

THE CRITERION

Archdiocese of Indianapolis

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FAITH AND BEJABBERS—The famed Gordon Pipers added a festive note to the principal Mass at St. Malachy's parish, Brownsburg, on Sunday Nov. 13. The parish was marking its patronal feastday, and since St. Malachy was an 11th century Irish saint, the bagpipe music seemed most appropriate. The pastor, Father Charles Noll, was the principal celebrant and gave the homily. The standing-room-only crowd applauded enthusiastically at the end of the liturgy.

Top Bishops' post goes to San Francisco prelate

WASHINGTON—Archbishop John R. Quinn of San Francisco has been elected president of the National Conference of Catholic Bishops for a three-year term. He defeated Archbishop John R. Roach of St. Paul, Minnesota by a vote of 146 to 112. In a separate vote, Archbishop Roach was elected NCCB vice-president. He defeated Cardinal Terence Cooke of New York, 168-55. The election makes Archbishop Quinn the principal spokesman for the American Catholic bishops. The bishops voted at their semi-annual general meeting in Washington. While reporters were telephoning the election results to news agencies, Russell Shaw, U.S. Catholic Conference secretary for public affairs, telephoned Archbishop Quinn's mother with the news. He said he was acting on Archbishop Quinn's first request as NCCB president.

THE BISHOPS VOTED on a list of 10 candidates selected in October after every bishop in the country was given an opportunity to nominate five bishops for the top NCCB posts. On the first ballot for president, Archbishop Quinn received 51 votes and Archbishop Roach 50. Cardinal Cooke finished third with 43 votes. Other first ballot votes were Bishop James Malone of Youngstown, Ohio, 36; Archbishop Thomas Donnellan of Atlanta, 28; Cardinal William Baum of Washington, D.C. 20; Bishop Joseph McNicholas of Springfield, Ill., 19; Archbishop John Whealon of Hartford, Conn., 15; Bishop Cletus O'Donnell of Madison, Wis., 7; Archbishop Edward McCarthy of Miami, 2. On the second ballot, voting on all

10 candidates, the vote was Quinn, 87; Roach, 78; Cooke, 49; Malone, 25; Donnellan, 11; Whealon, 4; McNicholas, 3; McCarthy, 1; O'Donnell, 0.

ARCHBISHOP QUINN, the newly elected president of the NCCB-USCC, has been archbishop of San Francisco since last February.

Born in Riverside, Calif., on March 28, 1929, he studied for the priesthood at St. Francis Seminary and Immaculate Heart Seminary in San Diego and completed his studies at the North American College and the Gregorian University in Rome.

Ordained July 19, 1953, he did parish work until starting a seminary teaching career in 1955. He was appointed president of St. Francis College Seminary in 1962 and two years later became rector of Immaculate Heart Seminary School of Theology.

HIS EPISCOPAL ORDINATION occurred on Dec. 12, 1967, and he served as auxiliary bishop of San Diego. In 1971 he was named bishop of Oklahoma City and Tulsa, and when the diocese was divided a year later, he became the first archbishop of Oklahoma City.

Archbishop Quinn has been chairman of the NCCB Liturgy Committee and of the bishops' committee studying family life, and a member of the NCCB Administrative, Doctrine, Liaison with Priests, Religious and Laity, National Catechetical Directory, Pastoral Research and Practices, and Priestly Formation Committees.

He has also served on the USCC Administrative Board and as a consultant to the NCCB Catholic Charismatic Renewal Committee.

New Column

Today's Music, a weekly column which discusses contemporary popular music, begins as a regular feature of the Criterion with this issue.

The column, by Evansville native Charlie Martin, fills a void created by the decision of the Damesans not to continue their successful column "Life in Music" after a five-year effort.

Martin, currently working on his thesis to complete his S.T.M. degree in theology at St. Mary's Seminary, Baltimore, Md., served until this past August as Youth Director of the Diocese of Evansville. He has held the post since September, 1973. He resigned in order to fulfill his degree requirements.

Publication of the weekly column is arranged through the permission of the Message, weekly publication of the diocese of Evansville.

Human Development Campaign collection slated this week-end

The annual collection of the Campaign for Human Development will be held in all parishes of the Archdiocese on the week-end of November 19 and 20. Three-fourths of the monies collected are sent to the Campaign Office in Washington, D.C. and one-fourth remains in the Archdiocese.

The funds are allocated to projects in which low-income persons are the recipients as well as having significant voice in the decisions pertaining to the project.

This year five organization/projects received a commitment of local funds: Near East Side Community Organization, (NESCO), Indianapolis, \$2,000; Gabriel Richard Program, Holy Angels, Indianapolis, \$2,000; Metropolitan Area Citizens Organization, (MACO), Indianapolis, \$3,000; Community Council for Human Services, Inc., Columbus, Ind., \$1,164, and Migrant Day Care Center, Lawrenceburg Deanery of ACCW, \$1,000.

NESCO presently has a membership of 50 church and community organizations and addresses the concerns of some 60,000 residents.

The Community Council, consisting of 17 low income persons, bring their perspective to a larger agency that serves the low income people of three counties numbering approximately 3,500 persons in Brown, Bartholomew, and Jackson Counties.

MACO, THE NEWEST of the community-oriented projects, presently has an ecumenical membership of seven churches. Each member church has a core of volunteers which presently totals 57 persons. It is the goal of this organization to train the volunteer groups to define the dimensions of community problems, to research and develop solutions, and to plan actions to alleviate the problems.

The Gabriel Richard Program at Holy Angels parish, Indianapolis, is a ten-week course that stresses leadership through development of speaking skills. The present session has 22 enrollees.

The fifth project, the Migrant Day Care at St. Peter, Franklin County, was planned by the Lawrenceburg Deanery of ACCW. The completed plans and operations were dependent on an outside organization providing a director. Because this was not implemented, the day care center was not able to operate. However, the amount allocated for the Campaign for the purpose will be disbursed next year.

TO DATE, TWO local projects have been approved for National funding: Indiana Rural Welfare Advocacy Program, \$17,400, and the



AIDED BY 1976 CAMPAIGN—The Community Council of Human Services, Columbus, Ind., shown above in session, was one of the recipients of funds raised through last year's Human Development Campaign collection.

Metropolitan Area Citizens Organization, \$30,000.

The latter represents the approved portion of a larger grant to the Indianapolis Organizing Project, \$68,500. The remaining portion of the grant had been withheld until specific conditions were met. Official announcement of the larger grant is forthcoming. Another grant, to Citizens Action Coalition, a statewide organization, is also pending.

Clothing drive support urged

Parishes in the Archdiocese will again participate this year in the annual Thanksgiving Clothing Collection to benefit poverty-stricken families around the globe.

The 1977 appeal will be under the direction of Thomas Morgan, director of Archdiocesan Social Ministries.

In announcing the annual collection, which will be conducted during Thanksgiving week, Morgan stressed the need for lightweight clothing, since most of the potential recipients live in the warmer climates of the world. Also given high priority were blankets and infants' layettes.

More than 11 million pounds of clothing and blankets were distributed by Catholic Relief Services as a result of the 1976 national campaign, Morgan said.

Donations should be brought to the various parish centers, where they will be packaged later for shipment overseas.

A Word from the Archbishop

My dear Family in Christ:

St. John tells us that love "consists in this: not that we have loved God, but that He has loved us and sent his Son as an offering for our sins." (1 John 4, 10) Our salvation is not our doing but the gift of God. As followers of Christ we strive to abide by his teachings. We draw upon the strength of the Holy Spirit to give us confidence, courage and a sense of His love. It is this love that we are called to share with others.

In the United States today there are millions who suffer from poverty and near poverty. This is in spite of the overall prosperity of our country. The task of addressing this problem is often perplexing and frustrating. Yet there are groups of poor and near poor people who are working to find solutions to their own problems.

The Campaign for Human Development will be Sunday, November 20th. It gives us the opportunity as Catholics to share what God has given us with our less fortunate brothers and sisters who are seeking to better their conditions. Your contributions are an important part of carrying the message of Christ's love to others.

Devotedly yours in Christ,

George J. Bishop

Most Rev. George J. Bishop
Archbishop of Indianapolis

Fr. Anselm Schaaf dead at age of 93

ST. MEINRAD, Ind.—A Benedictine monk who had a role in the seminary training of scores of priests who have served in the Archdiocese was buried Thursday, November 17, after an impressive Funeral Mass in the Archabbey Church.

Father Anselm Schaaf, O.S.B., died Monday at the age of 93. He was the senior monk—both in years and in service in the community—in the Benedictine Federation of the Americas, comprising nearly 1,000 Religious.

Father Anselm, who served as president-rector of St. Meinrad Major Seminary from 1931 to 1951, following three years as rector of the Minor Seminary, marked his diamond jubilee of ordination in 1970. He was Prior of the Archabbey from 1951 to 1958.

IN ADDITION TO HIS administrative posts, he taught for many years in both the Major and Minor Seminary. Among his subjects were Greek, Hebrew and Latin and ascetic, pastoral and moral theology. From

Ease penalty for divorce

WASHINGTON—Acting on a request from the National Conference of Catholic Bishops (NCCB), Pope Paul VI has lifted the automatic excommunication that had been imposed on American Catholics who divorce and remarry.

Church officials emphasized, however, that the action does not allow divorced and remarried Catholics to receive the sacraments of Penance and Holy Communion, nor does it change Church teaching on the indissolubility of marriage.

ACCORDING TO BISHOP Thomas C. Kelly, NCCB general secretary: "The intention of the lifting of the penalty is pastoral—to extend a reconciling gesture to divorced and remarried Catholics and encourage them to seek regularization of their status. It is important that it not be seen as either more or less than that."

Archbishop Jean Jadot, apostolic delegate in the United States, relayed the Pope's decision in a Nov. 4 letter to Archbishop Joseph L. Bernardin of Cincinnati, president of the NCCB.

The penalty of automatic excommunication had been asked by the Third Plenary Council of Baltimore in 1884. At their spring meeting in Chicago in May, 1977, the NCCB voted to ask the Pope to remove the penalty, which existed only in the United States.

EXPLAINING THE recommendation at the time, Bishop O'Donnell said: "It welcomes back to the community of believers in Christ all who may have been separated by excommunication. It offers them a share in all the public prayers of the Church community. It removes certain canonical restrictions upon their participation in Church life. It is a promise of help and support in the resolution of the burdens of family life. Perhaps above all, it is a gesture of love and reconciliation from the other members of the Church."

1959 until his retirement in 1967 he taught theology at Westminster Abbey in British Columbia.

During his long career, he did summer pastoral work in some 10 different parishes, taught in many convents and schools and conducted numerous retreats throughout the United States.

A native of Schnellville, Father Anselm received his seminary training at St. Meinrad, where he was ordained in 1910.

FOR MANY YEARS HE WAS active in the National Catholic Educational Association and was a permanent Consultant of the Sacred Congregation of Seminaries and Universities in the United States.

He was the author of several booklets on Ascetical Theology and the Psalms, and many of his articles appeared in the NCEA Bulletin and other periodicals.

Father Anselm is survived by four sisters: Sister Mary Agreda Schaaf, S.P., St. Mary-of-the-Woods; Martina and Catherine Schaaf and Mrs. Verena Fritz, all of Jasper.



FR. ANSELM SCHAAF, O.S.B.

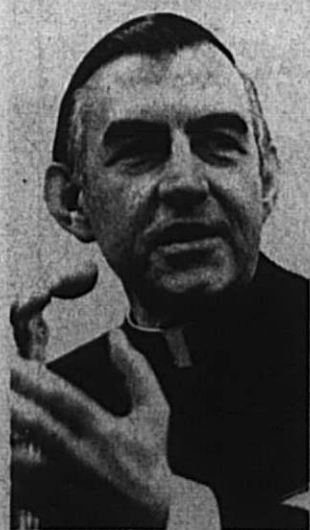
Two workshops set for clergy

The Indiana Catholic Conference (ICC) is sponsoring two one-day workshops for Archdiocesan priests as part of its Clergy Continuing Education program throughout the state of Indiana.

Titled "The Teaching Church—The Priest—Difficult Pastoral Situations: Putting It All Together," the workshops will be conducted by Dr. David Thomas, professor at St. Meinrad School of Theology.

The first will be given at Mount St. Francis on Tuesday, Nov. 22, and the second will be held at the Southside K of C, Indianapolis, on Wednesday, Nov. 23. Both workshops will commence at 10:30 a.m. and end at 3:30 p.m.

The program is part of Input '77-78 which the Indiana Catholic Conference has set up in cooperation with the five dioceses of the state of Indiana for the clergy of all five dioceses.



ARCHBISHOP QUINN

news in brief

Schools reopened

PHILADELPHIA—more than 400 Philadelphia parochial school students have returned to classrooms after two fires in six days resulted in the temporary closing of two schools. Arson was suspected as the cause of a Nov. 6 blaze at Our Lady of Victory School, while the cause of the Nov. 1 fire at St. Agatha-St. James School was careless smoking, according to Fire Department officials.

Support boycott

NEW YORK—Support of the J. P. Stevens boycott was voted by the governing board of the National Council of Churches (NCC) at its semi-annual meeting in New York. By resolution, the NCC declared that it would "refrain from purchasing any goods produced by J. P. Stevens" until the boycott called by the Amalgamated Clothing and Textile Workers union is lifted.

Urges diversity

NOTRE DAME, Ind.—The Catholic Church must rediscover itself and "be a model for acceptance of cultural diversity," according to Msgr. Geno Baroni, assistant secretary of the Department of Housing and Urban Development. Catholic parishes can and must be used in the drive to revitalize the nation's cities, Msgr. Baroni told some 600 participants in the Catholic Committee on Urban Ministry (CCUM) conference at the University of Notre Dame.

Back mine strikers

MAGGIE VALLEY, N.C.—The Catholic Committee on Appalachia, a group designated by Southeastern Catholic bishops to represent them in matters concerning rural life, has gone on record on behalf of striking workers at the Blue Diamond Coal Company in Stearns, Ky. The organization also called for an ecumenical day of prayer on Friday, Nov. 25, in Stearns.

Women in Houston

WASHINGTON—Predictions about the National Women's Conference may differ, but several things are sure. Nearly 2,000 delegates of all races, religions and lifestyles will gather in Houston Nov. 18-21 to consider resolutions in 26 issue areas. And there will be clashes.

Oppose apartheid

LONDON—The General Synod of the (Anglican) Church of England unanimously backed (Nov. 10) a resolution expressing solidarity with the recently banned Christian Institute in South Africa, an interfaith organization that was in the forefront of South African religious groups pressing for the abolition of apartheid.

Teachers lose case

ST. PETERSBURG, Fla.—Unionized faculty members who recently complained to the National Labor Relations Board (NLRB) that St. Leo College in St. Leo, Fla., had not bargained with them in good faith have lost their case.

A record of activities in Archdiocesan agencies published the third Friday of each month.

OFFICE OF CATHOLIC EDUCATION—The Educational Planning Commission (EPC) has scheduled a briefing in the Chancery with the heads of Archdiocesan agencies for Nov. 29 from 7-10 p.m. Briefings were held for 13 parishes which indicated an interest in becoming pilot parishes for the planning process. Two—four parishes reflecting the diversity of the Archdiocese will be chosen for this project. They will begin their local planning in late November. Briefings for the remainder of the Archdiocesan parishes will begin in January. The EPC hosted 11 district briefings for the parishes in mid-November. Parishes received consultation materials for the Phase II consultation on the 27 proposals of the task forces of the EPC. The EPC will use this consultation in determining its recommendations for the Archdiocesan Board of Education on the future of Total Catholic Education in the Archdiocese. The superintendent and directors of the Office of Catholic Education met on Oct. 31 to begin establishing goals and objectives for 1978-79. Because of the educational planning process of the Archdiocese, the OCE will not do a major revision of its goals at this time, but wait until the results of the parish and district planning are farther along. The Religious Studies Program registered 514 (on location statistics not included). This compares with 805 in the fall of 1976. Fr. Clement Davis, O.S.B., has visited Richmond, New Albany, Scelcina, Bedford, Tell City; Sr. Mary Margaret Funk, O.S.B., has visited Terre Haute, Greensburg, and New Albany; Sr. Mary Jeanne Ples, O.S.B., has visited North Vernon and Roncalli. During the past month 17 persons have been granted Catechist Certification by the Department of Religious Education. Sister Helen Jean Kornelink, O.S.B., attended a public hearing on Public Law 94-142 (Education of the Handicapped Act). The hearing, sponsored by the State Department of Public Instruction offered educational agencies an opportunity to react to the state's draft plan to comply with the provisions of the act. Written testimony was submitted by Sr. Helen Jean to Gilbert A. Bliton, Director of the Division of Special Education. Mary Keyes has been hired by the Indianapolis Public Schools to work on a joint curriculum project funded by Title IV-C. She will organize Archdiocesan curriculum committees for writing curriculum guidelines. Mrs. Keyes is a product of Catholic schools and taught in parochial schools in Indianapolis (Our Lady of Lourdes), Cleveland and Youngstown, Ohio. The Department of Schools continues its on-site visitations of schools in the Archdiocese. This month the staff will visit 11 schools, all outside the Indianapolis area.

Bishop is missing

LONDON—Concern is growing among English Catholics over the fate of 54-year-old Bishop Hadrian Ddungu of Musaka, Uganda, and his vicar general, Msgr. Emmanuel Wamala. According to reports in London newspapers, the two have not been seen for more than a week, while hundreds of Christians have been and are being arrested in Masaka following what The Times called two weeks of "indiscriminate reprisals" for the murder of a prominent Moslem businessman who had been a strong supporter of President Idi Amin Dada.

remember them

- † BECKER, Mary Matilda, 87, St. Michael, Brookville, Nov. 9.
 † BERRY, Frances E., 52, Miraculous Medal Chapel, Indianapolis, Nov. 15.
 † BLESSINGER, Victor L., 59, St. Joseph, St. Joseph Hill, Nov. 8.
 † COMADO, Sam, 73, Holy Rosary, Indianapolis, Nov. 14.
 † CRITTENDEN, Carl, 81, Our Lady of Lourdes, Indianapolis, Nov. 11.
 † CROCKETT, Bertha Hahn, 80, Holy Spirit, Indianapolis, Nov. 12.
 † EVANS, James R., 31, St. Benedict, Terre Haute, Nov. 9.
 † FRUITS, David W., 61, Christ the King, Indianapolis, Nov. 9.
 † GAUER, Anna F., 83, St. Patrick, Terre Haute, Nov. 14.
 † GRAY, Charles M., Holy Spirit, Indianapolis, Nov. 12.
 † HARDY, Jesse W., 69, Holy Family, New Albany, Nov. 8.
 † HERTEL, Vernona, 78, St. Michael, Brookville, Nov. 11.
 † KELLEMS, Luke, 49, St. Mary, Derby, Nov. 8.
 † KERTESZ, Mary A., 41, St. Simon, Indianapolis, Nov. 10.
 † LeCLERE, William Henry, 87, St. Augustine, Leopold, Nov. 12.
 † LETZKUS, Lawrence V., "Dutch," 81, St. Margaret Mary, Terre Haute, Nov. 14.
 † LOUISIGNAU, Raymond L., 33, St. Mary, Liberty, Nov. 12.
 † LUKER, Joseph E., 65, St. Joseph, Rockville, Nov. 8.
 † MAY, Virginia K., Immaculate Heart of Mary, Indianapolis, Nov. 14.
 † McGINTY, Bernard W., 62, St. Joan of Arc, Indianapolis, Nov. 12.
 † MULLIN, Thomas W., 35, St. Bernadette, Indianapolis, Nov. 12.
 † QUEISSER, Arthur J., 71, St. Luke, Indianapolis, Nov. 11.
 † REDFORD, Julia, 67, Sacred Heart, Terre Haute, Nov. 9.
 † REUTER, Edmund G., Sr., 80, St. Joseph, Shelbyville, Oct. 30.
 † RIEMAN, Lionell E., Holy Name, Beech Grove, Nov. 12.
 † ROTT, Amy Marie, 6, St. Barnabas, Indianapolis, Nov. 12.
 † SCHLISE, Andrew Henry, 78, St. Michael, Charlestown, Nov. 8.
 † SHERIDAN, Beatrice Madden, 68, Holy Spirit, Indianapolis, Nov. 18.
 † TARTAGLIA, Mary Elizabeth, 2, Sacred Heart, Terre Haute, Nov. 14.
 † THIEMAN, Edwin J., 61, St. Joseph, Shelbyville, Nov. 4.
 † TRACY, Thomas L., 66, St. Mary, Richmond, Nov. 12.
 † VONDERSAAR, George J., Holy Name, Beech Grove, Nov. 11.
 † WADE, Carol G., 20, St. Malachy, Brownsburg, Nov. 9.

report from the chancery

the ministry of Acolyte. . . The seminarians of the Archdiocese are writing a newsletter called *Indy Notes*. Circulation will be to the priests, seminarians and the Serra Clubs of the Archdiocese. The newsletter will also be used as a means of information for those thinking about the priesthood. . . The Vocation Campus Ministry Team worked this past month at Marian College, IUPUI and Butler University. . . Eighth grade vocation retreats were held in October at St. Lawrence and Our Lady of Lourdes, Indianapolis, and Sacred Heart, Clinton. In November the retreat will be held at St. Gabriel, St. Jude, Holy Name, and St. Barnabas, all in Indianapolis, and St. Gabriel at Connersville. . . A brochure on the priesthood designed and written for grade school students is being prepared. Likewise a brochure on the religious communities of Sisters working in the Archdiocese is in preparation.

the word
this sunday

By Father Donn Raabe

FEAST OF CHRIST THE KING

2 Samuel 5:1-3
 Psalm 122:1-5
 Colossians 1:12-20
 Luke 23:35-43

The Kingdom of God is a pivotal concept for Christians. From the beginnings of time God created the world and all in it because He is Love, and He wanted to share Himself with others. From the beginning of mankind we haven't quite grasped the message. God's rule or kingdom involves our voluntarily choosing to be part of what God is all about in the world. It means recognizing how He is at work in our lives and responding to His gift with faith and love. It means dealing with those closest to us with faith and love. It means responding to our neighbors with faith and love, so that all barriers are broken down and we become brothers and sisters to one another. But from the beginning we've "missed the forest for the trees." We seem to have gotten caught deeper and deeper in the accumulated mire of human limitation, lack of vision and irresponsibility. God offered His graces time and again so we could evolutionarily "leap" to a higher plane of understanding and living, but the downward "pull" seemed to get the best of us. So God intervened with the Grace of graces—His own Son Himself entered into the human condition. He Himself became the "evolutionary leap," the model of human life lived completely with faith and love as it was meant from the beginning. Not only that, but He went so far as to show us the power of faith and the depth of love in His death for us. The Father then raised Him up to be our Lord, Savior and King. To Him be all glory, honor and dominion, now and forever. Amen.

CATHOLIC COMMUNICATIONS CENTER—Chuck Schisla will be attending the annual conferences of the North American Broadcast Section of the World Association for Christian Communication and the U.S. Catholic communications organization, UNDA-USA from Nov. 25-Dec. 3, in Phoenix, Ariz. . . The last half of November and the first 11 days of December will find a number of representatives appearing on radio and television programs throughout the Archdiocese of Indianapolis to plug the activities of the Campaign for Human Development Committee and the programs of Catholic Charities. Appearances are designed, along with radio and TV spot announcements, to increase the awareness of these two critical functions of the Archdiocese at the time that their annual campaigns are opening—Nov. 20 and Dec. 11, respectively. . . The latest handbook on media contacts, approaches to handle releases for newspapers, prepare radio and TV spot announcements, and much more valuable information, has just been completed by the Community Service Council of Indianapolis and WRTV, Channel 6. The Communications Center has purchased 100 of these handbooks and will distribute them to the pastor of each parish in the Central Indiana area which the book covers. We will also be sending them to many

OFFICE OF THE DIRECTOR OF VOCATIONS—Ordination to the priesthood for the Archdiocese is scheduled for Saturday, May 20, 1978, at St. Peter and Paul Cathedral. . . Kenneth Taylor will be ordained a deacon, Saturday, January 14, 1978, at Holy Angels Parish, Indianapolis. Mr. Taylor is finishing his fourth year of Theology at St. Mary's Seminary and University, Baltimore, Md. . . On Saturday, Nov. 5, Archbishop Biskup officiated at the installation of the ministries of Acolyte and Lector. Thomas Haerle, John Hall and Glenn O'Connor of the Archdiocese received

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COLLECTION SUNDAY
 NOVEMBER 20





the tacker

Teen challenge

BY FRED W. FRIES

Students in Archdiocesan high schools are invited to participate in an essay contest to honor the memory of Dr. Martin Luther King. Cash awards totalling \$600 are being offered in the competition, which is open to all high schools in the state.

Theme for the essay is "Non Violence: Relevance for Today."

The first place winner will receive \$300, with \$200 and \$100, respectively, going to the runner-up and third place finishers. In addition, 200 honorable mention certificates will be presented at local congregation services the week-end of January 14-15, 1978. The top three winners will read their entries at the statewide observance of Dr. Martin Luther King Day in Indianapolis.

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

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

Serving as judges will be a panel selected from the administration and faculty of religious colleges in Indiana.

ENTRIES, WHICH ARE to be typed and double-spaced on plain paper, should be mailed to IICHE, 1100 W. 42nd St., Indianapolis, Ind., 46206, so as to arrive no later than Friday, Dec. 9, 1977.

Father John LaBaue, pastor of St. Rita Church, Indianapolis, is chairman of the Program Committee, and Archdiocesan participation is being sponsored by Catholic Charities.

COMMUNITY THANKSGIVING—Two Eastside Indianapolis parishes are again sponsoring traditional Community Thanksgiving Celebrations on November 24: St. Andrew and Our Lady of Lourdes. Single or widowed persons who have no where to go for the traditional meal or families who would like to share the spirit of the holiday with others are invited. There is no charge for the dinner at St. Andrew's, but those who wish are urged to bring along a favorite covered dish. At Lourdes there is a nominal charge of \$1.25 for adults and 75 cents for children. Both parishes have requested advance reservations: St. Andrew's, 545-1571 (days) and 545-3135 (evenings); Lourdes, 356-7291 or 356-8701. If you need transportation, call any of the above numbers.

TRAVELING MUSIC—The Popcorn Players and the Pop Singers of Providence High School, Clarksville, have opened their new season and have scheduled between 25 and 30 performances mainly in the Falls Cities area. The season will be climaxed with the traditional Providence Concert on December 11. Further details can be obtained by calling Rebecca Reiser at 945-2538, Clarksville.

MULTIPLE WINNER—Kay Lynn, a member of St. Mark parish, Indianapolis, won four awards at the annual Art Exhibit sponsored by Bethlehem Lutheran Church, Indianapolis. She won a Sursum Corda (first place) award and an honorable mention in Mixed Media and two honorable mentions in Poetry. Sister Lynette Marie Saunders, O.S.B., a Chastard teacher, won the best-of-show award in poetry. Art lovers are invited to view this year's winning entries through Sunday, Nov. 20, in the parish hall at 52nd St. and Central Avenue.

ARCHBISHOP SHEEN TAPES AVAILABLE—Bishop Charrand Council, Knights of Columbus, Tell City, has announced the availability of a set of cassette tapes of selected talks and conferences by Archbishop Fulton J. Sheen. The set consists of nine tapes covering 18 topics, and will be made available to interested groups free of charge. Organizations who would like to borrow the tapes are asked to contact George Simms, K of C Club manager, Eleventh and Tell Sts., Tell City, Ind. 47588. In reply to several inquiries we have received about the condition of Archbishop Sheen, who underwent open heart surgery several months ago, we have learned from the news services that he has been released from the hospital, and, although he has lost considerable weight, his doctors are hopeful that he will be able to return to a full work schedule in the near future.

NEW ACOLYTES—Three second year theologians from the Archdiocese were among twenty candidates who were instituted in the ministry of acolyte at St. Melrad on November 5. In the same ceremony 29 young men became lectors. Archbishop George J. Bliskup presided. The three new acolytes for the Archdiocese are: Thomas Haerle, St. Paul parish, Tell City; John Hall, Our Lady of the Greenwood parish, Greenwood; and Glenn O'Connor, St. Matthew parish, Indianapolis. None of the new lectors are from the Archdiocese.

CAN YOU HELP?—For a number of years members of the St. Vincent de Paul Society at Holy Cross parish, Indianapolis, have been distributing food baskets at Thanksgiving time among needy families in the community. The Vincentians inform us that their sources are running low, and that they were tempted to drop the Thanksgiving project this year. However, the decision was made to continue it if at all possible. They have asked Tacker to make a special eleventh-hour appeal, in the hopes that some of our readers would like to help a worthy cause. To implement this year's program, the Vincentians need three things: canned goods, money and volunteer workers. The contacts are Mr. and Mrs. Joseph Krauth, 631-5635, Mr. and Mrs. Francis Hammans, 639-1001, or Mr. and Mrs. Peter Hammes, 353-8427. Pick-up service will be provided.

NOVEMBER 18

Cathedral High School Drama Department will give its version of "The Gong Show," at 7:30 p.m. in the school auditorium, 5225 E. 56th St., Indianapolis. Tickets may be purchased at the door for \$2.

The regular monthly meeting of Our Lady of Every Day Circle, Daughters of Isabella, will be held at 7:45 p.m. at St. Elizabeth's Home on Churchman Ave., Indianapolis. Hostesses will be Mrs. John Williams, Mrs. Maxine Roemke and Miss Renilda Sahm.

A priests' day of recollection conducted by Father Lawrence Moran, pastor at St. Joseph Church, Rockville, will be held at Fatima Retreat House, Indianapolis. Call Fatima, 545-7681, for further information.

NOV. 18 & 20

Campus Review '77 will be given at Marian College, Indianapolis, at 8 p.m. The review is a combination homecoming week activity and a major production of the theatre department. The Review, under the direction of Don Johnson, associate professor of theatre, will feature satirical sketches from campus life. Tickets are \$1 for adults and 50 cents for children. They will be available at the door.

NOVEMBER 19

St. Roch parish, Indianapolis, will sponsor its fall dance, "The Happening," in the school hall from 8:30 p.m. to 12:30 a.m. There will be free refreshments and prizes of all kinds.

A chili supper to benefit "Operation Santa Claus" will be held at St. Philip Neri School, 545 Eastern Ave., Indianapolis, beginning at 5:30 p.m. Tickets are \$1.50 for adults and \$1 for children. Games of all kinds will also be in progress during the evening.

The Popcorn Players, a children's theatre group from Providence High School, Clarksville, will open their season with the first of 30 performances at Indiana University Southeast. Call Rebecca Reiser at (812) 945-2538 for further information.

A folk music group will entertain at the Earthen Vessels Coffee House at St. Monica School cafeteria, 6131 Michigan Road, Indianapolis, from 7:30 to 11 p.m. Persons over 18 years of age are welcome.

NOVEMBER 19-20

St. Bernadette parish, Indianapolis, is planning a Christmas bazaar from 10 a.m. to 7 p.m. on Saturday and from 8 a.m. to 2 p.m. on Sunday.

NOVEMBER 19-22

The Office of Archdiocesan Social Ministries announces the following activities:

Nov. 19-20: Catholic Charities Appeal Workshop at St. Melrad Archabbey, St. Melrad.

Nov. 20: Alcoholism—Help and Info recovery meeting at 2 p.m. at Social Ministries Office, 915 N. Holmes, Indianapolis.

Nov. 21: Alcoholism—Help and Info (AA—closed meeting) at 9:15 a.m., Social

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ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office on Monday of the week of publication.

Ministries Office, Indianapolis.

Nov. 21: Simeon Project meeting at St. Mary parish, New Albany, at 7:30 p.m.

Nov. 22: Simeon training session at St. Margaret Mary parish, Terre Haute.

NOVEMBER 20

The CYO unit of Our Lady of Lourdes parish, Indianapolis, will conduct a bake sale in the school cafeteria following the 9:30 a.m. Mass.

The parishioners of St. Paul parish, Sellersburg, will sponsor a turkey social in Father Gootee Hall at 6:30 p.m. Sausage sandwiches and other refreshments will be available.

Our Lady of Grace Academy, 1402 Southern Ave., Beech Grove, will have open house from 1:30 to 4:30 p.m. for prospective students, their parents and friends.

A turkey dinner will be served at Assumption parish hall, 1105 S. Blaine, Indianapolis, following the 11 a.m. Mass. Tickets are \$2.75 for adults and \$1.50 for children.

Msgr. Sheridan Council, K of C and the Phillips Gun Shop will conduct a turkey shoot at 9600 S. Emerson Ave., just south of County Line Road, Indianapolis, beginning at 11 a.m.

The Third Order of St. Francis, Terre Haute, will sponsor 3 p.m. devotions on the feast of Christ the King at St. Joseph Church. A brief business meeting and social hour will follow the devotions.

A meeting to discuss the Archdiocesan teen-age marriage guidelines will be held in Msgr. Ross Hall at St. Plus X parish, 7200 Sarto Dr., Indianapolis, at 1:30 p.m. The explanation of the guidelines will be presented by Father Gerald Kirkhoff followed by a question-and-answer period. Registration fee is \$1. Both teens and

NOVEMBER 22 NOVEMBER 26-27

A memorial Mass will be celebrated for President John F. Kennedy at 5:30 p.m. at St. John Church in downtown Indianapolis. Father Joseph Rautenberg will be the celebrant.

An "Over Fifty" day will be directed at Fatima Retreat House, 5353 E. 56th St., Indianapolis, with Father Paul Courtney, pastor of St. Luke parish, in charge.

The mission committee of St. Benedict parish, Terre Haute, will sponsor a bazaar-boutique for the benefit of the boys' farm in the Zambian mission. The hours on Saturday are from 5 to 7 p.m. and on Sunday from 8:30 a.m. to 2 p.m.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. **THURSDAY:** St. Catherine parish hall, 6:30 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. **SATURDAY:** St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. **SUNDAY:** Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

NOVEMBER 24

The pastor and parishioners of St. Patrick parish, Indianapolis, extend an invitation to the public to attend a special Thanksgiving Day Mass at St. Patrick Church at 9 a.m.

NOVEMBER 25-27

A Tobit Week-end for engaged couples will be held at Alverna Retreat House, 8140 Spring Mill Road, Indianapolis. Trained Marriage Encounter couples with the assistance of Father Martin Wolter, O.F.M., and Father Anton Braun, O.F.M., compose the staff directing the week-end.



SPAGHETTI DINNER—Spaghetti sauce prepared by David Page, chef at LaScala's Restaurant, Indianapolis, will be featured at Chastard High School's annual spaghetti dinner on Sunday, Nov. 20, from 4 until 7 p.m. Tasters with Chef Page are (from left) Mrs. Gayle Howard and Mrs. Jeanette Collignon. The event is sponsored by the Chastard Athletic Club, and proceeds will help the school's athletic program. Tickets may be purchased at the door—\$3 for adults and \$1.50 for children under 12.

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You'll be happier this Thanksgiving if you give something of yourself to someone who has nobody.

Giving belongs in Thanksgiving.

Attend Mass that morning in your parish church.

SOMEONE WHO HAS NOBODY Take fifteen minutes to visit someone in the hospital.

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

Better yet, feed someone who needs food.

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

We don't see them because they're overseas.

We know they're there, however.

Can we ignore them, let them starve?

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

\$200 will feed ten families.

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

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

Giving belongs to Thanksgiving. It's part of life.

How much will you give back to God?

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editorials

Who speaks for women?

Who speaks for American women? Is it the 2,000 delegates gathered in Houston this week-end for the International Women's Year (IWY) Conference? Who speaks for Catholic women? Is it the 500 Catholic delegates to that conference? And of Hoosier women, are the 32 elected Indiana delegates representative?

Is there another statistic that will include us? Approximately 200 delegates identify themselves as pro-life and pro-family. Will they adequately address other major issues on the Conference agenda?

By majority vote, the Indiana state meeting participants rejected every resolution offered by the National IWY Commission, including equal credit opportunity enforcement, employment needs of minority women, legal status of homemakers and publicity on the contributions of older women. Some eye-witness observers were alarmed at the chasm of polarity and fear, and the consequent refusal to listen which marked that July meeting.

Campaign

The Campaign for Human Development has grown to be one of the most significant milestones of the American Church since its inception a little over five years ago.

The problem is finding local groups and organizations which need funding. Only 13 showed up at a recent seminar to apply for such funding. Either our Archdiocese lacks the Catholic awareness of helping one's neighbor help himself, or we have no need of such self-help programs.

If neither is true, we hope readers of these few lines do some checking and find out what the Campaign is. Then find some organizations which could use the help. And then give a generous donation in the collection this week-end.

—T.W.

Proposals

Take a look at them.

This week the Criterion begins an eight-week series reprinting the proposals brought before the Educational Planning Commission (EPC) by task forces numbering more than 120 people in the Archdiocese. Consultation now takes place at parish and district levels.

Some of the proposals we think are innocuous. Some are far reaching and imaginative.

To dismiss them, it seems to us, would be to indulge in a false attitude of parochialism. Some parishes don't intend to take part in the consultation, however. We think they're only showing their Pharisism ("Thank God, we're not like the rest of this diocese") and ignoring their responsibilities to the Church in the diocese as a whole.—T.W.

Margaret Mealey, executive director of the National Council of Catholic Women (NCCW) and a member of the Women's Year Commission notes many areas of convergence between the NCCW and the IWY Conference Agendas. Amendment of the Social Security Act to include homemakers, federal support for day care, and support systems for women at the international level are among these.

Convergence doesn't seem to be the keynote of either the State meeting nor the current National Conference, however. When Congress mandated the identification of "barriers that prevent women from participating fully and equally in all aspects of national life," they were perhaps unaware of how many such barriers divide woman and woman, in addition to those separating woman and man, woman and law, woman and institution.

The recommendations which are to issue from the IWY Conference and reach President Carter's desk by March, 1978, may not address those person-to-person barriers, but our Catholic tradition does. Our respect for life, to be credible, must encompass a respectfulness, a listening heart, for the deep-seated beliefs emerging from another's life experience. And out of that personal barrier-breakdown may come some solutions to the pain, the injustice, the humiliation experienced by so many American women.

Much of the current injustice to women is now structured into institutions which require changes beyond personal conversion. It seems doubtful that American women can address these sinful structures with a single voice. After all, who speaks for them? The 2,000, the 500, the 200, the 32?

Yet perhaps in the space of International Women's Decade (1975-1985), the dove of peace which symbolizes IWY can achieve the fullness of its intended meaning—a sign of the search for "... a More Perfect Union."

—Sister Carol Ann Munchel

Liturgy miscellany: unfinished business

BY FR. THOMAS C. WIDNER

The Office of Worship provides personal consultation for parishes in the areas of art and architecture. Parishes thinking about renovation of existing churches or building of new ones should contact Fr. Steve Jarrell for diocesan assistance particularly regarding adherence to guidelines set down by the local as well as the universal Church.

The Office could assist parishes, for example, in solving the problem of how and where to place a reconciliation room so that Catholics may have access to the new rite of penance.

It is a service such as this that makes the Office of Worship an integral part of the work of the diocese. Not everyone, however, is willing to accept consultation with the Office.

"SOME OF THE PROBLEMS we've encountered with laymen," Fr. Jarrell says, "center around their frustration with their own pastors. These laymen have engaged in programs that pastors have not. At the same time, we face the problem of the overeducated pastor who doesn't know how to deal with his parishioners who haven't studied liturgy or haven't participated in programs."

Fr. Jarrell sees many efforts in the

diocese, among them the wide variety of liturgical services.

"The Sacrament of Confirmation is something you'd expect most parishes to spend some time preparing for," he states. "And I suppose most efforts go into the doctrinal part. But you'd be surprised at the number of poorly planned ceremonies that take place."

Fr. Jarrell would like to see some liturgical services in the Archdiocese planned on a regional level, since the geographical problems make diocesan-wide observances often unfeasible. He feels that such regional events would also prove conducive to diocesan unity.

"They don't have to be Eucharistic experiences either," he adds. "One of the problems we find is that parishes 'over Eucharisticize' everything. As a result, many private as well as paratiturgical devotions have suffered."

IT IS FR. JARRELL'S goal for the Office of Worship to foster the prayer life of the Church in this diocese. "If people can't pray together as individuals," he says, "how can one expect parishes to pray together? So diocesan unity depends on beginning with the individual parishioner."

The geographical problem of liturgy for this diocese includes the difference between metropolitan urban people and rural people. Fr. Jarrell recognizes that most liturgical efforts seem to be aimed toward the urban areas where larger numbers of people are affected. These efforts, of course,

don't usually help rural parishes much.

Still, there are many areas at the local level in which Fr. Jarrell hopes to be able to offer his expertise. Local ministries should be recognized, he believes, for there are many people in parishes who already give time in self-sacrificing and service-oriented ways.

"The Church instituted many of these ministries," he claims, "before we knew the responsibilities they involved."

SUCH MINISTRIES include music,

teaching, lecturing, extraordinary minister of the Eucharist, and even ushering.

"The last one is especially important," he believes. "The Church has always carried a tradition of hospitality, and today's usher continues that tradition. We need to remind ourselves and our ushers of their importance."

The Office of Worship is growing both in importance and need. It is but one more example of the need a diocese has to help its parishes direct their talents and abilities toward the service of the universal Church.

dale francis says

Why the Synod?

BY DALE FRANCIS

The news magazines and the newspapers seemed to think the fourth World Synod of Bishops didn't amount to much. It didn't make any news. They seemed to find it boring and complained because there weren't any confrontations. As one cardinal said, "it's kind of weird to find you are trying to defend yourself because you got along well together."

It was a fairly tranquil meeting. On the surface, it seemed that very little was actually accomplished. Unless you were watching carefully, you might have thought nothing really happened.

One of my favorite entertainers many years ago was Bill Robinson, the man they called Bojangles, who used to tell us everything was "copasetic," which meant fine. Bill had a story he used back in his early vaudeville days dating back to World War One.

THIS SOLDIER WAS out in no man's land one evening when suddenly he found himself facing a German soldier who called in English for the soldier to surrender. The soldier was unarmed except for a straight edge razor. He whipped it out and swung it at the German soldier.

"Ha, ha," said the German soldier, "you missed me."

The soldier smiled and said, "Just wait until you nod your head, Mister."

I have this kind of feeling about the fourth World Synod of Bishops. A lot of people who are saying that nothing happened, that nothing was accomplished, that it was a dull and useless meeting, just didn't feel the razor's edge as it passed through.

Of course, it is true that there were no denunciations. No one condemned any catechetical series. And the Synod bishops did give their approval to modern catechetics. There was no final catechetical guide offered, and, when, in closing the Synod, delegates did prepare a message to the People of God, it wasn't a very decisive document.

But some important things happened at the fourth World Synod, and maybe it requires a nod of the head to realize what happened. One of the most important things was that the Synod debunked the idea that catechization is an elite specialty in which only the specially trained have competency.

We're all called to catechize. It is the task of everyone, the Synod said. What's more, the Synod said, it isn't the pedagogical techniques that are important. It is the witness of faith given by those who teach that makes the difference.

If you don't understand how important that is, then you've probably been spared an experience that literally hundreds of parents have told me they've had. They've gone to teachers of religion and complained that their children weren't getting an understanding of the Church's teachings. When they said that, then they received patronizing assurance that the problem is that they just don't understand modern catechetical approaches. They are told that they should leave such matters to those who understand them.

THE SYNOD HAS said, so neatly, that it will require the nod of the head before the self-anointed experts know it, that we are all called to the process of catechization; that what is most important are not the techniques, but whether the teacher shows forth the kind of holiness that inspires others.

Some of those who have been opposed to modern catechetics might have been disappointed that the Synod gave its approval to modern catechetical approaches. They shouldn't be. Their own protests have been imprecise. It is not opposition to modern catechetical approaches. Naturally, any catechization must be directed to people where they are. The very nature of teaching requires a modern approach.

But the protest hasn't really been against modern catechetics. It has been against some modern catechetical approaches that have taught the faith incompletely or, in some cases, taught the faith erroneously. This Synod made clear that the whole faith must be presented; that the teaching must be absolutely authentic.

It even emphasized the importance of memorization. If you don't know that some catechetical experts have been downgrading memorization, even scoffing at it, then you've not understood the thrust of what some of us have been complaining about. Now it is clear that memorization of basic prayers, basic parts of the Liturgy, basic fundamentals of faith, are a necessary part of catechization.

Pope Paul is the one who will be summing all this up, bringing to the Church the essence of what the Synod accomplished. When he does, everyone will understand what happened at the Synod.

books

BY CYNTHIA DEWES

One of the biggest myths to come out of the Supreme Court's prayer decision is the idea that religion may not be studied in public schools. Not so. Rather, the decision forbade compulsory sectarian prayer or devotional requirements by public schools, which are agents of the government and, therefore, may not "establish a religion." The Court even elaborated on the value of academic study of religion when presented objectively.

Once we understand that religious study is not religious indoctrination, we realize how essential it is to any curriculum including history, literature or social studies. Teaching About Religion in Public School, edited by Nicholas Pedsalski and William E. Collie (Argus Publications, \$3.95), is a useful manual for teachers of religion, both in public and in Catholic schools. Each chapter is written by an educator who has developed a curriculum using religion study to enrich and explain his basic subject.

ONE SECTION DEVOTED to "Religion Studies in the Humanities and the Fine Arts" takes up religion in relational humanities (for example, Taoism and Chinese culture); and in literature, drama, dance, film, architecture, painting and music.

Each educational level is explored: in film, for instance, a primary class might view "Ben-Hur," an intermediate class would discuss material from "Moby Dick" and "The Red Badge of Courage," and the high school level would include "A Man For All Seasons," "The Pawnbroker," or "The Seventh Seal."

The Bible as Literature (studying literary criticism, genres) and the Bible in Literature (studying ideas of creation, original sin, myths and symbols) provide rich sources for language studies.

Social Studies courses are also supplemented by religion studies. In Geography we can explore the globe as others did in their quest for religious freedom. In Economics we can see the role of the poor in governmental economic theories and practices, and in Sociology we may compare rural and urban values.

FIVE EXEMPLARY courses and units of study are presented in Teaching About Religion, as well as a final chapter dealing with values clarification and moral education. One valuable insight from the latter notes that revering "noun-names" does not necessarily lead to moral behavior. In other words, if students are really taught to espouse "justice," "honesty," and "freedom" they will make life choices based on reason rather than merely paying lip-service to socially accepted virtues.

Teaching About Religion can offer both public and Catholic school teachers the help they need in providing students with background from which to reason.



"OKAY, CAN I HAVE IT BACK IF I DO ALL MY PRACTICING OUTSIDE?"

Evicted nun reports on Rhodesia

BY SR. CAROL ANN MUNCHEL, O.S.F.

"Rhodesia is not fighting a racial war. It is a war of liberation!" Sister Janice McLaughlin, Maryknoll Sister, shared with this reporter her eye-witness account of the "freedom-fighters' struggle for majority rule in the country from which she was deported on Sept. 22.

Speaking informally at the Campus Ministry Center of Marian College, Sister Janice seemed far removed from the "Joan of Arc" allusions which marked her reception of the Martin Luther King Freedom Award in New York. She speaks more softly than a month ago. Her message is the same, but her voice is frayed from the repeated telling.

"My plan is to repeat my story as long as Americans can remember that a 35-year-old Catholic Sister was deported from Rhodesia," she said.

SHE SMILES AT HER sudden notoriety, which she expects to fade soon. "I plan to travel to London to meet with the leadership of the Catholic Institute for International Relations (CIIR)." The Institute, which published the McLaughlin writings as Rhodesia: The Propaganda War, plans to continue work for justice in Rhodesia from a base in Kenya, where Sister Janice will travel in May.

"It has been an eventful three months," she says, matter-of-factly. As press secretary for the Justice and Peace Commission, she researched and reported on case studies of alleged torture by the Ian Smith government. "Beatings, shock treatments, water torture, massacres are not uncommon," she said.

She illustrated with a horror story of helicopters landing, soldiers shooting at random into a school and killing three school children and a teacher and wounding seven others.

When Sister Janice interviewed survivors, they could give no

reason for the attack.

Government sources later accused the school of "aiding and assisting" guerrilla forces.

OTHER REPORTS WHICH she has worked to document include "protected villages" or concentration camps which hold a half million Africans, the 4:30 p.m. curfew, the 1,000 civilians shot on the streets in six months.

Detention without trial is not uncommon, but the people continue to be "strong and confident," the nun stated.

This confidence, Sister Janice asserts, is not relayed by foreign (including U.S.) news agencies, which are closely monitored by the government in power.

Robert Mugabe, a leader of the Zimbabwe African National Union and ZANU army, stresses unity, according to the young Maryknoll. Division into four warring African parties is propaganda spread by the government, and is actually a geographical accident, rather than a result of hostilities among the African tribespeoples, she reports.

Mugabe is viewed skeptically by many Church people, not for the militance which characterizes his overseas image, but for the honesty which local Church observers fear will cost him many political victories.

Asked about American involvement in the struggle, the Pittsburgh native observed that economic sanctions would be supportive. "The U.S. should try to cut off the oil supply," she suggested. "That would stop the war." Generally, she added, the Africans resent foreign interference, noting cynically that America's protection of investments is not necessarily synonymous with its protection of human rights.

IN ANSWER TO A question about the relationship between Church and State, Sister Janice cited a long record,

of ecumenical cooperation in service of the native population. "The government did not provide education and health care, but the Church (largely Catholic and Methodist) did."

While 10% of the African population in Rhodesia is Catholic, the Church has been slow to Africanize. Despite criticism of indigenization's slow pace in Rhodesia, bitterness against minority rule does not extend to European missionaries.

"So much inequality," Sister Janice concludes, "makes change inevitable. Freedom fighters occupy the countryside. They conduct political education classes. They refuse to pay taxes. They disrupt local government. Every white male from 18 to 58 must serve 90 days annually in the army. Minority morale is understandably low."

THERE ARE 4 MILLION Africans in Rhodesia. They are presently governed by 200,000 whites. But Sister Janice McLaughlin, deported Peace and Justice press secretary, tries to offset the power of statistics, taking her personal testimony and becoming a "freedom fighter" in exile.



SR. JANICE McLAUGHLIN

the criterion

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educational planning process

focus on adult catechesis

The Educational Planning Commission of the Archdiocesan Board of Education (ABE) is currently consulting parish and district boards of education on 27 proposals for the future of Total Catholic Education in the Archdiocese. The proposals were developed by seven task forces of the commission. The commission will use the results of the consultation to make recommendations to the ABE in the spring.

The word "catechesis" appears frequently in the proposals. Catechesis is the process of making a person's faith living, conscious and active through instruction.

The first eight proposals—all dealing with adult catechesis—are treated below. The remaining 19 proposals will be covered in future issues of the Criterion.

Each proposal is accompanied by its own rationale. In some cases the text of the rationale has been edited and abridged for space reasons.

1. Issue: Adult Education

Proposal for Archdiocesan Board Policy

The Archdiocese of Indianapolis recognizes that the continuing formation of adults is situated at the center of the Church's teaching mission and it will work actively toward the development of this formation at the parish, district, and archdiocesan levels. Personnel, time, space, and budgeting allotments must reflect this central position.

The emphasis on adult formation is intended to complement all other areas of the Church's teaching mission.

RATIONALE: Common sense and experience confirm the findings of developmental psychology, that 1) learning is a process continued throughout life and employs a variety of forms, and 2) adults are capable of learning and do, in fact, learn.

In the faith community, it is the adult who serves as leader, guide, model, educator, and the nurturer of that community. It has been said, and rightly so, that only the adult has the capacity for mature, committed Christianity. Our experience today shows that there is interest in continuing education within the adult community. Within the faith community, those who participate in programs of continuing education may represent only a small percentage of the total population, yet they are often a very vocal and a very active minority.

However, most of our people, it would have to be admitted, continue to look on adult education as unnecessary for them, perhaps as a frill for those who can afford it, either economically or in terms of time and energy.

In response to this situation, the

General Catechetical Directory and the American bishop's pastoral letter, *To Teach As Jesus Did*, emphasize that the Church's catechetical effort be directed to adults. The educational mission statement of our own archdiocese refers to Catholic education as a life-long process. The Church, therefore, is recognizing in these statements that it has a responsibility to nurture the faith of its members—especially the faith of those members who are capable of a mature faith commitment, and who, in one way or another, determine by their example the impact of the faith on the young, the unchurched, and society at large.

The practical implications in this proposal—namely that personnel, time, space, and budgeting at the parish, district, and archdiocesan levels must reflect the centrality of the continuing formation of adults—serves as a reminder that policy must be more than mere theory or wishful thinking. If adult formation is to occupy the central position in the Church's teaching mission, some changes will be required at every level within the local Church, changes which will enhance the Church's involvement in education/formation.

2. Issue: Continuing Education of Those Involved in Educational Ministry

Proposal for Archdiocesan Board Policy

The archdiocese will require that all persons sharing in the Church's educational mission fulfill the need for continual growth and formation by annual participation in at least one program offered by archdiocesan agencies, district boards, parishes, and educational institutions approved by the Office of Catholic Education.

RATIONALE: Psychologists today know that adults, like children and youth, are growing and developing throughout their entire adult life. Persons may choose to fixate and remain at one level of development, but persons who are open and take the opportunities offered them to learn and grow will continue to develop throughout all of life.

The Church, too, continues to grow and develop. Because the Church is a living community guided by God's Spirit, new developments in the understanding of our faith will continue to be presented to us.

Only the adult who continues to learn will be able to understand these new developments. But persons involved in the Church's educational mission have an added reason for continuing learning and formation. They have the responsibility of passing the faith and the new understandings of the faith to others.

Whether the educator is involved in the pre-school, elementary, junior high, high school, or adult learning programs, he/she has the responsibility to present the Church's teaching in its fullest and most complete development. An understanding of faith that may have served a past generation well will not always meet the needs of today.

Because we live in an age of rapid and continued growth and change, it is important that persons involved in the educational ministry participate in at least one program annually for their continued spiritual formation.

The Office of Catholic Education approves these programs for teacher certification in the archdiocese. In so doing, the OCE is responding to the local Church's obligation to promote the continued growth of all its members in their grasp and daily expression of the faith.

3. Issue: Education in the Parish for Growth in Community

Proposal for Archdiocesan Board Policy

Parish leadership will focus on a model of adult formation which emphasizes renewal, development of community, liturgy, sacramental life, and witness, as these are the most effective means of catechesis for the Church and the world.

RATIONALE: There are two models of adult formation: the program model and the community model. The program model emphasizes programs for adult learning; the community model emphasizes building parish community and total parish renewal, of which specific programs for adult learning are only one part.

The community model is the Biblical model, since the Scriptures stress that persons learn and are formed by living in a community. Both adults and children learn from the

faith, the example, and the teaching they experience, see, and hear in the parish. The faith lived and believed in the parish teaches or fails to teach, whether one is aware of this or not, whether the parish is doing a good job or not, and whether the parish wants to teach or not.

The community model thinks of adult formation as adults, community, and way of life. This approach includes four areas: building community, helping persons to bring God into their everyday experience, being



present to use the "reachable moments" in life, and providing formal adult learning programs.

The first and most challenging goal for the pastor and staff interested in adult formation is to form the local parish into a community.

Educating leaders for the community is another important part of community building.

A second area of importance in the community model of adult formation is helping persons find meaning in their everyday experiences.

The community model of adult formation includes formal programs, but it goes far beyond them in total parish renewal, which includes development of community, liturgy,

sacramental life, and witness.

In this model, a sensitive pastor and staff are with persons at the "reachable moments" in their lives—times of joy and sorrow like weddings, anniversaries, graduations, First Communions, illnesses, death, divorce, retirement. Often at these moments persons are most open to God and can be helped to learn more about their faith and spiritual living.

Finally, formal adult learning programs are also a part of the community model of adult formation. These adult programs are planned after a needs assessment. Planners are aware of the techniques developed by persons who are successful adult educators.

4. Issue: Family-Centered Religious Education

Proposal for Archdiocesan Board Policy

The Archdiocesan Board of Education recognizing parents as the models and prime influence in the lives of their children, will direct the Office of Catholic Education to assist parishes and groups of parishes to provide opportunities for a family-centered religious education, which will involve all members of the family at each one's own personal stage of faith development.

RATIONALE: The family is the primary unit of society, the first experience of nurturing love and care, as well as the first school of the social virtues. In Christian homes, husbands and wives are the first to communicate the faith by word and deed to their children. Responsibility for grounding their offspring in the faith is a matter of both obligation and privilege.

Since the world in which we live appears to become progressively less family-centered as each year passes, the family unit itself calls for the attention of ministry. Family-centered religious education is designed to bring families together to learn, experience, and celebrate aspects of Catholic belief. Families who participate as families in the search for greater knowledge about God and the Gospel-centered life are able to find some of the answers to life's questions together and in a context that promotes the mutual sharing of their experience of growth in the faith.

Family-centered religious education, although a relatively "new" approach to many of the faithful, is in fact an attempt to return the "weight"

of religious impact on the child from the strictly classroom setting to the context of the home. Even when the programs are offered in church or school buildings, the use of the "family-table" preserved the familial nature of religious formation. Children are encouraged in their own search for answers when they can see their parents engaged in the same search. The effect on a parish of family-centered religious education is one of community building at the grass roots level. Since the program includes periods of peer group catechesis, when family members are divided into their respective peer groups, the experience allows for exposure to ideas and insights from family members other than one's own.

Family-centered religious education is still in its infancy. For that very reason those charged with responsibility for the religious formation of the total Catholic population must encourage and aid parishes in developing programs to suit the needs of their parishioners, and to recognize the importance of the family unit in carrying out the Gospel command to "teach all nations."

5. Issue: Continuing Education of the Clergy

Proposal for Archdiocesan Board Recommendation to the Archbishop

To foster growth in knowledge, love, and service, the clergy will participate in programs designed for their continuing education and formation.

RATIONALE: The clergy, if they are faithful to their vocation to lead and minister to God's people, are the primary spiritual leaders in the parish. But to be spiritual leaders, they must be men who continue to grow in knowledge of developing doctrine and who continue to deepen their own spirituality. This growth and deepening is helped by programs specially designed for the continuing education and formation of priests.

The priest can teach his people about the new rites of the sacraments

and the developments in theology only if he is knowledgeable about these himself. He can lead God's people in their faith development and in spirituality only if he is a man of growing faith and spirituality himself.

Because we have been placed by the Providence of God in a time of transition and rapid change in the Church, knowledge of developing theology and growth in spirituality requires continued study, reading, prayer, and communication with fellow priests. Well-designed programs for the

education and formation of the priests are one of the most helpful ways to provide the clergy with opportunities for this growth and development.

To be a spiritual leader to his people and to continue the work of Jesus, the priest must be a man who is always open to learning and who is using all the opportunities to being formed into the image of Christ. With the ac-

ceptance of this proposal it is hoped that the archdiocese will be assured the priestly services of men who continue to grow as persons and to deepen their faith and spirituality by availing themselves of the education and formation offered them. It is hoped, too, that this growth in knowledge will lead to growth in love and service to God's people.

6. Issue: Leadership Training

Proposal for an Archdiocesan Board Recommendation to the Archbishop

The parish will promote participation in leadership-training programs provided by archdiocesan agencies for all persons charged with exercising leadership roles in the parish community.

RATIONALE: The development of faith and the deepening of one's understanding of God and what He has revealed to man is a continuing process throughout a person's entire life.

One of the chief ways of forming a strong Christian community in the parish is by forming adults for leadership. Leadership groups at the parish level would include, but not be limited to: parish council, board of education, liturgy team, adult formation team, youth ministers, and officers of parish organizations. These adults should be guided to educate themselves about their roles and functions in their positions of leadership. Parish staff should alert persons in leadership to education sessions for boards and parish councils. It is time well spent to use a part of each parish council or board of

education meeting for the continuing education and formation of these leaders.

If parish leaders are to continue their growth in knowledge and faith and give leadership to their parish community, it is important that they participate on a regular basis in leadership-training programs provided by archdiocesan agencies.

These suggestions spring from the conviction that every Christian, by virtue of Baptism, shares in the Church's mission to bring the Good News to the world. Those who assume positions of leadership in the Christian community should work at, and be assisted in, developing a sense of Christian mission, as well as the skills necessary to the proper and beneficial exercise of their leadership roles.

7. Issue: Family Life Education

Proposal for an Archdiocesan Board Recommendation to the Archbishop

Family Life Education, as a means of strengthening the family unit by facilitating and encouraging the growth and interaction of family members, will be available to all Catholics through their parish, district or appropriate archdiocesan agency. Some examples of these programs are: sex education, marriage encounters, parents' effectiveness training.

RATIONALE: In the spring of 1977, the Educational Planning Commission conducted an educational issues assessment in the archdiocese. Eleven of the 13 districts and agencies consulted listed family life education as a major concern. This proposal addresses this archdiocesan need.

One of the signs of the times cited by Vatican Council II is the shifting attitudes toward marriage and family life. Most of today's adults grew up in a time when the role of the husband, wife, and children were not even thought of as roles, much less were they questioned. But times have changed. With these changing times have come increased demands on husbands and wives, mothers and fathers, and children. We can no longer assume that everyone automatically will be a contributing member of the family. Roles that were

once "caught" now need to be "taught." By assisting and encouraging the growth and interaction of family members, family life education can be a major means of strengthening the family unit.

A number of archdiocesan agencies and groups currently provide assistance for family life. These efforts, however, are not coordinated, nor are they uniformly available across the archdiocese. In addition, in those areas where programs are available, many members of the Catholic community are not aware of their existence.

This proposal encourages the coordinating and publicizing of existing programs for family life education. It also encourages the development of such programs where they do not now exist.

8. Issue: Utilization of Liturgy and Homily for Catechesis

Proposal for an Archdiocesan Board Recommendation to the Archbishop

The celebrant and those responsible for the liturgy at the parish level will prepare carefully the liturgy and homily—the primary means of catechizing the parish community—and will often evaluate the effectiveness of both the preaching and celebration.

RATIONALE: The first and most challenging goal for the pastor and staff interested in promoting growth in the faith is to form the local parish into a community. Many Catholics routinely come to Church on Sunday morning as to a "refueling" station. They have their children educated in the parish elementary school or religious education program, but the parish has no vital influence on their lives. Through the experience of an alive parish community, these persons can be helped to know that they are the Church.

Since at least 50 percent of the parishioners listed on parish registers come to the Sunday liturgy, the first place to begin adult formation is at the Sunday Mass. The ancient Church used the Liturgy of the Word as the prime educational tool. The Sunday homily, prepared with concern and integrated with the theme of the liturgy, reaches more persons than any other adult program. At times, the Liturgy of the Word can be expanded for a special catechesis. One parish used a series of sermons to explain the new Rite of Reconciliation and included a role-playing confession. If the Church is equipped for visuals, a well-chosen film or filmstrip may be effective occasionally. A well-prepared liturgy, in touch with the real lives of the people, is not only a religious experience where persons feel the touch of God in their lives, but also the most effective adult learning and community builder.

Liturgy can be in touch with people's lives only when members of the parish have some input into planning, celebration, and evaluation of the liturgy. This calls for the clergy of the parish encouraging such input and enabling it to be given in a regular and orderly manner. A parish liturgy committee may be the best means to achieve the desired state of all-parish





CADET 'A' KICKBALL CHAMPIONS—The Cadet "A" team from Holy Name parish won the Cadet "A" championship trophy for the CYO Fall Kickball season. Holy Name defeated St. Mark in the title game. Coaches (back row, right) include Nancy Elch, Jan Killon and Frances Moran. (Photo by Carol Mariatt)



CADET 'B' KICKBALL CHAMPIONS—The Cadet "B" team from Immaculate Heart of Mary received the Cadet "B" Tournament Champion trophy and also the Division Champion trophy for the CYO Fall Kickball season. The coaches are Susan Wiles, (back row, left) and Penny Courter, (back row, third from right). (Photo by Greg L. Wright)



56 'A' KICKBALL CHAMPS—The 56 "A" team from Little Flower parish captured the 56 "A" Championship trophy for the CYO Fall Kickball season. Little Flower defeated St. Barnabas in the final game of the season. Pictured with the champions are (back row) Coaches Ron and Pam Seaton. (Photo by Greg L. Wright)



HOLY NAME'S KICKBALL CHAMPIONS—Above is the Junior Kickball team from Holy Name parish, Beech Grove, which won the championship in the recently completed CYO Fall Kickball season. Pictured in the back row, are, left to right: Father Henry Tully, priest moderator; and Tom Goldsby and Herb Devore, coaches. (Photo by Carol Mariatt)

cyo

CYO Communion Mass, Supper slated Sunday

The final activity of Youth Week takes place Sunday, Nov. 20: the annual Feast of Christ the King Communion Supper and Youth Mass at St. Lawrence at 6:30 p.m.

Father Michael O'Connor will be the principal celebrant. Other priest moderators are invited to celebrate.

At 7:30 p.m. those in attendance will dine in the St. Lawrence parish hall at a catered dinner. Mrs. Doris Parker, national director of the Campaign for Human Development, will address the group.

All CYO'ers and their

families are invited. The price of the dinner is \$2.25.

Cage coaches meet Monday

Coaches in the six Indianapolis area CYO Boys' Basketball Leagues will meet Monday, Nov. 21, at 7:30 p.m. at Secina Memorial High School.

This mandatory meeting and clinic will initiate the 1977-78 season. More than 2,000 games have been scheduled for the season which opens Saturday, Nov. 26.

Latin School varsity basketball coach Mike Henderson will conduct a clinic for CYO coaches.

All CYO basketball referees will also meet at 7:30 p.m. at Secina High School. This, too, is a mandatory meeting. Don Nester will conduct a clinic for the CYO officials.

STANDINGS

© GIRLS' BASKETBALL
(Through Nov. 13)

CADET "A"

DIVISION I—St. Luke "A" 6-1; St. Christopher 5-2; Mount Carmel 5-2; Immaculate Heart "A" 4-3; St. Michael "A" 4-3; All Saints 3-4; St. Malachi 3-4; St. Thomas 2-6; St. Monica 0-7.
DIVISION II—St. Simon "A" 6-0; Holy Spirit 5-2; St. Matthew 5-3; St. Plus "A" 5-3; St. Joan of Arc 3-5; St. Andrew 2-4; Christ the King "A" 1-6; St. Lawrence 0-6.
DIVISION III—St. Mark 8-0; St. Barnabas "A" 7-1; Little Flower "A" 4-4; Our Lady of Lourdes "A" 4-4; St. Philip Neri 4-4; St. Jude 3-5; Central Catholic 2-6; St. Bernadette 0-8.

CADET "B"

DIVISION I—Immaculate Heart "B" 8-0; St. Luke "B" 6-2; St. Plus "B" 4-4; St. Simon "B" 4-4; Little Flower "B" 2-6.
DIVISION II—Our Lady of Lourdes "B" 7-1; St. Michael "B" 6-2; St. Luke "C" 5-3; Immaculate Heart "C" 3-4; St. Barnabas "B" 2-6; Christ the King "White" 0-8.

Matrix Lifeline clients up 267% in past year

BY HENRIETTA THORNTON

BLOOMINGTON, Ind. — During the first eight months of the current year, Matrix Lifeline reported a 267% increase in the number of clients served when compared with the same period in 1976.

Matrix Lifeline is a Bloomington-based organization of more than 80 volunteers, both men and women, which offers an emergency-pregnancy service and alternatives to abortion to any woman who is distressed by an unwanted or untimely pregnancy.

Formally organized in 1974 by a group of women from the St. Paul Catholic Center, the agency opened a downtown walk-in center in June, 1977. The center, open from 9 a.m. to 5 p.m. Monday through Friday, is headed by Mrs. Mary Matthys, full-time executive director.

IN THE FIRST FOUR months of operation in the new center, Matrix Lifeline has had 92 clients, 23 of whom were "walk-ins," according to Mrs. Matthys. Since January, 1977, the agency has served well over 300 clients. About half of these women are married; others are single and some prefer not to indicate their marital status.

Of those seeking help, one third to one half are high school or university students.

Most of the clients who have been counseled by Matrix Lifeline carry through with their pregnancies, Mrs. Matthys reports.

"The women coming to us really want to have their babies. But there are obstacles, and we attempt to help with the practical problems they face. They may only need friendship and support."

MRS. MATTHYS explained that pregnancy, to an unmarried woman, or to a married woman with financial problems or other difficulties, appears as a threat to her well being.

"She feels isolated from the meaningful people in her life and abortion may appear to be a solution to her problem. This is particularly true when funds are offered by her family or the father of the child for the express purpose of an abortion."

About 8% of the unmarried women give up their babies for adoption, Mrs. Matthys reported.

The average age of Matrix Lifeline clients is 20, but the age span ranges from 14 to 49 years.

"The most difficult to counsel are the young people who feel that abortion is the only solution to their problems," Mrs. Matthys said. This is where Matrix Lifeline presents feasible solutions.

Matrix Lifeline does not urge marriage just for the sake of giving the baby a name.

The Bloomington community, especially the churches, has supported this pro-life agency. It has depended on contributions from individuals and a few groups for funds.

LAST YEAR Matrix Lifeline was accepted as an agency of United Way and the agency also received a \$50,000 grant for four years from the Emma Batman Riley Foundation.

Ritter Raiders in grid finals

BY FRED W. FRIES

The Raiders of Ritter High School face undefeated Tippecanoe Valley on the Lawrence Central Field at 8 p.m. tonight (Nov. 18) for the Class A state football championship. This marks the second year in a row that an Archdiocesan high school has made the finals in the annual grid tournament. (Cathedral lost out to Merrillville in the 1976 Class AAA title game).

Coach Duffy Hagist led the Raiders to a sparkling 10-1 record this year after a lack-luster season in 1976 during which they won only four games.

Ritter's offense is spearheaded by Quarterback Brian Mettallo—a good passer when the chips are down and a strong runner. Also outstanding in the backfield is speedster Ken Israel. In addition, the team's defensive play has been top drawer all season.

On the basis of last week's performance against Paoli, in which the Raiders demolished Paoli, 48 to 0, veteran observers give the Raiders a good chance in

tonight's showdown against Ritter's only loss during the regular season was to archrival Roncalli 122-14.



OBSERVE GOLDEN ANNIVERSARY—Mr. and Mrs. D. Joseph Noone, Sr., marked their golden wedding anniversary with a celebration of the Eucharist and a dinner at Holy Name parish, Beech Grove, on Wednesday, Nov. 9. Mr. and Mrs. Noone were married 50 years ago at St. Peter and Paul Cathedral by Bishop Joseph Chartrand. The Noones' 12 children and their families present for the celebration included Joy Schaefer, J. Thomas Noone and Helen Gasper of Beech Grove; Vincenta Sanders, Mary Ann Grande, Francis Noone, Stephen J. Noone and Jo Ellen Eckstein, all of Indianapolis; Dennis J. Noone, Jr., of Oshkosh, Wis.; Betty Hoffman of Wakefield, Mass.; Colette Philhower of Brooklyn, N.Y.; and Kay Woods of Houston, Tex.

Chatard loses in volleyball

City champion Chatard lost to Muncie North in the semi-final round of the annual state girls' high school volleyball tournament held last week-end on the Ben Davis court.

Jean Kesterson's outstanding Chatard aggregation succumbed to the eventual tournament winners and No. 1 team all season long in a closely contested match that went three sets, 15-8, 2-15, 15-11.

Muncie North took the measure of South Bend Riley, 14-16, 16-14, 15-10, in the championship game.

Chatard upended North Montgomery, 15-11, 15-10, to reach the semi-final round. Chatard finished the season with an excellent 29-4 record.

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Today's Music

by Charlie Martin

IN MY LIFE

There are places I'll remember, all my life—
Though some have changed.
Some forever not for better, some have gone—
And some remain.
All these places had their moments,
With lovers and friends I still can recall
Some are dead and some are living,
In my life, I've loved them all.

But of all these friends and lovers,
There is no one who compares with you.
And these memories lose their meaning
When I think of love as something new.
Though I know I'll never lose affection,
For people and things that went before—
I know I'll often stop and think about them,
In my life, I'll love you more.

Written by John Lennon and Paul McCartney
Recorded by The Beatles; Judy Collins
Copyright by Northern Songs Limited, 1965

I first heard the song "In My Life" at a wedding. A quick glance at the words show that it is very appropriate for such an occasion. However, I want to reflect on its message with a different theme in mind, that is, next week's celebration of Thanksgiving.

Thanksgiving is a special day. Most of us would agree that life can be hectic. We students get caught up in mountains of papers and books, plus all sorts of extra-curricular opportunities. Family life can mean delivering people all over the town, plus attempting to keep up with the daily tasks of managing a home. Work is important, but demanding. Time away from this routine is a rare occasion; but much appreciated when it happens. Thanksgiving needs to be and should be one of these times.

Above, I used the word "appreciate." Thanksgiving asks us to step out of our whirlwind of activity and recognize the opportunities, gifts, and people in our lives. It asks us to look into our lives with reflection. It asks us to acknowledge that there are some people and gifts that really do make a difference. Thanksgiving means that we appreciate these people and gifts, that we sincerely say thank you. It seems so easy, but how often does it really happen?

The song speaks of the changing circumstances of our lives. It speaks of remembering people and places, "though some have changed." The song emphasizes that all the people who become close to us have an effect on us. They have their moments and this moment is significant: their gifts of friendship and love are parts of our personhood today and are helping form the type of person we will become in the future. We do not live in a vacuum. As we look back into our lives, we can see that many people, some who have gone and some who remain, gave of their concern, patience, and encouragement that we might be a fuller, more alive person.

Speaking of these people, the song says, "In my life, I've loved them all." This implies that appreciation and gratitude were expressed. But for many reasons, this does not always occur. Probably each of us could point to people to whom we will not have the chance to say thank you. Circumstances have removed them from our lives. This points to the importance of expressing our gratitude this Thanksgiving, before time brings new changes.

Thanksgiving is many things—a time of reflection, a time of expressing appreciation, a time of celebration. Our God finds many ways to manifest his love and caring to us, especially through the gifts of the people in each of our lives. Today is the day of our "thank you."



IN RONCALLI PRODUCTION—Peggy Carrico and Steve Ferry will have leading roles in the Roncalli High School production of "Flowers for Algernon," to be presented Friday and Saturday, Nov. 18 and 19, in the auditorium. Patricia Brown is the director. Tickets, at \$1.50 for adults and \$1.00 for students, will be available at the door. Curtain time is 8 p.m.



IN 'ARNSTEIN'S MIRACLE'—Veteran actors Howard Da Silva, left, and David Hurst have leading roles in "Arnstein's Miracle," a moving television drama to be presented on Sunday, Nov. 20, on the Insight series. WRTV, Channel 6, will air the show at 10:30 a.m., and viewers in other areas are asked to consult their local listings.

this week's tv films

THE THREE MUSKETEERS (1974) (CBS, Friday, Nov. 18): Richard Lester's lively modern interpretation of the Dumas classic has something for practically every taste, including slapstick, social satire, sweaty realistic swordplay, and totally gorgeous costumes, locations and

cinematography. Michael York is a green but dashing D'Artagnan, and a trio of facile actors (Richard Chamberlain, Oliver Reed, Frank Finlay) make the most interesting and likeable musketeers in film history. Traditionalists should beware, though, of the general tone of hip cynicism. Recommended swash-buckling for all but very young children.

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Linda Lopez
Trivia winner

Linda Lopez of Indianapolis was one of 11 entrants in the Film Trivia Contest who correctly identified *The Apartment* as the Broadway musical *Promises, Promises*. Linda's entry was drawn from the eleven and a check in the amount of \$5 has been sent to her. Another trivia question will appear in next week's Criterion.

viewing with arnold

Western with French twist

BY JAMES W. ARNOLD

French writer-director Claude Lelouch has celebrated the 10th anniversary of his biggest hit, "A Man and a Woman," by taking the basic idea (but not much else) and re-working it in the Old West. The result, "Another Man, Another Chance," is a strange but fascinating hybrid, almost as if an American gangster film had been shot in Montmartre in Renoir pastels.

Lelouch, who is still only 38, has been making a lot of movies in France, but none has had the American distribution or impact of "Man and Woman," almost the prototype of the lyrical soft focus love story, which won the International Catholic prize as well as the 1967 Oscar for best foreign film. Francis La's musical score has become much more familiar than the film itself, which has never gotten much revival or TV exposure. It was a "nice," gentle story about a thirtyish widow and widower (she a movie script girl, he a race driver) who meet while visiting their children at a boarding school and slowly fall in love.

THE ONLY REAL plot difficulty was the woman's touching attachment to her dead husband, but even that wasn't treated with much gloom or seriousness. It was not only an upbeat film, but expressively cinematic in its use of the moving camera, gorgeous locales, and color flashbacks in an otherwise black-and-white movie to illustrate the vividness of memory.

This time Lelouch devotes more than half his screen time to the period before the lovers (Genevieve Bujold, James Caan) even meet, intercutting the stories of a young French immigrant couple (Bujold and photographer Francis Huster) fleeing the misery of the 1871 Franco-Prussian War, and a frontier veterinarian (Caan) whose Eastern wife would much prefer living in Philadelphia.

The immigrant narrative holds some interest, especially because Lelouch gets into the amusing details of setting up a portrait photography business in a western town, but it's nowhere near as rich or profound as, say, Jan Troell's "The New Land."

The American story is familiar—Caan's wife is raped and murdered by a roving band of outlaws, and Caan moves to another town with his infant son—but freshened by Lelouch's European perspective in viewing events, customs and locales that American filmmakers became bored with long ago.

Thus, not only is the murder scene handled memorably—a hand-held camera follows the wife (Jennifer Warren) as she struggles and flees in overexposed images through a labyrinth of ranch out-buildings and corrals—but the body-discovered scene is uniquely powerful.

Caan carries his baby as he searches the ranch calling for his wife, and finally sees the body from a distance. He turns and bends over the cradled child in silent agonized grief. It's all in long shot, and we never see his face—a masterfully effective bit of understatement.

Another, briefer example is Caan's arrival in a railroad head cattle town: Lelouch is really interested in looking at this place—the scene of probably 5,000 cowboy movies since Hoot Gibson was in short pants.

AFTER BUJOLD'S husband is also murdered, again almost by random bad luck (the West was a violent place, and widow-widower arrangements must have

been common), she meets Caan at the primitive school where both are boarding their children, and a bashful, understated romance begins. In fact, nearly all of it takes place on a lovely, extended picnic sequence with the children, in which the major events are his clowning attempts to learn French and mispronouncing her name (Jeanne) as "John." It's far from sexy—these lovers never come close to even a kiss in the whole movie—but it's a warm, human and wildly picturesque, with the outdoor scenes shot in a way that gives them an astonishing golden glow.

Lelouch senses that nothing obviously dramatic is going on, and soups up the final 15 minutes with (1) a handicap race involving runners, buckboards, buggies and riders on horseback (if you know Lelouch, you suspect that the unaided man will win), and (2) Caan's sudden con-

frontation with the men who killed his wife. The first is lyrically staged in a sweeping panorama shot. The second is not only badly done (Lelouch is no Ford or Peckinpah) but totally incredible, since nice guy Caan kills the men in cold blood and without the slightest hint of any legal or moral questions.

Peculiarly, the movie's flaws as well as its virtues are due to the Frenchman's innocence about how to make a conventional western movie.

Bufs may be disappointed that "Another Man" is not as exciting technically as the original (for one thing, there is little notable music). But the gentle love story has universal appeal, especially as played by such charming people as Bujold and Caan, and the visuals are lovely enough to hang on your wall. [Rating not available]

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Fra Angelico

By Father John J. Castelot

Some deeply spiritual people communicate their message and share their inspiration by their writings. Others inspire and inflame their audiences by their eloquence, which has the disadvantage of lasting only as long as the preacher lives, at least as far as its immediacy is concerned. Still others move people's hearts and lift their spirits by means of their artistry: painting, sculpture, music, and the like, and their message remains as direct centuries after

Profile in history

their deaths as it was while they were alive.

Such a one was Fra Angelico, considered by many the greatest and most influential religious painter of the 15th century, an age of almost feverish interest in the art and literature of pagan antiquity, an age which saw the growth of an artistic movement and activity which was to turn Europe into one vast museum.

Fra (Brother) Angelico is known to a wider public today than any other Italian artist. He established patterns and norms for religious painting that were to exert a tremendous influence on subsequent painters in this field. Chances are that if you try to visualize an angel, the image you form will be drawn from a perhaps only distantly remembered painting of his. For every person who can recall the masterpieces of Giotto or Titian or Raphael or Botticelli, there will be 10 who will remember Angelico's Annunciation or the frescoes with which he adorned the walls and cloisters and sacred furnishings of San Marco in Florence.

THIS FAMILIARITY is due not

only to the intrinsic and irresistible appeal of his works, but also to the fact that they are now to be found in museums and collections all over the world, from Florence, where the majority of them are still quite at home, to Rome, Berlin, Boston, Cambridge, Cleveland, Detroit, London, Paris, Washington and Leningrad.

He was born about 1387 at Vicchio in the region of Tuscany and was christened Guido. At the age of 20, he entered the Dominican Order at the Convent of San Domenico in Fiesole, just outside of Florence. The Dominicans, like most religious congregations with a long history, were having their ups and downs, and Brother John, as he was now called, found himself in a reform movement which aimed at a strict observance of the rule. The promoter of this movement was Giovanni Dominici, and his teachings had a profound influence on the attitudes, spirituality, and lifestyle of the community in which Angelico lived.

These teachings stressed the other worldly and were a defense of traditional spirituality against the burgeoning humanism of the day. They had a strong, even if indirect, effect on the work of the artist. Known popularly not as Fra Giovanni but as Fra Angelico, he created paintings possessed of an angelic, ethereal, other worldly, transcendent quality. They are an expression of his own deep holiness but perhaps even more a reflection of the special spirituality of the whole community. The Dominicans of the 13th century gave the world the angelic Doctor, Thomas Aquinas; those of the 15th gave us the angelic artist, Fra Angelico. It was not for nothing that he was dubbed "Beato," Blessed.

He lived in especially troubled times, with popes and anti-popes gathering adherents and splitting at least part of Christendom into rival camps. The situation was aggravated for his community



"Fra Angelico's Flight into Egypt" hangs in the Gallery of Ancient and Modern Art in Florence.

when the Master General of the Dominicans and their local bishop of Fiesole threw their support behind the anti-popes Alexander V and John XXIII (1). The Observant Dominicans maintained their loyalty to the legitimate Pope Gregory XII and had to flee from Fiesole to Foligno, then to Cortona. Four years later peace returned with the election of Martin V and they came home to Fiesole. Then, in 1434, Cosimo de Medici obtained the convent of San Marco in Florence for the community. This was to be Angelico's base of operations and the scene of his labors for some time.

AS HIS FAME spread, he was much in demand throughout the land. Summoned to Rome by Eugene IV, he painted the private chapel and study of his successor, Nicholas V. But he was given leave to spend some months decorating the Cathedral of Orvieto. Elected Prior of San Marco, he returned to Florence for three years and then returned to Rome, where he worked until his death on March 18, 1455. He died just a few weeks before his patron, Pope Nicholas. He was buried in the

Dominican Church of Santa Maria sopra Minerva, which had also profited from his genius.

Fra Angelico was an artist who combined profound, even mystical, inspiration with amazing technical expertise. He was, among other things, a master of perspective, and his landscape backgrounds, even though painted on a flat surface, seem to roll on and on as far as the eye can see. A modern biographer has given his estimate of him: "In the case of Fra Angelico, more truly than in that of any other painter, the artist and the man are one. His paintings are informed with a tenderness, indeed affection, that gives tangible expression to the mystical virtue of charity, are undisturbed by profane interests and untinged by doubt. But an artistic reputation cannot rest on faith alone, and the appeal of Angelico's work is contingent not only on his sense of humility and awe in the divine presence, but on the comparable visual sensibility by which this was transmitted, not only on his intellectual certainty, but on the solid forms and clear-cut compositions through which this was expressed."

1977 by NC News Service

Beauty — occasional glances at perfection

By Karen Laub Novak

Some years ago, a Japanese professor of philosophy told me a story from his childhood. His family was large and quite poor. His father farmed. The work of each of the nine children was essential for the physical survival of the family. Tasks were assigned to each child according to ability. One particular task was daily passed from child to child. That child was to bring back something of beauty — a flower, a rock, a piece of wood. Each day one child was to find something to nourish the spirit.

Five years later, I am still haunted by this story. A family needs beauty in the meanest of circumstances. The search is a daily one, not once a week or for extraordinary occasions. Beauty is an ordinary part of daily life. It is a communal responsibility. But of all the tasks to be done, equal time is to be devoted to the need for beauty.

Flowers, rocks, driftwood — these show the beauty of nature. Beauty lies also in the arrangement of sounds, in mathematical forms, in actions and ideas. Beauty is a two-edged sword; it pierces the body and the spirit. Beauty is an

energy, a force, a liveliness that waits beneath the surface. The surface is the mix of material; technical perfection and surface forms are doorways to beauty. Beauty is the doorway to awe, to mystery.

BEAUTY LEADS us inward, but not toward closure. It leads us to new levels of understanding, which we had not anticipated. Beauty is an entrance to the soul. It is the door of perception that points the way to an inner journey. Beauty offers more than the merely pretty or the charming. It offers a troubling voyage.

Beauty does not lead to satisfaction or completeness. It leads to sorrow, to melancholy. Beauty is the glimmer of perfection that leads to frustration. It does so both for the artist and for the mystic. As we open the doors that beauty lures us toward, we are left at the edge of the unconscious. Beauty is the arrow in flight pointing us in a direction we cannot reach.

Beauty, then, is not just the surface appearance of a flower in a child's hand. It is an entrance into contemplative understanding. Beauty does not merely appear before us. We need to train ourselves to discover it and interpret it.

There are obvious forms of beauty. The brilliant tree in fall foliage and the single leaf turned slowly in our hand. The sound of dry leaves. The smell and feel of fog. So many forms of beauty we fail to notice. So many levels we do not pursue.

BEAUTY REQUIRES receptivity, a quietness, a clear eye. An appreciation of fleeting moments. Beauty is a force, an energy. But it is also passive. It waits for our response. It depends upon our ability to discover it. Until we knock, the door remains closed. Beauty surrounds each room of the soul. It is behind the doors of memory, imagination, perception and intelligence. One door opens. Others remain. We pursue it wistfully, aggressively, patiently, impatiently, fast and slow. But it always slips through our fingers.

Beauty is elusive. It refuses to be possessed. It has a strength of its own. It is the seed of the pomegranate. Charm we appreciate, beauty we pursue. It is a rending of veils both awesome and frightening. Full of pleasure and sadness. Ecstasy wounds. Beauty wounds.

When its arrow has hit the mark, one feels a moment of unity, between the essence and the expression. When Job's

voice cries out his anguish, his sound and our memory are joined. Outward form reflects accurately an inner experience we have shared.

The artist is drawn onward by that beauty. Even if the artist's work seems brutal, stark, ugly. Figures may be stripped of flesh. There may be no charm, no prettiness. The artist's own intention and interpretation are often veiled, even from the artist. The starkness, the brutality, will draw the eye inward. Thus even the unsightly or the shocking may open a way to penetrate the surface beauty.

The search for beauty requires a love for surfaces, but also a war against surfaces. One fingers a rock at the beach, noting everything about it, but in a way looking far beyond it, not noticing it at all. One loves its surfaces. They open other doors.

We enjoy beauty wherever and whenever we find it. And God gives us occasional glances at perfection. The work of artists — sculptors, musicians, architects — enhances our own understanding of God and leads us to a deeper spiritual life.

1977 by NC News Service

Faith expressed in stone

By Father Alfred McBride, O.Praem.

Pass these images across the TV screen of your mind: Notre Dame Cathedral of Paris, the Rose Window of Chartres, the flying buttresses of Westminster Abbey, the tower of Lincoln Cathedral, the seated statue of the Virgin Mary presenting Jesus to the world over countless doors of medieval cathedrals, gargoyles, crucifixion scenes, spires, gem-studded relics and vestments, hand painted Bibles and a host of other treasures meant to express the exalted faith of a people.

These sermons on stone, stained glass, sculpture and numerous other art forms abide as much as a thousand years later to testify both to the splendid ingenuity and personal faith of Christians of the early and high middle ages.

In addition to the religious and artistic merits, the Gothic cathedrals served as economic boons and creative outlets for any number of crafts and construction talents. Most of the great cathedrals, with the exception of Chartres (40 years to build) took as much as 200 years or more to build and complete. Add to this the renovation and upkeep, the financial benefits to stonecutters, glass masons, engineers, architects, sculptors, drain experts, wood carvers, furniture makers, vestment designers, silk weavers, embroiderers, candle merchants, incense importers, tapestry shops, jewel cutters and bell makers and one can sense the extent of human interest involvement in the cathedrals.

MOREOVER, THE guild system — a medieval type of union shop — kept a canny eye on prices, salaries, contracts, bargains and the ups and downs of the market. Lastly, the cathedrals were financial resources for the Church, since almost every cathedral housed a shrine of a saint, martyr or some revered person, with the relics or bodies of said people therein.

Think, for example of the shrine of Thomas Becket, martyred Archbishop of Canterbury, whom the pilgrims of Chaucer's "Canterbury Tales" are on their way to visit. Hundreds of years of pilgrimages from hundreds of thousands of pilgrims left behind jewels, diamonds and money to adorn the shrine and help along the budgets of the administrators of Canterbury Cathedral, and dozens of others like it.

Such an observation is by no means meant to detract from the faith of the builders, administrators or pilgrims, or local worshipers for that matter. Certainly there were abuses, unseemly quarrels about prices, salaries and workers' bonuses and benefits. But all aside from this, the wonder is that the cathedrals are there, firmly wrought, surviving any sheepish or reprehensible behavior of their builders, tenants or visitors.

In contemplating some of the human folly associated with the cathedrals, we are perhaps better able to enjoy the faith and beauty that comes through anyhow. To say that these arts reflected faith is not to state they were the work of saints. These arts were produced by what today we call the "community of faith." We are all aware that our own communities of faith are inhabited by people who love, hate, show generosity at times, display envy and jealousy at others, reduce us to tears by their caring honesty, and move us to rages by their moral indifference.

WE ARE PART of the communion of saints, with many of the lamentable weaknesses of a group of people striving for an ideal in Gospel terms. It seems more fitting then to peer at the faith espoused by the sermons in stone through the lens of the folly that often afflicted those marvelous craftsmen, artists, builders, administrators, pilgrims and local parishioners. In some ways the Charles Laughton film version of *The Hunchback of Notre Dame*, despite its

dallying with the grotesque, affords us a human access to those busy days of cathedral building.

The cloak of nostalgia, historical distance and romantic preference has drawn the curtain (some say unfairly or unfortunately) over the original cathedral events. But faith's witness is not served by such avoidance techniques. Jesus once told a story to disarm those who want a romantic, clean and nostalgic Christianity. He told of a nervous peasant

who found weeds among the wheat. He wanted to tear out the weeds. Jesus describes the master as saying, "No, leave the weeds there, lest the good be torn out with the bad."

So it is with the cathedrals. They may have been built by perfectionists, but not by the perfect. Despite that, their faith shows through and delights our current thirst for beauty and our everlasting hunger for God.

1977 by NC News Service



"Most of the great cathedrals," Father Alfred McBride writes, "took as much as 200 years or more to build and complete." Westminster Abbey in London, while serving as a Cathedral of the Church of England for only a short time, is a classic example of Gothic architecture and a glorious monument to the faith of the people of medieval England.



Death in the family can be poignant, yet hope-filled

By Father Joseph M. Champlin

Leonard Rebeor worked for many years as the business agent of a local union, but during his off hours he loved the things of beauty made by God and man.

He loved his family, especially the many grandchildren, and each one knew a kiss was expected whenever they visited grandpa's home.

He loved the outdoors and enjoyed fishing in particular. Throughout his later years, Leonard developed a hobby-business on the side: raising worms and selling them to other fishermen.

He loved music and played several instruments, including the banjo and saxophone. In his room upstairs was a huge stack of well-used and time-worn sheet music — most of them "oldies" from the big band era, but some relatively recent tunes as well.

His fishing trips and musical interludes, however, gradually diminished and ultimately ceased this year. A rare blood disease began sapping his strength, soon confined him to the house and, in the last weeks, forced the 72-year-old man to remain in bed most hours of the day.

EVERY SATURDAY night for the final three months of Mr. Rebeor's life, a couple from our parish visited this man and his wife of 48 years. They had participated beforehand at the 5:15 Vigil Mass, received there a consecrated particle from the minister at the altar and carried the Lord to Leonard's home.

Those weekly calls meant that the sick man and his spouse could receive the Eucharist each Sunday (we had anointed him early in the illness and brought Communion to the house each month). They also linked Mr. and Mrs. Rebeor more closely to the parish family because during their visits, the ministering couple would read the assigned scriptural excerpts for the weekend's Mass, summarize the homily, leave a copy of the church bulletin and bring them up to date on current developments.

Leonard's funeral at the parish church reflected the loves of his life.

One son selected and proclaimed the biblical texts.

Eight of his grandchildren (from the same family) carried forward the bread and wine needed for the Eucharist as well as some items symbolic of Mr. Rebeor's full life — fishing tackle, a pipe, a pile of old sheet music, several photos.

An old friend and music colleague

stroked on the mandolin two numbers which they had frequently shared on many previous occasions.

"SPANISH EYES" performed by this gentleman and accompanied by our competent organist formed a quiet background for the presentation of the gifts.

The rendition of "My Blue Heaven" as we sat silently for prayer and reflection for the wife, children, grandchildren,

great-grandchildren, friends and relatives. I am sure they would vividly visualize and hear their husband, father, grandfather and companion playing that melody on his own banjo or saxophone.

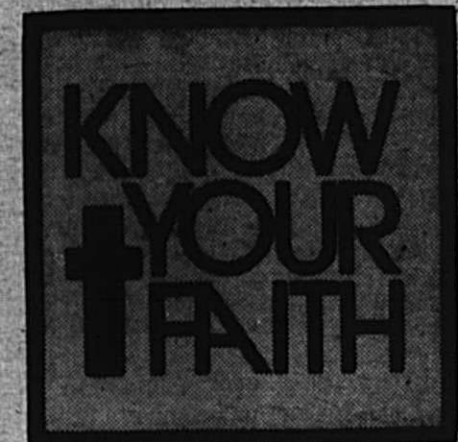
Catholic funeral celebrations, with our rich ritual words and actions so expressive of hope in the resurrection, invariably give enormous solace to grieving relatives and friends. Their effectiveness is doubled when the service takes on an even more personal character.

Such an individual touch, nevertheless, does not just happen. It requires a call at the home immediately after the death of the person. During that visit, highly desirable in itself, the priest may gently suggest some possibilities for the funeral liturgy.

Those seeds were sown on Saturday noon in Leonard's case. They bore fruit

Tuesday morning in the church he loved so much and where he worshiped week after week.

1977 by NC News Service



•• "Art is revelation. If a painting shows only what is there, it is not art. Art like fine music or high literature must carry the beholder beyond this world and all that appears in it, transport him to the shores of the eternal world and enable him to see and hear the things not given to the tongue of man to utter." — James M. Gillis, *If Not Christianity, What?* 1935. ••

Discussion questions

1. Why do you need beauty in your life? Discuss.
2. Discuss this statement: "Beauty is an entrance to the soul."
3. What are some of the ways in which you have discovered beauty?
4. Discuss this statement: "The work of artists — sculptors, musicians, architects — enhances our own understanding of God and leads us to a deeper spirituality."
5. What are some of the famous works of art that were produced in the Middle Ages?
6. What merits, other than religious and artistic, did the building of cathedrals serve?
7. Discuss this statement: "In contemplating some of the human folly associated with the cathedrals, we are perhaps

better able to enjoy the faith and beauty that comes through anyhow."

8. Discuss this statement from the Bible: "... leave the weeds there, lest the good be torn out with the bad." How does this apply to artistic works that have lasted through centuries?

9. Who was Fra Angelico?

10. What were some of the influences around him that shaped his work?

11. What was the political climate during Fra Angelico's lifetime?

12. Ivan Mestrovic, a modern sculptor, often chose religious subjects. What might have caused him to make these choices?

13. What kind of man was Mestrovic?

14. Do you feel that it is still relevant to build beautiful churches and encourage religious art expression? Discuss.

Archbishop Camara, little 'giant of justice'

By Father Joseph F. Beckman

Twenty years ago he was the Bishop Sheen of Brazil, moving about the country, appearing on TV, confidant of three presidents, and involved in many activities. Newspaper men affectionately called him the "electric mosquito."

Today his writings may not be published by Brazilian newspapers. He may not appear on TV. He is free to leave his country and return, but he's not in favor with the government. Even some of his fellow bishops fear him. His enemies call him "Fidel Castro in a cassock" or "The Red Bishop of Recife."

THE HERO of our sketch, of course, is Archbishop Helder Camara, out-

Profile for today

spoken defender of the poor, prophet extraordinary, fearless, diminutive giant of justice.

Dom Helder's greatest concern is the poverty of most of the world's people and the cause of that poverty as he sees it. Some people, he says, "Feel that Communism is the greatest social problem. . . . I am convinced that the greatest problem is social injustice."

He criticizes the excesses of both Communism and capitalism. Two-thirds of humanity do not belong to the free world, he insists. They live "in destitution and sub-human conditions . . . slaves to hunger, disease, ignorance and internal colonialism."

HE PRAISES the United States with its goal of "liberty and justice for all."

"You have great problems here," he says, "but great hope as well."

But he also criticizes the United States. "As long as the American middle class is incapable of realizing that the gravest social problem of our time is the everywidening gap between the rich who get richer and the poor who get poorer, as long as there is no change of mentality, no revolution of ideas, the United States will be unequal to its immense responsibility of being the greatest democracy of our time."

Dom Helder, a frail-looking man, knows poverty first hand. He was born Feb. 7, 1909 in Fortealeza, northeast Brazil, one of the world's poorest areas.

DOM HELDER was an auxiliary bishop of Rio de Janeiro in the 1960s when he began to attract worldwide attention. At the Second Vatican Council he seriously suggested to his fellow bishops that they sell their jeweled episcopal rings, mitres and crosses and give the money to the poor.

Dom Helder doesn't only preach simplicity of life, he lives it. As a young

bishop in Rio, he lived in a two-room apartment with his mother and sister, and rode a bus to work. As soon as he could after his appointment to the Archdiocese of Olinda-Recife, he moved his living quarters from the episcopal palace to a couple of simple sacristy rooms behind a nearby parish church. Dom Helder doesn't own an automobile. As he travels to lecture throughout the world, he often carries his own shabby suitcase into the luxurious hotels where he is to speak.

Helder Camara is a courageous man whose life has been threatened frequent-

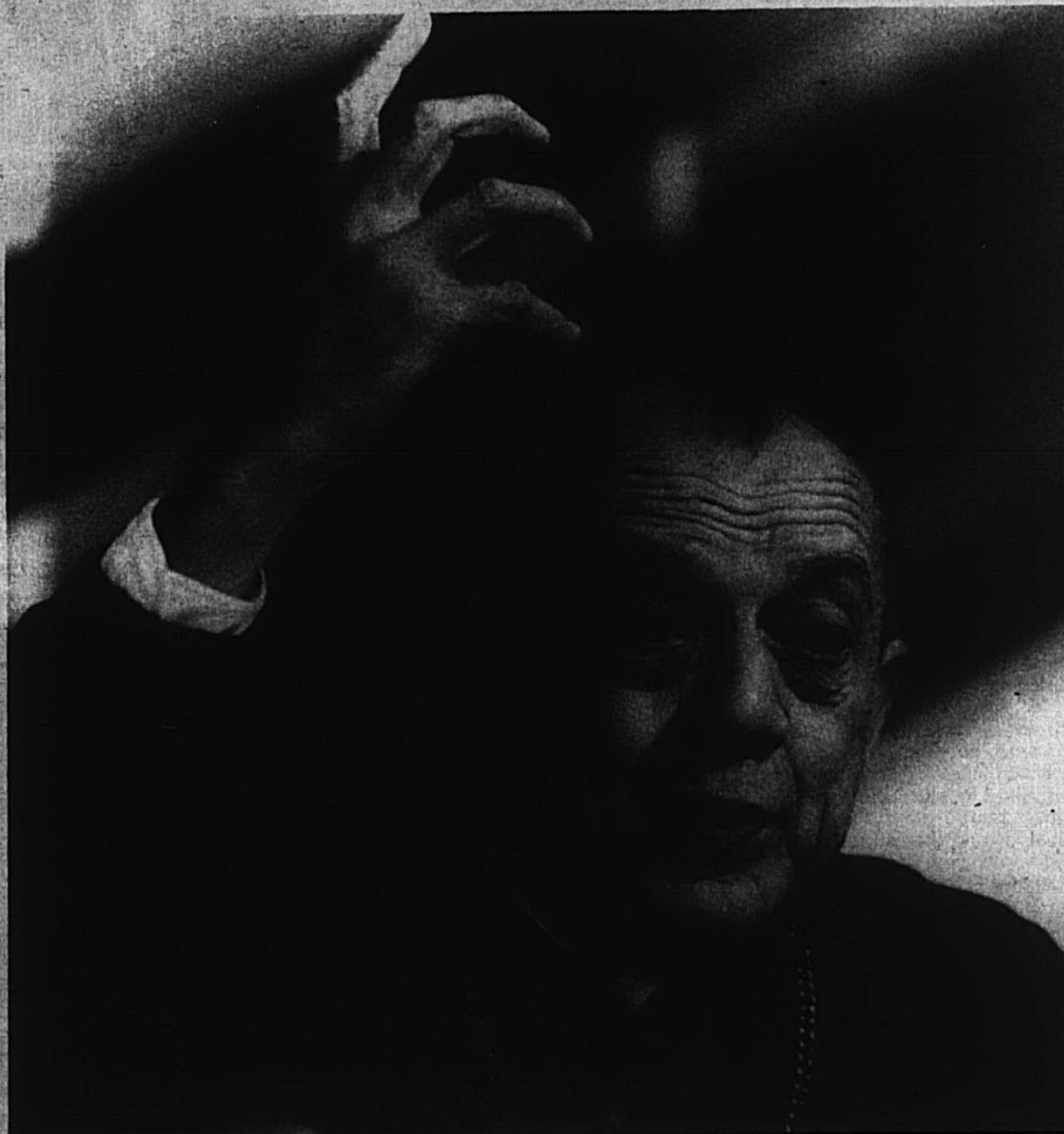
ly. Machine gun fire has sprayed across his residence. Eight years ago, a young priest, working with him, was brutally murdered because he wouldn't sign a statement saying Camara was a Communist. In 1973, five persons working closely with Dom Helder disappeared for several weeks, detained by officials unhappy with the Archbishop.

DOM HELDER is affable, available and approachable to all. He is a man of deep prayer life. He knows there is no simple solution to the problems of injustice in the world.

He believes in youth and in what he calls Abrahamic minorities. In any country, of any race or religion, he says, "It is possible and easy to discover some people — a minority — who . . . are marked by God Himself. They are born for others, to devote themselves, to give without calculating and without measure."

Dom Helder hopes these minorities will exert a constant oral pressure, a liberating pressure, which will bring peace and plenty, not only for a few, but for all of God's human beings.

1977 by NC News Service



Some people, Archbishop Helder Camara, above, says, "feel that Communism is the greatest social problem . . . I am convinced that the greatest problem is social injustice."