley. "They don't enjoy being on welfare any more than the public enjoys them being there."

While the majority of Americans are eager to help our newest crop of immigrants, some harbor ill feelings. They fear competition for jobs and resent the refugees using tax money to "get on their feet."

Ley said the majority of Hoosiers, however, welcome the Indo-Chinese refugees and are eager to sponsor and help the new families settle in their communities.

#### Funding of the Program

Tri-level funding—through state-wide federal grants, U.S. Catholic Conference, and Archdiocesan Catholic Charities Appeal—makes the Social Ministries refugee resettlement program possible and operable.

One federal grant allocates money for job placement and English training while the second grant is used to fund the new mental health outreach program.

Since the national Indo-Chinese refugee program is 100% federally funded, grants and cash assistance are available for refugees. NEWSWEEK reports the federal government cuts its settlement

grant from \$300 per refugee in 1975 to \$350. In addition supplemental government assistance is based on state programs which vary from state to state.

Indiana's state program offers various health and medical services rather than money grants, informed Charles Barrett, director of Communicable Diseases. He said public health care includes vaccines and general nursing for refugees with the following responsibilities:

- 1) Seeing that refugees are being channeled into a source of medical care.
- 2) Seeing that the local health departments are given all health information or case assessments on individual refugees in the area.
- 3) Seeing that the local health departments are properly notified when refugees arrive in the area.
- 4) Seeing that health assessments on individual refugees are performed promptly.

Barrett said a follow-up phase is being added to the health program. Local health agencies are now required to report back their findings, assessments, evaluations, etc.

The state's involvement with the refugees is indirect and service oriented but vital to the flow of resettling refugees. Barrett pushed for a "more coordinated program" on all levels, and consequently communications between federal, state, and volunteer agencies is much smoother.

"Before this summer, the refugee program was fragmented at state and federal levels, with the various organizations unaware of what the other was doing," Barrett said.

"The greatest asset of the refugee program is the work and organization that has been done by the Catholic Social Ministries," Barrett concluded. "That program is responsible for settling the majority of refugees coming into the state."

#### Learning from the 'Boat People'

Ley's job entails much paper work, endless telephoning and meticulous correspondence with state, federal and church authorities. But she also works directly with the refugees—something which has heightened her insight and knowledge of the "boat people" as well as given her much personal satisfaction.

"I've learned a lot of good things from

them," she said, smiling. "They are a very respectful people. They have respect for one another."

In one escape accounting, two Vietnamese soldiers were held captive aboard a boat sailing for freedom.

"Kill the communists some aboard impulsively suggested (when the ship was nearing a communist port)," recorded one of the boat people. "But to do so would

have marred the ideals for which we fled... We treated them as Vietnamese brothers. All they asked was to be returned to Vietnam. Men must be true to their own consciences even if it is erroneous. Their families were still in Vietnam too."

Perhaps learning respect for fellow men is the greatest aspect of the refugee program.

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Catholic Social Services is the first of four agencies in the Archdiocese of Indianapolis providing direct assistance to individuals and families in need. Funded largely by United Way, the Agency also derives some support from the Catholic Charities, the Archdiocese, federal funds, counseling fees and other sources. The Agency has a staff of more than 20 professional workers including psychiatrists, psychologists, counselors and social workers, and is assisted in a wide range of activities by volunteers. In addition to its main office at 623 East North Street, Indianapolis, the Agency operates six branch offices in parishes under its family counseling program and in 30 parishes under its parish outreach programs. The Agency's main services include:

- **FAMILY COUNSELING PROGRAM**—Individual counseling for children, adolescents and adults; marriage and family group counseling; children of divorce program; pre-marriage evaluations; and continuing education for clergy, religious and parents.
- **FAMILY COUNSELING OUTREACH PROGRAM**—Individual, family and marriage counseling; crisis intervention; home visitation; senior citizen counseling; and client advocacy on assistance in using community resources.
- **SCHOOL OUTREACH PROGRAM**—Individual counseling with children and parents, group counseling and consultation with parents and teachers.
- **CHILD WELFARE PROGRAM**—Foster home and institutional placement and supervision, foster parent training, group counseling, referral service and therapeutic foster care including special education services.



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## Question Box

# Mary the mother of God?

by Msgr. R. T. Bosler

**Q. I have a friend who cannot believe that the Blessed Virgin Mary is the mother of God. What do I tell her?**

A. It is possible that your friend misunderstands what is meant by the title, Mother of God. Christians do not believe that Mary is a goddess or somehow pre-existed her life on earth.

Mary is the woman from whom God the Son took his humanity. By calling her the Mother of God, Christians make a profession of faith in the full humanity and divinity of Jesus.

Was Jesus of Nazareth a man who was God from the moment of his conception or did he later become God at the baptism in the Jordan or with the Resurrection?



This was a matter of bitter dispute among Christians in the fifth century. Some held that Mary gave birth to a man who was later united to God, and, therefore, could not be called the mother of God; others claimed that the title, Mother of God, clearly expressed the traditional faith that the infant born of Mary was God from the very beginning of his human existence.

The church formally professed this belief in the council of Ephesus in these words: "It was not that first an ordinary human being was born of the holy Virgin and then the Word descended upon that man; but in virtue of the union he is said to have undergone birth according to the flesh from his mother's womb . . . Thus the Fathers of the Church have not hesitated to call the holy Virgin Mother of God."

**Q. My friend also denies that we need to confess sins to a priest to be forgiven by God and that it is sufficient to confess sins at your bedside. What do I say?**

A. You might begin by saying that the normal everyday manner of receiving forgiveness of sins is directly from God through prayer.

Catholics have been, or should have been, trained to believe that God forgives even their most serious sins as soon as, with the grace of God, they recognize their sinfulness and ask forgiveness.

Since Catholics also believe that sin is forgiven through Jesus Christ who carries on his saving work through the church, they recognize that the sincerity and effectiveness of their sorrow for sin depend upon their willingness to confess their sins to Christ through his church when that is required. Therefore sorrow for sin includes for a Catholic a promise to confess to the church through the sacrament of reconciliation if and when this is possible.

The new name for Penance, Sacrament of Reconciliation, brings out the fact that perhaps most sins are already forgiven before the sinner submits to the church. The sacramental absolution is a healing experience of the forgiving Christ present in the sacramental action and a means of obtaining the grace to avoid sin in the future.

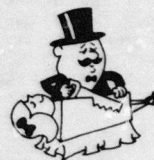
The Catholic Church requires that those who are guilty of serious sin, which implies a turning away from Christ and his church, confess to a priest as a representative of the church and seek reconciliation.

Only those who are certain they are guilty of serious sin are obliged to confess. However, since the sacrament of reconciliation is a marvelous and unique encounter with the forgiving and healing Christ, devout Catholics will make use of it regularly even though not aware of any serious sin.



**OFFICERS**—St. Mary's Parish, Greensburg, recently held a seminar for Separated, Divorced and Remarried Catholics. Officers of the group include left to right: Marilyn Wall, Don Wessler, Rosemary Huber, Dale Koors, Angela Brinkman. Not pictured is Audrey Price. (Photo by Larry Fry)

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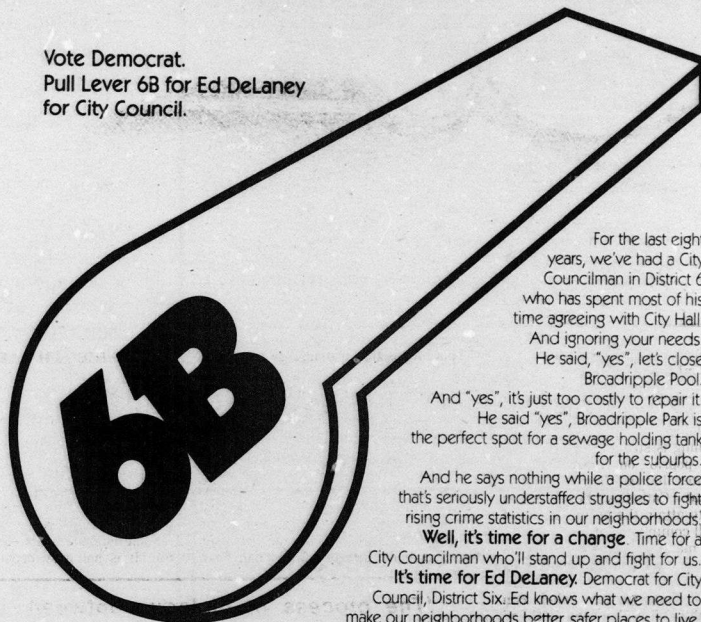
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And "yes", it's just too costly to repair it. He said "yes", Broadripple Park is the perfect spot for a sewage holding tank for the suburbs.

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Ed DeLaney is ready to go to work for you.

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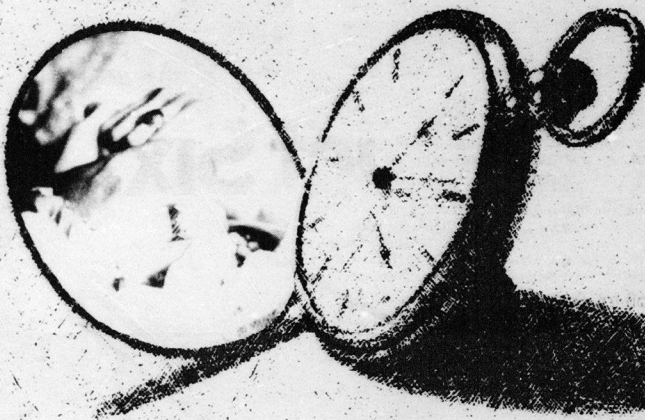
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# KNOW YOUR FAITH

## 'Mixed marriages'



**An oddly dated term in a time of ecumenism**

By Eugene J. and Catherine Ambrosiano Fisher

Catholic teaching has always shown a preference for promoting marriages between Catholics.

The reasoning is straight forward. The 1970 *motu proprio* on marriage, for example, states that the Church "is most desirous that Catholics be able in matrimony to attain the perfect union of mind and full communion of life."

That is, marriage tends toward a oneness of the spirit. And the Church, on practical grounds, recognizes that differences of basic spiritual beliefs can cause real difficulties between husband and wife.

The fruitfulness of ecumenical relations of recent years has also taught Catholics that the process of dialogue can lead to particular forms of spiritual enrichment for those engaged in them.

As this process of deepened understanding has gone on, the Church has mitigated the requirements for marriages between Catholics and non-Catholics. (The rules differ slightly from place to place, so it is best to consult early your local priest who can guide you through the steps.)

MARRIAGES between baptized Christians are seen by the Church not only as valid (since marriage is a natural right, the Church recognizes most marriages as valid which follow local custom and regulations), but also as sacramental.

This means that a marriage between a Catholic and, for example, an Anglican or a Lutheran can be a sign of the union between Christ and the whole Church, tragically divided but striving for a deeper unity.

From this point of view, the very term "mixed marriage" strikes the ear today as somewhat oddly dated. Perhaps "ecumenical marriage" or "dialogical marriage" would be more apt. For, given certain conditions, a marriage between two people of different faiths can be a

**YET THE CHALLENGE** of this "reaching beyond" should not be underestimated. It must be a process of true dialogue, not simply a melting-down of the beliefs of either to some sort of least common denominator.

Dialogue strains for shared meaning, not consensus. It presumes, fosters and delights in difference.

It is not a matter of compromise but of deep sharing and respect.

Such dialogue is not easy, but it can be fun. It is not easy because marriage is

**THE NEED FOR** study is particularly acute in Catholic-Jewish marriages, since the communal divisions run so deep and the historical misunderstandings are so widely held. The Christian partner, for example, should not presume he is free of anti-Semitism. The odds are against such a happy eventuality.

A good book to start with, which should be discussed together and with your priest and rabbi, is Samuel Sandmel's "When a Jew and Christian Marry" (Fortress, 1977, \$3.25). This outlines what each should know about the other's tradition, and puts into good perspective why the Jewish community generally tends to oppose such marriages.

For Jews it is not a question of religious traditionalism, but more radically of the very survival of the Jewish community. Such difficulties need to be understood before the decision to marry is made and dealt with maturely throughout the process.

Finally, the crunch question involves possible children. In which tradition will they be raised?

This cannot be left to the last minute or dodged by saying, "We'll let the children decide for themselves," for this can put a child in the impossible situation of virtually having to choose which parent he loves more.

Real difficulties exist in dialogical marriages. But so does the potential for rich rewards.

The decision deserves serious mutual reflection and prayer.

***'The process of dialogue between marriage partners of different faiths isn't easy, but it can be fun. It's not easy because marriage is never simply a relationship between two individuals, but a coming together of two families.'***

union blessed with a unique sense of understanding and growth.

Married Christians who come together out of different religious communities, as the ecumenical guidelines of the Detroit archdiocese state, "are able to give to each other the riches of their respective traditions." To the extent that they are able to reach beyond their ecclesial separateness, they can "share the gifts of the one Spirit of Christ in their life together."

In this sense, ecumenical marriages offer hope for all of us today.

never simply a relationship between two individuals, but a coming together of two families and the communities they represent. With us we bring our aunts, uncles and the past tragedies and present hurts that divide the communities out of which we come, and in which our very being has been defined and shaped.

The process of dialogue, then, must begin long before the wedding, so that the joint study of each other's religious beliefs and practices may begin to strengthen the spiritual union between the parties and to respect differences.

# Wedding day blues

## They had them in Biblical days, too

By Father John J. Castellet

The attitude of the Bible toward mixed marriages could hardly be described as consistent. They turn up rather often in the Old Testament, both in practice and in principle, where they involve marriages between Israelites and non-Israelites, Jews and Gentiles.

In the New Testament the question comes up only in passing. As a matter of practice, such unions seem to have been quite commonplace, even in the case of members of the people who were held in high esteem.

Joseph married an Egyptian (Genesis 41, 45), and Moses a Midianite (Exodus 2:21; see Numbers 12:1). Naomi's two daughters-in-law were Moabites (Ruth 1:4), and among David's wives were a Calebite and an Aramean (2 Samuel 3:3). Solomon's harem included, "besides the pharaoh's daughter, Moabites, Ammonites, Edomites, Sidonians and Hittites" (1 Kings 11:1). Israelite women, too, married foreigners (2 Samuel 11:3, 1 Kings 7:13-14).

WHEN MISGIVINGS are expressed, the motivation seems to have been more ethnic than religious.

Thus we read in Genesis 24, 24: "Abraham said to the senior servant of his household, 'Put your hand under my thigh, and I will make you swear by the Lord, the God of heaven and the God of earth, that you will not procure a wife for my son from the daughters of the Canaanites among whom I live, but that you will go to my own land and to my kindred to get a wife for my son Isaac.'"

Two short notices later on show that objections to marriages outside the "family" were based on pride of blood rather than on zeal for religious purity:

"When Esau was 40 years old, he married Judith, daughter of Beeri the

Hittite, and Basemath, daughter of Elon the Hivite. But they became a source of embitterment to Isaac and Rebekah" (Genesis 26, 34, 35). "Rebekah said to Isaac: 'I am disgusted with life because of the Hittite women. If Jacob should also marry a Hittite woman, a native of the land, like these women, what good would life be to me?' " (Genesis 27, 46).

IT WAS THIS same sort of uneasiness, occasioned by worries about contaminating ethnic purity, that seems to be behind the vehement denunciation of mixed marriages after the return from the Babylonian exile (6th-5th cent. B.C.).

The situation here is somewhat complicated. It had long been recognized that such marriages not only tainted Israel's blood, but also endangered its religious faith (1 Kings 11:4). The disaster brought about by Ahab's marriage to Jezebel is notorious, and eventually such unions were forbidden by law (Exodus 34:15, 16; Deuteronomy 7:3, 4). This law, however, was honored more in the breach than in the observance, and even the community which returned from the exile continued to contract mixed marriages (Malachi 2:11, 12).

This was a very strange state of affairs.

The Samaritans, having been rebuffed by the repatriates, became actively and aggressively hostile, doing everything in their power to sabotage the work of reconstruction. Even before this they were held in utter contempt as half-breeds by the Jews, who had become increasingly conscious of their uniqueness, their "apartness," during the exile.

All through that period they had been in a position where they simply had to emphasize their otherness in order to preserve their identity in an alien, pagan

culture. But now, in spite of all that, they were entering into mixed marriages of all sorts, even with Samaritan girls — and to such an extent that the reformers, Ezra and Nehemiah, had to take drastic steps (Ezra 9:10; Nehemiah 10:31; 13:23, 27). Drastic though the measures were, they do not seem to have been impressively effective.

IT IS INTERESTING that Samaritans are singled out by Jesus for special and strikingly favorable notice. There is the story of the cure of the 10 lepers in Luke 17, 11, 19, and most familiar is His parable of the Good Samaritan, which He told precisely to illustrate the concept of "neighbor" in the great commandment to love one's neighbor as oneself (Luke 10, 25, 37).

Then there was His dialogue with the much-married Samaritan woman in John, chapter 4. Paul, for his part, saw no difficulty in a marriage between a Christian and a pagan as long as they could live together in harmony (1 Corinthians 7, 12, 16).

The one law that Jesus left us, if one can call it a law, was that of mutual love (John 13, 34, 35; 15, 12, 17). If people really love each other, they should be able to respect each other's convictions with understanding and mutual acceptance.

Differences are inevitable; mixed marriages there will always be. Love can make them work. This is not the biblical answer to the problem; even to suggest that it was would be irresponsibly simplistic.

But the attitude we find expressed in the Scriptures could and should be taken into practical account in living with this complex question, especially in individual cases.



By Janaan Maunernach

Isaac and Rebekah were very old. Their hair was white. Isaac was almost blind.

They were not happy in their old age.

Some years earlier their oldest son, Esau, had married a woman from another tribe. Isaac and Rebekah never got along with Esau's wife, Judith. They did not like her because she was not one of their people.

When their younger son, Jacob, began to think of marriage, Rebekah wanted to make sure he would marry one of their own people. "If Jacob marries someone like Judith," she told Isaac, "I'd just as soon die."

ISAAC FELT the same way. He agreed that it would be better if Jacob married someone from their own clan.

So Isaac told Jacob, "You must not marry any foreign woman. Go back to where our people come from. Go to the home of your mother's father at Haran. Look for a wife from among the daughters of your uncle, Laban. May God bless you in your choice of a wife. May he pass on to you and your children the blessing he gave your grandfather, Abraham."

The next day Jacob set out for Haran. His journey across the desert took some days. Finally he came to the land of his ancestors.

He stopped his car well.

Shepherds stood their thirsty flocks. Jacob asked them, "Laban?"

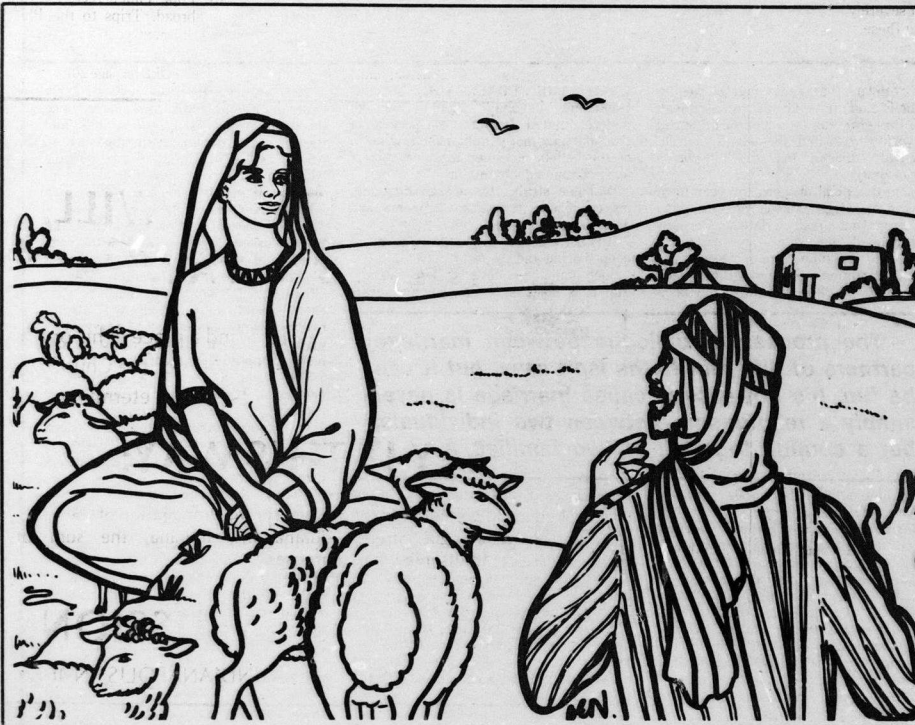
"Yes, we do," "In fact, that is Rachel, coming with

JACOB WALKING gracefully across the desert with the flock.

When she got to helped her water, he introduced him to his relative Rebekah. She is sister. I'm deli you."

Rachel was so home to tell her the good news. Jacob stay while. Jacob stay family for a month with the flocks chores.

One day Laban "You have been







**WE WELCOME YOU WITH LOVE**—Among the thousands of people who welcomed Pope John Paul during his recent visit to Chicago were a number of Archdiocesan men and women who gathered the banner in the picture above left to stand with banners from other cities and towns. More than 30 buses drove to Chicago from



Indianapolis alone and the driving was smooth and without interruption. Delegates from throughout the Archdiocese rode on the 'official' Archdiocesan bus and from their rested looks in the photo above right they had little difficulty on the journey. (Photos by Chuck Schisla)

# The beginning year of a 'different' Pope

An NC News analysis  
by Jerry Filteau

**VATICAN CITY**—When the world's cardinals elected the church's first Polish pope in history a year ago, people knew things would be a bit different.

They didn't realize how much.

In his one year in office since Cardinal Karol Wojtyla of Cracow became Pope John Paul II on Oct. 16, 1978, the new pope has:

- Made three major international trips, stopping in six countries and at the United Nations;

- Made more numerous trips to Rome parishes and to various parts of Italy in a single year than any other pope in recent memory;

- Wrote his first encyclical, "Redemptor Hominis" (Redeemer of Man), on human dignity;

- Intervened as a mediator in the territorial dispute between Chile and Argentina, the first such international papal mediation effort in this century;

- Put a halt to the easy laicization process by which about 2,000 priests a year had been freed of their priestly obligations;

- Called a special synod of the Dutch bishops, to be convened in Rome in January 1980;

- Called a special meeting of the world's cardinals for reasons yet unpublicized, to meet in Rome in November;

- Moved the Vatican away from its traditional involvement in Italian politics;

- Attracted such large groups at his weekly general audiences that in the winter he was forced to expand from one to two, and then to three audiences each week, and finally to move them outdoors, so that everyone could be accommodated in a single meeting. Rome officials were thrilled over the extra tourist income the popular new pope created, but they complained of the traffic jams he caused.

The Italian press, which usually treats the occupant of the See of Peter with a somewhat less than gentle pen, has delighted in the new Polish pope and lately taken to dubbing him with a series of complimentary nicknames. Among them are: "Cyclone Wojtyla" for his energy and whirlwind pace; "The John Travolta of the Holy Spirit" for his sudden mass popularity; and "God's Athlete," a play on his athletic abilities and his tireless preaching of God's word.

He has drawn new attention around the

world to the Catholic Church—more even than Pope John XXIII did two decades ago when he called the Second Vatican Council.

**A SIGN OF** this is his appearance on the cover of Newsweek five times in one year and on Time's cover four times—not to mention the innumerable TV specials and live programs generated by his trips to Mexico, Poland, Ireland and the United States.

Part of this can be explained by his charismatic personality that brings out excitement and sometimes frenzy among crowds even when they just catch a glimpse of him.

Some of it is his transparent love of people and ability to treat everyone in a personal way. This can be seen in the way he plays with children or in the way he visits with the sick, pausing longer for a few words or an extra caress for those most severely deformed or handicapped.

But these areas alone do not explain the attention he has received from the news media. He has also been a newsmaker of considerable note.

He has not backed off from controversial issues. In fact he often seems to positively enjoy confronting them.

On his trip to Mexico in January—symbolically a trip to all of Latin America, since it was for a meeting at Puebla of the Latin American bishops—he confronted liberation theology, one of the most controversial issues in the Latin American church. While declaring himself in accord with the most fundamental tenet of liberation theology, that Christ is the true liberator of men, he sharply warned against tying the Christian message to any political ideology and against priests and nuns usurping the laity's role as social and political leaders.

**HE ALSO DID** a graceful little minuet around Mexico's constitutional secularism and anti-clerical laws. Some observers said he laid the groundwork for eventual restoration of Vatican-Mexican diplomatic relations.

In his native Poland in June he pressed the issue of church rights and human rights in general, and stated his basic position on the Holy See's policy of detente with Eastern European nations. He backed a commitment to progress in this field, but warned communist governments that full relations could be established only if the church's rights are guaranteed.

In Ireland at the end of September he bluntly and repeatedly declared that violence is opposed to Christianity and rejected any interpretation of the civil war in Northern Ireland as a religious war.

In the United States he called for "a simple way of living." He attacked materialism and consumerism and told Americans that their abundance of material goods gives them a special responsibility to share their wealth with the world's poor. "You must take of your substance, and not just of your abundance, in order to help them," he said at Yankee Stadium Oct. 2.

Earlier that same day at the United Nations he had pleaded for an end to the arms race, redistribution of wealth, human rights and peace. Peace is not possible unless human rights, especially the spiritual rights of man, are protected and supported, he said.

In almost all of his activities and decisions Pope John Paul has continued the policies of Pope Paul VI, whom he often refers to as his "spiritual father."

But he has done so with renewed vigor, after what had become almost a caretaker governorship of the church in the final years of aging, arthritis-stricken Pope Paul.

His few appointments so far in the Roman Curia, the church's central administration, have continued the internationalization of that body and have included promotions of some of Pope Paul's key policy-makers.

**HE HAS** continued Pope Paul's policy of increasing Vatican diplomatic contacts and meetings with world figures. If anything, he has taken a more activist role in international affairs than Pope Paul.

Pope Paul traveled frequently in the early years of his papacy, before age and health prevented it. Pope John Paul is doing the same, but with far greater frequency. In one year he is a third of the way toward Pope Paul's record of nine papal trips abroad. Trips to the Philippines and Brazil next year are already in the works, and there are rumors of a visit

(See POPE on page 20)

## Criterion Readers:

# "WHERE THERE'S A WILL, THERE'S A WAY."



Every Catholic should find a place in his or her will for the missionary works of the Church. A gift of this kind follows you into eternity.

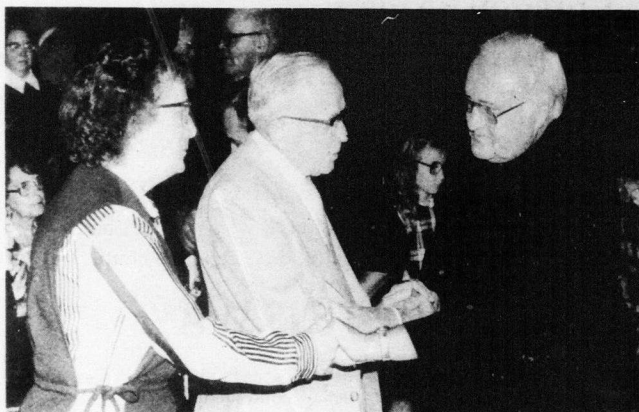
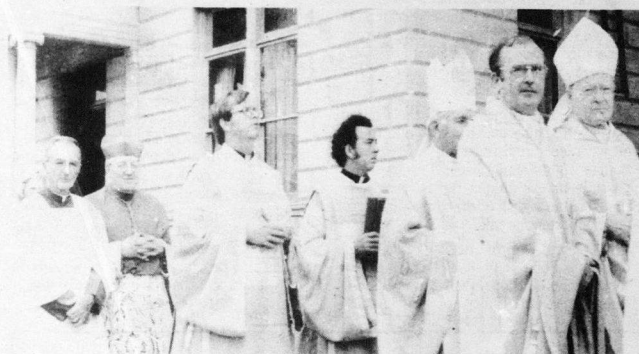
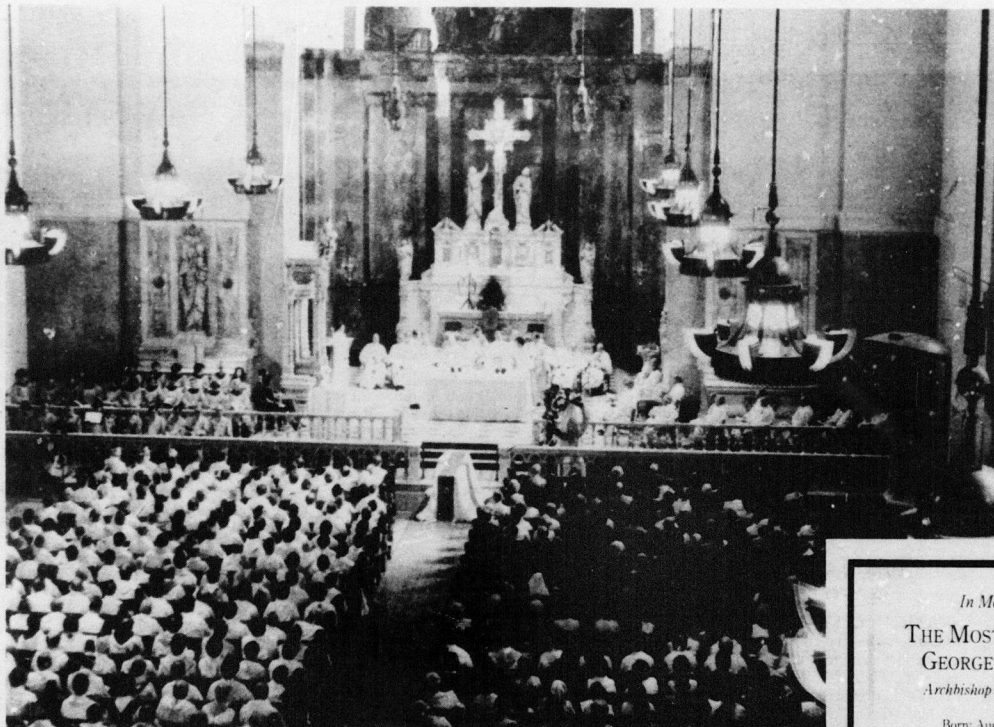
## SAY IT THIS WAY:

"I give and bequeath to the Society for the Propagation of the Faith, 136 West Georgia Street, Indianapolis, Indiana, the sum of \$\_\_\_\_\_ for its missionary purposes."

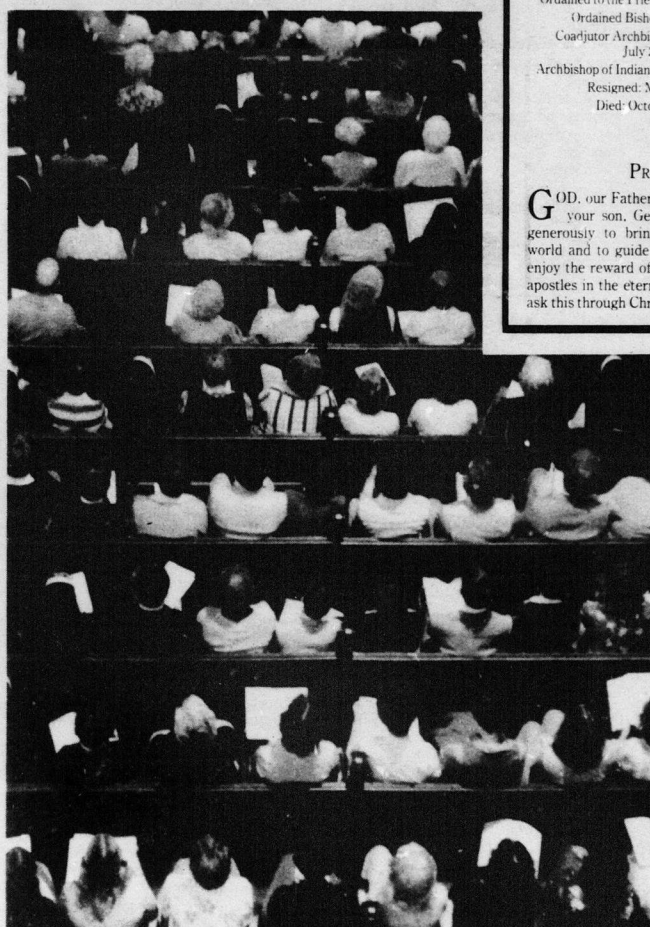
# CATHOLIC HOME AND FOREIGN MISSIONS

136 WEST GEORGIA ST.

INDIANAPOLIS, IN 46225

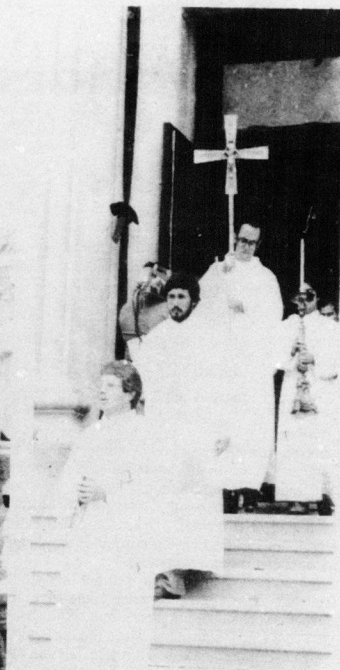


SOLEMNITIES—SS. Peter and Paul Cathedral saw standing room only during the funeral liturgy of former Archbishop George J. Biskup on Monday of this past week. Among the church dignitaries who attended were 29 bishops including John Cardinal Cody of Chicago (center photo above). Father John Minta, pastor of the Cathedral, extends his condolences to Mrs. Louis (Helen) Harlan of Cedar Rapids, Ia., and Leonard Biskup of Denver, Colo., sister and brother of Archbishop Biskup in the photo above. (Center photo by Fred W. Fries; all others by Dennis Jones)



*In Memoriam*  
**THE MOST REVEREND**  
**GEORGE J. BISKUP**  
*Archbishop of Indianapolis*  
 Born: August 1, 1901  
 Ordained to the Priesthood: 1924  
 Ordained Bishop: 1951  
 Coadjutor Archbishop of Indianapolis: July 26, 1975  
 Archbishop of Indianapolis: August 1, 1975  
 Resigned: March 1, 1979  
 Died: October 26, 1979  
 †  
 PRAY FOR US  
 GOD, our Father, help your son, George, generously to bring the world and to guide you to enjoy the reward of all apostles in the eternal ask this through Christ.

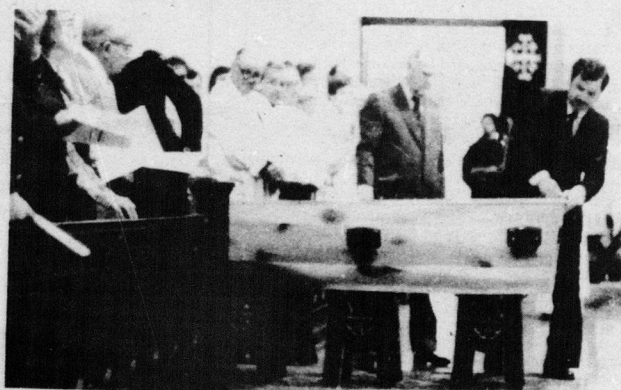




of  
VEREND  
ISKUP  
anapolis

1911  
March 19, 1937  
1924, 1957  
Indianapolis:  
January 14, 1970  
1970  
1979

our prayers for  
who labored so  
Gospel to the  
family. May he  
s work with the  
of heaven. We  
r Lord.



**FINAL MOMENTS**—At Archbishop Biskup's request burial was completed in a pine coffin typical of those used at St. Meinrad Archabbey. Funeral directors Michael and Harry Feeney and Michael Hornak place the lid on the coffin at the beginning of the Mass of Christian Burial (center photo above). Msgr. Francis Tuohy, Archdiocesan Administrator, conducts the grave service at Calvary Cemetery Mausoleum where the Archbishop was interred in the photo above. (Top right photo by Fred W. Fries; bottom right and left center photos by Charles Schisla; all others by Dennis Jones)

# What's Cookin'?

by Cynthia Dewes

When the frost is on the punkin there are about fifty shopping days left until Christmas. For weeks, greedy commercial messages will assault us on TV and radio. We will be urged, threatened or shamed into buying expensive and unimaginative toys, useless household gadgets and memorabilia for next spring's garage sale. Senseless panic will force many of us to buy duty gifts for fringe acquaintances.

Avoid this un-Christian scene. Return to the center of the Christmas feast: joy and gratitude for Incarnation. Explain to the children that Christmas gifts represent the gifts of the Magi to the Christ child and the gift of God Himself to us. Make this Christmas holiday a gala birthday party for baby Jesus and the gift-giving will immediately become appropriate.

Except for ourselves and our time, there is no better gift to give than one that is homemade. We all have a talent we can share—sewing, making wooden toys or furniture, taking and mounting photographs, growing plants, arranging dried flowers, writing and illustrating poems or stories for children—using our hands and hearts instead of our money to create happiness.

An old-fashioned gift that is still a favorite is homemade fruitcake. These must be made some time ahead so their flavors can blend and mellow. Anita Wahlstrom, one of the best cooks in Indianapolis, faces the challenge of time and expensive ingredients in fruitcake baking by buying her candied fruits and nuts immediately after New Year's, when they go on sale.

She freezes them until later in the spring when she bakes the cakes and puts them in her freezer. Periodically she drizzles them with rum, and by the time Thanksgiving and Christmas arrive friends and relatives are lined up hoping for one of her delectable cakes. Here is Anita's fruitcake recipe:

## Anita's Dark Fruitcake

1 lb. candied fruit    1 c. chopped dates    ¼ c. white raisins  
¼ c. currants    ½ c. whole pecans  
Soak the above overnight with rum. Then dredge with ½ c. flour.  
Mix together and beat 2 minutes:  
½ c. melted butter    ¾ c. brown sugar    2 eggs  
Sift the following ingredients together and add to the egg mixture:  
1 c. flour    1 tsp. salt    ½ tsp. allspice  
½ tsp. nutmeg    ½ tsp. cinnamon    ½ tsp. ground cloves  
½ tsp. baking powder

Add ½ c. orange juice, beat in and add fruit mix until it's all coated. Bake at 275° for 2½ to 3 hours (place a shallow pan of water on bottom rack of oven, removing 1 hour before done). Makes 1 large loaf.

Another fruitcake which is expensive to make but worth a sacrifice is California Fruit Cake. This cake is so full of fruits and nuts that it can hardly hold its shape.

## California Fruit Cake

3 c. whole blanched almonds    ¼ c. softened butter  
1 c. dried apricots, quartered    ¼ c. brown sugar, packed  
4 c. diced assorted candied fruits    ¾ c. unsifted whole wheat flour  
1 ½ c. cocktail sherry    1 ½ c. unsifted flour    Brandy  
1 tsp. salt    4 ½ tsp. cinnamon    1 tsp. nutmeg  
¾ tsp. allspice    8 eggs    3 c. raisins

Chop almonds coarsely and spread in shallow pan. Toast for 15 minutes in 300° oven. Combine sherry, raisins and apricots; marinate at least 2 hours. Drain sherry, saving ½ cup. Combine all fruits and nuts. Cream butter and sugar; beat in salt and spices. Beat in eggs, one at a time, then whole wheat flour, then reserved sherry, and finally beat in flour. Spoon batter into generously greased and floured pans. Bake at 300° for 45 minutes to 1½ hours, depending on size of pans used. Use wooden pick inserted in center to test. Invert cakes from pans and wrap in foil to cool, thus keeping cakes moist. Drizzle brandy onto cakes and wrap tightly to store for several weeks. Makes 6½ lbs. fruitcake.

Our favorite fruitcake comes from a good farm cook in Wisconsin. It is a little easier on the pocketbook, but not the waistline.

## Anna's Fruitcake

1 tsp. each cinnamon, ground cloves, and nutmeg  
2 c. white sugar    2 c. water    1 lb. raisins  
1 lb. dates, cut up    ¾ c. shortening

Boil these together for 5 minutes. Cool. Add 1 tsp. soda in a little hot water, 1 c. nutmeats, 1 c. each red and green candied cherries (or other fruit mixture), 1 tsp. baking powder and 3 c. flour. Mix well. Bake for 1 hour at 350° or until toothpick tests done. Makes 3 loaf-sized cakes.

Baking gifts of fruitcake for children's teachers, the card club members, etc., will cause bankruptcy unless we make miniature cakes like:

## Fruitcake Bonbons

½ c. molasses	¼ c. water	1 lb. candied fruit
½ c. butter	¾ c. sugar	3 eggs
1 c. plus 3 tbsp. flour	¼ tsp. cinnamon	¼ tsp. nutmeg
¼ tsp. allspice	¼ tsp. ground cloves	½ c. chopped nuts
¼ c. orange juice or rum		1/8 tsp. baking powder
15 oz. package raisins		

Bring molasses and water to boil in large sauce pan. Add raisins and bring to boil again, stirring constantly. Simmer 5 minutes, then remove from heat and stir in fruit. Meanwhile combine butter and sugar and blend in eggs one at a time. Mix flour and spices and

add to butter mixture alternately with orange juice. Add fruit and nuts. Spoon mixture into paper muffin or candy papers. Garnish with pecan halves or candied cherries. Bake at 350° for 25 to 30 minutes. Cool before storing.

Finally, if time is a problem, we can still fake a good homemade fruitcake by using date bar mix.

## Quick Fruit Cake

¾ c. hot water	3 eggs	¼ c. flour
1 tsp. cinnamon	¼ tsp. nutmeg	¼ tsp. allspice
1 c. chopped walnuts	1 c. raisins	
1 c. chopped candied fruit		¾ tsp. baking powder
1 package date bar mix		2 tbsp. light molasses

Combine date filling from date bar mix package with hot water in large bowl. Add crumbly mix, eggs, flour, baking powder, molasses and spices; blend well. Fold in walnuts and fruit thoroughly. Pour into greased and floured pans. For 9 x 5 x 3 in. loaf pan, bake 1 hour and 20 minutes. For 8½ x 4½ x 2 loaf pan, bake 1 hour and 45 to 50 min. For 9" ring mold, bake 45 to 50 min. Cool thoroughly. Wrap tightly in saran wrap and store in refrigerator.

## EYES & EARS OF LAWRENCE

Dear Fellow Citizens,

You now know my name and recognize my face. Ask yourself a question, WHO IS YOUR PRESENT Republican COUNCILMAN-AT-LARGE IN LAWRENCE? Another question, WHO IS THE PRESENT Republican COUNCILMAN IN YOUR DISTRICT? Answers to both, nine times out of ten, are ??????

You will know, hear from and see me when I become YOUR COUNCILMAN-AT-LARGE. I WILL BE YOUR EYES AND EARS! No matter who you select as your next Mayor, MAKE SURE YOU HAVE A VOICE IN CITY GOVERNMENT! I've shown you that I will not be intimidated and that I will be visible, not just a name listed as part of the so called "working team."

Have a nice day.



CANDIDATE FOR  
**COUNCIL-AT-LARGE**  
LAWRENCE

Make your vote count



**Jim Dwyer**  
Democrat  
**897-7177**

It's time for a change  
so make your vote count!

"In order to light the world  
you must start with one candle"

— ELEANOR ROOSEVELT

Paid for by the Committee to Elect JIM DWYER — Jim Dwyer, Treasurer



# Ecumenism at home

By Helen N. Szablya

The year Susan was in my catechism class her mother, Mary-Ann, taught my daughter.

Susan had her first Communion that year and all the grandparents were there to celebrate. I have often seen the whole Lincoln family in church together. It never occurred to me that Susan's father was not a Catholic.

Soon after that, the Lincolns drove to Spokane, Wash., to have medical tests done on their daughter who had developed problems with her vision. They did not suspect how serious their problem was until the father, Jim, a veterinarian, was shown the x-rays of Susan's skull. Their seven-year-old daughter had a brain tumor.

Mary-Ann's forehead wrinkled as she looked at her husband's face searching for the answer. What she saw there did not ease her thoughts.

"The rest of the time was confusing," says Mary-Ann today, two years later. "The grandparents were a great help. I was worried because I did not know what was happening. I was tired and frightened."

**SURGERY** followed that determined the inoperability of the tumor. "If we had removed it, Susan would have been completely blind. She was born with these cells. Now we have to stop them from growing," was the doctor's opinion.

After two weeks in the hospital Susan had to be driven 28 times to Spokane, 80 grueling miles each way, to receive radiation treatments along with the medication she was taking. The growth was halted.

Susan had to get used to a life in complete darkness before her eyes slowly recuperated to an eternal fog. Mary-Ann's eyes were often filled with tears while she guided Susan's hands over the flowers in the garden or when she wanted to "see" something.

**WHEN EVERYONE** had gathered for the wedding, Laban brought his daughter out to be Jacob's bride. But he did not bring Rachel. He brought out his older daughter, Leah, to Jacob.

Jacob was furious. "How could you do this to me?" he said with tears in his eyes. "I worked seven years for you so I might marry Rachel. Why are you trying to trick me?"

Laban said it was not proper for a younger daughter to marry before her older sister. Leah was older than Rachel.

Jacob was not about to give up. His heart was fixed on Rachel. "What must I do to marry Rachel? Is she I love."

Laban replied, "You may marry Rachel now if you promise to serve me for another seven years."

"Happily," said Jacob. "I would do even more than that to have her as my own."

**SO JACOB** married Rachel. They lived happily together during the seven years Jacob worked for Laban.

They had a son whom they named Joseph. Then they set out for home. They lived happily together until Rachel died.

Not long after Rachel's death, Isaac and Rebekah also died. They were happy that Jacob had married a woman of their own people.

What happiness it was for the whole family when she could finally walk around without stumbling.

**DURING HER** hospital stay several priests came to talk with the family, and they brought Communion to Susan. Jim's strong supportive figure was always around when Mary-Ann needed him. He, too, cherished the spiritual help given them, the prayers offered for Susan.

How has their marriage affected their lives and beliefs?

"Jim grew up in the Methodist Church but we always respected each other's integrity," says Mary-Ann. "As a matter of fact, we met several times before we ever talked about religion."

"It seems to me that Catholics are more relaxed in their ways, more open. They do not emphasize vices as much as Protestant churches do."

That is Jim's opinion. "I was raised to avoid contact with Catholics. That made me want to find out about them."

**THE LINCOLNS** met at a "gambling hall" set up for the 4th of July in Mary-Ann's home town. Both of them watched the crap shooting and finally started talking.

After three weeks of dating, they became engaged. Then Mary-Ann had to go to North Dakota where she taught English and business. Jim, who had-just come out of the Navy, started pre-med on his GI Bill right after they married, five months after their engagement. Eight of their 10 married years were spent in

school. They needed each other's love and support.

Mary-Ann and Jim agree that their lives are stronger and better because they have found each other; the perfect person to bring out the best in them.

Jim agrees that the qualities he likes in Mary-Ann are the same ones that make her a good Catholic. He was rewarded for his curiosity about the "untouchable" Catholics. He had to sign a paper before they married that he would bring up his children as Catholics but he would not want to change that.

**ECUMENISM** at the grassroots level is a physical reality in their home. Jim says that the most important, very often neglected aspect of raising children is to live one's belief. Children should see their parents' lives as examples that are worth imitating. There is but one Christianity.

However, both of them find that it will take some doing to bring all Christians into one flock.

"It will take a tremendous leader to accomplish this," says Jim. He thinks Pope John Paul II might be one of the pioneers. He recognizes the efforts that are being made.

In the meantime, the Lincolns' opinion is that the grassroots approach — showing examples to their children through their lives, through daily prayer, respecting one another's beliefs — will lead to the best results.

"See you tonight at church," they called out to me as I reached the car door.

## Discussion questions

1. Why has the Church always shown a marked preference for promoting marriages between Catholics? Discuss.

2. Discuss this statement made by Eugene and Catherine Fisher in their article, "Mixed Marriages": "Given certain conditions, a marriage between two people of different faiths can be a union blessed with a unique sense of understanding and growth."

3. Cite both the difficulties and the potential for rich rewards that can result from mixed marriages. Discuss.

4. If your marriage is an interfaith one, and there is nothing relating to ministry for such marriages in your parish, get to know other couples who also have interfaith marriages in your parish and explore the possibilities of forming a group. As starters on ideas, you might explore the following with the leadership and guidance of your pastor: dialogue with engaged couples; dialogue with married couples who are experiencing some difficulties because it is a mixed marriage; a Bible discussion group which has as its purpose the study of Jesus' life and the Christian philosophy.

5. After reading Father John J. Castolot's article, reflect upon the attitudes on the subject which Father Castolot has pointed out.

6. After reading the story about the Lincoln family by Helen N. Szablya, discuss why this interfaith marriage enjoys such richness.

**SUGGESTIONS FOR PARENTS AND TEACHERS USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MOMENT WITH YOUNGSTERS:**

1. After you have read the story, "Jacob and Rachel," talk together about it. Questions like the following may help stimulate conversation:

- How did Isaac and Rebekah's oldest son make them unhappy?

- What did Isaac and Rebekah direct their younger son Jacob, to do?

- How can you tell that Jacob was an obedient son?

- Who was the first relative that he met?

- How did Rachel react to the meeting with Jacob?

- What did Rachel's father invite Jacob to do?

- Why did Laban want to pay Jacob?

- Why did Jacob continue to work without wages?

- What happened when the time of the contract between Jacob and Laban was up?

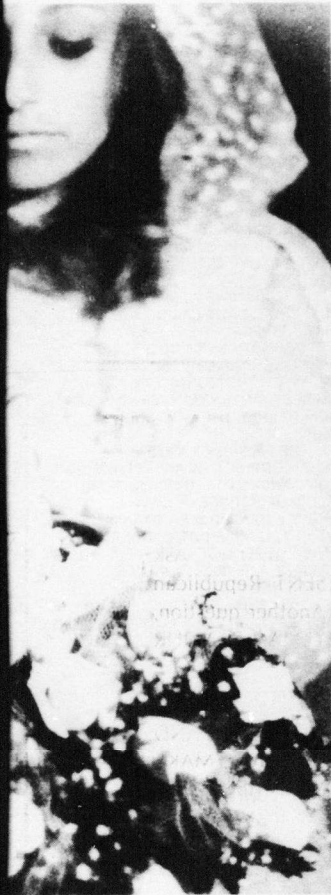
- How did Jacob and Laban settle the matter?

- Do you feel that Jacob and Rachel's marriage was a good one? Why?

- In biblical times marrying a close relative was common. How does that differ from what is common today?

- If you were to describe Jacob as a great person, what qualities in him would you single out?

2. Ask your parents, grandparents or other adult married friends to tell you the story of how they met. If they are willing, ask them to share other details: How did they come to a decision to marry? Did they simply tell their parents or did they ask their consent? What was their wedding celebration like? How did they decorate their first home? How did they choose the name for their child?



## Jacob and Rachel The Story Hour (Read me to a child)

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with Laban's  
He helped out  
d with other

aid to Jacob,  
king hard for

me all month. Just because you  
are a relative doesn't mean that I  
should not pay you for your work.  
What wages would you like?"

**JACOB KNEW** exactly what he  
would ask for. He had fallen in  
love with Rachel.

"I love your daughter, Rachel,  
very much," he said to Laban. "If  
you let me marry her, I will work  
for you free for seven years."

"I agree," Laban responded.  
"After seven years Rachel will be  
your wife."

Jacob worked hard for seven  
years serving Laban. He loved  
Rachel so much that the seven  
years seemed to pass very  
quickly for him. To Jacob the  
seven years seemed little more  
than seven days.

At the end of the seven years  
Jacob went to Laban and said, "I  
have done as I promised you.  
Now I am ready to marry your  
daughter." Laban planned to  
have a big wedding for Jacob. He  
invited all his friends and  
neighbors.

## Our Church Family

# Comforting the dying

by Fr. Joseph M. Champlin

Mitchell Stobnicke died and came back to life. More specifically, he suffered a cardiac arrest, but modern medicine's marvelous techniques resuscitated this man in his fifties.

Later, Mitchell underwent open heart surgery and took early retirement from the telephone company.

His recollections of those "death" moments parallel the experiences described in Dr. Moody's book, *Life After Life*.

"It was very peaceful and serene. I felt happy and learned there is nothing to fear about death."

With such a precarious health condition, Mr. Stobnicke, his wife Frances and three daughters all presumed that the husband and father would die first in the family.

But this was not to be.

Sometime after his retirement, Frances, seldom ill in her life, developed severe and sustained headaches. A variety of complicated tests finally diagnosed that the 55 year old woman had a malignant tumor behind one eye. Different treatments fortunately eliminated the headaches and seemed to arrest the dreaded cancer.

**HOWEVER**, in time the pain resumed and the family knew they faced a difficult path ahead of them.

Mitchell was nearly always by her side at home during that nine month deterioration period. At one point she asked him to pick up this writer's little paperback, *Together By Your Side: A Book for Comforting the Sick and the Dying*. He finally located a religious shop with the publication and brought it home to Frances.

The husband told me the day after her burial how he wished they had obtained the book earlier in her sickness. Its introductory explanations of the various feelings and difficulties a seriously ill person and family ordinarily experience helped him understand their particular situation much better.

Even so, he began to read each day to Frances from this booklet prayers of the church and specially selected Biblical passages. In the beginning, since some of the texts mentioned death, the husband hesitated. But his spouse did not react negatively and he continued.

After a session like this, she would often

smile, comment on the reading's beauty, nod her head or say "thank you."

**MITCHELL** AND his daughters learned from the manual that the sense of hearing often remains operative after the other faculties seem to have lost their power. This caused them to be more careful with their conversation when in the hospital room.

It also led them during the final two weeks to speak regularly into her ear those short Scriptural phrases the church provides for such a circumstance, passages like these:

"We have an everlasting home in heaven."

"We shall see God as he really is."

"Lord Jesus, receive my spirit."

The four kept a round-the-clock vigil, spelling one another off so that each could return to the family homestead for a few hours rest.

When the end arrived, all four were present, a blessing not every family receives. Mitchell reached into his hip pocket, pulled out the prayer book and read the litany of the saints together with prayers for the moment of death.

After reciting those passages, the husband picked up his wife of 33 years in his arms, the three daughters held onto their mother. Frances breathed easily a few times, and then no more.

Frances loved communion and looked forward to the parish priest or chaplain's weekly visit with the Eucharist. Looking back now, how easy a matter and how comforting if Mitchell had been designated a special eucharistic minister and could have brought the Lord's body and blood to his wife each day.

### Prayers of the Faithful

The general intercessions or prayers of the faithful after the creed are called that because here the entire community present prays for the needs of all mankind. "It is appropriate that this prayer be included in all Masses celebrated with a congregation." Those petitions should include the Church, civil authorities, those with particular needs (e.g., the sick, the deceased, bereaved), all mankind and the world's salvation. A noting by name of the parish's seriously ill or recently dead during these intercessions helps involve the worshippers more actively in them.

creatures who require constant attention and care and certainly infringe upon your own freedom, your own plans, your own needs, and at times cause you to feel angry and rebellious.

How can you cope with these feelings? How can you cope with the guilt they generate? You want to be a good mother, you love your children and yet something in you is raging, struggling to be free. You come to see that real love is a harsh and dreadful thing; that it brings pain, that it calls for sacrifice, restraint, a losing of one's own life. Without strong motivations, such a life becomes dreary, empty, a burden impossible to lift.

But there is always hope, there is always grace. "If you lose your life, you will gain it," said the Lord: a statement which appears incomprehensible to some, yet it is the only remedy for the condition of angry rebellion.

**WHAT IS** required is a readiness to abandon your own ideas of self-fulfillment for the sake of these human beings entrusted to your care, not in a slavish way but freely and for the sake of love.

You need the help of God; it may be distasteful to you to acknowledge dependency upon God but this is the key to sur-

## the Saints *by Luke*

### ST. MARTIN DE PORRES



"HOW LIGHT IS MY BROOM,  
O LORD, WHEN I LOOK  
AT YOUR CROSS."

**S**T. MARTIN DE PORRES WAS BORN IN 1579 IN LIMA, PERU, AS AN ILLEGITIMATE SON OF A BLACK OR INDIAN WOMAN. A HALF-BREED, HE INHERITED HIS MOTHER'S DARK COLOR.

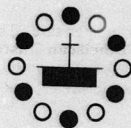
MARTIN WAS REARED IN POVERTY, BUT HIS FATHER HAD HIM ATTEND BARBER-SURGEON SCHOOL WHERE HE LEARNED TO TREAT THE SICK. DESIRING TO DEDICATE HIMSELF TO GOD AND HIS NEIGHBOR ENTIRELY, MARTIN LEFT HOME AND BECAME A TERTIARY OF THE DOMINICAN ORDER AND FINALLY WAS ALLOWED TO LIVE AT THE MONASTERY AS A HELPER.

HIS DAYS WERE FILLED WITH DOING CHORES AND CARING FOR THE SICK WHILE HIS NIGHTS WERE SPENT IN PRAYER. HIS CHARITY KNEW NO BOUNDS.

AFTER NINE YEARS MARTIN BECAME A BROTHER. WHEN THE MONASTERY FELL DEEPLY IN DEBT, MARTIN OFFERED HIMSELF AS RANSOM TO FREE THE MONASTERY.

HE WAS INSTRUMENTAL IN FOUNDING AN ORPHANAGE AND COLLECTING MONEY FOR DOWRIES FOR POOR GIRLS. HE WAS A FRIEND OF ST. ROSE OF LIMA.

HIS CHARITY EXTENDED EVEN TO ANIMALS. HE EXCUSED THE MICE IN THE MONASTERY, SAYING THEY WERE JUST UNDERFERED. IN 1639 MARTIN DIED OF A FEVER. ON MAY 6, 1962, HE WAS CANONIZED BY POPE JOHN XXIII, WHO SAID: "HE DESERVED TO BE CALLED BY THE NAME THE PEOPLE GAVE HIM: MARTIN OF CHARITY." THE FEAST OF ST. MARTIN DE PORRES IS NOV 3.



### LITURGY

Jeremiah 31:7-9  
Hebrews 5:1-6  
Mark 10:46-52

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

OCTOBER 28, 1979  
THIRTIETH SUNDAY  
OF THE YEAR (B)

by Rev. Richard J. Butler

"I will gather them from the ends of the world, with the blind and the lame in their midst." Jeremiah speaks heroically, for the thought of the return of the people exiled from the promised land was dimmed by many factors. Politically it seemed impossible. But Jeremiah was the prophet and his vision was not dimmed; it was enlightened by the view of God. The chosen people would yet claim their land, their inheritance.

And not only the strong, the healthy, the leaders. Yes, even the blind and the lame would come. This was a special twist of the Hebrew understanding of their relationship with God. God was their God not because of their strength or holiness or wisdom or power. No, God was their God in their weakness.

The same vision continues in a special way with Jesus. In the Gospel today we see this. Mark presents more than a simple healing. It is not simply that Bartimaeus, once blind, now sees at the Word of Jesus. Perhaps most interesting in the narrative is the consternation of the people.

As Jesus approaches and Bartimaeus cries out, the people try to silence him. Somehow in their view he doesn't fit. After all, there in Jericho many things were more important than this blind man. A sizable crowd had gathered. This could be a memorable moment. Perhaps Jesus would have one of his parables or a condemnation of the enemy or some spectacular miracle or a promise.

vival. You need His help to relate your life to His power, to trust Him, to ask Him to strengthen and enlighten you. Things will not suddenly become easy, the children will not stop crying or demanding your attention. But your perspective will begin to change. You will see that your present work is not merely a necessary burden but a great and wonderful good, a divine vocation.

Why disturb the moment with this blind man's yelling?

**JESUS HAD** to interrupt rather sharply to allow the blind man to come close and to converse. And then it happened all so suddenly. His faith was confirmed. He began to see. And the procession continued. The very ones who complained the most lest this blind man interrupt a possible miracle probably never got to notice the miracle that happened that day.

It can be much the same in our own day. We gather for liturgy in the splendor of gothic arches with marbled sanctuaries and polished pews. We prepare for the great moment of encounter with the Lord through music rehearsals and testing microphones and practicing the readings and analyzing the processional routes. Details of banners are looked to scrupulously. And in the effort we forget the people.

We get distracted by the elderly widow who wants to light a candle, whose piety is a year or a decade out of date according to our plans. We forget the people confined to wheelchairs who are relegated to the lower church and away from formal ceremonies. We isolate the babies in the "cry" room.

**AND THEN** we can wonder why we miss the old-time devotion. It isn't that attention to the details is bad. It isn't that there's no value to the new liturgical norms. It isn't that music and ministries aren't important. It's just that the most important element of liturgy, old or new, is still the people. And it is to people—especially people in their weakness—that we must always look to find the presence of Jesus.

The Epistle to the Hebrews today reminds us that Christ our high priest is able to deal patiently for he is himself beset by weakness. We who are called to liturgy are called to put on the same Christ, to deal patiently with people because we know how much we ourselves are people in all our weakness.



## The demands of love

by Fr. John Catoir

"I am not a good mother," she told me. She was beautiful, her two small children were exquisite, her middle-class home was warm and attractive. She had a fine husband and good parents but she was not happy. "I can't stand being home with the children. I'm always trying to find a way out."

Actually she was a good mother. She had many skills and talents for homemaking and child-rearing but there was something wrong. She was expressing the same pain and confusion that millions of mothers experience during the dying process. It is not a physical dying she was experiencing but a kind of excruciating death to self.

"Love in dreams is easy," wrote Dostoyevski, "love in reality is a harsh and dreadful thing." In your dreams you may have thought indeed that love was soft and easy. Even children's fairy tales end with "and they lived happily ever after" as if feelings of love for the "right" person were all that was needed for happiness.

**SOON ENOUGH**, the illusion is shattered when one enters the reality of daily life. You come to see that the cute, adorable children of your dreams are demanding



## Cornucopia

# An open letter to every priest in the archdiocese

by Alice Dailey

Dear Father:

Has anyone told you lately that we care? It seems like we tell you everything else; our woes, our joys, problems, yes, even our sins. We tell you things no one else can be trusted with. But have we ever told you the one thing you, and every other human needs to know? That you are dear to us? Needed?

Certainly, in the very early days of your priesthood, following ordination, love and praise are showered upon you and it is



headly stuff indeed. It must seem then that priesthood is a breeze, that it really is the only life. But sooner or later you come down to earth. The adulation fades, and in its place comes the cold hard facts of life.

"Here I am, a priest forever. I'm supposed to know all the answers; to be a loving person but not too loving... To be omnipresent; at the bedside of the sick, at Mass, sometimes more than once a day; to show up at meetings of all parish organizations and school sports events.

To baptize, witness weddings and to bury the dead. To give instructions, make house calls and counsel with the wisdom of Solomon; yet to be beside the rectory phone for 24 hours a day."

As year follows year, perhaps loneliness sets in and the ideal wears a bit thin. It all starts to get through to you. Does anybody give a darn? That, dear Father, is where we come in.

We, whose only contact may be at the table of the Eucharist. We who may only exchange pleasantries with you, or on the other hand, we who may differ with you. But don't you see that through it all runs a vein of trust, of respect, admiration? You are YOU, Christ's go-between for us, and we need you desperately. Life simply

would not be life without you. Who else crops up so often and repeatedly in our prayers, conversation and affections?

So, when the going gets lonely or rough, please remember that hundreds, perhaps thousands, of us are out there pulling for you. We share your trials and appreciate your frustrations; we admire the strength of your commitment. And most of all, we do care. Thanks for hanging in there.

Most affectionately,  
Your Public

## The Hoosier Scene

# Good Samaritans assist retired postal worker

by David Gerard Dolan

►We understand that there are some Good Samaritans at St. Bernadette parish, Our Lady of Lourdes parish and St. Paul's United Church of Christ in Indianapolis. It seems that **Jerry McAndrews**, a 45-year old man who was forced to retire from his job with the postal service because of multiple sclerosis, is the beneficiary of the Good Sams.

They have set up a small appliance repair shop in Jerry's home at 5832 Rawles Ave. From his wheel chair, he is able to repair a variety of small appliances as well as vacuum cleaners and lamps.

Such a gesture on the part of the parishioners makes us realize that there are still those who respond to the needs of others and that people do care for people!

By the way, do you have any small appliances in need of repair. Why not call Jerry at 359-6934? He may be able to help you out in your dilemma—and, no doubt, do it at a reasonable charge.

►Edna and I are music lovers, and it often amazes us that junior and senior high school students can produce the calibre of music that they do. We know a good musician has to be self-disciplined, hard working and dedicated to his music.

Recently, we've been encouraged by the action of the **North District Board of Education** of the Indianapolis Archdiocese to make it possible for would-be musicians in seven elementary schools to participate in a junior band program. According to **Mike Lehoskey**, project director of the program, 85 students are now involved in this music endeavor. Another 40 to 50 boys and girls are expected to enroll when beginning classes start in January.

Lawrence Bowman, principal at Chatared High School, said that the program is intended to train potential band students who now attend school at Christ the King, St. Andrew, St. Lawrence, St. Rita, St. Joan of Arc, St. Pius X and Immaculate Heart of Mary.

►A professor of English at Marian College has been elected to the International Board of Moderators of Lambda Iota Tau, international honor society for students of literature. This honor comes to **Franciscan Sister Rosemary Schroeder**, a member of the Marian faculty since 1950. She holds a doctorate from the University of Cincinnati and degrees from Marian and Fordham University.

The Alpha Upsilon Chapter of Lambda Iota Tau was organized at the Indianapolis college in 1957.

►Through a revitalized scholarship program at Marian College, six archdiocesan students have received tuition awards for the fall semester. The recipients and the donor parishes include **Patricia Acker**, freshman nursing major, St. Barnabas parish, Indianapolis; **Carol Leonard**, senior art major, and **Ann M. Tobin**, senior home economics major, St. Matthew parish, Indianapolis; **John M. Riedeman**, senior psychology major (Father Charles Duffey scholarship), and **Patricia Sterger**, senior theology and elementary education major (Father John Riedinger scholarship), Little Flower parish, Indianapolis; and **Brenda Burkhardt**, freshman elementary education major (Father C. W. Burkhardt scholarship), St. Mary parish, Rushville. Other interested parishes are invited to call the Admissions Office at Marian for similar scholarship information.

►The senior art exhibit of **Franciscan Sister Michelle Corliss** will open at Marian College on Sunday, Oct. 28, with a reception from 2 to 4 p.m. in the library.

Sister Michelle, a graduate of John Marshall High School, is the daughter of Mr. and Mrs. Michael L. Corliss of Indianapolis. The art education major is a member of the Sisters of St. Francis, Oldenburg, and plans to teach on the secondary level.

Her art exhibit will continue during regular library hours through Nov. 9.



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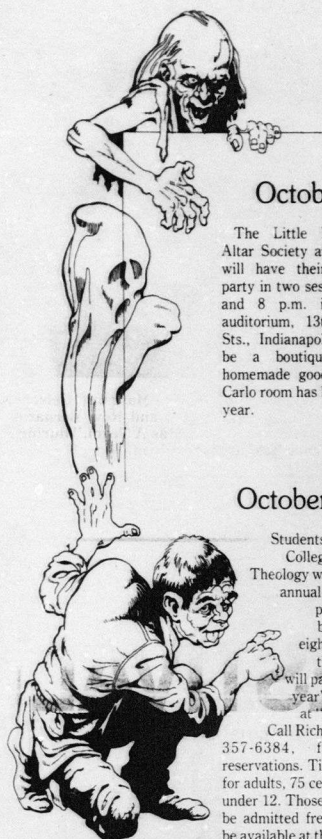
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# the Active List

November 2



October 26

The Little Flower parish Altar Society and Social Club will have their annual card party in two sessions at 1 p.m. and 8 p.m. in the school auditorium, 13th and Bosart Sts., Indianapolis. There will be a boutique booth and homemade goodies. A Monte Carlo room has been added this year.

October 26-27

Students at St. Meinrad College and School of Theology will host the 19th annual Musikfest with performances on both evenings at eight o'clock. More than 70 students will participate in this year's nostalgic look at "The Big Beat."

Call Richard Trout, 812-357-6384, for advance reservations. Tickets are \$1.50 for adults, 75 cents for children under 12. Those under five will be admitted free. Tickets will be available at the door.

October 26-28

Shakespeare's "Twelfth Night" will open the 1979-80 season for the Marian College theatre department. The three performances will be given in Marian Hall auditorium at 8 p.m.

October 27

The Association of Religious in the Indianapolis Archdiocese (ARIA) will sponsor a program at Our Lady of Grace Center, Beech Grove. Sister Margaret Brenman, past president of the Leadership Conference of Women Religious (LCWR), an articulate spokesman on the future of religious life, will be featured on the day's program.

Holy Name Men's Club will host an Oktoberfest from 8 p.m. to midnight at Hartman Hall, Beech Grove. There will be dancing, entertainment and supper. Tickets are \$4 per person. Call 784-7866 or 784-8913 for further information.

John and Donna Nagy, alumni of Single Christian Adults, will host a Halloween

party beginning at 7 p.m. Costume is optional. Call John and Donna at 881-2312 for more information.

A euchre party for the public will be held at St. Gabriel School cafeteria, 6000 W. 34th St., Indianapolis, at 7 p.m. Admission is \$1. The Men's Club is sponsoring the event to assist the sports program. Call Jim Lydick, 293-2089, or John Harden, 293-4694, for information.

October 28

The Knights and Ladies of St. Peter Claver will hold their annual bazaar at St. Lawrence parish, Shadeland at 46th St., Indianapolis, from 9 a.m. to 7 p.m. A ham dinner will be served from 1 to 6 p.m.

October 29

An evening of prayer from 8 to 9:30 o'clock will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Anyone interested is invited to come for the entire evening or a part of the evening.

October 30

The last in a series of lectures in the "Mature Living Seminar" at Marian College



In observance of All Souls' Day Masses will be held at St. Joseph Cemetery Chapel in Indianapolis every hour on the hour beginning at 8 a.m. and continuing until 6 p.m. Priests from the Indianapolis area will be celebrating the Masses.

Nocturnal adoration services will be held at Holy Spirit Church, Indianapolis, for the first Friday of the month. The first hour on Friday is at 9 p.m. and the services continue throughout the night until 6 a.m. Saturday.

October 31

The Guild for St. Mary's Child Center will have a luncheon and style show at the Columbia Club, Indianapolis, with an open bar at 11 a.m. followed by luncheon at 11:30. Clothes will be modeled by members of the Guild. For ticket information call Rosie Houk, 545-4867, or Jean Schumaker, 542-9054.

The Indianapolis Cursillo Movement will have an Ultreya at Holy Cross parish house, 126 N. Oriental St., Indianapolis, at 7:30 p.m.

Cathedral High School, Indianapolis, will have its annual eighth grade "Get Acquainted Night" from 7 to 10 p.m. There will be refreshments, music, entertainment and door prizes. Call Frank Sergi at Cathedral, 542-1481, for further information.

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125 N. Oriental Street  
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DATE: November 2, 1979  
Soup and Bread Supper — 6:00 p.m.  
Prayer and Praise — 7:30 p.m.  
Mass — 8:00 p.m.  
Celebrant — Fr. Herman Lutz

For further information call:

**Catholic Charismatic Community Center**  
Phone: 283-LORD

"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)



## November 2-3

The annual fall festival at Our Lady of Lourdes parish, 5353 E. Washington St., Indianapolis, will be in progress from 5 p.m. to midnight. There will be big awards, food and games. For further information see Lourdes' ad in today's *Criterion*.

weekend at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. Young women, high school seniors and older, who may be interested in learning about the Benedictine Sisters' way of life are invited to attend beginning at 10 a.m. on Saturday and ending at 1 p.m. on Sunday. Call Sister Jeanne Voges, 317-787-3287 for more information.

\*\*\*

## November 2-4

A marriage retorno, an opportunity for couples to turn to God in their relationship through dialogue, prayer and sacred Scripture, will be held at Mount St. Francis Retreat Center near New Albany. For complete information call the Center at 812-923-8818.

Christmas items of all kinds will be offered at the Christmas Boutique at Little Flower parish, 13th and Bosart, Indianapolis, from 1 to 7 p.m. on Saturday and 8 to 4 p.m. on Sunday. A parish ad in today's *Criterion* gives more information.

## November 4

The Fatima League will celebrate its annual Italian Fiesta at Fatima Retreat House, 5353 E. 56th St., Indianapolis, from 1 to 7 p.m. The event will feature complete spaghetti dinners, music, games and cards. The proceeds will benefit the Retreat House.

\*\*\*

St. Barnabas PTO and the Women in Christian Service will present their annual chili/pizza dinner and boutique in the school cafeteria at 8300 Rahke Road, Indianapolis. Fine quality boutique items will be offered at reasonable prices from 10 a.m. until 7 p.m. Chili and pizza will be served from noon until 7 p.m.

\*\*\*

The Altar Society at St. Roch parish, 3600 S. Meridian, Indianapolis, will hold its annual holiday bazaar from 10 a.m. to 8 p.m. in the school hall. The Sewing Guild of the parish has donated an appliqued "Calico Rose" quilt to be given away. There will also be a selection of food and homemade desserts.

\*\*\*

Single Christian Adults are asked to meet at shelter house "A" at Eagle Creek at 9:30 p.m. for a hayride and Weiner roast. The charge is \$5. Call Larry Lamport at 899-4683 or Karen Seal at 535-9764 for information.

Roncalli High School, 3300 Prague Road, Indianapolis, will be hosting an open house from 1 to 3:30 p.m. The open house features displays, exhibits and demonstrations that depict the multi-faceted personality of the school, its students, faculty and administration.

\*\*\*

Steve and Judy Fehlinger are the contact couple for the Central Indiana Marriage Encounter information night to be held at St. Mark parish, Edgewood and U.S. 31S at 8 p.m. For details call the Fehlingers at 253-2564.

## November 9-11

A traditional retreat for men will be held during the weekend at Alverno Center, 8140 Spring Mill Road, Indianapolis. The retreat will be directed by Franciscan Father Justin Belitz. Reservations may be made by calling the Center, 317-257-7338.

\*\*\*

## November 3-4

"What is the Benedictine Way of Life?" is the theme for a



THE PARISH TEAM from St. Vincent parish, Bedford—Sr. Margaret Geiser, Principal; Peg Jackson, Coordinator of Religious Education; and Rev. Bernard Koopman, pastor—lead the seminar "How We Work Together as A Team," during the recent Educational Leadership Conference held at Our Lady of Grace Student Center. About 275 Board Members, Pastors, and Educational Administrators from around the Archdiocese joined together to improve their skills for their educational mission. (Photo by Don Kurre)

## OUR LADY OF LOURDES

# FALL FESTIVAL

5333 E. Washington St., Indianapolis, Indiana

**Fri. & Sat.**  
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5 p.m. to 12 Midnight

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2½' Doll House — Raggedy Ann & Andy Dolls  
Homemade Pizza — Hot Dogs  
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## November 14

The card party at St. Philip Neri parish, Indianapolis, which was originally scheduled for Nov. 7 has been postponed to Nov. 14. A day of recollection directed by Father Paul Courtney at Fatima Retreat House has taken precedence over the card party.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.  
TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; St. Bernadette school auditorium, 6:30 p.m.; Little Flower hall, 6:30 p.m.  
WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m.  
THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Road.  
FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m.  
SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m.  
SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



# Pope (from 11)



**SACRAMENT OF WHAT?**—Among the 600 priests distributing communion during the Papal Mass in Chicago were two Archdiocesan priests shown here trying to please the crowds. Father Gerald Gettelfinger, superintendent of education, and Father James Bonke, pastor of Nativity parish, Indianapolis, did what they could to provide the Eucharist to as many people as possible. (Photo by Chuck Schisla)

to the Holy Land and several other places in the near future as well.

Like Pope Paul, Pope John Paul has firmly and bluntly upheld traditional church teachings on moral issues such as homosexuality, divorce, artificial contraception and abortion, as well as traditional church discipline in areas such as priestly celibacy and intercommunion.

While giving strong verbal backing to ecumenism, he has not yet acted on a large number of dialogue statements by theological commissions that have been published in recent years and are awaiting official church response.

The new pope shows and preaches a deep devotion to Mary—a fact which may not strike a responsive chord among many U.S. Catholics but is welcomed in many other parts of the world. Interestingly, he did not place as much emphasis on Marian devotion during his visit to the United States as he did in Ireland, Poland, Mexico and travels around Italy—all predominantly Catholic countries where Marian devotion is still strong and where the ecumenical problems of the Catholic Marian dogmas are less prominent issues

than they are in the pluralistic United States.

**WITH HIS** scholarly background in philosophy and Christian ethics, and his familiarity with modern schools of thought, Pope John Paul seems to have brought a new theological depth to papal teachings on issues of human rights and social justice. His arguments are clearer, more plainly stated than the often convoluted papal language of the past.

He constantly and clearly invokes the Gospel messages of human dignity and love in his calls for justice in international systems and relations.

Recently the Washington Post, commenting on the pope's U.S. trip, called him the "best friend" and "best spokesman" of the Third World.

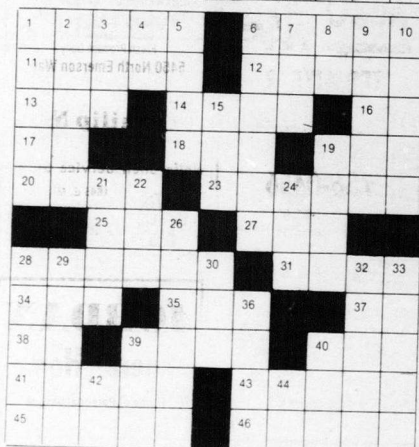
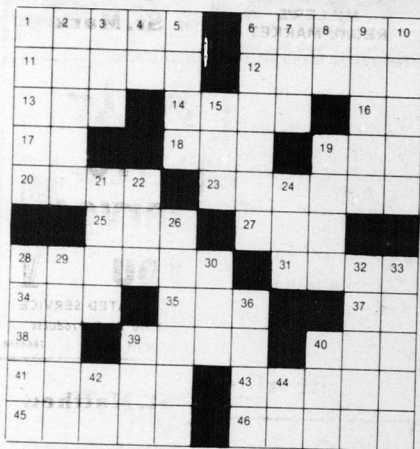
"That is not just because the competition is so thin," the Post editorial commented. "Rather, it is because this pope conveys so much certainty and conviction and such unwillingness to be deflected on the subject of world wealth and world poverty, personal luxury and personal suffering."

## Double-take

by Harry Schuck

Below are twin puzzles, hence the name "Double-Take." What makes "Double-Take" challenging is the fact that

both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. In number 1 across (stop-cease and school grade-class) the clues apply to the first and second puzzle respectively. After that the top and bottom clues with each puzzle are scrambled and might apply to either puzzle.

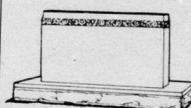


Across

1. stop
6. legendary prose (pl.)
11. jargon
12. tooth (Gr. form)
13. jar top
14. \_\_\_\_\_, The Terrible
16. two (pre.)
17. biblical king-chlorine (sum)
18. piper's son
19. animal pal
20. the tiller
23. Indian drum
25. \_\_\_\_\_ Fleming
27. defeat
28. seine
31. narrative song
34. question
35. upper body limb
37. \_\_\_\_\_ c
38. a continent (abbr.)

39. .to closet \_\_\_\_\_ The Great
40. con's partner
41. Baltic Sea district
43. old world plant
45. grow out of \_\_\_\_\_ Claus
46. elms for one
- Down
1. sure thing (local)
- large intestine

2. Louis (It.)
3. also
4. 5th scale note
5. dispatched
6. grief or regret
7. vast time period
8. letter addition
9. mosquito genus
10. hurricane for one
15. devout
19. volcano in Sicily
21. date for one
22. Adam
24. 1004 to Caesar
26. sting weed (local)
28. density measurement
29. quaking tree
30. \_\_\_\_\_ Bravo
32. swamp or bog
33. reed instruments
36. Dutch city
39. Mel \_\_\_\_\_
40. \_\_\_\_\_ Lincoln
42. inside
44. land of the beginning



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# CYO playoffs to begin Sunday

The first-round action of the CYO football playoffs will begin Sunday, Oct. 28, at Roncalli High School stadium.

Division champions were not all crowned following last Sunday's regularly scheduled games. In the Cadet League, Division II, Christ the King, St. Luke and St. Malachy were tied.

Teams from Our Lady of Lourdes and St. Pius X in Cadet Division III and Little Flower and St. Philip Neri in "56" League, Division IV, were also tied.

In the opening game at

noon on Sunday at Roncalli the "56" play-offs will see St. Malachy opposing Little Flower or St. Philip Neri. St. Luke will go against St. Jude at 1:15 p.m.

Cadet League teams from Little Flower play St. Christopher at 2:30 p.m. and the winners among Christ the King, St. Luke and St. Malachy play the winner of the game between Our Lady of Lourdes and St. Pius.

Both "56" and Cadet championship games are slated for Sunday, Nov. 4, at 1 and 2:30 p.m.

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# Today's Music



by Charlie Martin

Even the most successful recording artists have inactive times in their careers. No person can be constantly creative and operating at a high level of imaginative thinking. Yet given a waiting time, our imaginative powers re-energize and artists return to productive careers. Such is the case of Dionne Warwick's latest single release, "I'll Never Love This Way Again."

After a considerable time off the pop charts, Miss Warwick is back on them with a song that is sure to be one of her most popular recordings.

This song speaks intensely about the feelings many find in love relationships. For the person in the song, her love relationship creates so many feelings that she feels "she could never love this way again." She must "hold on" to this love for she feels that this relationship is her life's best chance to share love with another. So intense is her "loving feeling" that if something broke up the relationship, she would not be overcome by sorrow but live with the memory of "just how good it's been."

Lovers can easily relate to the song's message. Love brings the joy of having found the right person to give yourself to, but sometimes it also brings a



fear of losing the relationship. Love is always a mystery. At any point in our lives, we may feel that we have reached love's ultimate depth. Yet this is

not true. Just as we can always grow in knowledge and understanding, so also can we love more completely.

Real love matures. It depends less on the emotional high often present in the beginning of a love relationship. Love at any stage of growth always includes feelings but never can be equated with feelings. Feelings necessarily fluctuate because our being cannot sustain a constant intensity. Love offers a progressive path of growth whereby we understand better both our own and another's needs. Life teaches us new ways to respond more unconditionally to them. Love's powerful emotional beginnings are not wrong or unhealthy. Rather they should be seen as a powerful battery that charges us up

for a life journey, a journey that will require several "booster charges" along the way.

The song's most important line declares that "a fool will loose tomorrow reaching back for yesterday." When our lives have been exciting and creative in the past, it is natural to want them to continue that way. Yet if we lock ourselves into yesterdays, tomorrows lose their promise. Some people make the mistake of trying to live every relationship, every job or every life situation like good memories of yesterday. Their mistake is to forget that life is a process in which a person's needs, feelings and even dreams change. We should be thankful for yesterday's good memories, but live with an openness to life's possibilities for the future.

I'LL NEVER LOVE THIS WAY AGAIN

You looked inside my fantasies/And made each one come true/Something no one else had ever found a way to do/I've kept the memories one by one/Since you took me in./CHORUS: I know I'll never love this way again/I know I'll never love this way again/So I keep holdin' on/Before the good is gone/I know I'll never love this way again/Hold on, hold on, hold on./A fool will lose tomorrow reaching back for yesterday/I won't turn my head in sorrow if you should go away/I'll stand here and remember/Just how good it's been./And I know I'll never love this way again/I know I'll never love this way again/So I keep holdin' on/Before the good is gone/I know I'll never love/REPEAT CHORUS

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Such a lifestyle requires trust. Perhaps this is my most uncomfortable feeling about the song's message, for how can the person be sure that she has reached the peak of her loving abilities? Even if love's intensity causes an emotional peak, this does not imply that a limit has been reached in the ways we can love. A person who trusts himself and the God

who co-creates his life will use all of life's opportunities to keep on growing. Even life's pain becomes a new door for understanding and growth.

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## Youthfully Speaking



by Steve Klescewski

As each tired and aching foot places itself on the beaten turf, the exhausted tight end is deep in thought. The game that seemed to take an eternity is finally over. The stands that once held a few dedicated fans now are almost empty.

With the season half over, and a win yet to be felt, the fans will be fewer each game. With helmet in hand, the young Junior reflects on each punishing hit he has absorbed. His body aches, and a 30-0 defeat doesn't ease the pain.

As each stadium light is turned off, it makes him think of his good buddies that wear a uniform of jeans, tennis shoes, and a shirt. He wonders if they're saddened by the defeat. Then a car with three heads hanging out the window calling his name rides by the field. It's his friends. Knowing the team bus is waiting for their

weary friend, they disappear into the night.

On the other side of the field a spectator sits alone. Another deep in thought, this certain student is a senior. He hasn't participated in football since he was a grade schooler, he has never been big enough to play, but he still loves the game. His school was on the winning end tonight, but isn't sure if he is too excited.

**NOW HE** thinks about the day he has had in school. He has four good friends on the team that he has had many a good time with in the past. Until today he hasn't noticed that every year at this time things aren't as usual.

Today was Friday, the day of the game. Of course the team all wore their jerseys to school. It was just before the first bell, when his four friends made their way down the hall in a straight line. With each step closer the young man felt a certain barrier surrounding the four. A simple hello, that is usually a five minute joke session, is all that is said.

As lunch time approaches, the now timid senior doesn't see his usual seat by his buddies. The whole area is covered by the color that formed the barrier earlier this morning.

Then came game time. Thinking maybe I haven't been a good enough fan, he cheers his friends on. An exciting game that he sees his friends share the glory among themselves. They run off the field in a state of hysteria.

**BOTH OF** these individuals have felt a certain alienation during this autumn time. With practice after school and on weekends, a type of separation has occurred. During basketball or baseball season this feeling isn't present. It has to do with the fact that football is a sport of aggressiveness, and that a team consists of so many players. Some seem to think that if you're not out for football maybe you're not one of the guys.

It may sound as if every football player, and every non-football player is miserable during football season. This isn't true. We

all know football is one of the best spectator sports there is. Pep rallies, cheerleaders, the band, and everything else that goes with it. For those who play the game they find excitement, glory, and a sense of pride in the game.

Football season will be here next year, and every year after that. Those who have the uniform on and are walking alone off the field after the game, or those who sit alone in the bleachers, it will always be the loneliest season.

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**APPLE DUNKERS**—At a recent gathering of Directors of Religious Education of the southern part of the archdiocese, part of the festivities included an "apple dunking" contest. Pictured here getting all wet are (from left to right) Mike Gable, Providence Sister Marsha Speth and Janet Marlin. (Photo by Don Kurre)

# Ali stars in 'Freedom Road'

**NEW YORK**—The policies of the Reconstruction era after the Civil War were supposed to insure the newly emancipated blacks their rights as free citizens. The earnest hopes of those years and the ultimate tragedy that forever marks them is the story told by **"Freedom Road,"** a four-hour dramatization airing Monday, Oct. 29, and Tuesday, Oct. 30, at 9-11 p.m. (EST) on NBC.

The central character is one Gideon Jackson (Muhammad Ali), a runaway slave who fought with the Union Army and then returned to the only home

he had known—the now abandoned plantation whose former slaves are working for themselves.

Gideon becomes their leader and educates himself. After he is elected a delegate to the South Carolina constitutional convention, he realizes there can be no freedom without ownership of land. He returns determined to buy the plantation by joining forces with the white sharecroppers.

Although character is subordinated to event during the first two hours, the program is surprisingly effective in conveying the historical forces that were in conflict during this critical period. The natural alliance between former slave and poor white against the Southern aristocracy was a possibility never realized.

After a promising start in the first two-hour episode, the second two-hour part of **"Freedom Road"** flounders disastrously. Part of the reason is that Gideon's middle years—which take in his family life and a political career that brings him to the United States Senate—are simply mentioned in prologue.

Consequently we find ourselves suddenly in the middle of the Hayes-Tilden electoral controversy and the compromise that ended Reconstruction—federal troops replaced by Ku Klux Klan terrorists and Jim Crow laws that disenfranchised blacks and institutionalized segregation.

To compensate for all the talk describing these events, the program ends in an orgy of bloodshed—the Klan pitted against the poor whites and blacks who, rather than give up their land, are willing to fight to the last man, woman and child.

Almost, that is, for one black toddler remains in the midst of the still-smoldering carnage, looking at the camera with questioning eyes, a mute condemnation of injustice. It is a powerful image but artistically it has little to do with the melodramatic special effects preceding it.

**"Freedom Road,"**

Howard Fast's popular novel, has been brought to the screen in an excellent period production that begins well but finally ends as dramatic claptrap. The main fault seems to lie with Zev Braun's scripting, which has little sense of motivation and less of narration cohesion.

For the record, Muhammad Ali as Gideon acts like a losing flyweight instead of the heavyweight champ he once was. The late Jan Kadar was the director and this was his final film in a career that included the celebrated 1965 Czech classic **"The Shop on Main Street."**

## Television films

**The Bible** (1977) (ABC, Friday, Oct. 26): John Huston's \$20 million, three-hour version of the first half of Genesis has too much money invested to be really artistic or really religious, but it is a sincere, sensitive work by a sympathetic agnostic who clearly admires the literary qualities of Scripture. The first half (Creation through Noah) is the most moving, warm and poetic; after that, it's a typical movie Bible epic. (Honest and often artful, despite many defects: satisfactory for all ages.)

Lauren Bacall, Ron Howard, Richard Boone and others. Despite a lot of cynicism, the film ends with a romantic shootout in the grand tradition. (Satisfactory for adults and mature youth.)

**One On One** (1977) (CBS, Tuesday, Oct. 30): Lamont Johnson's college basketball visuals are convincing and exciting, but star Robby Benson's own script about the freshman year of an exploited hayseed athlete on a sophisticated California campus is much too broad. The attack on ruthless college sports factories is useful, but the thick depiction of campus sin, sex and drugs, as well as sports sadism, make the movie questionable fare for its most likely audience, sports-oriented young teenagers. (Satisfactory, mainly for adults.)

**The Shootist** (1976) (CBS, Saturday, Oct. 27): John Wayne's last movie, ironically enough about an old gunfighter who wants to die privately from cancer but whose reputation prevents that possibility. Those interested in profiting from his death, in one way or another, run a gamut of types, acted by

## Television highlights

Sunday, Oct. 28, 8-9 p.m. (EST) (PBS) **"The Wheel of Fortune."** The relationship between the modern production line and the invention of the clock is traced by James Furke in his continuing

series, **"Connections."**

Sunday, Oct. 28, 10-11 p.m. (EST) (PBS) **"The People of Three Mile Island."** Pennsylvania's Gov. Dick Thornburgh, a Catholic priest and mothers of young children

living near the nuclear power plant are among those who express their feelings and fears about the accident that occurred there last spring.

Monday, Oct. 29, 8-9:30 p.m. (EST) (PBS) **"Catholics."** Martin Sheen and Trevor Howard star in Brian Moore's film adaptation of his novel about one man's defiant resistance to change and another's determination to effect it. Originally aired by CBS in 1974.

Wednesday, Oct. 31, 8:30-9 p.m. (EST) (CBS) **"The Pumpkin Who Couldn't Smile."** Raggedy Ann and Andy set out to unite a downcast little boy with an abandoned pumpkin in an animated special by Chuck Jones.

## Frank J. Bryan dies

The funeral liturgy for Frank J. Bryan, 76, was celebrated at Assumption Church, Indianapolis, Wednesday, Oct. 24, with his son, Father Francis E. Bryan, as the principal celebrant. Father Bryan is the chaplain at Marian College.

Mr. Bryan died on Sunday, Oct. 21.

Survivors, in addition to

Father Bryan, include his wife, Agnes K. Bryan; sons, Joseph of Indianapolis and Paul Bryan, M.D., of Madison; daughters, Mrs. Catherine Stout of New York, Mrs. Agnes Lococo of Lancaster, Pa., Mrs. Therese Staton of Beech Grove and Mrs. Elizabeth Morgan of Madisonville, Tex. There are also 11 grandchildren and three great-grandchildren.

## Remember them

† **COLE, Elizabeth Betty**, 38, St. Mary's Village, St. Mary-of-the-Woods, Oct. 19. Wife of James; mother of Ann and Jonathan; daughter and stepdaughter of Mr. and Mrs. John L. Smith; sister of James, Thomas and Ray Smith and stepsister of Ronald Hawkins.

† **DuPONT, Alfred**, 76, St. John Chrysostom, Spencer County, Oct. 13. Father of Earl, Mrs. Geneva Gelardin and Sister Mary DuPont of the Sisters of Charity.

† **GUELIERI, Domenic S.**, 83, Little Flower, Indianapolis, Oct. 17. Father of Robert E. Guerieri.

† **HOUK, Margaret T.**, St. Joan of Arc, Indianapolis, Oct. 18. Mother of Rose C. Eastwood and Dr. Joseph T. Houk.

† **MADLEY, Frances**, Holy Trinity, Indianapolis, Oct. 19. Mother of Adolph, Henry and Clare Madley and Alice Turk.

† **NEAL, Robert W.**, St. James, Indianapolis, Oct. 19. Husband

of Elaine; father of Barbara Maynard; son of Mrs. Margaret B. Neal; brother of Irvin M. Delbert T. and Thomas R. Neal.

† **PELSOR, Louis C.**, 67, St. Michael, Brookville, Oct. 20. Husband of Martha; father of Michael J., David, James, Linda Ballman, Helen Hertel, Mary Grimes, Brenda Metcalf, Connie and Cathy Pelsor; brother of Mary Stumpf, Ray and Bill Pelsor.

† **SCHAEFER, Angie**, 15, St. Ann, Indianapolis, Oct. 17. Daughter of Joseph and Maxine Schaefer; sister of Terry McNeeley, Cathy Saunders, Betty Parrott, Monica, Vickie, John and Billy Schaefer; granddaughter of Mrs. Jeannette Schaefer and Mr. and Mrs. Raymond Hertel.

† **ZINKAN, Elwood J.**, 78, Our Lady of Lourdes, Indianapolis, Oct. 16. Husband of Loretta P.; brother of Loretta M. Wilson and Zelda C. Krebs.

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## Viewing with Arnold

## A 'laidback' comedy

by James W. Arnold

"Starting Over" is a gentle, laidback romantic comedy about an easygoing writer (Burt Reynolds, sans mustache) trying to make connections again, after a divorce, in the upper middle class habitats of New York and Boston.

Stylistically, its main problem is that it's so low-key there is practically no note for it on the piano. (In this noisy age, that might be an asset, but audiences used to cinema thunderstorms are going to have to pay close attention to every dewdrop this time). Content-wise, it pretty much accepts sophisticated sex life for what it currently is. Ultimately, though, it does opt for old-fashioned romantic marriage as a happy ending.

Commendably, "Over" tries very hard to be classy. Reynolds has never been more subtle, less macho. The touch he's after is not even Cary Grant, it's somewhere between Ronald Colman and Ryan O'Neal. The women (Jill Clayburgh, Candice Bergen) are a lot pushier, but isn't that the way things are these days?

The movie is chiefly significant as the first project by writer-producer James L. Brooks, whose work in TV has been considerably better than average ("Mary Tyler Moore," "Bob Newhart," "Taxi"). But the film reeks of quality in all its credits: director Alan Pakula ("All the President's Men"), composer Marvin Hamlisch ("Chorus Line"), cameraman Sven Nykvist (Bergman's constant collaborator). The original novel was by Dan Wakefield, one of the most perceptive magazine journalists of the Seventies.

The primary disappointment is that, given all this talent and loving care, the film couldn't have had more substance. At best it's a glass of dry wine, rather than a dinner, a lunch, or even a snack.



REYNOLDS' extremely vulnerable hero is ditched by wife Bergen, who seems the world's least likely would-be songwriter. Her tendency to burst into impassioned, slightly off-key lyricism during crucial moments is the movie's best running gag.

Burt drifts to Clayburgh, a spinster schoolteacher who is skeptical of the intentions of newly divorced men. Just as they warm to each other, Bergen has second thoughts about the divorce, and Burt, caught in the squeeze between these two attractive women, just about has a nervous breakdown (in the furniture department at Bloomingdale's). By the time he makes his choice, everybody in the audience is past caring.

The really bad thing about "Over" is that none of the characters are more than postcard caricatures, and the background is so thin there is no sense of real life.

The movie is operating in a tough competitive league: there have been a dozen films in theaters or on TV recently about the aftermath of divorce, and funny or sad, nearly all of them give you more to chew on than "Starting Over."

It's probably not right to call a film amoral because it reflects a social situation where the divorce rate is pushing 40% and where lonely people spend large amounts of time in bed with other lonely people. ("Over" is almost prissy in handling this subject: there is only one sex scene, and it's between the husband and ex-wife and obviously set up for humor, with Ms. Bergen singing "Let's Do It Till We Get It Right" on the soundtrack).

But unlike, say, the films of Woody Allen, or "Unmarried Woman," or even TV's "Sex and the Single Parent," this one totally avoids moral or social comment, or even a hint of sincere poignance.

SINCE THE Reynolds-Bergen marriage is childless, kids are not a complicating factor. But there is a good scene in which Burt dates a love-starved divorcee (Mary Kay Place) whose wide-eyed children come out to examine the nervous suitor. She also has a tough babysitter who demands

they return by 11:30. Are babysitters stricter disciplinarians than parents?

Brooks' dialog is often gently witty (and exquisitely timed by Reynolds), and there are many bright moments, as when Burt's psychiatrist brother (Charles Durning) asks the department store crowd if anyone has a spare valium, and absolutely everyone digs into pocket/purse to donate a tranquilizer.

Brooks also inserts set-pieces reminiscent of his TV shows; e.g., a divorced men's discussion group commiserating in humorous anecdotes in a church basement, and passing a group of divorced women who come in as they go out.

But finally none of this really matters. The cleverness is not clever enough, and nothing in the movie is strong enough to distract from the painful reality that lies at its center: How can you have romance when love itself seems so trivial?

(Gentle but superficial; relatively minor problems with sex and language; not recommended.) NCOMP Rating: A-3—morally unobjectionable for adults.

## Film Ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned.)

And Justice For All ..... B

Apocalypse Now ..... A-4

Danny ..... A-1

Jesus ..... A-1

Life of Brian ..... C

(A nihilistic, anything-for-a-laugh thrust deliberately exploits much that is sacred to Christian and traditions.)

Luna ..... C

(The film's violence, graphic sexuality and utter lack of moral perspective are offensive.)

A Man, A Woman and a Bank ..... A-3

Meteor ..... A-3

Nest of Vipers ..... B

(Some nudity and graphic sexuality)

North Dallas Forty ..... B

(Overemphasis on foul and profane language; serious violence; promiscuous attitude toward sex)

Nosferatu ..... A-3

The Onion Field ..... A-4

Rich Kids ..... A-3

The Runner Stumbles ..... A-4

The Seduction of Joe Tylan ..... A-3

Starting Over ..... A-3

The Stud ..... C

10 ..... B

(In addition to an extravagant amount of nudity, the film concludes with a morally ambiguous resolution.)

Time After Time ..... A-3

When A Stranger Calls ..... A-3

Yanks ..... A-3

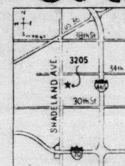
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