

U.S. bishops discuss economy, ERA, abortion; act on liturgy, ecumenism, rules, deacons

by Jerry Filteau

WASHINGTON (NC)—National public policy issues of the economy, the Equal Rights Amendment and abortion evoked lively discussion by the U.S. bishops as they met in Washington Nov. 12-15.

Nearly all the actual decisions that the assembled prelates made, however, were

on more strictly religious matters—various in-church rules, liturgical documents, national guidelines for permanent deacons and for continuing education of priests, an ecumenical evaluation and decisions on mission activity.

A major exception on the action side was a nearly unanimous decision by the bishops to raise \$4 million over the next

three years, to help the bishops of Thailand maintain aid programs for some 200,000 Asian refugees in their country.

The chief focus of popular interest at the four-day meeting was the unveiling of the first draft of a pastoral letter on Catholic social teaching and the U.S. economy.

The draft document calls for a national policy of "full employment," major reforms in the "woefully inadequate" welfare system, and substantial redistribution of wealth to correct the "gross inequalities" that exist today. It also calls for significant changes in U.S. aid and trade policies toward the Third World.

In a floor discussion Nov. 14, all 13 bishops who had a chance to speak expressed enthusiasm about the document, although each also offered suggestions for improving one or another area within it.

Three separate reports to the bishops touched on abortion.

Cardinal Bernardin, speaking for the Bishops' Committee for Pro-Life Activities, stressed the "seamless garment" of respect for life at all stages and protecting it against all forms of attack.

Archbishop John R. Quinn of San Francisco, head of the bishops' doctrinal committee, delivered a report Nov. 15 in which he sharply reproved efforts by

Catholics who favor legalized abortion to describe the church's position on abortion as changing and inconsistent.

In a report evaluating the Equal Rights Amendment, Archbishop John L. May of St. Louis recommended that the U.S. bishops, while "unreservedly committed to justice between the sexes," remain officially neutral about the ERA.

One key reason for concern about the ERA, he said, was its potential to "but-tress" legalized abortion unless it is amended to exclude abortion from its scope.

As controversy swirled around the (See BISHOPS' MEETING on page 20)

O'Meara elected treasurer of Catholic Relief Services

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara was elected treasurer of Catholic Relief Services during a board of directors meeting Thursday, Nov. 15, in Washington. The CRS meeting immediately followed the annual meeting of the U.S. Catholic bishops.

Archbishop O'Meara also had been nominated for treasurer of the National Conference of Catholic Bishops but, during the bishops' meeting, was defeated in the election for that post by Bishop John McGann of Rockville Centre by a vote of 156 to 122.

The archbishop was also chairman of the Committee of Evangelization and, as such, presented a committee report to the bishops at their meeting last week. At the end of the report, he told the bishops that Bishop Malone (the conference president) had accepted his resignation. Noting that he had served as committee chairman for four-and-a-half years, he "judged that it is time to pass this responsibility to another."

Archbishop O'Meara remains the chairman of the Economic Concerns of the Holy See Committee and is a member of the Pro-Life Activities Committee.

During the meeting, the archbishop also spoke to his fellow bishops in favor of a proposal that the bishops prepare a statement on the foreign missions. The motion for such a statement eventually passed unanimously after several votes on amendments to decide if home missions should be included in the statement. It was finally decided that the statement would be only on foreign missions.

Archbishop O'Meara also spoke in favor of a request made by another bishop for a statement from the bishops on the morality of excessive use of drugs and alcohol. The archbishop is episcopal moderator of the National Clergy Council on Alcoholism and Related Drug Problems.

In his report on the activities of the Committee on Evangelization, the archbishop noted that, with the encouragement of his committee, the National Council for Catholic Evangelization was established in Chicago. The bishops' committee plans "to maintain a constant liaison posture with this new organization," the archbishop said.

He also noted that his committee's mode of operation had changed from one of action to one of guidance and direction because of the bishops' decision that the work of evangelization should be transferred to the local level of church life.

Bingo game raided

Father Joseph S. Kos, administrator of St. Thomas Church, Fortville, and Paul D. Terrell of Fortville were arrested by Indiana state police during a raid of a bingo game Monday night. They were charged with gambling, taken to Hancock County Jail in Greenfield, and later released.

Further details were unavailable as we went to press Tuesday this holiday week.



PRAYERS FOR CENTRAL AMERICA—In Washington's Lafayette Park, across from the White House, bishops participate in a prayer service for Central America. Listening to a talk are, from left, Bishop Nicholas D'Antonio, vicar for the Latin American Apostolate

in New Orleans; Auxiliary Bishop P. Francis Murphy of Baltimore; Auxiliary Bishop Thomas Gumbleton of Detroit, president of Pax Christi U.S.A.; and Bishop Maurice Dingman of Des Moines, Iowa. (NC photo by Rick Reinhard)

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10 bishops urge peace talks in Central America at rally

by Alexa Steele

WASHINGTON (NC)—"I suggest that instead of having a war and then going to the peace table, we eliminate the war and go directly to the peace table," said Bishop Maurice J. Dingman of Des Moines, Iowa, who led a prayer service for Central America Nov. 13 at Lafayette Park near the White House.

Bishop Dingman said he was specifically referring to the U.S.-backed fighting in Nicaragua. He told the 200 persons at the rally, including nine other bishops, that people in the United States often turn a deaf ear to suffering in Central America.

He suggested that the candle-bearing participants pretend they are in the year 2000, and ask themselves what they did in 1984 to make a difference.

"I hope I look back," he said, "and say ... I played a part to prevent that war."

The 45-minute evening service, organized by the Washington-based Religious Task Force on Central America, focused on the effects of current U.S. policy in such Central American countries as Nicaragua, El Salvador, Guatemala and Honduras. The United States has supported guerrilla activity against the government in Nicaragua.

The service featured a message from a (See BISHOPS' RALLY on page 2)

FROM THE EDITOR

The bishops' objectives and priorities

by John F. Fink

When the American Catholic bishops meet at the National Conference of Catholic Bishops (NCCB) and as the U.S. Catholic Conference (USCC), as they did last week, they know that these conferences have a set of objectives that have been prioritized. To keep their organizations vibrant, they continue to re-think their objectives. The most recent time for setting and prioritizing the objectives was last November.



The Committee on Priorities and Plans uses those objectives when reviewing recommendations from the staff for NCCB and USCC programs and projects. That committee and the Committee on Budget and Finance then both make their recommendations to the Administrative Committee for acceptance or modification. Then these are presented to all the bishops at their general meeting for acceptance or revision.

There currently are 33 objectives. These have been designated by the bishops as primary, secondary and ongoing. There are 10 primary objectives, seven secondary and 16 ongoing. Each of the 10 primary objectives is considered to be equally as important as the other nine.

The bishops have considered it not wise to have more than 10 primary objectives. When they decided, therefore, that encouraging religious vocations should be a primary objective (it had been secondary), they moved evangelization efforts from the primary to the secondary classification.

Here are the bishops' 10 primary objectives:

- To support and promote the pope's universal teaching authority and leadership.
- To improve collegial identity and fraternal support among the bishops of the United States.
- To teach Catholics doctrine where collective teaching by the bishops is needed and to offer to the bishops evaluations of theological trends and individual theological positions.
- To discern, identify and clarify the call of church members to collaborate in carrying out the church's mission with particular attention to full participation by lay men and women and to the sharing of responsibility for this mission by clergy, Religious and laity.
- To encourage the development and assist in the implementation of pastoral and spiritual programs responsive to changing conditions of the contemporary world (e.g., programs to strengthen marriage and family life, to accommodate the growing number of racial, ethnic and language groups in the United States and to counter the effects of materialism and consumerism on society).
- To encourage vocations to the priesthood, diaconate and religious life and to collaborate with national Catholic organizations concerned with vocations.
- To engage in ecumenical and interreligious dialogue and cooperation.
- To teach respect for human life and organize for its protection, especially in behalf of the unborn, the elderly and the handicapped.
- To educate, sensitize and encourage attitudinal and behavioral change among the members of the church on issues of justice and peace—especially the need to eradicate injustice based on race or sex—and thereby establish a foundation for their action on such issues.
- To advocate and set policy for the NCCB/USCC on social justice programs and structural reform in society with a preferential option for the poor.

The seven secondary objectives are:

- To offer a vision of evangelization in order to encourage all Catholics to participate in this ecclesial activity.
 - To provide leadership in liturgical instruction and celebration to the clergy, religious and faithful.
 - To assist dioceses, seminaries and educational institutions in the education and formation of priests and deacons (using mandated materials where developed) and to respond to the continuing needs and concerns of priests and deacons.
 - To promote collaboration in the church in the United States among the bishops, clergy and men and women Religious.
 - To help bishops understand and fulfill their leadership roles through orientation and education programs.
 - To encourage the participation of all the church's members in the works of justice and charity.
 - To provide legal services at the national level and to furnish appropriate legal guidance to the dioceses and other church organizations.
- I don't intend to list all 16 of the ongoing objectives, but here are a few so you can see what they're like:
- To assist the U.S. bishop delegates in preparing for participation in the Synods of Bishops.
 - To work collaboratively with national and professional Catholic organizations in providing leadership for continuing adult formation, for catechetics, for Catholic schools and for youth and young adult ministries.
 - To promote the effective use of the instruments of social communication in the many fields of the apostolate.
- It's good to understand the bishops' objectives when reading about actions taken by the NCCB and the USCC.

10 bishops rally for peace

(Continued from page 1)

nun in Nicaragua; a talk by Sister Margaret Cafferty, a member of the Sisters of the Presentation of the Blessed Virgin Mary; petitions, a Gospel reading and a final blessing by Auxiliary Bishop Thomas J. Gumbleton of Detroit; and religious songs led by a group of Franciscan friars.

SISTER PATRICIA Lynch, president of the Sisters of St. Joseph of Peace, read a message from a nun in Nicaragua who prayed in a Christmas, 1981 letter for the people of Central America, the crusade for peace, and an end to U.S. intervention. "Pray in solidarity with the poor," the message said, "that we may hear the prophet's cry: Repent."

Sister Cafferty, president of the Leadership Conference of Women Religious, said the story of the U.S. role in Central American oppression is known worldwide. If forced to choose sides, God is on the side of the poor, she said. "There is no place North Americans can escape the judgment of the poor," she said.

Bishop Gumbleton, president of Pax Christi, USA, a national Catholic peace movement, offered a petition asking that the United States accept Central American refugees and change its deportation

policies. Current U.S. policy denies Salvadoran refugee status because they are not considered politically oppressed.

Also attending the service were Bishops Leroy T. Matthiesen of Amarillo, Texas, Walter F. Sullivan of Richmond, Joseph M. Breitenbeck of Grand Rapids, Mich., and Auxiliary Bishops P. Francis Murphy of Baltimore, Rene A. Valero of Brooklyn, N.Y., George R. Evans of Denver, Peter A. Rosazza of Hartford, Conn., and Bishop Nicholas D'Antonio, vicar for the Latin American Apostolate in New Orleans.

Flood of donations

(NC)—Catholic Relief Services has been flooded with donations for its efforts in Ethiopia, where an estimated 6 million people face starvation.

CRS spokeswoman Beth Griffin said Nov. 14 that the relief agency received \$1.7 million from 20,000 donors between Oct. 27 and Nov. 9. The agency has been receiving more money weekly than it normally receives in a month, she said.

But much more will still be needed, according to the relief agency. Lawrence Pezzullo, CRS executive director, told National Catholic News Service Nov. 14 that his group estimates it will need about \$40 million for its emergency and development efforts in Ethiopia. If donations spurt and then drop dramatically, "the whole thing will flare up again," he said.

Archbishop O'Meara's Schedule Week of November 25

MONDAY, November 26—Invocation for the Opening Session of the National League of Cities Convention, Convention Center, 9 a.m.

FRIDAY, November 30—Indiana Catholic Conference Board and Advisory Committee Meeting, Fatima Retreat House, 5:30 p.m.

SATURDAY, December 1—Indiana Catholic Conference Board and Advisory Committee Meeting, Fatima Retreat House—10 a.m.



CHRISTMAS PROGRAM—Caritas volunteers are preparing for their annual Christmas program, which provides gifts to hundreds of needy residents of the Indianapolis area. Pictured left to right are Teresa Fanning, Patsy O'Connor, Sue Swhear, Dottie Lynch, Betty Woerdman and Gene O'Connor. (Photo by Jim Jachimlak)

Caritas makes Christmas brighter for needy families

by Jim Jachimlak

For 12 years, Caritas has been making Christmas brighter for families in the Indianapolis area.

The organization's major function, a Christmas program, matches donors with needy clients anonymously. Donors have a choice of shopping for gifts for the clients or making a cash contribution to Caritas. The cash is used to purchase certain gifts.

Those who decide to give gifts also decide how many clients or families they wish to help. Each client requests specific items, and donors usually select gifts from those lists. Donors know the clients only by their first names.

Typical gifts include food, clothing—with sizes specified by clients—and toys.

About 150 families were helped through the program last year. Each was given non-perishable food and a food voucher to purchase food for Christmas.

Caritas clients are referred to the

organization by CSS caseworkers and by parish priests. Before individuals or families are accepted into the program, they are investigated by CSS caseworkers.

In addition to individual donations, the program is supported financially by schools and parishes from around the archdiocese. Other donors include some non-Catholic churches, agencies and private organizations.

Patsy O'Connor is chairman of the Christmas program this year. She is assisted by Dottie Lynch and Sue Swhear, last year's chairmen; Teresa Fanning, president of Caritas; and Pat Bromer, Eileen Christ, Gayle Foy, Jane Kostas, Louann Ludlow, Gene O'Connor and Betty Woerdman.

Caritas takes its name from the Latin word for "charity." The organization is now affiliated with Catholic Social Services (CSS), but it was organized independently in 1969. The Christmas program was launched in 1973.



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Reaction to bishops' draft letter

by NC News Service

Editorial writers and columnists both praised and criticized the first draft of the U.S. bishops' pastoral letter on the U.S. economy, some saying the draft expressed important principles while others said it was unrealistic and filled with clichés.

"The bishops seem to be reminding the political right, which has found common cause with Catholicism in opposition to abortion, that the church's concern for life does not end at birth," said an editorial in The Washington Post Nov. 13.

"This is not a radical or even necessarily a liberal position," the Post added, remarking that the draft does not fit into the same thinking followed by some politicians who hold traditional pro-life positions.

"There is a far older strain in conservative thought that is concerned with preservation of the social fabric, in all its parts," the paper said.

A New York Times editorial Nov. 14 praised the letter for its "appeals to conscience" and said the bishops' draft went against the current political trends. "They recognize that the country is moving toward less active government, not more, and they don't like it."

"The bishops may be out of step with the electorate, but that need not diminish the political value of their teaching. For religious leaders to put their words, and corresponding energies, behind social justice can have a welcome effect, all the more so because the tide that's running is shortchanging the poor," the Times editorial said.

BUT SYNDICATED columnist William F. Buckley expressed dissatisfaction with the letter and said it was "a pity" the draft was "so sad an accumulation of lumpen clichés."

He criticized the letter as confused and pointless. "Group writing tends to bring with it compromises that sometimes bring forth a pure of this same vapidly."

Michael Novak, vice chairman of the Lay Commission on Catholic Social Teaching and the U.S. Economy, which released its own economic letter Nov. 6, called the bishops' letter "whiney and ungenerous." Novak's comments came in an opinion piece published by The Washington Post Nov. 13.

Novak said the letter "finds poverty in the United States a moral scandal, not a failure of elitist social engineering or a result of rampant inflation, which raised poverty levels sky-high."

"Like the Democrats in San Francisco, it always blames the American people first," Novak said.

Novak expressed optimism that the final draft would be "winnowed, pruned, clarified, and extensively rewritten. Their final product will probably conform more closely to the principles of Catholic social thought, to American ideals and to secular reality."

A NOV. 13 editorial in The Boston Globe praised the letter as "a bold statement" and "one of the least discussed and most important political subjects in the country."

But the Globe also criticized the bishops for waiting to release the letter until after the presidential election as "a decision to duck a fight with President Reagan."

"And it remains to be learned whether all bishops across the country will en-

deavor to elevate the discussion of the moral import of economic policy to the same prominence they have given the abortion question," the Globe said.

"If that happens, the nation will be well served," it concluded.

THE REV. JERRY L. Falwell, the leader of the Moral Majority who supported the bishops' stand on abortion before the election, criticized the letter for its support of "socialism."

"While the bishops don't advocate redistributing the nation's wealth, they come close to it, and that's socialism, which isn't any more than shared poverty," he said in an address to evangelical clergymen in Springfield, Mo.

But Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations, praised the letter as "remarkably congruent with the ethical mandate of Judaism."

The Indianapolis Star said "that many of the prescriptions offered have been tried and failed." Calling the pastoral "a disturbingly simplistic summons to a fundamental restructuring of the U.S. economy," The Star said, "Surely many Catholics will find the pervasive negativism of the pastoral depressing and contrived, lacking in perspective and oblivious to the events of the last 50 years."

It expressed the hope for extensive revisions before the document is submitted to the bishops for adoption a year from now.

SYNDICATED COLUMNIST George Will also criticized the bishops' pastoral, calling it "November revelation."

"The National Conference of Catholic Bishops has discovered that God subscribes to the liberal agenda. But then, in the mental world to which the bishops, in their flight from complexity, have immigrated, there are no intellectual difficulties, no insoluble problems. There are only shortages of good will," he said.

Will said the draft showed an "almost—but not quite—comic sense of moral bravery and intellectual originality."

"The bishops have caught the disease that has ruined the 'peace movement.' It is the disease of moral complacency, born of sloth."

Will also said the NCCB was becoming just another political lobby. "A few more such political platforms and the bishops will have reduced themselves to just another reedy voice in the capital's chorus, part of Washington's audible wallpaper: always there, never noticed."

Administration 'shares concern' for the poor

WASHINGTON (NC)—The Reagan administration "shares the bishops' concern for the poor" expressed in the first draft of the pastoral letter on the economy, White House spokesman Larry Speakes said Nov. 13.

Although Speakes said President Reagan "welcomes" the draft of the pastoral letter, he said it would be inappropriate to comment on it, since it would not be in final form for at least another year.

"We do not intend to involve the government in consideration of this issue," he said. "We will address it further when it becomes final."

That approach contrasted with the approach the administration took during the development of the bishops' 1983 war and peace pastoral. In November 1982, when the pastoral was in its second draft, then-national security adviser William P. Clark wrote a formal response saying the draft ignored some of the administration's proposals for arms control.

Though the bishops' draft on the economy has been interpreted as criticizing some Reagan administration policies, Speakes said Reagan's policies had helped the poor.

First in a five-part series The bishops' pastoral on U.S. economy: jobs

by Jerry Filleau

WASHINGTON (NC)—"A job with adequate pay should be available to all who seek one," says the first draft of the U.S. bishops' pastoral on Catholic social teaching and the American economy.

"Current (U.S.) levels of unemployment and their attendant costs are morally unjustified," it declares. It calls job creation and a policy of full employment "the most urgent priority for U.S. domestic economic policy."

The draft document, written by a five-bishop committee headed by Archbishop Rembert Weakland of Milwaukee, focuses on employment as one of five major economic issues confronting Americans in which policy decisions have significant moral implications.

At the heart of the moral significance of employment is the Catholic teaching that work is a fundamental right and duty of every person.

SUMMARIZING KEY Catholic moral principles concerning work, the pastoral draft says:

"Employment is crucial to self-realization for the worker and to the fulfillment of material needs. It also forms the first line of defense against poverty. Work with adequate pay rather than welfare should be available to all who are able and willing to undertake it."

"Persons working full time should receive wages and other benefits adequate to ensure that they and their families do not fall into poverty. Income for families should also be sufficient to enable one of the parents to spend time at home devoted to the care and education of small children without prejudice to the equal rights of men and women in family and society."

Put another way, work is not just a necessary evil, something people have to do to stay alive. Work, the document says, is a positive activity with "a three-fold moral significance."

It explains that work "embodies the distinctive human capacity for self-realization and self-expression," that it is one of the "chief ways" of fulfilling both material needs and spiritual capacities for initiative and creativity, and that it is an act of social solidarity, contributing not only to one's own self and family but to the common good of society.

Major U.S. problems that the draft document says must be corrected include:

► The high level of unemployment, which at 7.4 percent of the labor force is "morally unjustified" in America today.

► The continuing disproportionate effects of unemployment and underemployment on certain groups, notably those who are "black, Hispanic, young and female heads of households."

The draft calls for a national policy of "full employment," which it defines as an unemployment level of three to four percent—what economists consider the "frictional" or transitional level that would still be there if everyone seeking a job were to find one within a reasonably short time.

THE DRAFT CITES many economic costs of unemployment to society itself: the costs of assistance programs for the unemployed, losses in revenues from income and sales taxes that would have resulted if those persons were employed, and the many indirect costs to society because of higher crime rates and illness rates that have been linked to joblessness.

But it cites as even more significant morally the "effects of joblessness on human dignity" for the unemployed and their families. The unemployed suffer loss of self-respect and have higher rates of mental disorders.

The document questions the conventional wisdom that low unem-

ployment and high inflation are closely linked, saying that experience does not consistently support this hypothesis. It attacks as "dangerous" a tendency by some economists to speak of a "natural rate" of unemployment. This ignores the extent to which institutions and policies under human control affect the unemployment rate, it says.

The pastoral draft stresses that "no single all-purpose cure is available" to generate more jobs and reduce unemployment in the United States. Rather, it suggests a series of programs or policies, at various levels and in both the public and private sectors, which it says can contribute, each in a partial way, to solving the problem.

As a first principle it says that both public and private sector programs must be "sharply focused on the purpose of actually helping the unemployed" so as to avoid wasting funds and energy on supporting or generating jobs that would have opened up on their own anyway.

As a second principle, "regular, long-term employment" rather than short-term quick-fix schemes ought to take priority, the draft says. In the public sector, it notes, there are major programs of public investment, such as rebuilding roads, bridges and harbors, that can contribute significantly to reducing unemployment.

The draft's third principle is related: that the jobs created should produce "goods and services valued and needed by society," not only for internal reasons but because public support for job generation is essential, and the public will not support programs it perceives as "make work."

Efficiency, low cost, and minimal inflationary impact ought also to be considered as factors in job creation programs, the draft says, but it adds that effects on inflation "should not be the sole or even the overriding criteria in deciding on jobs policies."

As a final principle, the draft emphasizes the roles that both the private sector and the government should play in creating jobs. It says private enterprise must play a major role, because that is where most U.S. jobs are and where most new jobs are being created. At the same time the government "has a legitimate and necessary role," especially in stimulating and coordinating job creation initiatives, it says. It rejects as "fruitless" the "ideological disputes" that look solely to government or solely to the private sector for all the answers.

AMONG SPECIFIC recommendations, the draft calls for:

► A national policy commitment to full employment.

► Greater government support for "direct job creation programs targeted on the structurally unemployed," those out of work because of plant closings or declines in specific industries or economic sectors.

► Expanded "apprenticeship and job-training programs in the private sector" involving cooperative efforts of industry, unions and government.

► Formation of local, state and national coalitions to press for the design and implementation of job creation strategies, "on the theory that grassroots mobilization is needed for both effective strategies and the political will to put them into practice."

► Improvement and expansion of job placement services at all levels, to reduce the time and difficulty of linking job seekers with job openings.

In addition to its specific chapter on employment, the draft also links employment to other major economic issues it treats in other chapters—especially in its chapter on poverty, where it calls a full employment policy the first priority in any effort to conquer poverty in America.

Next: Poverty.

To order copies

Readers who want the first draft of the bishops' pastoral letter on the American economy may order it through The Criterion. The price is \$3.50 per copy prepaid. Our address is 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.

COMMENTARY

Bishops' meeting stories that never get told

by Dick Dowd

The usual stories written from Washington about the bishops meeting in mid-November tell only a part of what goes on. Most reporters faithfully cover the play-by-play agenda items. But they generally ignore what sportscasters call "the color."

No puns, please, about the black suits the bishops wear—you know that's not what I mean. Journalists use the term "color" to describe the by-play, the sense of drama, the "off the field" action that may affect the results as much as what takes place "on the field."

There is always a lot of unreported color at the meeting each year. That's because it's not just one meeting. There are actually three meetings taking place all at once.

Meeting One: The Business.

Here's where we write about the \$25.5 million dollar budget, for example—up a modest 5½ percent from 1984. We'll speak also of the new Permanent Diaconate Guidelines which for the first time discuss the theology of that revived order in the church.

There are 20 "Green Book" action items and 34 "Yellow Book" information items to write about. Green Book items require a decision and a vote. Yellow Book reports update the uses of that \$25 million in the more than 30 permanent and ad hoc committees as well as information, news and publishing operations carried on in the name of the bishops.

An important but often overlooked part of the action agenda is the programs and plans section, the where-we-are-going and how-we-are-going-to-get-there aspect. This document notes the bishops are not immune from the continuing management problem every large organization has: how to get the top leadership in on the planning and priorities at an early stage.

Meeting Two: The Retreat.

While all conference staff people prepare reams of material for the bishops describing their year-to-date activities and

future plans, the liturgy staff has an extra load to carry.

The 300 or more bishops must be offered the opportunity:

1.) to pray together daily at the meeting (a special booklet is printed, leaders of music and prayer must be obtained);

2.) to concelebrate daily liturgy with their brother bishops or privately if they choose (music, altars, vestments, sacramentaries, hosts and wine, etc., must be provided);

3.) to have an active part in the annual full-dress concelebrated Mass at the Shrine of the Immaculate Conception with the choir and organ and incense that come with such formal affairs.

The meeting can be a spiritually rewarding, retreat-like, even humbling experience for the bishops. At home they are usually the top attraction: here they have a small liturgical role to play (a few may give out Communion) and if they don't like the music or the incense or the arrangements there's little they can do about it.

The younger ones have an opportunity to literally support their elder brethren (up and down stairs on the altar, for example) and all of them can demonstrate a fraternal concern for the loners, the new arrivals, the loquacious and the puzzling (whether young or old).

Meeting Three: The Reunion.

More than anything else the meeting resembles a class reunion, except that it takes place every year. A bishop, like a ship captain, has no peers at home. So the meeting is a time for being with the boys. (I'm sorry, ladies, but that's the best term to describe the spirit of camaraderie that's definitely in the air.) It's a place for storytelling, comparing notes, remembering good times and bad and trying to figure out what to do with the latest directive from Rome.

For nearly a week 90 percent of the bishops don't have to make a speech or deliver a sermon; meet with agitated or distressed laity, clergy or Religious; or read a paper in which they'll be misquoted for the 19th time. They can watch the 30 or so chairmen and officers on display at press conferences and committee meetings and fully enjoy their own laid back role as



participants or spectators or advisers without the stress and pressure that bears down on the final decision-maker.

Much like those millions of us

Americans who watch Monday Night Football, it's always a lot easier to relax when somebody else has to call the plays and run with the ball.

Some positive values in parish fund raising drives

by Richard B. Scheiber

If you ever find somebody who enjoys going out on parish fund-raising drives, let me know. Most people I talk to would rather stay home and rake leaves, or wash the windows, or even go to the dentist. They simply do not see the benefits of a brisk walk through the neighborhood on a nippy fall afternoon or evening, stopping here and there to visit friends and neighbors, asking for money.

Still, after it's all over, parish workers like to gather and share their experiences. Some of us older ones can bore younger ones with tales going back two or three campaigns. It's almost like a group of veterans sharing war stories. There are snarling dog stories, snarling people stories (usually resulting from going to the wrong house and dragging some poor, unsuspecting atheist away from the Colts' game), and touching stories of lonely, forgotten people who are happy to see anybody come to the door, for any reason.

For most people, fund drives are painful. We just don't like to ask others for money, because we know we don't like to be asked for money, even though both askers and askees know it's necessary. And the people who like the process least are usually the ones who initiate it in the first place, namely pastors and parish leaders. It's tough to suggest to your friends they may not have been generous enough in the past, even though both of you know it, because it's true of both of you.

Anyway, the occasional fund drive has long been, and will continue to be, a part of parish life. We can be grateful it doesn't happen that often, and like a bad cold, doesn't last that long.

Aside from the money raised, there is a hidden value to these campaigns, one most of us routinely overlook. We don't usually see it, because that value is hidden under what most fund drive workers perceive as a wet blanket of failure. By that I mean the failure to get some people to give or to pledge anything for the campaign.

I suppose some people are just plain niggardly with their gifts to charity, but as a worker, I've seldom come across them, and I suspect few other workers have, either. Even people like that can be good for the worker's humility if nothing else. That, too, can be a value, a good thing. As Sister used to say, you can offer it up. Even Jesus had people spit in his face.

But the real good that comes out of campaigns such as this is the requirement that everyone in the parish be visited.



Sometimes, in this hurried world, a parish can get to be a little impersonal, something like a spiritual filling station where people come to do their religious duty once a week—when they come—then forget about it until the next time.

The thought of community, of seeing Christ in other people, particularly people of the parish family, seldom breaks the surface of our consciousness. At least when we go out and knock on doors and meet people as representatives of that parish family, we get together as people sharing something in common, for whatever reason, and however briefly. It's not much, but maybe the seeds get planted because at least someone knows somebody knows he exists and somebody cares.

Then there are those who live alone. Maybe they're aged, maybe they're ill, maybe they're just out of the mainstream of parish life. It can be exciting to them that someone besides the mailman comes to the door, particularly if that someone is from the parish with which they identify.

So many of us forget the aged, the ill and the lonely because we never see them. Sometimes it takes something like a fund drive, door to door, to force us into discovering these people, and to remind them that we still consider them part of Christ's Body. If we don't, there's something wrong with us.

They may be part of the "wet blanket of failure" for a worker, but how can anyone say he failed when he reached out to another Christian and let that Christian know someone cares?

Thanksgiving is this week. Stop and think about some of the lonely in your own parish. Think about how some of them may give thanks to the Lord just because a friend came to visit them, maybe only to ask for a donation, but at least a friend came.

There's more to fund drives than meets the eye.

Home cooking a casualty of modern times?

by Antoinette Bosco

I was discussing plans for Thanksgiving dinner with a co-worker recently. She told me she had no intention of cooking dinner on the holiday.

Her daughter and the young man she's dating would be over for Thanksgiving, but it didn't make sense to her to go to all the trouble it takes to put on a big meal for only three people. She was making reservations for Thanksgiving dinner in a restaurant.

That struck me as kind of bleak, probably because Thanksgiving is so entrenched in my mind as the great time for families to get together at the family table.

Yet, from what I read, the idea of a family eating a home-cooked meal together is another of those fine traditions that



seems to be on its way out. A report from the Department of Agriculture's National Food Review estimated that out of every dollar spent on food this year, 41 cents will go for meals eaten in restaurants or brought home ready to eat. That's an increase from 27 cents in 1960 and 33 cents in 1970.

The report's authors are Judith Jones Putnam and Michael Van Dress. They find four main reasons for this trend away from home cooking: smaller families, the sharp increase in numbers of people living alone, the escalating numbers of women working outside the home, and the force of advertising by food service chains.

Fast food businesses must advertise since there are so many of them competing for the food dollar. Fast food outlets tripled from 40,000 in 1963 to more than 122,000 in 1982.

Lauren Soth, a syndicated commentator on food and agricultural affairs, wrote recently: "In effect, we are moving toward a more socialized food system, though of

(See HOME COOKING on page 5)

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Drummer Girl' shows how war destroys values

by James W. Arnold

The world in the late 20th century is a dreadfully cynical place in which truth, love and other important values are used and abused for the sake of manipulating people—sometimes for worthy causes, often for no cause anyone can remember, sort of out of habit.

That has been one of the basic messages in the complex, eerily moral novels of John Le Carre, the English writer who uses the tense, ambiguous world of international spies as a metaphor for the human condition.

It's certainly central in his latest to be made into a movie, "The Little Drummer Girl," a deeply ironic but also compassionate tale based on the secret but relentless war of terror between Israel and Palestinian Arabs.

Director George Roy Hill (last film: "The World According to Garp") has less success than usual in turning a strange but compelling best-seller into a good movie, if you're looking for a strong reflection of the richness of Le Carre. Part of the problem is simply condensation. As critic Stanley Kauffmann has observed with his usual shrewd eye, it's not the plot that's hard to get in Le Carre adaptations, but the quirky full-dimensional characters and some equivalent for the beauty of the prose. But part of the difficulty here also comes from Diane Keaton, who is cast in the title role.

No mere moviegoer dares guess why Keaton, who is as contemporary American as the freeways in her native Los Angeles,



was asked to play a gifted actress in classic British repertory, doing Shakespeare and St. Joan. (In the film, the character, Charlie, is an American, which is neat for symbolic purposes but only makes her more improbable.)

Charlie is brilliant and volatile, sympathetic to the Palestinian cause and obviously based on Vanessa Redgrave. It's conceivable that Keaton, who has stretched successfully before, could pull it off. But in fact she doesn't. The real culprit is a banker somewhere who refused to finance "Drummer Girl" if the part were played by someone British, unknown, or worst of all, both.

The result is a film in which many of Le Carre's themes are stated, but not effectively dramatized. You get (more or less) the irony of what he wants to say, but it doesn't come close (as it should) to blowing you into the parking lot. It's only a thriller, Lake Erie but not Niagara Falls.

Charlie, the naive "drummer girl," is discovered, so to speak, by a brilliant Israeli espionage officer (dynamic, half-mad-as-usual Klaus Kinski), who wants her to play the part of her lifetime. He schemes to have her fall in love with (first irony) a dashing Israeli agent on the pretext that he's really the mysterious and equally dashing Michel, co-leader with his brother Khalil of a troublesome Palestinian terrorist group. The interchangeability of these two dark romantic Semites—the Jew and the Arab, equally deadly, dedicated and charming, the mirror image of each other—is central to Le Carre's point: there is little moral difference between them.

The Israeli (Yorgo Voyagis) then plays on both their affection and idealism (it's a way to stop the killing) to pretend that she really was Michel's lover so she can lead



AT THE MOVIES—Diane Keaton plays a British actress recruited by Israeli agents to trap a terrorist in "The Little Drummer Girl." Because of some nudity, rough language and considerable violence, the USCC classifies it A-III. (NC photo)

the Israelis to the terrorist ringleaders in Europe, including Khalil. In preparing her for this role (second irony), he again pretends to be Michel, describing in impassioned detail the cruelty the Jews have wreaked on his people.

This intricate pattern of Jewish-Arab ambiguity becomes blatant as the film rolls along. Charlie infiltrates the Palestinians sufficiently to undergo terrorist training in Lebanon and finally becomes as morally corrupt as those on both sides, pretending (half-pretending?) to love Khalil so she can betray him (and all her "friends" among the Arabs). But in the moment before he dies, Khalil (French actor Sami Frey) suggests that she is worse, because unlike the others, she believes in nothing.

It should be devastating stuff, as the screaming Charlie, covered with blood, is led away for weeks of rest to recover her sanity. Later, back rehearsing a play, she breaks down when the director tells her to "keep it real," because she has learned the difference between reality and romantic fantasy. But if the point is clear enough intellectually, the film fails to achieve the magic level of tragedy. Neither the writing, direction nor Keaton's performance make Charlie a credible, much less profound or involving central figure.

Obviously the best things about "Drummer Girl" are its bravery in tackling a subject of such extreme

relevance, and the familiar Le Carre insight that the cynical amorality of modern warfare destroys any human values that might have been worth fighting or dying for. It's also successful in suggesting the common humanity of these doomed warriors, if only as a dim reflection of the original novel.

The characters, of course, do many terrible things, in terms of both sex and violence. But in this case, there is no question of the film's judgment. When this girl goes to war, there are no pipes, drums or bugles, only a requiem for the dying spirit.

(Tense espionage morality tale, somewhat under-achieved; violence and sexual situations; satisfactory for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

A Nightmare on Elm Street.....	O
No Small Affair.....	O
Oh God! You Devil.....	A-II
Paris, Texas.....	A-II

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

Series begins with touching story of faith and love

by Henry Herx

TV Programs of Note

NEW YORK (NC)—"From the American Film Institute" is an eight-part series of short films produced in conjunction with the AFI's Center for Advanced Film Studies in Los Angeles. The premiere program is "Violet," airing Monday, Nov. 26, PBS (check local listings for times in your area).

Winner of a 1981 Academy Award, "Violet" is a touching story of faith and love. A young woman is convinced that a TV evangelist can cure her badly scarred face. On a cross-country bus trip to see the preacher, Violet meets a soldier and they fall in love.

Unable to dissuade her from seeing the TV preacher, the soldier tells her that he will be in the bus station waiting for her return. At the evangelist's complex, Violet is told to accept her deformity as God's will. Instead she prays for a miracle and learns that God moves in mysterious ways.

Didi Conn, now a regular on "Benson," makes Violet a very sympathetic, appealing character. Directed by Shelley Levinson, a graduate of the AFI's training center, the film is a sensitive and warm portrait of a strong-willed woman whose plight touches the human spirit.

Based on Doris Betts' story "The Ugliest Pilgrim," this dramatization proves to be an unusually rewarding half-hour and gets this new series off to a strong start. Because of the adult nature of its theme, the program is intended for the older members of the family.

Sunday, Nov. 25, 8-10 p.m. EST (ABC) "The Ewok Adventure." The Ewoks, the courageous, furry characters introduced in the movie "Return of the Jedi," brave awesome danger to aid two young space castaways searching for their imperiled parents in George Lucas' first TV movie.

Monday, Nov. 26, 8-9 p.m. EST (PBS) "Islands." Louise Fletcher stars in this story of a 14-year-old, expelled from school and in trouble with the law, whose life is changed one unforgettable summer.

Monday, Nov. 26, 9-10:30 p.m. EST (PBS) "Testament." Theatrically released to much acclaim last year, this "American Playhouse" production is about a California family trying to survive in the wake of a nuclear holocaust. Starring are William Devane and Jane Alexander whose performance won an Academy Award nomination.

Tuesday, Nov. 27, 8-9 p.m. EST (PBS) "Space Women." The documentary, featuring Sally Ride, discusses the talented and courageous women who have played a role in the U.S. space program since the 1960s.

Tuesday, Nov. 27, 9-10 p.m. EST (PBS) "Big War, Small War." A program in the "Frontline" series, this documentary examines the controversy over the changes necessary to modernize the U.S. Army, its strategies and its readiness to respond to the new demands of non-nuclear warfare.

Tuesday, Nov. 27, 10-11 p.m. EST (PBS) "Immigration Reform." Among the areas

discussed on this program are the criteria for admitting foreigners into the U.S., the rights of aliens to social services, employers' responsibilities in hiring undocumented persons, and the extent to which illegal aliens may claim constitutional rights.

Wednesday, Nov. 28, 8-9 p.m. EST (PBS) "Madness." This seventh program in "The Brain" series is concerned with schizophrenics and their families, em-

phasizing how much brain research has uncovered and what it has yet to accomplish.

Friday, Nov. 30, 9-11:30 p.m. EST (PBS) "Much Ado About Nothing." Having almost completed the entire cycle of the playwright's works, the final season of "The Shakespeare Plays" opens with a comedy whose plot weaves through a series of misunderstandings involving two pairs of lovers.

Home cooking thing of past?

(Continued from page 4)

course we don't call it that... the trends in the food business indicate that we are collectivizing from farm to dinner table; that is, larger shares of the production and services are being done by big organizations."

She added: "The small, one-family farm, grocery store, meat processor, grain handler and so on, up to the one-family restaurant, are losing ground."

Places like McDonald's give proof of the trend away from the home kitchen. I remember back in the early 1950s, when it was simply a hamburger chain. Now, McDonald's serves breakfast, chicken and salad, too. This adds to the convenience of eating out.

What a loss it is to a home, though, when you no longer have the smell of good things coming out of the kitchen and wafting through the house. Real estate agents have long known that home cooking adds to the atmosphere of a home.

Some agents advise owners attempting to sell their homes to have bread baking in the oven when people come to look at the house. Apparently, the aroma carries with it the hypnotic message that this is a fine home!

These days, I'm too often alone to bother cooking. Still, I feel the loss. A kitchen shouldn't be sterile. There is too much significance in the act of nourishment to take it out of the home more than occasionally.

Breaking bread together, talking with someone over a meal prepared in your home, is a way of engaging in loving interaction. It's never quite the same at McDonald's or even in a fancy restaurant.

On holidays I look forward to the smell of turkey, pumpkin pie and rolls baking. Then my kitchen is alive again—and our family love is unmistakably carried along on all the wonderful aromas.

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12 x 9.10	Blue Sculptured	180 00	105 00
12 x 9	Green Sculptured	160 00	80 00
9.10 x 13.11	3-Tone Beige, Red & Caramel	340 00	155 00
12 x 10.2	Green Plush	195 00	110 00
12 x 9.6	Blue Plush	150 00	100 00
12 x 16	Beige Sculptured	510 00	200 00
12 x 15.3	Brown Tones Sculptured	222 50	142 00
12 x 11	Blue & Brown Tones Sculptured	280 00	140 00
12 x 15.4	Rust Plush	300 00	165 00
12 x 12	Brown Plush	225 00	135 00
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In report to fellow bishops

Bernardin reaffirms 'consistent ethic of life'

by Liz S. Armstrong

WASHINGTON (NC)—Cardinal Joseph L. Bernardin of Chicago, addressing the National Conference of Catholic Bishops' general meeting in Washington Nov. 14, again defended his "consistent ethic of life" and criticized those who misused, stand it and abuse it to serve their own causes.

Delivering his report as chairman of the Bishops' Committee for Pro-Life Activities, Cardinal Bernardin said that the consistent ethic—also known as the "seamless garment"—argues for a linkage among all the life-related issues, such as abortion, the threat of nuclear war and capital punishment, while recognizing that separate approaches may be used in dealing with each one.

The consistent ethic "gives us credibility and greater moral authority when we hold up, for the entire world to see, a moral vision which does not permit our respect for life to be eroded at any juncture," he said.

Cardinal Bernardin, without elaborating, remarked that "some people have either misunderstood or deliberately misused the argument to suit their own agendas."

"But I maintain that, both conceptually and as a matter of practical strategy, the consistent ethic strengthens our overall pro-life position and motivates us to pursue each issue vigorously."

He reiterated the view, stated in a late October speech at Georgetown University, that the Catholic moral tradition on the ethic of life begins with pre-natal life and the abortion issue because "the unborn child both embodies and symbolizes the fundamental challenge which innocent life at every stage of human development poses for individuals and society."

He noted that the bishops' Respect Life program since 1972 has highlighted a variety of life-related issues, promoting

defense of life at every stage from conception to natural death.

"Nevertheless, assaults on life continue unabated in our society and nation; if anything, the situation is even worse now than it was in 1972," the cardinal said.

"The arms race continues and, with it, anxiety about what the future holds for us and those who come after us," he said.

"The re-emergence of capital punishment has raised a new challenge to respect for life, especially when—as seems to be the case—some people accept and even welcome it without apology as a means of revenge."

He continued, "There are many in our world and in our nation whose stomachs are empty each day and whose skin is but a thin wrapping around their brittle bones. They seem to cry out: 'Is this life and is it worth living?'" the cardinal stated.

"There is also the evil of pornography, which makes a mockery of human sexuality, corrupting young and old alike and giving rise to further crimes such as molestation, rape and other dehumanizing evils," Cardinal Bernardin added. Moreover, "in so many parts of the world, human rights are ignored and people are deprived of their freedom to fulfill their human potential in both the religious and civil fields."

"In the face of the 1.5 million abortions a year, which occur as a result of the policy of abortion on demand, we have no choice but to take a visible and vocal stand."

He said that "moral consistency" requires that "we reaffirm our determination to do all we can, through the democratic process, to change the present national policy of abortion on demand." He said the church will pursue this through education about abortion, pastoral care of those facing difficulty and counseling on alternatives to abortion, and "advocacy of legislation and public policy which will give to the unborn the maximum legal protection possible."

THE SUNDAY READINGS

by Fr.
Owen F.
Campion

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

FEAST OF CHRIST THE KING NOVEMBER 25, 1984

Background: When Ezekiel prophesied, doubt and cynicism were strong in Jewish thoughts. God's people were exiles. There was little evidence that God's protection of his special race was near or even real.

Ezekiel reminded his people that God was the true king of Israel. The earthly kings—Saul and the descendants of David—simply were his instruments.

What was God's kingly role in Ezekiel's eyes? God would judge all, separating those faithful to him from the unfaithful.

Ultimately, his prophecy said, "Be true to God and his law."

In the second reading, from the first letter to Corinth, St. Paul clearly establishes the resurrection of the body as a Christian dogma. Identifying with Christ is essential if a person expects that resurrection personally.

The Gospel applies to Jesus the title "king." Other Gospel writings seldom give the Lord that title.

Matthew's understanding of kingship closely parallels that of Ezekiel. The king is the judge. But Matthew goes further. He gives the standards by which judgments will be made. On the Last Day, those who identified themselves with Jesus by saying they believed in him, or joined his church, will find that decision tested by their behavior to others.

Their behavior to others reflects their faithfulness to God. If they actively served others with mercy and understanding, and

if they recognized all others as fitting objects for their unqualified concern, they will be judged worthy followers of the Lord and, with him, destined for eternity.

Reflection: The late Pope Pius XI emphasized this important feast a half-century ago to remind Christians living amid the boisterous nationalism and hero-worship in those days of dictatorship that Jesus alone would endure, only his law could govern, and all following him were bound to compassion and service for others.

More recent revisions in the church's calendar put the feast of Christ the King at the conclusion of the liturgical year. A new year begins next year.

The liturgical year is the church's great textbook for us all. It teaches us how to live. This Sunday's liturgy of the Word is the summary of all the lessons: Jesus is everything, he will never die, faith in him is not lip-service, devotion to him is serving others lovingly and honorably as he served.

Matthew's Gospel offered today's passage as its summary of the Lord's teachings. The summary was a test for us all at the Last Judgment.

But we need not await the Final Days to apply the test to our own behavior. The strength of the Lord awaits those who wish to amend their lives. The glory of God is in store for those who truly follow Christ, their King.

CORNUCOPIA

Talking high-tech turkey

by Cynthia Dewes

There is this traditional Thanksgiving scene permanently Norman Rockwelled on my mind. Kindly white-haired Gramps prepares to carve the turkey while Granny, dressed in a flowered housedress, smiles sweetly at the assembled family guests. The turkey is mouthwateringly portrayed. The little boys all have cowlicks, the girls freckles and pigtailed. The moms are demure and the dads one step up from Mortimer Snerd (or is that Nerd?).



Not any more. Tradition is still observed but high-tech has changed its image or, better yet, created it in its own image. The day begins and ends with television, which covers all points in between. Three hours of parades are followed by endless hours of football games.

Microwave ovens, cuisinarts and a variety of electronic toys have removed much of the time and all of the suspense from cooking the holiday feast, so every age and sex is plugged in to the viewing. Women of the family and their former child laborers have joined the men in their bug-eyed pursuits.

During commercial breaks everyone who's had it up to here with mile-high Bullwinkles and 50-yard Hail Mary passes runs outdoors for a few minutes of shooting baskets or taking a turn on the Big Wheels. All present are wearing jeans; Granny's have "Calvin Klein" embroidered on the rear pocket. Two or three of the young folks display hair clumps of orange or pink, evoking some strange Martian wheat harvest.

When the Thanksgiving feast begins, the turkey is juicy if a bit gray from lack of browning. The potatoes are instant, the vegetables were quick-frozen and the store-bought pies contain no preservatives. The cranberries came from a can. No matter, everyone is relaxed and enjoying the company.

After dinner, stupefaction born of TV and too much food sets in almost before the dishes are tossed into the dishwasher. A game of Trivial Pursuit seems a logical antidote, while checkers and Uncle Wiggily are spread out as well for those who don't wish to experience stress.

The dog and cat have eaten so many turkey scraps they refuse their usual dinner. Some of the assembled adults are snoring in front of the evening news. Two eight-year-olds are sneaking a look at forbidden cable TV in the back bedroom. Peace reigns.

Over the river and through the woods may be only a memory. But tradition is still intact, and giving thanks is still important. Thanks be to God, even if he does look like George Burns.

vips...

Ben and Agnes Basinger, members of St. Vincent de Paul Parish, Bedford, will be honored by their children as a Golden Wedding Celebration on Sunday, Nov. 25 from 1 to 5 p.m. in the K of C Hall, 22nd and "M" Sts.

check it OUT...

The first in a series of free public meetings on preventive medicine called "Stayin' Alive!" will present Dr. John F. Moe, a local family practitioner and runner, speaking on "High Blood Pressure—The Silent Killer" at 7:30 p.m. in Wesley United Methodist Church, 3425 W. 30th St. Parking is south of church.

Bloomington Catholic Social Services will begin a Woman's Therapy Group on Monday, Nov. 26 from 5:30 to 7 p.m. in St. John Church, 3410 W. Third St., Bloomington. The group will meet weekly to discuss women's issues, anger, guilt communication and related topics. To make a reservation call Mary Miner at 812-332-1262.

Persons interested in joining the new Honduras Club sponsored by the International Center of Indianapolis may call Gail at the Center 923-1468, or write: Honduras Club, P.O. Box 2125, Indianapolis, Ind. 46206.

Madison celebrates Fr. Meny Week

by Barbara Jachimiak

Nov. 5-11 was Father Hilary Meny Week in the Jefferson County community of Madison. Its two Catholic schools, Pope John XXIII Elementary School and Shawe Memorial High School, were the focus of the festivities. On Nov. 11, Father Meny celebrated his 35th anniversary as pastor of St. Patrick's Church in North Madison.

On Monday, Nov. 5, the students of Pope John XXIII marched from the school to the rectory to sing for Father Meny. They carried cards and banners made in art class. Beth Berry and Sue Geyman, teachers at the school, planned the program.

The next day, Father Meny inspected the classrooms at the elementary school and lunched with the students.

A Mass was celebrated on Wednesday morning at Shawe Memorial High School for Father Meny. In the evening he attended the PTA meeting where kindergarten through sixth grades offered a program for him. Then the first band in 26 years at Shawe High School played for the man who was not only their pastor but their patron. Father Meny's personal donation of \$2,000 made it possible to organize the band.

Thursday morning, Pope John XXIII students participated in a Children's Mass for the long-time pastor.

The climax of the six-day celebration came on Sunday. Father Hilary's sister, five nieces and one nephew attended the 10 a.m. Mass at St. Patrick's. Then the family was honored with a dinner at a Madison restaurant. At 2 p.m. an open house was held in the cafeteria of Pope John XXIII School. The entire Jefferson County community was invited to the reception to congratulate Father Meny and enjoy the refreshments.

The fourth degree chapter of the Knights of Columbus attended the Sunday festivities in full dress. The Ursuline Sisters from Louisville also were represented. They taught in the Madison schools when Father Meny was superintendent of Shawe Memorial High School, from 1956 to 1964.

The choir that sang at the Sunday Liturgy, under the direction of Ann Moore, was assisted by Karol Poindexter at the organ. Glenda Elam, who is developing Father Meny's band at the high school, was vocalist.

Father Meny was born Jan. 21, 1915, in Haubstadt, to Mr. and Mrs. Bernard Meny.



Father Hilary Meny

He entered St. Meinrad Seminary in September 1929 and was ordained by Bishop Joseph E. Ritter on May 14, 1940. Ritter appointed Father Meny to St. Philip Neri Church in Indianapolis. Archbishop Paul C. Schulte appointed him as assistant pastor at St. Joseph Hill in Clark County in 1947 and St. Vincent de Paul in Bedford in 1948. In 1949 he became pastor at St. Patrick. He became the first superintendent of Shawe Memorial High School in 1954.

Mike Moore, a St. Patrick's parishioner, reported that Father Hilary's pastorate is one of the longest ever in the archdiocese. Other than Father Charles Sexton, who retired last year after serving 38 years at St. Martin's in Martinsville, Father Meny has been at his post longer than any other priest, Moore said. Father Meny is also the last priest still serving in an appointment made by Archbishop Schulte, Moore said.

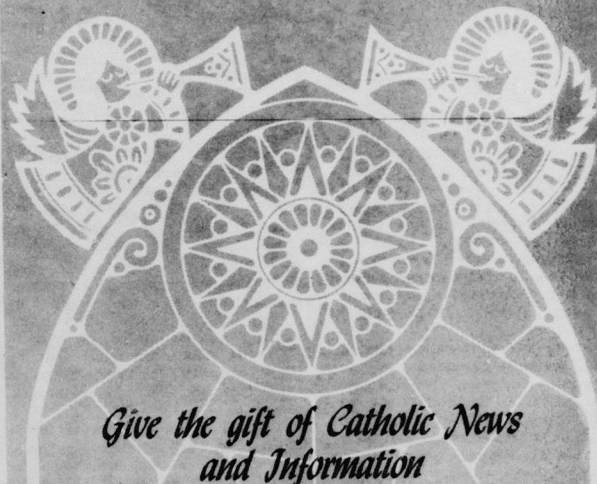
Moore is compiling a history of St. Patrick's and has found that long pastorates are not unusual there. Father Hippolytus Dupontavice was pastor for 27 years and Father Michael Gutneck was pastor for 32 years.



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QUESTION CORNER

Godparenting serious

by Fr. John Dietzen

Q I am troubled by a situation in which a couple assumed the obligations of godparents and then ignored their vows completely.

Both of them are otherwise practicing Catholics. Is being a sponsor a serious commitment or not? To me the vows in that ceremony sound pretty serious.



A The promises (technically they are not vows) made several times by the sponsors during the baptism rite surely are very serious. The sponsors affirm their intention to help the parents with their Christian responsibilities in raising the child, profess their faith along with the parents and assume appropriate obligations as godparents.

The relationship is so important that the introduction to the Rite of Baptism refers to the sponsor as being added to the "spiritual family" of the child.

Your concern is one more evidence of how seriously parents should take the choice of sponsors for their children. Too many families still consider it a sort of honorary position granted to family members or friends with no reflection on

whether those individuals are willing, or even able, to fulfill the godparents' obligations.

Q I am 80 years old and talked with a priest some time ago about a Living Will. He seemed of the opinion that it was all right, so I signed it and gave a copy to my doctor and lawyer.

I now read in our church bulletin that it does not have the church's approval. I am quoting a portion of the one I signed: "If at such time the situation should arise in which there is no reasonable expectation of my recovery from extreme physical or mental disability, I direct that I be allowed to die and not be kept alive by medications, artificial means or 'heroic measures.'"

"I do, however, ask that medication be mercifully administered to me to alleviate suffering even though this may shorten my remaining life." Do you advise me to return my Living Will or destroy it?

A The Catholic Church has no official position one way or the other about Living Wills. You need not return it or destroy it.

There are, however, serious concerns about the selling of Living Wills. Much of this promotion comes from societies and organizations who actively and aggressively see them as a necessary step to condition lay people and the medical profession for a more open promotion of what we would consider a grossly immoral form of mercy killing.

from civil actions and therefore do not affect civil records. An annulment granted by a church body would not be recorded in the court house.

As a practical matter, however, church tribunals never undertake an annulment process until a civil divorce (or on occasion a civil annulment) has been finalized. In other words, a marriage ceases to exist in civil law long before a decree of annulment would be granted by a diocesan tribunal.

Any annulment granted by the church or civil authorities does not affect the legitimacy of children. Children born during a presumed marriage are completely legitimate in both church and civil law even after an annulment.

(A free brochure explaining Catholic regulations about membership in the Masons and some other organizations is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions to be answered in this column can be sent to Father Dietzen, at the same address.)

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This is but one reason for the strong opposition to the Living Will movement in our society.

Another, and even more obvious one, is that any conscientious and competent physician will do what your signed document says, Living Will or not.

Q I have some questions about annulments. When the office of a diocese grants an annulment, does the court house remove the record of a marriage from the books, since none actually took place? If children were born during a marriage which was annulled are they illegitimate?

A Actions of church tribunals affecting marriages are totally distinct

FAMILY TALK

If want to receive love, be loving

Choice of being right or getting results

by Dr. James and Mary Kenny

Dear Dr. Kenny: I don't agree with some of your comments re mother's relationship with her grown children. They may avoid her because she nags or interferes, but this is no excuse for not calling her occasionally.

How long will this take if they do so once a month? Suppose indeed she nags on the phone. All they have to do is listen for five or 10 minutes. It takes a little patience but no big sacrifice.

There is no excuse for not sending greeting cards to parents. I have two married sons: One never forgets, the other never remembers. Or should I say, he remembers but doesn't bother all the time to send me a card or call to wish me a happy birthday. Before he was married it was a ritual.

I've always told them gifts are not necessary but a card is like a million dollars. I know they are thinking of me and care. A card can go a long way in letting a mother know she is not forgotten (father, too). Thanks for listening to my side.

Answer: Thank you for your comments. I agree with everything you say. Of course adult children should phone and write their mothers. But this world is full of "shoulds" and "oughts" that never happen. I am more concerned about how to turn a "should" into a reality.

We differ on one point which to me is essential: A statement of proper behavior must not be confused with a strategy to get that proper behavior. Telling somebody to do something does not necessarily make it happen.

How easy it is to be smug in our citadel of righteousness, passing out rules and advice for others to follow. Then we have the satisfaction of telling ourselves that it's not our fault if our advice is not followed.

How tempting to carry on with our adult children as we did when they were growing up, still teaching, instructing, advising. We

see something wrong and we administer a verbal correction.

Yet, as retired editor Eugene Geissler so wisely points out, God doesn't have grandchildren. He deals with all adults directly, no longer through parents. As adults, we are all God's children, and we need to see each other as equals under God our father.

You are surely correct in your position that adult children should respect their parents. Scripture scholars tell us this is the true meaning of the fourth commandment. "Honor thy father and thy mother" directs us to continue to reverence our parents after we have formed families of our own.

Personally, however, as a parent and a psychologist, I am more concerned with accomplishing my objectives than in sounding right. The question thus becomes: "What is the best way to get a grown son to write his mother?"

► Reminding him of his responsibilities and giving him directions are as likely to put him off as they are to generate thoughtfulness. Further, I am sure you would rather have one spontaneous remembrance than five duty calls.

► "Where there is no love, put love, and you will find love," said a wise religious leader. To paraphrase, "Where there are no letters, keep sending your letters and you may hear back."

Write and call your son on his birthday, anniversary, and sometimes for no reason at all. Let him know what you are doing and how you feel.

► You have control over your own behavior. Be a loving person and a thoughtful mother. That is the wisest strategy to reawaken similar feelings in him.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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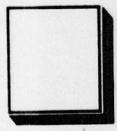
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Up from isolation

By Father Herbert Weber
NC News Service

"You're not very good at visiting, are you? Don't come again unless you can give better answers."

Those statements came from a homebound, arthritis-racked parishioner. I was the visitor.

My house call was not unusual. The woman had been recommended to the church as someone who seldom had an opportunity to talk with others. Her statement of dissatisfaction with me came after a half hour of her asking why God allows good people to suffer and my struggling to find an adequate answer.

A week later I happened to visit the same woman in the hospital. With a twinkle in her eye, she said that she knew she had given me a rough time earlier. She went on to explain that at the time she just could not afford to let herself believe that someone would actually care about her.

Her affront had been a means of testing my sincerity.

□ □ □

It is a sad indictment on our world to say that there are some who can't believe others would really care. For these people, isolation becomes a way of life.

Moreover, such isolation is not confined to the elderly or the

homebound. As I see it, isolation is the all-pervasive human experience of our times. It can be found intertwined with any variety of social concerns.

• A woman caught in the clutches of domestic violence indicated she remained in her home because there was nowhere else to go.

• A college student feeling at odds with his roommate noted that there was no one there when he needed advice.

• A factory worker admitted he started stopping at the bar after work because he wanted someone to show him some attention, even if it was only the bartender.

Isolation happens when someone starts to become disconnected from others. The person may or may not know this is happening.

It can be associated with a fragmented life where work, socializing, education, family and religious experiences are all separated from each other. It may be present when relationships with special persons lose their life-giving ability.

Isolation often is connected with tragic experiences where the bottom falls out and those involved look in vain for support systems. Interestingly, people often receive considerable compassion from others during

life's biggest struggles. Yet this show of concern may be passing, and isolation follows after the immediate crisis is over.

Some encounters with isolation are temporary and of minor consequence. Others become crises.

A manager, facing a layoff from the firm that had employed him for 29 years, was devastated. Because of the turmoil of his situation, he could no longer concentrate on his church or community activities, or even on his family life. His solution was to withdraw from them, but that caused even greater isolation.

□ □ □

Far too often isolation becomes a way of life and men and women learn to lead lives where they remain out of touch with others. It is not uncommon to discover these persons casting a lot of blame at the world, entering into hostile situations or moods of depression.

Agencies and church groups re-

spond to many social problems by creating programs and activities. Occasionally such efforts may work in overcoming the experience of isolation. But, in my experience, something more fundamental is required.

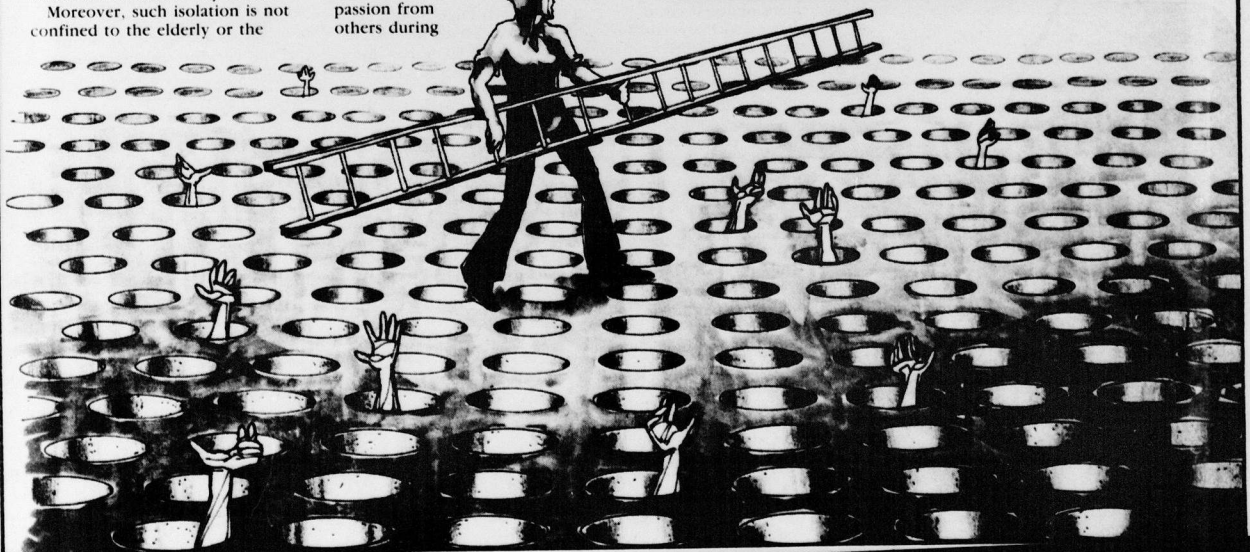
The need created by isolation is so personal and individualistic that the best response a compassionate community can make is a personal and individualistic expression of care and concern. There has to be a one-on-one opportunity for listening and sharing.

Sometimes, as I discovered, those who respond may receive insults and be turned away as "poor visitors."

If they pass the test, however, then they will have a unique opportunity for building bridges. They are the ones who can invite others out of isolation into affiliation with people who care.

(Father Weber is a pastor and author in Bowling Green, Ohio.)

Far too many lives are spent in solitude and spiritual seclusion, writes Father Herbert Weber. There is a great need, he says, to build bridges to draw people out of their loneliness.



**START
HERE**

to be
CURIOUS



to be
CREATIVE

free turn
spin again

to
ACHIEVE

to be
RESPECTED

move ahead
1 space



to
BELONG

move back
2 spaces

to be
ACCEPTED

to have
**LOVE
AFFECTION**

skip a turn

The NEEDS game

By Joe Michael Feist
NC News Service

Out his back door the old man walks, past the pecan tree he planted when his hair was black and his step was jaunty, to his pickup truck. He drives out of the small town to a plot of land beside a river — his farm, his "river place."

Long retired, the man doesn't visit his farm to work. He simply has a fundamental need to reach down and grasp a handful of the reddish-brown dirt he had watered with the sweat of 50 years, the soil from which he coaxed an unimaginable number of cotton bolls and sorghum grains.

He needs to see a sky uninterrupted, nature uncorrupted.

Human needs. What do they have to do with faith? Quite a lot as it turns out.

Even a casual listening to the Gospel on Sunday mornings will reveal a Jesus who placed great emphasis on the needs of others. But before any need can be met it must be recognized.

And trying to comprehend the scope of human needs is, in itself, a demanding task.

Some needs are so basic that failure to meet them will result in injury or even death: the need for rest, food and water, shelter and clothing.

Less visible, perhaps, but just as real, are psychological needs. When a 2-year-old insists on dressing himself or getting his own cereal, he is exercising the need to achieve and the need to be independent. When he puts everything he gets hold of in to his mouth, he is demonstrating his need to satisfy basic curiosity.

Closely related are the needs to create, to acquire knowledge and to find meaning in life. The need to understand one's world continues unabated throughout life.

Then there is the need to feel love and affection. Numerous studies have shown that, deprived of love, a person's psychological growth will be severely stunted.

In recent years, scientific research has demonstrated that love and affection even

affect physical development. Infants who are not stroked or caressed will not develop physically, even if they receive adequate nourishment.

And the need for affection does not diminish over the years.

Members of the human family experience a need to belong to some form of family or group, and a need for companionship. They also need to be accepted, understood and respected, despite shortcomings.

This whole gamut of human needs acts like an ocean tide for an individual, with needs rising and falling in intensity over time.

Likewise, the importance of each need varies from person to person. No two people have exactly the same needs.

Even in a developed society there are those who are malnourished, homeless or ill-clad; those who are lonely and have little sense of belonging.

So parishes and dioceses assist the poor; establish support groups for the elderly who are lonely; foster ministries for the teen-ager who longs to belong.

In a mobile society, more and more parishes strive through various small groups to substitute for the "extended family" that is missing from many people's lives.

In parish renewal groups, the unique ways individuals search for happiness and fulfillment gain recognition and respect.

When Pope John Paul II visited Canada this fall, he addressed lay leaders in Halifax, Nova Scotia. Serving others, the pope said, "is at the core of every vocation in the church."

But human needs take many forms and challenge the church's people in many ways, he indicated.

Said the pope: "The diversity of human needs requires a diverse response on the part of the church." And the church "counts on the diligence of her members to discover effective ways to face new problems and new needs."

(Feist is associate editor of Faith Today.)

By George Tombs
NC News Service

When I started as a volunteer at a Canadian children's hospital, the job looked easy. "Spend time with the adolescents," I was told. "Listen to them, play with them, bring some cheer into their lives."

As I walked along the ward patients called out to me. "Come and stay with me," said a girl in traction waiting for a badly broken leg to heal.

"Don't forget me," said a boy who'd fallen off a horse and injured his back.

I chatted and played cards, and could see the smiles lighting up their faces. Helping them made me feel good, even important — until a doctor stopped me in the corridor. There were big circles under his eyes.

"Have you been here long? No? You should try spending time with the really sick patients," he said. "They won't ask you, but they need you."

The doctor referred me to a nurse who gave me the names of a few children. Suddenly the ward looked completely different. Sure there were rooms ringing with the laughter of visitors. But there also were painfully quiet rooms.

My first patient from this group

An unco

By Father John Castellet
NC News Service

The people of God were baffled. Nothing was going right, even though they were doing all the right things — or so they thought.

They felt they were a religious people, faithful to the liturgy, keeping all the rules. They even had taken up fasting.

Was God blind? Couldn't he see how good they were?

God sent a sharply pointed answer through the prophet Isaiah:

"Is this the manner of fasting I wish, of keeping a day of penance, that a man should bow his head like a reed, and lie in sackcloth and ashes? Do you call this a fast, a day acceptable to the Lord?"

Isaiah then described what kind of response the Lord wanted:

— "Releasing those bound unjustly,

— "Untying the thongs of the yoke...

— "Sharing your bread with the hungry,

— "Sheltering the oppressed and the homeless,

— "Clothing the naked when you see them,

— "And not turning your back

scription for caring

was Jake, an Eskimo boy who hadn't spoken for three days. He had been flown down from a village in the far north because his kidney problem couldn't be treated there.

My questions met with stony silence. He looked at me gravely, then at his intravenous bottle.

"Everything here is junk," he said. "What would he rather be doing?"

"I'm missing the walrus hunt," said Jake. "My dad was going to take me with him."

I realized this 12-year-old boy was in a strange place without family. And he didn't understand what was wrong with him.

After a few days Jake started to play with the other children. I knew I could meet some other patients.

A nurse took me to Sophie's room. "We don't know what's wrong with her," I was told. "She doesn't react to people — at all. We're doing tests now. It could be a brain tumor or a severe personality disorder. Just sit with her."

After a few visits with the 16-year-old I could see a glimmer of recognition in her eyes. Then she managed to smile. Once she called me by name. But the next time I came she didn't seem to know me and trembled with fear. Her parents asked me if there

was a chance of curing her. I explained I was only a volunteer, not a doctor.

They needed hope that the daughter they loved would get well, that Sophie had a future.

It was when I met Joe, 19, that I really learned about needs. He had leukemia and lay weakened in bed. He wanted someone to read to him.

He could picture every sentence as I read. "When I get out of here, I'm going to be a poet," he said.

Joe was facing the biggest questions of his life and needed to share that with somebody. But he still wanted to create a world of beauty and truth.

He wanted someone to share his dream.

I found I needed to share too. When I left the hospital at the end of the evening, I was troubled by the sick children.

Talking with a friend helped put things in perspective. "Continue serving at the hospital," he said. "The children need you."

My work with the children was teaching me something: the importance of living day by day with others — and as much as possible for others.

(George Tombs is a free-lance writer in Montreal, Quebec.)

mpromising message

on your own." (Isaiah 58:5-8).

Long before Isaiah, Amos lashed out at those who trampled on the weak and forced the lowly out of the way (Amos 2:6-7).

From beginning to end, the Bible insists on the fundamental necessity of caring for the needs of others.

The prophets, God's spokesmen, were uncompromising on this point.

In the New Testament period, James gave similar advice for Christians: "Looking after orphans and widows in their distress and keeping oneself unspotted by the world make for pure worship without stain before our God and Father" (James 1:27).

Of course, James was echoing Jesus, who preached the message his Father had given the prophets before him. Clearly distinguishing false from true religion, Jesus said, "None of you who cry out, 'Lord, Lord,' will enter the kingdom of God but only the one who does the will of my Father in heaven" (Matthew 7:21-23).

In his story about the rich man "who dressed in linen and purple and feasted splendidly every day," and the starving, sore-infested beggar named Lazarus, who lay at his gate, Jesus made a telling

point.

It wasn't that the rich man deliberately harmed Lazarus. Instead, the rich man and his friends, who stepped over the beggar on their way to a banquet, simply ignored the wretched fellow. As far as they were concerned, he didn't even exist. They blinded themselves to his needs.

Jesus tells us that the beggar was welcomed into eternal happiness while the heartless rich man doomed himself (Luke 16:19-23).

The well-known parable of the Good Samaritan is an open denunciation of people who refuse to help brothers and sisters in need. The story's hero is one who had every reason to hate the mugging victim and yet responded to his need, most generously and thoughtfully. (Luke 10:25-37)

Jesus made it abundantly clear that one grows rich in God's sight by sharing generously with those in need, out of love and not just for a tax write-off. "If I give everything I have to feed the poor...and have not love, I gain nothing" (1 Cor. 13:3).

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

FOOD...

...for thought

must be learned and practiced," the parish priest adds. His book is full of practical advice on how to help.

The pastor of St. Thomas More University Parish in Bowling Green, Ohio, writes: "Most individuals have something to give whether they believe it or not."

Take the gift of cooking, for example. People gifted in this way have a splendid talent for teaching "someone with a low income or poor homemaking skills how to create tasty and nutritious meals for less money."

An important first step in reaching out to others, Father Weber says, is establishing "a connection with the person in pain." This means "entering into another's life" somehow.

This shouldn't be too hard, the priest continues, since "we all suffer." Reflecting on one's own pain is a "simple reminder that pain is very real" and helps when it comes to treating others with compassion.

Father Weber identifies many human needs. Sometimes they take the form of physical suffering, he notes. But much pain is not physical. Instead it can grow from "a serious disagreement with a close friend or the feeling of abandonment by a colleague."

How broad is the scope of human needs? What are some of the neglected needs of people close to you?

Plans for the couple's 50th wedding anniversary were well under way. One son, a priest, was charged with planning the anniversary Mass. Children and grandchildren prepared to travel to Ohio for the occasion. Invitations went out to friends and relatives to attend a festive banquet.

But as the day approached and the couple's excitement mounted, the wife indicated she had a pressing concern: She wanted to arrange for someone to carry banquet dinners to a couple of homebound parishioners. Though the parishioners were neither relatives nor part of her regular circle of friends, she didn't want them forgotten.

Father Herbert Weber identifies that couple as his parents in "The Parish Help Book" (Ave Maria Press, Notre Dame, Ind., 1983). He explains that his mother wanted "to share her celebration of life's blessings with those who were alone and all but forgotten."

Father Weber believes Christians will find many needs of the human family close at hand. He adds: Reaching out to those in need often requires a personal touch. It means establishing a "helping relationship," which requires much listening and visiting.

"Helping is a process that

...for discussion

1. What are some needs of people in your community — needs that are important even though they often are not recognized by most others?

2. Do you think it is important for Christians to be able to identify — to name — many of the needs that exist in their community? Why?

3. Father Herbert Weber identifies isolation as a fundamental need of human beings. He tells the story of a woman who didn't believe anyone could care about her. What does Father Weber mean by "isolation"?

4. After reading the story in Joe Michael Feist's article about the elderly man who needed to continue visiting his river place, do you agree with the author that this sort of impulse can be described as a true "need"?

SECOND HELPINGS

"New Parish Ministries," Series 2, edited by Jerome Herauf. This book is intended for lay people and Religious interested in parish ministries, the editor writes. A section on hospitality examines ways to make the parish community a welcoming place. The book states: "Community is born of hospitality." Another section, dealing with youth ministry, suggests that ministers need to be "sensitive to the young themselves, to their anxieties, their fears and their inconsistencies." It is valuable for youth ministers to be as democratic as possible in planning programs, the book suggests. Other sections discuss ministry to the separated and divorced, adult education in faith and children's liturgies of the Word. (Winston Press, 430 Oak Grove, Minneapolis, Minn. 55403. Paperback, \$8.95; orders under \$30 add 5 percent shipping and handling and must be prepaid.)

CHILDREN'S STORY HOUR

'Tell John what you have seen'

By Janaan Manternach
NC News Service

John the Baptist sat silently in his prison cell. Herod put John in prison because John spoke out against him.

"I wonder about Jesus," John was thinking. "I hear he is doing great things. My friends say he is a prophet. They say he even cures sick people. They say crowds go out to listen to him."

Two of John's followers came to visit him. They had more news about Jesus.

"I wonder if Jesus is the Messiah, the one God promised to send to free his people," John said to them. "What do you think?"

"More and more people are saying that," the two told John.

John thought for a moment. Then he sent his two friends to visit Jesus. "Go to Jesus," John told them. "Tell him I sent you. Ask him if he is the Messiah."

The two left the prison. It did not take them long to find Jesus.

It seemed everyone knew where Jesus was. People were always looking for him to hear his words and to bring sick people to him.

John's followers waited until Jesus stopped teaching the crowds. Then the two men went up to Jesus.

"We are followers of John the Baptizer," they told Jesus. "He sent us to you with a question. Are you the Messiah God promised to send, or should we look for someone else?"

□ □ □

Jesus was glad to have news about John. He was worried about him in Herod's prison. But Jesus didn't answer their question immediately. He had them look around at the crowd.

Then he answered their question. "Go back to John and tell him what you have seen and heard. Blind people can see again. Cripples walk. Lepers are cured of their skin disease. Deaf people now hear. Dead men are

raised to life. And the poor have the good news of God's love preached to them."

The two looked puzzled, wondering how this answered John's question.

They went back to Herod's prison, to John's cell. "What did Jesus say?" John asked eagerly.

The two hesitated because they did not understand Jesus' answer. Then they told John about the people in the crowd who had been sick but were now well.

"Here is Jesus' answer," they said to John. Then they repeated what Jesus told them to say.

John sat silently for a minute. Then he smiled. But he did not say anything.

"The prophet Isaiah said that's just what would happen when the Messiah came," he thought. "The one God promised to send would show signs of God's power and love."



"Jesus must be the one God promised to send to save us all."

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

What's the difference?



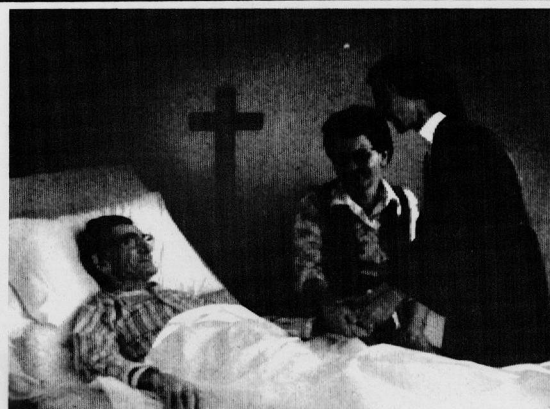
There are at least eight small differences between the drawing on the left and the one on the right. See how many you can find. Then color the drawings.

HOW ABOUT YOU?

□ Why do you think Christians think it is important to help people who are hungry, or lonely, or homeless?

Children's Reading Corner

"World, World, What Can I Do," by Barbara Shook Hazen. This is a book for children and adults to read together. In it a child looks at different elements of his own world and asks them what can be done to care for them, to protect them, to be thankful for them. The book's catchy rhymes include this one about a playground: "Park where I play, what can I do? How can I help take care of you?" The book responds: "Go carefully on my slides and swings, and don't be a litterbug with your things." When you finish the book, it might be fun to create some rhymes yourself about caring for others. (Abingdon Press, 201 Eighth Ave., Nashville, Tenn. 37202. Hardback. \$5.95.)



Love

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Stormy weather at home

by Tom Lennon

Question: My parents are always yelling and screaming at each other, almost every day. They fight even when they don't have anything to fight about. This bothers me. They never did it before now. What can I do?

Answer: Bo, who died a few years back, was a wonderful German shepherd whose master and mistress were a young married couple, Ben and Ann.

One night after a delicious supper, they showed me something unusual. They pretended they were having a fight, a real one in which Ben was hitting Ann on the arms and threatening to throw her on the floor.

Bo went wild. He began barking fiercely and jumping on both of them. He wanted desperately to stop the fight.

Ben and Ann kept it up only for a minute. When they stopped their fake fight, Bo immediately calmed down.

Bo's behavior tells us how distressing it can be to see two people we love having a fight. When those two people are our parents, it can hurt us very, very much.

So, don't be surprised if it "bothers" you, perhaps a great deal, that your mom and dad are "yelling and screaming at each other."

Maybe the various pressures of living are making them irritable. Possibly they have momentarily grown tired of one another. It could even be the weather; 90-degree heat or a long series of gray days can set people terribly on edge.

What to do?

Can you talk to your mom and dad separately about how

bad their fights make you feel? Can you ask them to examine the reasons for their quarrelling and fighting? Might you inquire whether there is anything you can do to make the burden of daily living lighter?

Be careful how you pose these questions, lest you start a fight between you and the parent with whom you are holding the discussion.

Don't say your words in an accusing or complaining way. Speak softly, kindly, and sympathetically. You might ask if there is some trouble in their lives that you don't know about.

This may be an opportune time to tell each of them something you have not said

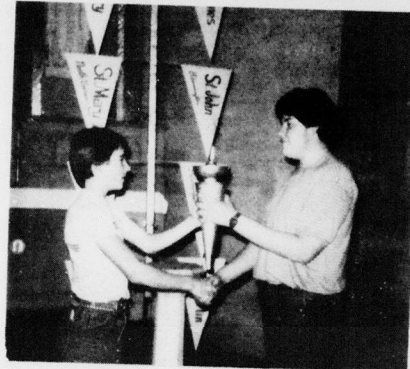
recently: "I love you, Mom. I'd like to see things going more smoothly for you and Dad."

Your conversations may have a good effect, and things may calm down for a while. But it may also happen that after a while, trouble and fighting come once more.

If that is the case, try, try again. You also might talk about this difficulty with a priest, a school counselor, or a teacher you especially like.

When you talk with one of these adults, ask whether he or she thinks your parents should go to a family counselor. Then ask how you might bring up this subject with your parents and how they might get in touch with a family counselor.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)
1984 by NC News Service



TORCH BEARERS—During a liturgy for youth of the Bloomington Deanery, Kevin Abel of St. Vincent de Paul, Bedford, passes an Olympic torch to Bill Cottrill of St. John, Bloomington. (Photos courtesy of Sr. Ruth McAllister)

Youth rally in Bedford

BEDFORD—St. Vincent de Paul parish in Bedford played host to the Bloomington Deanery's first "Reach Out" Rally on Nov. 10-11. The rally's theme, "Reach Out," signaled a new beginning for the deanery in bringing Catholic youth together.

The events of the weekend included a keynote address by Carl Wagner of CYO and presentations by Father Don Quinn of St. Catherine and St. James parishes in In-

dianapolis; Mary M. Miner of Catholic Social Services; and Carol Kovachs, a social worker and member of St. Vincent de Paul parish.

St. Vincent's mime group, "Quiet Magic," under the direction of Becky and Tom Underwood of Bedford, added to the festivities. An unusual feature of the rally was the Olympic tug-of-war between parishes, with medals for the winning parishes. A dance was sponsored by the Knights (See RALLY on page 17)

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Sisters of St. Francis bring faith to Papua New Guinea

by Barbara Jachimiak

Vocations may not be increasing in most Christian countries of the world, but in Papua New Guinea, Christianity and religious vocations have grown swiftly since 1960 due to the efforts of the Sisters of St. Francis. For more than 25 years nuns from the Franciscan convent in Oldenburg have been bringing the good news of Jesus Christ to the natives of that South Pacific country. Their seeds of faith have been sown in fertile soil.

Papua New Guinea comprises the southeastern portion of the Territory of New Guinea, the second largest island in the world. It

lies to the north of Australia across the Torres Strait. It gained its independence from Australia in 1975. The Sisters' mission work is concentrated in the Province of the Southern Highlands in inland Papua New Guinea.

"The results of our efforts in this area have been phenomenal," Sister Brendan Boyle said. She has been working at this mission site for 21 years. During that time the church has grown from one baptism to a Catholic population of 55,000. Church and school buildings have been erected, a diocese was organized, and now a convent has been established. Sister Boyle, who is from Indianapolis, arrived from New

Guinea this summer for a rest at the Franciscan convent. She will return to her post in January.

Franciscan Sister Hortense Fougereousse was instrumental in getting the Papua New Guinea site approved for her mission work while she was on the Council of Sisters prior to 1960. Though she never went to New Guinea, Sister Fougereousse said she kept up the support and enthusiasm of her order for the distant mission.

"The success of our work there is because of the dedication of sisters like Sister Boyle and the Holy Spirit," she added.

The first group of nuns

from Oldenburg went to Papua New Guinea in October 1960 to teach primary grades. They replaced the Capuchins, an order of Franciscan priests. The Capuchins could only work with males, according to Sister Boyle, so the female population was mostly excluded from education. Before the missionary sisters arrived in Papua New Guinea, the natives had never experienced a classroom setting inside a building.

"When the country was declared independent in 1975, we left the primary schools and moved into teaching high school and college classes, formation courses and church leadership training," Sister Boyle added. Native Papuans trained by the sisters took over the primary schools at the request of the new government.

"We have been working ourselves out of a job," she quipped. "Our big thrust now is to form basic Christian communities—just a small group of people trained in the faith—and they will go out among their people to teach them."

Franciscan Sister Mary Carol Schroeder, who had been visiting the Province of Southern Highlands for two years, said she was amazed at the progress achieved by the Franciscan Sisters in a relatively short period of 25 years.

"The Minister of Minerals and Energy in Papua New Guinea was in the first group of students we taught," she said. "It was an absolutely



TARI—A "Tari," a man in Papua New Guinea. This is their normal dress. The hat is made from his wife's hair, held on with a snake skin around his forehead. Fresh yellow flowers are on both sides. A Catholic, he is wearing a medal. He is making a net bag in which he carries his treasures.

primitive area when the Sisters arrived in 1960. The country had no roads and the only means of travel in and out was by air." She added that the only highway now is a gravel road from the highlands to the coastal area and that is almost impassable during the rainy season.

The town of Mendi is the center of the Christian religion in the Province of Southern Highlands and is the headquarters of the diocese. The bishop of Mendi is Capuchin Father Firman Schmidt. Four priests have been ordained so far in the diocese. Others have become brothers, lay ministers, teachers and government leaders. One is ambassador to Indonesia.

A community of sisters has been organized by the Catholic women in the Southern Highlands. There are 12 members of the Franciscan Sisters of Mary, and six are now in training to become nuns. According to Sister Boyle, the women in the order chose their own habit which consists of a "meri" blouse with a wrap-around skirt called a "lap-lap," a large piece of cloth wrapped around the body. They also chose their name and wrote their order's constitution.

"When we arrived in Mendi, we had to write our own textbooks because books were non-existent, and we had to teach the natives to speak English before we could teach anything else," Sister Boyle said. "Today we are translating the Bible in 18 languages of the diocese." She added that there are more than 750 languages in Southern Highlands. She spoke of the great cultural difference between the inland highlands and the coastal area and said it was doubtful that the young women from the highlands could survive on the coast.

From teaching the basics of English, reading, writing and religion in the beginning of their mission, their objective has gradually changed. Sister Boyle summed up what their job is now:

"No matter what we do, no matter what job we get into, we constantly have someone from the native population with us to learn how to do it. Eventually, maybe five years down the road, we can leave the Christian community in the hands of native Catholic leaders who, in turn, will train other nationals to do the same."

Many Franciscan sisters from Indiana have served the people of Papua New Guinea through the past quarter of a century. Those from Indiana now working in Southern Highlands are Sister Mary Catherine Eschenbach, Indianapolis; Sister Norcen McLaughlin, New Albany; Sister Paulita Schuman, St. Leon; Sister Lorraine Geis, Connersville; Sister Ruth Greiwe, Greensburg; and Sister Naomi Frey, Dover. Several Franciscan sisters working with them are residents of Ohio. A total of 17 nuns are now in Southern Highlands.

Their love of mission work and for the Papuan people, combined with their love for each other, apparently is part of the reason for the success the Franciscan sisters have had in Papua New Guinea. The other part, as Sister Fougereousse expressed it, is: "The Holy Spirit has been working." She concluded, "Our sisters have done more in New Guinea in 25 years than most missions in this country combined."

Sister Boyle remarked that Sister Fougereousse may be a bit prejudiced in her judgment, but her enthusiasm is certainly understandable and shared by all the sisters involved in special ministry.



MISSIONARIES—Sister Brendan, center, with two Franciscan Sisters of Mercy, Sister Sabina, left, and Sister Roseanna. (Photos courtesy of Sr. Brendan Boyle)

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Community penance services for Advent

Several parishes have announced community penance services for the season of Advent. Several priests will be present at each of the following locations:

St. Rose of Lima, Franklin; Nov. 28 at 7 p.m.

Our Lady of the Greenwood, Greenwood; Dec. 3 at 7:30 p.m.

St. Barnabas, Indianapolis; Dec. 11 at 8 p.m.

St. Ann, Indianapolis; Dec. 12 at 7:30 p.m.

Holy Name, Beech Grove; Dec. 17 at 7 p.m.

St. Mark, Indianapolis; Dec. 17 at 7:30 p.m.

St. Patrick, Indianapolis; Dec. 20 at 7:30 p.m.

Father Jean Leclercq: young heart, young brain

by Fr. John Buckel

"I'm responsible for Thomas Merton's death in Bangkok, Thailand," states Father Jean Leclercq. "In December of 1968, an international Benedictine group was sponsoring a conference of Asian monastic leaders (Christian and non-Christian). It was my idea to hold this conference in Bangkok, and it was my idea to invite Thomas Merton to deliver one of the principal addresses. On Dec. 10, 1968, a few hours after making a presentation to the monastic leaders, Thomas Merton was accidentally electrocuted. He was my good friend."



Well into his eighth decade of life, Father Leclercq is one of the "youngest" people I have ever met. "I have a young heart and a young brain, and that's what is

retreats and seminars. In speaking of his world-wide travels, he laughs. "Being useless myself and having no function at all, I have been sent to monasteries all over the world. Everyone knows that I can't hurt anybody. The most important thing that I bring to people throughout the world is not books or articles or intellectual insights, but rather happiness. I am a happy person, and more than anything else, the world needs to see a happy Christian."

LIVING THROUGH two world wars (his father was a prisoner of war in World War I and his younger brother was killed in World War II) has taught him a great deal. "You need courage to get through life or you will be discouraged. You also need a sense of humor. On one occasion, I was asked to write an article about humility. I had to refuse. I don't know anything about humility—but I will be glad to write about humor."

"I am happy, very happy. I can't think of anything in my life that I don't like. Life is life and you must take it for what it is.

'Life is life and you must take it for what it is. It is not always pleasant, but if you are in love with Christ, nothing else matters. I love Jesus.'

important." Father Leclercq is a Benedictine monk at the Abbey of St. Maurice in Clervaux, Luxembourg (only a few miles from Bastogne where the Battle of the Bulge took place). After 57 years of monastic life, he comes across as a man with a deep sense of joy and peace. His excitement about life and his perpetual smile are extremely contagious and reflect the presence of God.

"Do you see these books?" Father Leclercq asked as he pointed to several book cases. "I wrote them." A specialist in church history and spirituality, Fr. Leclercq has written numerous books and enough articles to fill 53 volumes. In spite of his great learning, he remains a simple man. He makes others feel important.

Father Leclercq has traveled throughout the world giving lectures,

Life is not always pleasant, but if you are in love with Christ, nothing else matters. I love Jesus."

Prayer is an important part of Father Leclercq's life. "When I think of prayer, I think of God. I think of God's presence. Prayer is being with God, staying with him and enjoying his presence. Prayer is loving God and being loved by God. Prayer is expressing this love for God and sharing this love with others. Prayer is enjoying God and sharing that joy with others. One needs a balance of public and intimate (private) prayer. Liturgy should always emphasize joy.

"I can't pray for very long in silent meditation, but I love to read. My favorite form of prayer is Lectio Divina (private reading and meditation). I see Christ as the book that contains all truth. When Jesus'

arms were stretched out on the cross, the book was open."

The list of friends and acquaintances of Father Leclercq reads like a Who's Who of the Planet Earth. "Friendship is all important to me. I have been blessed with good friends throughout my life." One of Father Leclercq's good friends was the Trappist monk, Thomas Merton. "Merton's monastery had a beautiful collection of manuscripts, and I needed one in particular. It was then (in the late 1940s) that I began correspondence with him. We eventually became good friends.

"Thomas Merton was a very simple and humble man who liked to laugh. I am always amazed that even today (16 years after his death), people all over the world tell me how Merton's writings have had a great impact on their lives. I think his legacy has been to call attention to the

importance of prayer—not so much prayer as an activity or an obligation, but as a way of life. I think Merton showed that it's possible for ordinary people to have a real prayer life and a life committed to universal concerns.

"I was with Thomas Merton a few hours before he died. Someone told a joke and made reference to a clown. Merton responded, 'We are clowns for God.' These were the last words I heard him speak. He turned around and walked away. I never saw him again. When I was told of Merton's death, I surprised everyone by saying, 'Alleluia!' My dear friend is with God—what is so terrible about that?"

"A monk (like all Christians) is one who seeks God," Father Leclercq concluded. As I left the room, I heard him singing. Father Leclercq had found what he was looking for.

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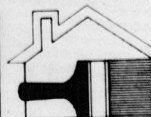
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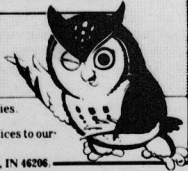
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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.

November 23-25

A Tobit Weekend for engaged couples will be conducted by Franciscan Father Martin Wolter at Alverno Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

November 25

Holy Angels Church Choir will present its 12th Anniversary Concert, directed by Myke Hubbard, at 5 p.m. in the church, corner of 26th St. and Northwestern Ave. No admission.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Directed Retreat which will last until Sun., Dec. 2 begins today at Kordas Enrichment Center. Limited to 8 persons. Cost: \$25 per day. Contact the center at Rt. 3, Box 200, Ferdinand, Ind. 47532.

November 26

A Pastoral Musicians' Meeting will be held at the Catholic Center beginning with dinner at 6:30 p.m. Meeting at 7:30 p.m. will consist of a music reading session with two collections of psalms available

for purchase. Call 236-1483 for information.

November 27

The Families in Remarriage Program sponsored by Catholic Social Services will hold its concluding session at 7 p.m. in the Catholic Center, 1400 N. Meridian St.

November 30-December 1-2

A Marriage Encounter weekend will be held at Mount St. Francis Retreat Center. Phone 812-491-9583 for information.

A Retreat for high school Juniors sponsored by the New Albany Donnelly Catholic Youth Ministry will be held at Mount St. Francis Retreat Center. Cost \$37.

December 1

The Sisters of Providence at Holy Cross School will sponsor a Chili Supper from 5 to 8 p.m. Adults \$2.50, children \$1.50, under 5 free. Raffle and auction.

A training program for adults in the 7th and 8th grade "Growing Up Sexual" program will be held from 9 a.m. to 4:30 p.m. at Holy Family Parish, Oldenburg. Call 317-236-1596 for information.

Holy Angels Church will present a Christmas Bazaar from 9 a.m. to 6 p.m. Unique gifts, door prizes, photos with black Santa and free candy for kids.

Pancakes with Santa will be sponsored by the Beech Grove Benedictine Center Auxiliary from 8:30 to 11 a.m. at the Center, 1402 Southern Ave., Beech Grove. Age 12 and under \$1.50, adults \$2.50. Call 788-7581 for reservations or purchase tickets at the center daily between 9 a.m. and 4 p.m.

St. Ann Parish will present its third annual Christmas Craft Bazaar from 9 a.m. to 4 p.m. in the school basement, 2850 S. Holt Rd. Table rental \$15 for the day. Hot soup and sandwiches available. Santa will be on hand for photos between 11 a.m. and 1 p.m. Call 244-6564, 248-1373 or 866-6744 for information.

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour at 2:30 p.m. in St. Jude Church, 5363 McFarland Rd.

Women in Christian Service of St. Barnabas Church, 8300 S. Rahke Rd., will hold a Bazaar from 9 a.m. to 4 p.m. Raffles for Cabbage Patch doll and comforter.

December 1-2

St. Michael Church, 3354 W. 30th St., will present its second annual Arts and Crafts Fair from 9 a.m. to 7 p.m. Sat. and from 9 a.m. to 4 p.m. Sun. Christmas Cafe, fabric art, Victorian and contemporary crafts.

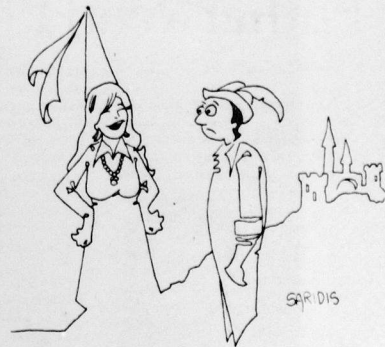
December 2

St. John's fifth annual Festival of Arts will present Marilyn Martin, mezzo-soprano, and Catherine Bringerud, piano, in concert at 4:30 p.m. in St. John's Church, 126 W. Georgia St. Mass follows at 5:30 p.m.

A "Festival of Three Masters" concert featuring works by Handel, Schuetz and J.S. Bach, and a holiday dinner will be presented from 5 to 9 p.m. in Second Presbyterian Church. \$12 tickets may be purchased by sending a stamped, self-addressed envelope to: Second Presbyterian Church Music Dept., 7700 N. Meridian St., Indianapolis, Ind. 46260. Deadline Nov. 25.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.



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Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 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; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. 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 Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1306 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



ALL SAINTS—Seventh graders at St. Malachy, Brownsburg, studied the lives of saints in Donna Cheek's religion class. They presented the stories of their saints as part of the homily for the All Saints' Day Mass. (Photo courtesy of St. Malachy)

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(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† **ETTER, Maryalice**, 64, St. Philip Neri, Indianapolis, Nov. 14. Wife of Kenneth L.; mother of Kenneth O.

† **EVERT, Ruth A.**, 83, Holy Spirit, Indianapolis, Oct. 25. Mother of Virginia Martin.

† **FENWICK, Nancy Elizabeth**, 63, Our Lady of Perpetual Help, New Albany, Nov. 11. Mother of Nancy Young, Margaret Smith, Ida Florence Smith, Brenda Slaughter, Rita, Charles and James; sister of Anna Weathers.

Hazel Spalding, Carrie Ray, Margaret Gasaway, Aline Pullam, Joseph and George Wright, and Lawrence and Sam Elery; grandmother of 24; great-grandmother of 10.

† **LAMBERT, Phillip A.**, 68, St. Gabriel, Connersville, Nov. 10. Husband of Helen; stepfather of Robert G. Loper; brother of George, Raymond, Rose Bovino and Bernadette Sinder; step-grandfather of four.

† **THOMAS, Ella H.**, 81, St. Christopher, Indianapolis, Nov. 9. Mother of Louis; grandmother of five; great-grandmother of six.

† **PAYNE, Mary Louise Kern**, 82, St. Augustine, Jeffersonville, Nov. 10. Wife of Emerson.

† **SIMON, Kenneth Edward**, 79, St. Philip Neri, Indianapolis, Nov. 5. Brother of Henry, Margaret Loyal and Catherine Ingels.

† **SPANGLER, Mary L.**, 100, Holy Spirit, Indianapolis, Nov. 6. Mother of Lawrence F., and Dolly Butler.

Marian to offer cross country again

Cross country is being reinstated as an intercollegiate varsity sport at Marian College in Indianapolis.

The sport, which was discontinued in 1975, will be started up again for the fall running season, said John Grimes, athletic director.

Several invitational meets have already been scheduled with other Indiana colleges.

"The new wrinkle is that we will actually have two teams—one for men and one for women," Grimes said. "The men will run a five-mile course and the women will run 5,000 meters."

Coach of the harrier squad will be David K. Roberts, assistant dean of students at Marian. As an undergraduate, Roberts was a member of the cross country team at Dakota Wesleyan University in Mitchell, S.D.

According to Roberts, Marian's fledgling harriers are already scheduled to participate in invitational meets at Grace College, Sept. 14; Taylor University, Sept. 21; Manchester College, Sept. 27; and Earlham College, Oct. 11. The cross country season will conclude in October with the NAIA meet.

Reach Out Rally

(Continued from page 15) of Columbus at the K. of C. Hall on Nov. 10.

The rally began with the lighting of an "Olympic torch" symbolic of the coming together of Catholic youth from the various towns for the weekend. Father Francis Eckstein, pastor of St. Vincent de Paul and dean

of the Bloomington Deanery, celebrated a youth liturgy on Sunday. During the liturgy, the torch was passed from the youth of St. Vincent's to the youth of St. John parish, Bloomington.

Sharing the event with the Bloomington Deanery were young adults from the Seymour Deanery.



HAY RIDE—The Tell City Deanery hayride and barn dance was held Oct. 28. The evening included a hayride from St. Mark's, Perry County, to the Old Red Barn at Bristol, for hot dogs, chips and a square dance. About 130 attended. (Photo courtesy of Lana Poole)

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TIE CUTTING—Sacred Heart School in Clinton wrapped up its annual fall fund raising drive this month. Principal Ron Wallace, above, sacrificed a tie each day during the turn-in period. Shown snipping away at the tie is seventh grader Joan Maurice, top seller on the final day of the drive. The sale of cookies grossed more than \$3,300 and cost Wallace four ties. (Photo by Diana Market, courtesy of the Clintonian)

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Book reviews

Children's books for Christmas

by Jerry Filteau
and Barb Frazee
NC News Service

Here are capsule reviews of 10 new books available for Christmas giving for children. The books included are representative of many on sale as the holiday season begins.

LEARNING ABOUT series, by Felicity Henderson. Lion Publishing Co. (Belleville, Mich., 1984). 30 pp. each, \$3.95 each.

One of my personal peeves is the lack of good books about religion for children in pre-school and early school years. Most books in the popular market seem intentionally designed to give religion a bad name, with saccharine pictures of Jesus and texts that range from vapid to incomprehensible for the age group.

The "Learning about..." series—Jesus, prayer, the Bible, the church—is a happy exception. Its artwork is lively. Its spritely texts are geared to five-to-eight-year-olds and filled with meaningful information, told in an interesting and attractive way. Intentionally non-denominational, the books betray an occasional Protestant bias, as in referring to 66 books in the Bible instead of the 73 of the Catholic Scripture canon, but

not in the fundamentals of faith important to young children. Catholic parents will find the book on the church weak, but the others well worthwhile. Ages 5-8. (JF)

THE LION BOOK OF BIBLE STORIES AND PRAYERS, retold by Mary Batchelor. Lion Publishing (Belleville, Mich., 1980) 100 pp., \$5.95.

More than 30 Bible stories are retold in plain, clear children's language in this brightly illustrated book. The prayers that follow each story are a good teaching device, helping illustrate the point of the story. But they are also excellent in their own right as children's prayers—simple, direct, clear and well adapted to children's concepts of good and bad. Ages 5-9. (JF)

THAT DOG! by Nanette Newman. Thomas Y. Crowell Junior Books (New York, 1983). 47 pp., \$8.95.

A charmingly written boy-and-dog story. Barnum does everything with his owner, Ben, but Barnum gets old and dies. When a stray puppy follows Ben home, Ben has to reconcile a growing affection for the puppy with his feelings that he could never love another dog as he loved Barnum. Charcoal drawings by Marilyn Hafner convey

moods in the story well. Ages 3-8. (JF)

THE KNIGHT OF THE GOLDEN PLAIN, by Mollie Hunter. Harper and Row (New York, 1983). 48 pp., \$10.95.

Scottish storyteller Mollie Hunter brings a young boy's Saturday afternoon daydreams to life as the boy becomes Sir Dauntless and rides off to slay dragons and save a beautiful princess from an evil magician. Unlike most modern children's adventure stories, this includes many classic elements of magic and weaves in Christian faith as part of the young knight's power that enables him to overcome evil. The tale is illustrated by Marc Simont. Ages 5-10. (JF)

TALES FROM THE BEECHY WOODS: FLUFF'S BIRTHDAY, by Molly Burke. Educational Development Corp. (Tulsa, Okla., 1983). 32 pp., \$10.95.

Fluff the bunny is one year old, and all the animals in the Beechy Woods get together to spring a surprise birthday party for her. Bright illustrations by Gerda Neubacher complement the lilted, rhymed story. A book that is sure to keep the attention of its intended audience. Ages 2-6. (JF)

SURPRISE IN THE MOUNTAINS, by Natalie Savage Carlson, illustrated by Elise Primavera. Harper and Row (New York, 1983). 26 pp., \$9.95.

This is an American folktale-type Christmas story. Old Quill, a mountain man, and his burro, Shag, know the land and the animals inside out after years of panning for gold. One harsh winter as they prepare for a bleak Christmas, one of nature's creatures leaves a surprise under their Christmas tree.

Besides telling a heart-warming tale, the author weaves in wildlife information as Old Quill conducts his one-sided conversations with Shag. Younger children will enjoy having this book read aloud; older children will be able to read it. Ages 4-9. (BF)

POP-IN-THE-SLOT series, by Richard Fowler. Educational Development Corp. (Tulsa, Okla., 1983). Four books, about 22 pp. each, \$8.95 each.

This variation on pop-up books allows the reader to move characters through slots in the pages, following dotted lines as they move through adventures. Illustrations are bright and attractive, with additional things to lift and see. Pages include big-print letters

telling the story, as well as "balloon" conversations from characters.

Story topics will delight a range of ages, from the adventures of a mouse in a house to the those of a spaceship's journey. A one-year-old will enjoy seeing the characters move through the pages; a three-year-old should be able to maneuver the characters; and by six or seven a child will be able to read most of the text. Ages 1-7. (BF)

RABBITS, RABBITS, by Aileen Fisher, illustrated by Gail Niemann. Harper and Row (New York, 1983). 30 pp., \$9.95.

It is hard to imagine a whole book of poems about rabbits, but Aileen Fisher has created a lighthearted collection, detailing lives of rabbits and life from a rabbit's perspective. The poems are clever and will allow children to view seasons, nature and rabbits in ways they probably never considered.

The author is the 1978 winner of the National Council of Teachers of English Award for Excellence in Poetry, and this book is a good example why. This book is a good way to expose young children to the fun of poetry. Ages 4-8. (BF)

DISCOVERING series, by

Meryl Doney. Lion Publishing Co. (Belleville, Mich., 1984). Six books, 30 pp. each, \$2.50 each.

This paperback series discover's God's world through a variety of subjects: the zoo, city, everyday things, colors, shapes and designs, and the outdoors. The series is dominated by beautiful color photographs which give detailed designs or unusual perspectives on ordinary subjects. Large print and simple texts make the books easy reading for young readers, although some of the subjects are more suitable for reading aloud to younger children. Ages 18 months-7 years. (BF)

THE MEAN, CLEAN GIANT CANOE MACHINE, by Joseph Slate, illustrated by Lynn Munsinger. Thomas Y. Crowell Junior Books (New York, 1983). 30 pp., \$9.95.

This tale, which might seem a bit strange and silly to adults, is just the type to appeal to the humor of early school children. The story is about five pigs, the Pinko Juniors, and their fight to win back bathtubs stolen from Pinkville by the Wig-Switch. The illustrations present some amusing contraptions and incidents and are an important dimension of the book. Ages 5-8. (BF)

The struggle of Blacks, Hispanics for political voice

PROTEST IS NOT ENOUGH: The Struggle of Blacks and Hispanics for Equality in Urban Politics, by Rufus Browning, Dale Rogers Marshall and David Tabb. University of California Press (Berkeley and Los Angeles, Calif., 1984). 317 pp., \$27.50.

Reviewed by William Droel
NC News Service

Since the 1983 election of Harold Washington as Chicago's first black mayor, his conflicts with the city council have escalated. Millions of dollars in public works projects have been threatened while routine council ordinances involve monumental battles.

The impasse has been frustrating to all Chicago citizens: religious leaders and city workers, business people and community activists, blacks and whites.

Nineteen denominational leaders in Chicago, including Cardinal Joseph L. Bernardin, released a statement assailing "the climate of interracial rivalry" between the mayor and aldermen.

The authors of "Protest Is Not Enough" could use Chicago as a demonstration of their contention that minority representation on the city council is only one indicator of that group's position in the overall political system.

These three political scientists present the results of a study of black and Hispanic mobilization in 10 California cities over the past

20 years. By introducing the concept of "incorporation," they are able to get beyond the surface appearance of minority representation on city councils.

Mobilization is successful to the extent that electoral participation results in a real increase in power and city services for the minority group.

Protest may aid the successful mobilization of minorities because it instills a sense of motivation and group consciousness, they show, but at some point the protest must be translated into power. If the electoral route is used to gain this power, the minority group must at some point coalesce with white liberals and break the dominance of established conservative groups.

The academic style in which "Protest Is Not Enough" is written is not inspiring as such. Several questions remain unanswered: Is electoral politics the real arena for urban power? How applicable are these findings to cities outside of northern California? How do minority groups go about building successful coalitions?

Nonetheless, the book takes some of the arguments about urban politics out of the realm of mere opinion. Church people involved in urban ministry need to ponder books like this.

Droel is an instructor in philosophy and director of campus ministry at Moraine Valley Community College in Chicago.

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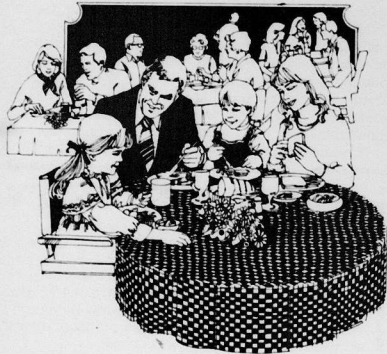
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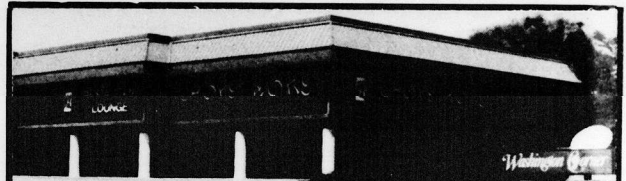
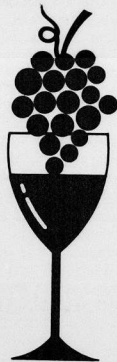


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Bishops' meeting

(Continued from page 1)

bishops' current and developing social positions, they also used the four-day meeting to address an equally broad spectrum of other church concerns.

They adopted a formal position on the conclusions of an ecumenical dialogue for the first time, unanimously approving an evaluation of the Final Report by ARCIC I, the first Anglican-Roman Catholic International Commission.

The evaluation found many positive points in the Final Report, which contains Anglican-Catholic agreements on the Eucharist, ministry and authority in the church.

On a number of issues, particularly regarding the Eucharist and ministry, the bishops said that the agreed statements of faith by ARCIC I's members are "consonant with" the Roman Catholic faith.

On other issues, particularly regarding papal infallibility and nature of papal primacy, the sacrificial character of the Eucharist, and eucharistic adoration, the bishops' evaluation found the ARCIC I agreements ambiguous or inadequate. They asked the recently established ARCIC II to study these issues further.

On other action matters, the bishops:

- Rejected liturgical use of a new "inclusive language" version of the Psalms which seeks to replace masculine words such as "sons" or "the man" with gender-neutral words like "children" or "the person." A two-thirds vote in favor was needed for approval, but well over half the bishops voted against it.

- Approved new guidelines for the permanent diaconate in the United States, updating guidelines that were issued in 1971.

- Approved new guidelines for the continuing education of priests, updating guidelines from 1972.

- Authorized the preparation of a bishops' statement on the foreign missions, with 1986 as a target date for its approval and issuance.

- Raised the diocesan assessment for funding of NCCB-USCC national offices from 12.3 cents per Catholic to 13.3 cents, beginning in 1986.

- Approved a \$25.5 million budget for the two conferences in 1985, up \$1.3 million from 1984.

- Approved new guidelines for the relationship between the American Board of Catholic Missions and the NCCB.

- Decided to leave the age of confirmation up to the discretion of each bishop in his own diocese, rejecting a committee proposal that would have recommended grades 8-11 as the usual age across the country.

- Decided that each diocese should determine its own rules for financial support of the church by Catholics.

- Agreed to let diocesan norms stand for the time being on a number of other matters of church law or discipline, until studies can be completed to decide whether national norms should be set or what such norms should say.

Two action proposals originally on the bishops' agenda were withdrawn before they came up for discussion.

The Committee on the Liturgy withdrew a proposed original eucharistic prayer, saying it wanted further refinement of the work before bringing it to a vote by the bishops.

The Canonical Affairs Committee withdrew a proposal that would leave norms for clerical attire completely up to each diocese, because it needed to give further study to questions which were raised about the legal status of that approach.

Archbishop Quinn, who heads a special pontifical commission on U.S. Religious, reported on his commission's progress. He asked the bishops to set aside a significant part of their June 1985 meeting in Collegeville, Minn., to develop a common understanding of some major concerns facing American Religious.

He said that in June he would also like the bishops to consider the possibilities of establishing a permanent NCCB committee for Religious and of commissioning a national pastoral letter on Religious.

CARDINAL FRANCISZEK Macharski of Cracow, leading a delegation from the Polish Bishops' Conference, addressed the U.S. bishops Nov. 12. He thanked them for the U.S. Catholic assistance to Poland in recent years and asked their help in financing a planned church-run agricultural fund in Poland. The U.S. bishops are being asked to raise \$3 million toward the five-year program, under which Polish church authorities are hoping to secure \$1.8 billion from Western nations and groups to meet social and economic needs of their people.

Bishops criticize statement on abortion

by Liz S. Armstrong

WASHINGTON (NC)—The National Conference of Catholic Bishops' Committee on Doctrine Nov. 15 criticized a statement by the Catholic Committee on Pluralism and Abortion suggesting that there are varied Catholic theological views on abortion.

The doctrine committee, in a statement read by its chairman, Archbishop John R. Quinn of San Francisco, at the bishops' general meeting in Washington, said that the views of the group favoring pluralism on abortion contradict church teaching.

The pluralism statement, publicized by Catholics for a Free Choice, a group backing legal abortion, was released during the fall political campaign. It called "mistaken" the belief in American society that the view that abortion is wrong in all instances "is the only legitimate Catholic position."

The doctrine committee said that "responding to the general concern of our brother bishops, we want to affirm that such an opinion, however sincerely motivated, contradicts the clear and constant teaching of the church that deliberately chosen abortion is objectively immoral. It is not a legitimate moral choice."

The doctrine committee statement added that "the assertions contained in the statement of the Committee on Pluralism and Abortion which imply that church teaching about abortion has not always been clear and constant are not correct, and

are not substantiated by scholarly research."

The bishops' committee noted that the pluralism-on-abortion group points to philosophical discussions about ensoulment and the application of the excommunication penalty against someone for abortion "as if these discussions provided a basis for legitimate diversity of opinion."

"But such philosophical and canonical discussions have always presumed the church's constant teaching about the immorality of abortion," the doctrine committee said.

It also rejected the

pluralism-on-abortion group's references to individual conscience in the abortion debate. The Catholic Committee on Pluralism and Abortion had stated in its message that "Catholics should not seek the kind of legislation that curtails the legitimate exercise of the freedom of religion and conscience or discriminates against poor women."

The doctrine committee, however, said that "legitimate freedom of conscience requires the responsible formation of conscience in accord with the truth of the Gospel message as handed on in the constant teaching of the church."

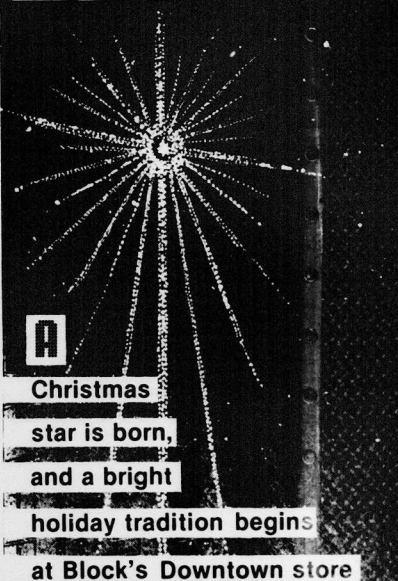
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A magnificent 90'x40' Christmas star, high atop Block's Downtown store, will send out glowing greetings to shoppers for miles around from its vantage point at West Market and Illinois Streets.

Over 2,000 white lights, cascading down the corner of the building, will shine for the first time immediately following the lighting of the Monument Circle Christmas "Tree". Spectators can watch the lighting of this spectacular star by looking west on Market St. from the Circle.

The Christmas star will burn brightly 24 hours a day through January 1st. Viewers are invited to celebrate the occasion at a free coffee and hot chocolate "warm-up" in Block's 6th Floor Galleria after the ceremony.

Join in Block's celebration of the season on Friday and be part of Indianapolis history as it happens.

Pre-plan your funeral.

It's a good feeling knowing it's done... and your family won't have to worry about it. Call on us. We can help you pre-plan.

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The letters you can barely see are the sounds twenty million Americans can barely hear. As hearing decreases certain sounds become very difficult to hear while others are heard quite easily. This causes a situation where one hears people speaking but does not understand what was said. A properly chosen hearing aid can restore one's ability to hear these "missing" sounds and thus make conversation clear again. If this is your problem, call today for an appointment. As the Better Hearing Institute says, "You should hear what you've been missing."

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