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Archdiocese of Indianapolis

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NOBEL PRIZE—Mother Teresa fondles an infant, one of eight newborns found in a Calcutta alley trash can. The 69-year-old Albanian nun who works among India's poorest of the poor, was recently awarded the Nobel Peace Prize. (NC photo)

Conference asks, 'What is a family?'

by Valerie Dillon

KANSAS CITY, MO.—What is a family, and what is it supposed to do?

Obvious as the answer might seem, 2,000 persons—married couples, religious educators, pastors, bishops and theologians—discussed, debated and prayed over the issue last weekend at a national conference on "Families in the 80's."

Sponsored by the United States Catholic Conference, the program was the opening salvo in an extensive, 10-year plan by the national bishops to breathe new stability and strength into Catholic family life.

Among those taking part were members of the Archdiocesan Family Life Commission, led by Catholic Charities' Director Fr. Lawrence Voelker, and Tom Morgan, director of Archdiocesan Social Ministries.

Five major speakers and some 40 workshops ranged over a broad spectrum of issues: spirituality, family celebration, youth ministry, sexuality, communication, ministry to singles and divorced, parish leadership, the Hispanic family, media in

(See CONFERENCE on Page 2)

Pontiff releases major document on catechesis

By Jerry Filteau

VATICAN CITY—In a major document Pope John Paul II says catechetics must present "organic and systematic Christian instruction."

The pope also warns against "the tendency in various quarters to minimize its importance." The papal document was made public Oct. 25.

The church must "offer catechesis her best resources in people and energy, without sparing effort, toil or material means," says the document.

The document, an apostolic exhortation addressed "to the episcopate, the clergy and the faithful of the entire Catholic Church," is titled in Latin "Catechesi Tradendae." It has no official English title. The Latin title means "handing on the teaching."

The exhortation was dated Oct. 16. It was released simultaneously in Latin and major modern languages.

The document was written in response to and on the basis of the 1977 World

Synod of Bishops, which discussed catechesis, especially of the young.

The document balances encouragement of new methods and approaches to catechetics with repeated insistence that no methodology or approach can "endanger integrity of content" or substitute the personal views of the catechist for the teachings revealed through Scripture and developed by church tradition.

THE POPE WARNS against "the abandonment of serious and orderly study of the message of Christ in the name of a method concentrating on life experience."

"Authentic catechesis is always an orderly and systematic initiation into the revelation that God has given of himself to humanity in Christ Jesus," the document says.

It mentions approvingly various special forms of catechesis such as those related to pilgrimages, missions, Bible study groups and other special groups. The major interest, however, is a discussion of systematic catechesis for children, youths and adults.

This catechesis, the document says, must be "systematic, not improvised," and it must "deal with essentials" and not be theological research or discussion of all disputed questions. It "must nevertheless be sufficiently complete," adds the document, and "must be an integral Christian initiation open to all the other factors of Christian life."

Other major points in the 100-page document include:

—The various creeds, and especially the "Creed of the People of God" of Pope Paul VI in 1968 should be used as "a sure point of reference for the content of catechesis."

—The church has a "sacred duty and an inalienable right" to conduct its catechesis, even though "the right is being violated by many states" even to the point of attaching criminal penalties to it.

—Varying methodologies for various cultures, age groups or special circumstances are valid to the extent that they are "inspired by the humble concern to stay closer to a content that must remain intact."

—An ecumenical dimension is important in catechesis, but this does not mean

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Jerry Filteau offers an analysis of the new Papal document on catechesis. . . . **page 4**

What do Catholic Charities, Frederick McCarthy and Peter Feuerherd all have in common? . . . **pages 4 and 5**

Part Two of a three part series on the resettling of Indochinese refugees in the Archdiocese by M. M. Cristantello . . . **page 8**

KNOW YOUR FAITH takes up 'Sex Before Marriage' . . . **pages 11-14**

Looking
Inside



FAMILY LIFE CONVENTION—Some 2,000 parish and diocesan family life workers attended "Families in the 80's," Oct. 26-28 in Kansas City, Mo. Chief goal, according to Bishop J. Francis Stafford, Chairman of the U.S.C.C. Commission on Marriage and Family Life, was to learn to implement the national bishop's pastoral plan on the family. (Photo by Valerie Dillon)



CONFERENCE PARTICIPANTS—Matt Hayes of the Office of Education is flanked by Pat Bolanos (left) and Betty Johnson, members of the Archdiocesan Family Life Commission. They were part of a delegation attending the "Families in the 80's" convention. (Photo by Valerie Dillon)

Conference (from 1)

the home, social action, and the present state of family life.

But it was the personal reflections and resolve of Archdiocesan delegates as they headed home which carried the recurring themes of the conference:

—The meaning of "family" has changed; it no longer refers only to a traditional mother-father-child unit. Approximately one in six of today's

families are single-parent. Others have no children present.

A major speaker, Dolores Curran, urged understanding of this great diversity, stressing that the Church minister to "today's family, not yesterday's."

"Mrs. Curran really spoke to me," said Mary Kay Tolen, a Commission member. "She pointed out that understanding a situation doesn't necessarily imply approval. We need to work to alleviate social conditions which put so much stress on families."

—The meaning of "family" also is broader and deeper than the nuclear unit. Father Matthew Fox, another speaker, extended it to include the "family of creation" and the "family of man." Another concept of "family," one which excited Tom Morgan, is families as the "domestic church."

"IT'S CLEAR TO me that the family is a primal unit of vitality, where people affirm their faith in themselves and in each other," Morgan said. "They learn within the family to love and to give service. Morgan believes that the Church and all its programs and structures must work to serve the family unit."

Franciscan Sister Shiela Shine said the

conference reaffirmed her belief that family life, "with all its ordinariness, its daily tasks and relating," is at the "core of civilization."

—Family-to-family ministry is a powerful and viable way to minister to those in need. Matt Hayes responded strongly to theologian Rosemary Haughton, the keynote speaker, who urged the group to find those small clusters and groups "who already have gathered together to support each other." Mrs. Haughton, mother of 10 children, said that renewal "already is going on in quiet places, among marginal people, where Jesus always appeared." She said that "God is calling families to be the Church in new ways."

"Mrs. Haughton spoke as a total person, from her heart and her experience," Hayes said. "We need to nurture this ministry she's describing, not program it."

Commission member Pat Bolanos also stressed the personal form of family ministry. "When a family lacks one parent, others of us in the community must reach out and supply that need. We must get from the people of the diocese a sense of their values and problems, then explore with them what this means, what we can do about it."

—**FINALLY, THE** consensus of the conference and Archdiocesan delegates

was that there is great reason for optimism and hope. Evelyn Kesterman praised the offerings of such speakers as Dr. Dave Thomas, St. Meinrad theologian. "He has a vision of the future which we all need to develop."

Betty Johnson was impressed with the "lived experience" and parental teaching of workshop leaders Jim and Kathy McGinnis, who believe social justice values and involvement can be shared with very young children.

"Parents do have answers," according to Sister Shine. "I came away with a fresh and overwhelming respect for the power of families. If any changes in society take place, it will be through the family unit."

For Father Voelker, the conference reinforced his sense of lay people being Church and lay spirituality being the theology of the Church, a theology based on lived experience.

Perhaps it was Father Bob Klein who most succinctly summed up the experience. "The conference recognized and accepted the crisis in family life, but focused on the opportunity it offers for growth. We really must work to renew parish family community."

"I experienced the conference as a joyful acceptance of challenge, but not out of fear or pessimism, rather out of a sense of strength."



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Liturgy language change to be considered

WASHINGTON D.C.—Language changes to avoid purely male references in liturgy will be considered by U.S. bishops at their meeting Nov. 12-15 in Washington.

The National Conference of Catholic Bishops (NCCB) will vote on a proposal, already approved by the group's administrative committee, to delete the word "men" from the eucharistic prayers which now read "It will be shed for you and for all men," and to change occasions when non-inclusive language is used within the sacramentary, Liturgy of the Hours and the rites of the church.

If approved by the NCCB, the changes must be confirmed by the Vatican. If

adopted, the language of the eucharistic prayer would change throughout the church and priests could change the language of other prayers if they wanted.

In place of man in prayers, the proposal suggested men and women, the human family, the human race; in place of mankind, humankind was suggested. All men could be changed to all persons, all people or simply all and brothers or sons could be expanded to include sisters and daughters.

In the four eucharistic prayers the committee concluded "the clearest and easiest solution to the problematic use of the word 'men' in the institution narrative would be to drop the word entirely."

The committee noted that in the Latin phrase under consideration, "qui pro vobis et pro multis effundetur" there is no question that "pro multis" was intended to be taken in an inclusive sense. The liturgy committee said this was the intent of official English translation "for all men" and would remain the same if the word "men" was deleted.

These changes would not extend to texts which are Christological, such as "Christ, your son became man for us," nor to scriptural translations presently used in the lectionary. The liturgy committee's proposal does not address the concept of God as female as well as male.

Canon Law Society lends support to Equal Rights Amendment

ALBUQUERQUE, N.M.—The Equal Rights Amendment and a step for women's rights in the church received the support of the Canon Law Society of America (CLSA) at its convention Oct. 15-18. The society also supported favorable decisions from the Vatican on petitions by priests and deacons for laicization.

The resolution supporting the ERA was adopted after two years of study by CLSA task forces. Although the more recent task force, headed by Father Richard A. Hill, recommended that it remain neutral on the ERA, the society adopted a proposed amendment by Father James Coriden, a civil and canon lawyer, endorsing the ERA.

The resolution said simply that the society "adopt a position of endorsement with respect to the ratification of the 27th Amendment to the Constitution of the United States."

The task force report had cited objections to the ERA because of its affect

on abortion laws, the right to privacy and homosexual marriage. The amended resolution was passed on a hand vote of 123-100 with seven abstentions.

On rights for women in the church, the society voted to urge bishops to support the inclusion of women as judges on church tribunals.

The society resolution said "there is no compelling theological or magisterial cause for excluding qualified women from such an office in the church."

The resolution, adopted on a voice vote, urges the National Conference of Catholic Bishops "to request the appropriate authorities in Rome to open the office of associate judge in a collegiate tribunal to all qualified persons, regardless of their sex."

On the question of laicization, the society cited the "accepted church practice in the recent past to grant laicization to priests and deacons who request it in good faith," and noted that

"this process seems to have been temporarily halted without a substantive reason."

The society also said the petitioners have a right to expect a decision in a reasonable amount of time and mentioned Pope John Paul II's call for all of humanity to be people of justice.

The resolution, adopted on a vote of 109-95 with three abstentions, asks the assistance of the conference of bishops "in obtaining decisions on behalf of those who have already submitted their petitions and in clarifying the status of the process of laicization."

For the first time the society adopted a code of professional responsibility for its members. The society is made up of 1,500 priests and nuns who teach, interpret and administer church laws.

Sister Judith Barnhiser, convention press officer, said the code of professional responsibility is similar to codes of ethics adopted by civil lawyers and other professional groups. The code was adopted for a three-year trial period, after which the society will decide if it will adopt it permanently.

In its own step forward for women, the society elected its first female consultant to the board of governors, Sister Mary Margaret Modde of Rochester, Minn. Father Dennis Burns of Boston assumed the presidency, and Father Richard Hill of the Jesuit School of Theology in Berkeley, Calif., is the new president-elect.

Sister Barnhiser said 375 members attended the Albuquerque convention. Dominican Father Kevin O'Rourke of St. Louis received the Role of Law Award.

Welfare reform conference set

The Indiana Council of Churches will sponsor a conference on welfare reform to be held at the Interchurch Center in Indianapolis on November 9. The conference will discuss the proposals for welfare reform that the United States House of Representatives is expected to vote upon in November.

Speakers at the conference will include Hobart Burch, Dean of the School of Social Work at the University of

Nebraska, who will touch on the history and philosophy of welfare and current problems and issues in welfare policy and programs.

Two discussion panels, one consisting of members of the state legislature and political advocates for the poor and the other composed of welfare recipients will address the issue of welfare reform.

The theological premises for the church's involvement in social action will be discussed by a panel featuring Rabbi Jonathan Stein of the Indianapolis Hebrew Congregation and Dr. Harold Dewolf, professor emeritus of theology at Boston University.

The conference will run from 8 a.m. to 4 p.m. Registration for the event is \$5. For further information, contact the Indiana Council of Churches or the Inter-church Center.

Parishes to begin Charities Appeal

Archdiocesan parishes begin solicitation in the General Gift Phase of the 1980 Catholic Charities Appeal on Sunday, November 4, according to Father Lawrence Voelker, Charities director. General gifts range from \$50 to \$300 in two donor categories, the Contributor and the Appreciation.

Solicitation for various Special Gifts continues, gifts which are divided into five donor categories—Leadership (\$5,000 or more); Patron (\$2,500 or more); Sponsor (\$1,000 or more); Benefactor (\$400 or more); Founder (\$300 or more).

Campaign leaders point out that even the minimum Founder's gift can be made for only \$30 per month (after a 10% down payment) over a period of 9 months, or 99 cents per day. Personal contacts are now being completed in the Special Gift Phase. Initial progress reports will be forwarded shortly to Campaign Headquarters.

In the General Gift Phase, the donor categories are: Contributor (\$100 to \$400); Appreciation (\$50 to \$100). In these amounts the minimum gift giving may be 16 cents per day over a 9 month period.

All gifts to the campaign are tax deductible. Alternative methods of contributions might also take the form of stocks, bonds or real property.



ARTFUL VIEW—What at first glance appears to be the interior of a snail shell is actually the decorative circular stairway inside the Vatican Museum. The photo was taken

recently during an unusually quiet period at the normally quite bustling museum. (NC photo)

Editorials

Catholic Charities Appeal

The dialogue on page five between Peter Feuerherd and Frederick McCarthy exemplifies the kind of healthy discussion which needs to take place in the Catholic press. At the recent Eastern/Midwestern regional meeting of the Catholic Press Association attended by *Criterion* staffers, the teaching role of the press was again stressed.

Such a role is fundamentally useful to pastors and religious educators at the local parish level because it is impossible for one priest to deal with every issue which comes along. It is further impossible for any one person to even be aware of all issues within the church.

The issue under discussion in the dialogue on page five is among the most misunderstood by the ordinary Catholic. When the local church worked through the "Speak Up! I'm Listening" program sponsored by the bishops of the state and the Indiana Catholic Conference about five years ago, many Catholics who took part were extremely surprised to discover the wealth of teaching in the church concerning social justice.

In addition, the resulting Call to Action conference held in Detroit in 1976 created even greater surprise. Social justice is not just a subject of discussion at religious cocktail parties. Social justice is a concern of the church which has its roots in the very beginnings of our Judeo-Christian tradition.

At this moment the church of the Indianapolis Archdiocese is engaged in its annual appeal for Catholic Charities. Goals have been set for parishes and contacts are being made for funding. Our purpose here is not to make another appeal for generosity for such funding. An essential fact about Catholic Charities itself needs to be made.

IN RECENT YEARS THIS organization nationally has recognized its role in promoting not only the charitable work of the church, but also the work of justice in the church. The bulk of funding for the Catholic Charities appeal keeps alive that agency of the local church known as Archdiocesan Social Ministries. It is this

agency which serves not only as a vehicle for charitable works of the Archdiocese, but also works for justice. This work is now being accomplished in this agency's attempts to educate and train individuals at the local parish level to become involved in works of charity and justice.

Until recently Archdiocesan Social Ministries has taken collective responsibility for such organizations as Birthline, St. Vincent De Paul, the Simeon Project, an alcohol rehabilitation program, the Vietnamese refugee resettlement program in the state, various emergency food and clothing programs and others. ASM has been given further responsibility in our Archdiocese for family ministry programs. ASM has had to forego some of these projects in recent years due to a lack of funding.

The Catholic Charities appeal needs the unqualified support of all Catholics in the Archdiocese. But, more than money, it needs the support of Catholics who can be made to understand that the work of charity and justice is not the responsibility of a few but of all.

Archdiocesan Social Ministries in particular has embarked on a policy of education at the parish level. It cannot provide the direct service for solving charity and justice problems as they occur. It can provide the personnel to train others what to do.

ASM HAS ONE OF THE best examples of this in the work accomplished through the Simeon Project in the Terre Haute area. The success of Simeon House, a refurbished convent at St. Patrick parish there which provides congregational living for 14 senior citizens, is an example of local efforts working to bring not only charity to senior citizens but also justice in seeing that the needs of people are met.

ASM would like to expand such services. Are there parishes in the Archdiocese willing to open up property to help meet very fundamental needs of people? Are there individuals in the Archdiocese willing to assist other individuals toward obtaining rights which are theirs?

Perhaps one reason the decade of the 70's have been called the Me-Generation has been the disillusionment of the 60's by which people became aware of the frustration of individuals trying to change insensitive systems and governments. The truth is—no one person can affect the universal problems of poverty and injustice by donating nickels and dimes or even dollars to other organizations which try to help. The battle is unending.

Funding for organizations like Catholic Charities is vital. But even more so is the interest and involvement of Catholics at the local level to erase problems at the local level. Such involvement will muster groups of people to tackle inequities. In numbers there is truly strength. But no one likes to tackle the injustices if he is alone in doing so.

Catechesis document contains unusual features

An NC News Analysis
by Jerry Filteau

VATICAN CITY—The apostolic exhortation on catechetics by Pope John Paul II has a feature not usually found in papal documents.

Explicitly and in quite some detail, it talks about the varied situations catechists face from country to country, region to region, and even person to person, as they try to teach religion.

Other papal documents, especially since the Second Vatican Council, have also recognized such pluralism in the church and discussed it, but their overwhelming focus has been on the universal principles rather than the variety of concrete situations.

By contrast, the apostolic exhortation, "Catechesi Tradendae," made public Oct. 25 deals with dozens of specific situations or concerns brought up by individual

bishops or small groups at the 1977 World Synod of Bishops. That synod, on the topic of catechesis (religious education), provided the main basis for the papal document. There is no official translation of the document's title, but it means, roughly, "handing on the teaching."

A section in the document deals with ecumenical cooperation in catechesis, saying that bishops "can consider it opportune or even necessary" in some cases. It warns, however, that such collaboration is not regarded as sufficient by itself for full catechesis.

The origin of that section was an intervention at the synod by Bishop Dennis De Jong of Ndola, Zambia. He described in positive terms ecumenical cooperation on a common catechetical syllabus for Christian education courses in Zambian schools and similar efforts in other eastern African countries.

Irish bishops at the synod, on the other hand, objected that such an approach was unworkable in their country under current Catholic-Protestant tensions.

The document responds by giving a nod to such approaches but warning against dangers and inadequacies in it as well, and suggesting as did the Zambian prelate—that it is not the ideal approach.

Two prominent cardinals at the synod—Cardinal Giovanni Benelli of Florence, Italy, and Cardinal Leo Jozef Suenens of Malines-Brussels, Belgium—called for a "neo-catechumenate" to provide adult education to re-teach truths that may have been forgotten or learned inadequately.

AT SEVERAL POINTS the apostolic exhortation speaks of the need for catechesis of adults, saying at one point that this is needed to help them "hold on" in a secularized world that often ignores God or is indifferent to religious matters.

Archbishop Dermot Ryan of Dublin, Ireland, later backed by Cardinal Suenens, asked for a re-emphasis on memorization of such basic things as the Ten Commandments, the beatitudes, traditional prayers and songs, the sacraments, basic doctrinal beliefs.

The document acknowledged, as did Archbishop Ryan,

a certain overemphasis on memorization in the past but lamented "the almost complete suppression" of memorization in some areas. It called for "the restoration of a judicious balance" between memory and other teaching approaches.

Complaints about "government" suppression of catechetical training, with special reference to situations in Eastern Europe, were expressed strongly in the synod and also reflected in the papal document.

A concern expressed by French bishops about young people coming to catechetical training from a cultural or family background of atheism or unbelief also found its counterpart in the papal document. It deals in practice with those who, though baptized, have not received an initiation into the faith, those who come with hesitation, or from "unbelieving surroundings."

Concern about use of "relevant" language in catechetics—voiced by many at the synod—is also expressed in various ways in the apostolic exhortation.

SEVERAL LATIN AMERICAN prelates objected to "politicizing" catechetics with ideologies of the left or right and said that this is a problem in Latin America. The document warns against substituting personal ideologies for the teachings of Christ.

The U.S. bishops, one of the most active groups at the synod, raised a variety of issues that also are reflected in the apostolic exhortation. Among these were effective use of mass media for catechesis, religious education for the handicapped, adaptation of catechetical materials to the language, thought patterns, customs and symbols of those being taught, and the conveying of "solid substance" in "the language of today," adapted to the various age groups.

Specialized catechetical opportunities, such as the growth of small Christian communities in parts of Africa and Latin America, were also mentioned at the synod and in the pope's final document.

It is a document that is universal in scope, but which reaches that universality by taking into account the plurality of situations in which day-to-day catechetics must take place.

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Opinions

The problem is a lack of charity

Re: Peter Feuerherd's comment on social justice, Oct. 5.

Feuerherd does indeed go right to the heart of the problem by stating that a part of the problem "... is due to the failure of many religious educators to impart this tradition (of social justice) to us." Having taken dead aim on the target, he immediately wheels away from it and fires a full broadside on "... the consumer society, based upon free enterprise capitalism. The church's social justice teachings," he says, "have long condemned some of the abuses that are a part of this system."

I happen to feel that this type of approach is a deliberate exercise in semantic smoke screen which seems to be a standard part of the liberal

polemicist found so frequently in the news media. What is the church's "tradition of social justice" if not just another way of saying "love thy neighbor?"

The church has indeed taught for years that we owe mercy and charity to our fellow man. But it becomes painfully clear that one cannot use such plain and simple language and still turn the writing into an attack upon the system. When we use these time honored terms it is very easy to see that the problem is not with the economic system by which wealth is generated but rather with the failure of attempts to educate man as to his charitable responsibilities.

I would challenge Feuerherd to write a column in which he specifies and

expands upon "the abuses that are a part of this system" and which are contrary to a direct and open interpretation of the church's teaching on love and charity. Whether or not a proper percentage of wealth available has been distributed through the charity of the owner is certainly debatable. An attack upon the system by which the wealth was generated as an excuse for that lack of charity is based on either hypocrisy or ignorance, or both.

The fact is that a tremendous percentage of the "social justice" type of operations in the world, either governmental or private, are financed by free enterprise capitalist systems or some modification thereof. The billions of poor referred to in this unfortunate column live under

economic systems, if indeed calling their life-style an economic system is not an exercise in hyperbole, which do not now nor will ever enable them to become self-sufficient, much less able to contribute toward social justice for others.

Can we please, once and for all, differentiate between the system which generates wealth and the abuses which derive from human weakness in handling that wealth? It is inconceivable to me that what you really want is to reduce every person to equality in poverty, which situation must be the end result of the destruction of the free capitalist system.

Frederick K. McCarthy

Indianapolis

Pope John Paul says it goes much deeper than that

by Peter Feuerherd

Mr. McCarthy's point is well taken—as far as it goes. I would agree with him that the church's "tradition of social justice" is another way of saying "love thy neighbor." But it also is based on something more fundamental than charity; it is based upon justice.

And often the problem of justice is deeper than the inability of one person in a particular situation to act in a just manner. Sometimes whole corporations, entire nations and worldwide economic systems act in unjust ways.

"The failure to educate man as to his charitable responsibilities," as Mr. McCarthy describes it, is obviously a part of the problem of world poverty; but it is not the entire problem. Pope John Paul II, in his address at Yankee Stadium in New York, explained that a major cause of world poverty are **structures** that keep allowing the rich to get richer while the poor get poorer.

The Pope, after calling upon American Catholics to be generous to the poor with the type of charitable works that Mr. McCarthy notes in his letter, called for American Catholics to change the structures that cause the maldistribution of wealth in our own country and the world.

John Paul stated, "But this (charitable works) is not enough. Within the framework of your national institutions and in cooperation with all your compatriots, you will also want to seek out the **structural** reasons which foster or cause the different forms of poverty in the world and in your own country, so that you can apply the proper remedies."

"You will not allow yourselves to be intimidated or discouraged by oversimplified explanations, which are more ideological than scientific explanations which try to account for a complex evil by some single cause."

"But neither will you recoil before the reforms—even profound ones—of attitudes and **structures** that may prove necessary in order to recreate over and over again the conditions needed by the disadvantaged if they are to have a fresh chance in the hard struggle of life."

"**THE POOR OF THE** United States and of the world are your brothers and sisters in Christ. You must never be content to leave them just the crumbs from

the feast. You must take of your **substance**, and not just of your abundance, in order to help them. And you must treat them like guests at your family table."

In his Yankee Stadium speech, the Pope condemned structures that cause poverty. In other words, the Pope called for a substantial reform of the very economic system that Mr. McCarthy cites.

In his recent address to the United Nations, the Pope called for all the nations of the world to honor certain rights, among these that include "the right to food, clothing, sufficient health care," and the right to work and an adequate wage. These the Pontiff prescribed as "rights," pertinent to every human being by his very nature, not as a privilege granted by the beneficent charity of somebody else.

Is a system that sets certain levels of unemployment, now at about 7% generally and up to 40% in depressed areas, allowing the full rights that the Pontiff talked about at the UN to be fully exercised? Within a few blocks of Yankee Stadium in the South Bronx of New York, where the Pope made his eloquent plea quoted earlier, there are hundreds of thousands without the "right" that the Pope spoke of at the UN to adequate food, clothing, health care and jobs.

High levels of unemployment, especially for minorities and those who live in Appalachia, I would count as one "abuse" of our present system. In fact, as inflation becomes more of a problem, there will be more of a call to allow rising levels of unemployment to cool down the economy, thereby aggravating this injustice.

ANOTHER ABUSE OF the "system" is the materialistic values that are developed by free market capitalism. All you have to do is turn on the television, to see advertisements that sell products through slick exploitation of sexuality and of the greed that lies within each of us.

The "keep up with the Joneses" mentality that is so much a boom to free market capitalism and is so prevalent in the United States today, is a threat to world peace, at least according to Pope John Paul. The Pope, again in his Yankee Stadium address, explained that maldistribution of wealth is one of the major factors that contribute to tension in the world.

"We must find a simple way of living. For it is not right that the standard of living of the rich countries should seek to maintain itself by draining off a great part of the reserves of energy and raw materials that are meant to serve the whole of humanity. For

readiness to create a greater and more equitable solidarity between peoples is the first condition for peace."

That last remark is gently aimed at our country, where although having only 6% of the world's population we consume 40% of its resources. The Pope also has stated that the consumerist lifestyle of most Western countries is often what stands in the way of true Christian spirituality.

"Christians will want to be in the vanguard in favoring ways of life that decisively break with a frenzy of consumerism, exhausting and joyless," said Pope John Paul II at the Plenary Assembly of the Pontifical Commission Justice and Peace in November, 1978.

This Pope's message is not noticeably different on social justice stands than his predecessors. His call for human rights, his insight into the moral bankruptcy of a consumerist society, and his call for a more equitable distribution of the world's wealth is based largely upon the encyclicals of Pope John XXIII and Pope Paul VI.

The fact is, that all of the recent Popes have been forthright in condemning certain aspects of the system that generates wealth, along with condemning certain human weaknesses in handling that wealth. That is the teaching of the church on social justice, and anyone who wants to further reflect on these teachings would do well to read the social encyclicals of all the modern popes as far back as Leo XIII and including Popes John XXIII and Paul VI.

WOULD THESE TEACHINGS reduce every person to equality in poverty? That question has recently been raised by Catholic syndicated columnist Michael Novak. Novak believes that Pope John Paul II does not understand modern economics, that the social justice teachings of the church are based upon a medieval concept of economics that is outmoded in the real world.

This kind of criticism is valid; maybe the church and all of the recent popes are out of their league in discussing economics.

But to say that the church does not condemn certain abuses of the system of free market capitalism is a sign of ignorance of the social encyclicals and recent church statements on the subject, that contrasts greatly with the generally intelligent tone of the rest of Mr. McCarthy's letter.



To the editor . . .

A cherished legacy

I am grateful for this opportunity to express my deep regret at the passing of Archbishop George Biskup.

During my tenure as Mayor of Indianapolis, I had frequent occasions to admire Archbishop Biskup's steady leadership of Diocesan education, youth, and religious activities. He was an extraordinary man who served the Archdiocese with compassion and competence.

Archbishop Biskup was a strong

positive force in the city of Indianapolis. His support for the Catholic Youth Organization and many other programs designed to develop the talents and character of our young people signified his dedication to a living community.

Indiana has indeed lost an outstanding citizen and religious leader. Archbishop Biskup's legacy will long be cherished and remembered.

Richard G. Lugar

Washington, D.C.

Where is CYO coverage?

I would first like to commend you on your paper, *The Criterion*.

I generally read it every Friday, and am very impressed not only by the format, but by the content and timeliness of the articles as well. When I was in grade school and participated in the CYO athletic program, I looked forward to turning to the sports page to see how all of my peers were doing in their respective sports. Yet, as I continue to read the *Criterion* I can no longer find this same type of coverage, or even the statistics of the weekly games for that matter.

While I am no longer active in the CYO program, I nonetheless believe it to be as important as any other news in the In-

dianapolis Archdiocese. I understand that the *Criterion* is not actually geared for the young readers, yet keep in mind, that one day soon those same young grade schoolers will one day be readers of the *Criterion*. If it had not been for that one page years ago, I might not be reading the paper as faithfully today.

Camp, athletics, social activities, and the accomplishments of our young readers are as important as any article now set to go to press. I commend you on your variety of coverage and success in dealing with delicate issues, and encourage you to keep up the good work.

Richard F. Ittenbach

Indianapolis

'Crystal clear' reaction

It is "crystal clear" that we have, "mixed local reaction to Sister Kane's remarks to Pope," by Peter Feuerherd.

First and foremost, Pope John Paul II did not, nor does he refuse to ordain women; "He said it just like it is and should be."

Plaudits are in order for Fr. Courtney, Fr. Higgins, Sister Louise Hoening and Sister Mary Philip Seib.

Mrs. Sue Collamati, a religious educator, should be chastised or relieved from her role for deviating from her mission in life.

It is readily understood how Fr. Petrone felt about the "tactics used by feminist leaders," and I trust that reprimands were made by their Mother Superior upon return to their community.

It is not for Sister Teresa Mount to question, but to get with it or turn in her "suit," if she wears one.

It is recommended and strongly urged that we **dispend** with this type of reporting because the results are like placing "rotten apples with good ones."

Virgil J. Kappes

Beech Grove

'Disturbing' error

The October 26 *Criterion* carried a page 2 story on "local reaction to Sister Kane's remarks to Pope." I found the opinions gathered by Peter Feuerherd both interesting and informative. However, one error in the article was indeed disturbing.

The article closes with comment and reflection from Sister Teresa Mount, S.P. While Sister's ideas were noteworthy, the title of position the *Criterion* listed was incorrect. The Immaculate Heart of Mary

Director (Coordinator) of Religious Education is not Sister Mount. The DRE at Immaculate Heart of Mary is Mrs. Donna McCleerey.

Both Mrs. McCleerey and Sister Teresa Mount share their gifts and talent with IHM, and the parish grows because of their sharing. Keeping their names and jobs correct is a courtesy they both deserve.

David E. Losey

Cicero, Ind.

More about limestone

In the October 12 issue, page 8, there was a picture of the limestone plaque given to the Pope by the limestone industry. More information:

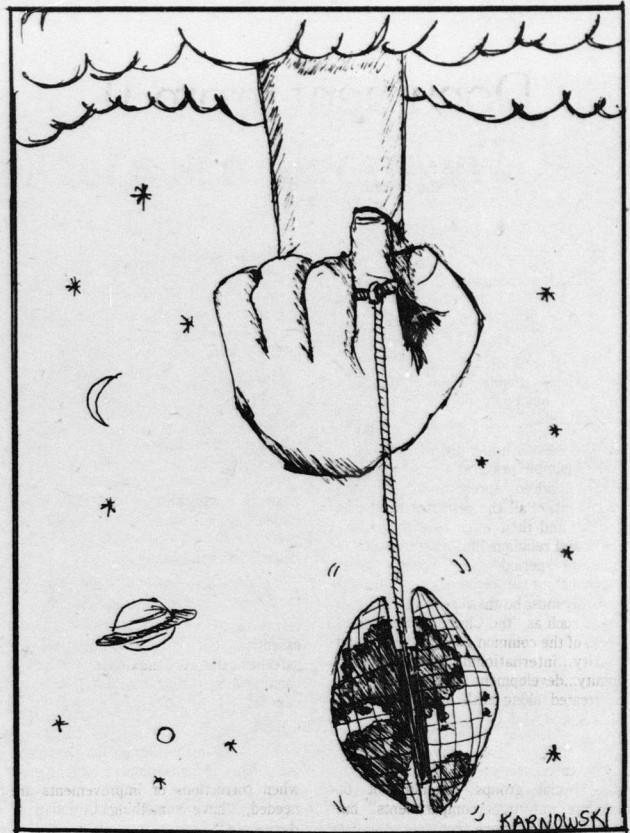
The Indiana-shaped plaques are 12" high and are made by Creston East of Bedford.

The message was written directly on the stone, with pen and ink, by me.

The photograph was taken by Phil Whitlow of the Bloomington Herald-Telephone, and appeared first in that paper on October 2.

Mary Jane Gormley

Bloomington



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Document (from 1)

"ceasing to teach that the fullness of the revealed truths and of the means to salvation instituted by Christ is found in the Catholic Church." It means, rather, giving "a correct and fair presentation of other churches" and an approach that "creates and fosters a true desire for unity."

—Courses about Christian and other religious beliefs for "cultural reasons (history, morals or literature)" in state schools are valuable if done objectively, but "can obviously not be considered catechetical."

—Catechesis is important at every age: infants (simple prayers, a sense of God's love); children (preparation for the sacraments, "all the principal mysteries of faith and their effects on the child's moral and religious life"); adolescence (a "delicate period" in which "great questions" of self-giving, belief, love and sexuality must be answered); youth (when issues such as "the Christian meaning of work, of the common good, of justice and charity...international peace...human dignity...development...liberation" must be treated along with strictly religious issues); and adults ("the principal form of catechesis").

—The catechesis of various age groups and special groups "should not be separate watertight compartments" but must complement one another.

—Mass and small-group media, such as radio, television, press, records, tapes and audiovisuals, show promise and should be used effectively to aid catechesis.

—Preaching is particularly important in catechesis, and homilies "should always be carefully prepared, rich in substance and adapted to the hearers, and reserved to ordained ministers."

—Numerous catechetical works produced in efforts at catechetical renewal in recent years "are a real treasure," but some "bewilder the young and even adults, either by deliberately or unconsciously omitting elements essential to the church's faith, or by attributing excessive importance to certain themes at the expense of others, or, chiefly, by a rather horizontalist view out of keeping with the church's magisterium."

—"Acculturation" or "inculturation," the insertion of the Gospel into a culture in terms of its language and symbols, is essential, but "there would be no catechesis if it were the Gospel that had to change when it came into contact with the cultures."

—Some elements of popular piety may need correction or discarding, but such piety has "valid elements" which, even when corrections or improvements are needed, "have something Christian at their roots."

—Memorization is important, especially of certain "words of Jesus, of important Bible passages, of the Ten Commandments, of the formulas of profession of faith, of the liturgical texts, of the essential prayers, of key doctrinal ideas, etc." What is needed is a "restoration of a judicious balance" between memorization and other learning approaches.

—Use of language adapted to the times and cultures, relating to the age group or special needs of those being catechized, is quite legitimate, "but there is good reason for recalling there that catechesis cannot admit any language that would result in altering the substance of the content of the Creed, under any pretext whatever, even a pretended scientific one."

—The parish, despite urbanization and other social changes, "is still a major point of reference for the Christian people, even for the non-practicing" and must remain "the pre-eminent place for catechesis."

—A complete catechetics should include the church's teachings on Mary, "the immaculate one, the mother of God, ever virgin, raised body and soul to the glory of heaven, and...her role in the mystery of salvation."

THE PONTIFF told bishops to "let the concern to foster active and effective catechesis yield to no other care whatever in any way."

He told priests that they have a special call to be "instructors in the faith."

"With all my strength I beg of you, ministers of Jesus Christ, do not, for lack of zeal or because of some unfortunate preconceived idea, leave the faithful without catechesis," the pope told priests.

He said that men and women Religious have had a long tradition of commitment to catechetical activity and asked them to remain committed to that apostolate.

He had a special word of thanks for lay catechists, calling this "an eminent form of the lay apostolate."

He said that catechists in mission lands have played a particularly essential role. "Churches that are flourishing today would not have been built up without them," he commented.

The family's catechetical activity, he said, "has a special character, which is in a sense irreplaceable."

The pope also praised Catholic schools and expressed concern at the "decreasing number of countries in which it is possible to give education in the faith within the school framework."

For Catholic schools, catechetics remains the chief reason for their existence, he said. He urged that in state school systems, wherever possible and to the degree possible, arrangements should be made to provide time for catechetics for Catholic children as an integral part of their total education.

The apostolic exhortation began with a discussion of Christ as the teacher on whom all catechetics must be based.

It ended with a presentation of the Holy Spirit as "the teacher within" who vivifies all catechesis, and of Mary, described as Christ's first disciple, as the "mother and model of catechists."

Throughout, the exhortation stressed the content of catechetics and also emphasized that this is aimed at deeper understanding and deeper living of the Christian faith.

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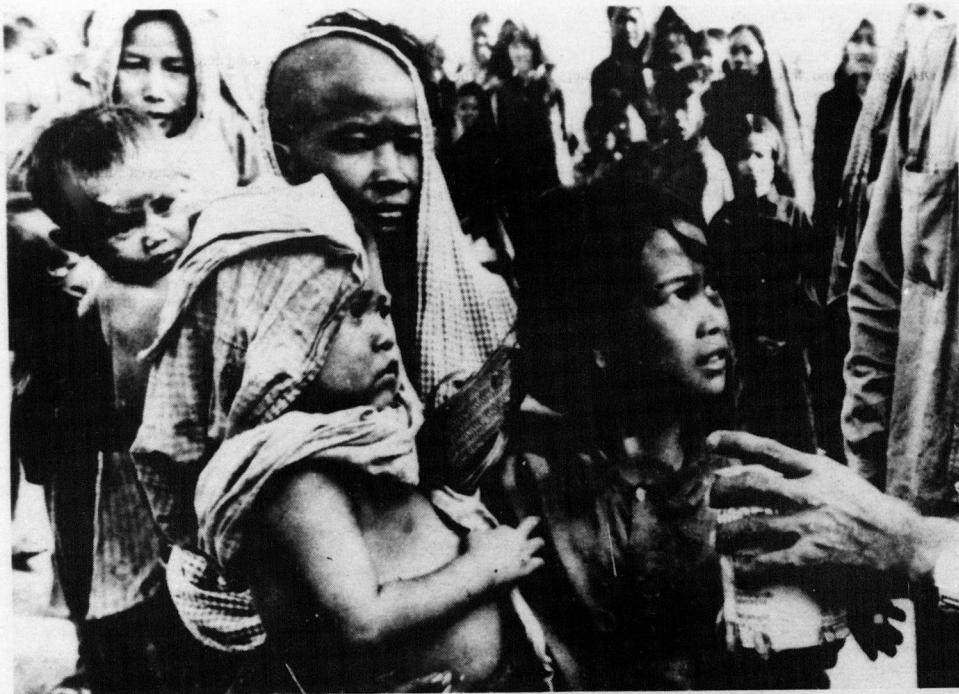
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LINES OF HUNGER—Hungry children wait in line as an official distributes milk at a refugee camp near the Thai-Cambodian border. (NC photo)

Split families great hardship for refugees

by M. M. Cristantello
(Second in a three-part series)

Kong—a 19-year-old Vietnamese, slimly built with dark, shoulder-length hair—toyed with a dry blade of grass as she and a new-found American friend sat cross-legged under a huge oak. Nearby, hamburgers and franks sizzled on the grill. Inside, Vietnamese delicacies, coverage cakes and spring rolls, steamed in a covered wok. It was the Fourth of July.

"He played the guitar and we sang and laughed in between classes," Kong said, her sable, almond-shaped eyes clouding as she remembered a close "friend" still in Vietnam. "Maybe we would have married. Maybe someday he come to the United States and look for our family . . . But, I miss him. He loved music, too." Her voice trailed off as she tried to choke back tears.

Another Vietnamese family of nine huddled around a letter from the father's sister in their native, wartorn land. It was Christmas time. As they read, they cried—cried for the sister and "all in their homeland that they could not be free also." Jean Milharsik of Plainfield sponsored the family through St. Christopher parish. Speedway. She said their tears stemmed from joy and guilt. "They felt guilty because they were free, and others in their family and land are not."

A Vietnamese boy of pre-teenage came to the United States with a friend's family, leaving his widowed mother and sister. Several years later he hears from his mother through distant relatives. He is gathering clothes for his sister now waiting in a Malaysian camp admittance to the United States. The boy—who has matured in wisdom and experience

beyond his age—said the saddest thing in his young life is being separated from his family. "I was young when I left my mother," he said in slow but precise English. "I didn't know her very well. I don't know . . . I think I have forgotten her."

A Vietnamese middle-aged woman, seasoned by war, homesickness and grief, confided in a friend when asked how she felt to be in the United States: "I am happy that I am here, but sad that two of my children are not."

These true incidents exemplify the most difficult adjustment our new Indochinese neighbors face: coping with the loss or separation of loved ones or family members. Under existing federal laws, immigrants may file for spouses and unmarried children immediately upon arrival in the United States. But they cannot file for other relatives, such as nephews, nieces or parents, until they are full-fledged citizens, a process which may take several years.

The system is hard for them to comprehend, said Sue Ley, Social Ministries, director of the archdiocesan refugee resettlement program. "To the Indochinese, a nephew is like a son," she added.

Oriental's Family Structure: Close Knit

In the Indochinese culture, family structure is strong and close. It is not unusual to find three generations living under the same roof. "If members of the family are separated, it is a great hardship," said Fred Fellers, a librarian at the Central Library, in downtown Indianapolis, who tutors nightly in the private homes of refugees throughout the archdiocese. "They have a strong sense of family and are affectionate to other

members, maybe as Americans were 100 years ago," he added.

Fellers spent four years in Saigon (now Ho Chi Minh City) with the United States Air Force and taught English to South

Vietnamese Air Force men. He noted that some Vietnamese deliberately failed tests which would permit them entrance into the U.S. "so that they wouldn't have to leave their family."

Fellers said tutoring can be exhausting, but he finds it a rewarding experience. It has enhanced his knowledge and understanding of Indochinese lifestyles. Many U.S. customs shock and appall the refugees, he said, for example, "putting older family members in nursing homes."

A recently published study concerning adaptation problems of Vietnamese refugees was conducted by psychiatrists and psychologists at the University of Washington in Seattle. The study, Project Pioneer, claims "the United States government policies tend to break up Vietnamese families here."

Dr. William Liu of the Asian-American Mental Health Research Center in Chicago explains that rules currently exist which state every refugee child must have his own bedroom. If refugees cannot afford a house to abide by the rule, the government evicts them, said Liu.

Another member of the research team, Dr. Keh-Ming Lin, said adaptation problems of refugees continue for three to four years after their arrival in a new place. Throughout that period, he added, refugees need help that is more comprehensive and more sensitive to their needs than that available thus far.

"Although the 30,000 Indochinese 'boat people' (the majority of who are Vietnamese) now settled in the U.S. receive free English lessons, job training, access to welfare and to host sponsors," the study reported, "adaptation problems have roots so deep in the emotional structure of immigrants and in the nature of resettlement that refugees are not easily reached by a handful of societal programs."

Physical, material and psychological help is essential to the ultimate adjustment of the Indochinese, according to the study—and in that order. Agencies

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like Social Ministries in cooperation with federal and state government programs, attempt to answer the first two, and mental health consultation specifically for the Indochinese will soon be a reality in hospitals nationwide.

Psychological stress is great for refugees during resettlement: they must tackle a new language, comprehend an "alien culture," manage in a complex economic system, learn new job skills, and adapt to a different climate, food and set of customs.

Language: 'An Important Key'

"Everything is an adjustment for the refugee," said Fellers. "But language is an important key to all adjustment. They must learn English to survive."

Fellers said the refugees are taught to "think in English." "We don't strive for the King's English," he said. They learn a few words and easy sentences, then how

to construct questions and negations, he added. Much sign language, gesturing, and pointing aid this process.

One person who has worked closely with the Vietnamese said older refugees are reluctant to learn English because their native language is the last thing they have to hold onto that is distinctive of their culture. Fellers denies this.

"Younger refugees are more adept at learning the new language than older ones. They studied English in Indochinese schools and this gives them an edge on the adults. It is just naturally more difficult for an older person to learn something new."

Fellers has found refugees to be ideal students. They have "excellent attitudes toward learning, are well-behaved in the learning environment, and have a reverence toward the teacher," he said.

The energetic tutor said the Vietnamese families he has dealt with are "well

adapted and adjusted," but they cannot escape the traditional immigrant role: starting at the bottom.

Fellers noted: "They have a great desire to work, to prove themselves, and to show that they are not a burden to our society."

'Boat People' Welcome or Not?

A recent Gallup poll shows that the majority of Americans welcome the Indochinese refugees in the nation, but they have reservations accepting them into local communities. In "Dear Abby," some Americans claim Uncle Sam has overreacted emotionally rather than acting practically in admitting "as many refugees as we can rescue." Others claim U.S. Navy planes and ships are wasting the taxpayers' money searching for boat people in the South China Sea. Some cry that their job security is threatened by naturally, industrious Indochinese. One

teacher wrote, though: "They are good workers, good students, good citizens, and good neighbors."

Recent incidents of rivalry between Vietnamese and Americans in Denver (brick-and-bottle battle) and Texas (territorial squandering of crab fishermen with one fatality) highlight obstacles Indochinese refugees face in some communities.

In the archdiocese, though, refugees are generally more accepted than not according to sponsors and agency officials. However, they have also said their Vietnamese have suffered from bigotry and bitterness toward them. Often people just don't know what to say to them because they are so new and different.

Sponsoring: A Plus Not a Minus

Both the Sayers and Milharsiks said they gained more than they gave in (See REFUGEES on Page 10)

The Real Story—the TRUTH!

In the past several weeks, Ted Miller, a barber and candidate for Mayor of Lawrence, has made statements and accusations about me. These statements were designed by Miller to selfishly gain him misdirected sympathy and media attention. I will now tell you, the voter, the real story. **TED MILLER** need not read further for he knew the true and entire story from the beginning.

I HAVE NEVER BEEN CONVICTED OF A FELONY! Ted Miller states that I was charged with pandering and directing for immoral purposes but fails to mention that later that same year THE GRAND JURY RULED NO BILL (no basis for a trial or criminal action). MILLER also states that my nightclubs and myself were cited for nude and lewd dancing, but again fails to mention that I was never charged or fined nor were my liquor licenses revoked. As to my relationship with my fiancée, Miss Mena Hawkins, we are very much in love and will be married November 30, 1979. Once again MILLER FORGETS to mention all the facts and he must feel that any man or woman who has ever had an argument with their spouse and/or fiancée is a "BAD" person. THINK ABOUT THAT, have you ever been in an argument? Are you a "BAD" person?

MILLER is good at making wild theatrical statements: Miller says in the Indianapolis Star, Sunday, October 28, 1979, "We have mafia-run businesses out here. I can't prove it, but I know it's so. We've got wide-open drug sales in some parts of the city. We've got problems out here." ——— I personally think TED MILLER, our local barber, watches too many F.B.I. movies on television.

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SETTLES an Incumbent Mayor who most assuredly will resign shortly after the election, if elected. **SETTLES** an Incumbent Mayor who has done a lot for Lawrence in the years past but what has he done in the past 4 or 5 years?

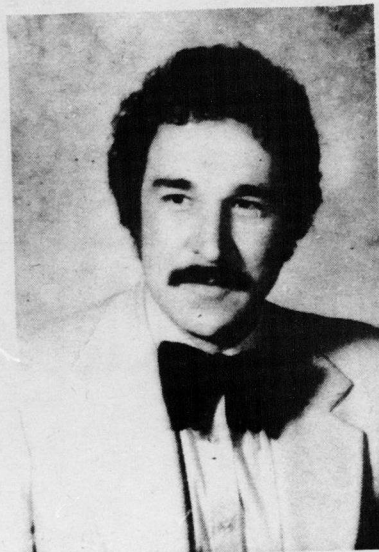
MILLER an upstart who says that a large number of you and I are affiliated with the mafia. He can't prove it, he just "thinks" so. **MILLER** an upstart and local barber who tells half truths in

order to obtain publicity. **MILLER** a poor leader who puts **our police department** down constantly but who wouldn't know which side of the paper to write a traffic ticket on.

You do not have a dilemma in your choice for COUNCILMAN-AT-LARGE. No matter who you choose as your **next Mayor**, make sure your vote counts in that **your voice is heard** in city government. I will be **YOUR EYES AND EARS** on the city council. **I respect Mayor Morris Settles. I have no respect for Ted Miller. I will not be intimidated** by either **SETTLES** or **MILLER!** I will fight for you. **I will not** be just a name listed as part of a city council team. **You will know me, hear from me and see me** during the next 4 years when you elect me your COUNCILMAN-AT-LARGE.

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Have a nice day.

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Refugees (from 9)

sponsoring Vietnamese families through the Social Ministries Program. The Ed Sauer family of southern Indianapolis, sponsored two families—one in 1975, the other in 1977. For two years they have had a Vietnamese foster son, 14-year-old Trung Nguyen, living with their six-member family. Although unexpected incidents—like flat tires, defunct appliances, or 'taxi' services—demanded much time away from their own children and homes, the sponsor agree it was a "satisfying and rewarding experience" for their entire family.

Milharsik said her children learned that "people are people." The James Milharsik family, with the help of other parishioners, sponsored a nine-member Vietnamese family with one handicapped son in December, 1975. "I grew up a lot—matured in understanding others and their plights, matured in the fact that I could accept people and act more compassionately," said Jean Milharsik.

Treating the Vietnamese as independent adults and "letting go of the reins" was something both sponsors learned the hard way. The Sauers' family packed their bags and headed for Texas

the day of the Blizzard of '77, said Sue Sauer. Coping with the colder climate was a major adjustment in itself for the refugees, she added.

"When their car wouldn't start, they often didn't go or call into work," said Ed Sauer. He added they often didn't dress warmly enough for the sub-zero temperatures. "Some of the daughters continued to dress fashionably in clogs despite the snow, and when we visited them, we tried to persuade them to stay inside the house rather than walking outside barefoot in the snow to bow as we left."

Milharsik's family also left for Texas with short notice due to economical reasons. They were placed in the Midwest by the federal government because the father's occupation was misunderstood as carpentry. Actually he was a fisherman. "There was a great sense of loss when we lost the family," she said. "It was like giving up a child."

Toughest Adjustment: 'Making Ends Meet'

The biggest struggle for the refugees is making ends meet, said Jean Milharsik. "They didn't like the idea of food stamps. In Vietnam our family was upper middle class, and to fall lower than that here is demeaning."

Vietnamese who are formerly in an

upper income bracket and earlier immigrants adapted well. Those of lower incomes and later immigrants have more problems adjusting, according to Sue Sauer. "Lower income Vietnamese didn't grasp the economical situation here as well as formerly high class refugees did," recalling the second family they sponsored. Ed Sauer said, "They didn't understand that they couldn't afford a big house right away."

Through the sponsorship program, a nucleus of families gathers food, clothing, and household items, furnishes an apartment, and makes money readily available for the Indochinese family upon its arrival. "We may have done them the greatest injustice by giving them everything," said Sue Sauer. Her husband added, "Vietnamese families who have obtained middle-class status have worked hard for everything they have."

Because so many problems of the refugees concern economics and job adjustment, director Ley said she hopes the Indochinese will organize with other cultural minority groups to help in those areas of concern. Project Pioneer states it is harder for the Vietnamese to adapt economically to life in this country than for other groups of immigrants. Japanese and Chinese depended on guilds or village associations here to help them become established. Similar Vietnamese guilds were destroyed by war events, evacuation and escape. They don't exist in the U.S.

The study also stated Vietnamese may have a harder time adjusting to life here because of their passive nature. "More aggressive refugees fared better in their new environment than their more passive and benign fellows," according to the study. Anger and aggression, said the study, show that refugees may be awakening to the fact that they are oppressed.

Jean Milharsik describes the Vietnamese as a reserved, quiet, and ponderous people who want to be independent of public assistance. "They are a loving, brave people," she said. "Their children will never have to be raised in an oppressed, war atmosphere, but they will be raised by parents who have been—and that is a victory in itself."

OFFICIAL APPOINTMENT

Effective Oct. 27, 1979

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INDIANAPOLIS, INDIANA 46225

KNOW YOUR FAITH

Sex before marriage

By William E. May

The Church teaches that sexual union is not morally good for unmarried people.

Today many people feel that this teaching is archaic and irrational. Although they might agree that promiscuous sexual behavior, since it leads to the exploitation of others and poses the threat of venereal infections, is not good, they hold that sexual union as an expression of a tenderness and concern can be morally good for the unmarried so long as it is "responsible."

By "responsible," they mean taking care to prevent unwanted pregnancies and anyone from "getting hurt."

This "responsible-relational" understanding of the meaning of sexual union, while endorsed by many authorities in our society (including some Catholic theologians) and encouraged by the media, seriously fails to recognize the deep significance of sexual union and the vulnerability of people.

BECAUSE we are sexual beings, we desire and need to reach out and be touched by others. Our need to share our lives with others is real.

Among the ways, and there are many, in which we can reach out and touch another and be touched in return is to engage in sexual union. But this touch, so intimate and full of meaning, differs profoundly from holding someone's hand or head or body in an effort to encourage them or comfort them or share a joyful moment with them. For in this touch we are giving ourselves to another and being received by another.

We are also sharing with another our awesome power to bring into being a person equal in dignity, value and vulnerability to ourselves. This touch is a life-or-person-uniting touch and is, at the same time, a life-giving touch.

The persons touched in this act are precious and irreplaceable, non-substitutable people. If the man and woman choosing to enter into this act are unwilling to receive each other as irreplaceable and nonsubstitutable beings for whom and with whom they will to live and share their lives and fortunes, then something is missing in this touch that ought to be there if it is to have the meaning it is intended to communicate.

IF TWO PEOPLE are unwilling to give themselves to and be received by each other as non-substitutable and irreplaceable human beings, this means that they are willing to put another in their place.

There is no deeply personal commitment to the irreplaceability and

utter uniqueness of each other. There is a failure to recognize the terrible vulnerability of the human person and the way in which sexual coition exposes the vulnerability of human persons. The meaning of this union has been trivialized. Sharing one's person comes to have the same meaning as sharing a candy bar or cigarette.

There may, one can grant, be some tenderness evident in non-marital sexual union, but what tenderness is present exists not because the touch is non-marital but despite this fact. There is a

'Because we are sexual beings, we desire and need to reach out and be touched by others. Our need to share our lives with others is real.'

pathetic poignancy and sadness. This is present (even if it is not subjectively experienced) precisely because those engaging in the "touch" are in principle substitutable objects and not irreplaceable and non-substitutable people.

NOT EVEN the technology of contraceptive devices can conceal that this touch is life-giving. Contraceptives make sense, in fact, only because they are designed to make coition anti-life-giving.

No male, from the time he reaches puberty until he dies, can choose to engage in this act without at the same time choosing to exercise his awesome power of giving life. He, of course, will bear as directly as will the woman the consequences of this choice, and that is why contraceptives more burdensomely affect women than men.

To pursue this aspect of non-marital sexual union would lead us too far afield. But from what has been said already, it should be clear that the touch of sexual union is one of profoundly human significance and meaning.

This meaning is what is at the heart of the Church's teaching, for in this teaching the deeply human and personal significance of sexual union and of the irreplaceable attitude of tender relationality and responsibility in sex cheapens not only sexual union but the people whose lives are joined in it and who are brought into being through it.



Sex before marriage

It really wasn't a problem in Biblical days, but justice

By Father John J. Castelot

These days, when premarital sex is just another fact of life and cohabitation without the formality of marriage has become increasingly common, present a sharp contrast to biblical days and the customs that prevailed then.

The same basic drives are involved, of course; human nature remains constant whatever the social conventions of the age may be.

In ancient Israel boys and girls grew up to experience mutual attraction, to fall in love and marry. But they did so within a vastly different cultural framework. Over 2,000 years stand between us and them, and the present generation has witnessed an almost unparalleled cultural explosion.

THE WHOLE boy-girl relationship was determined to a large extent by the established marriage customs, which were spelled out in great detail. And the overriding consideration was one of strict

legal justice. The wife was considered to be the possession of her husband, and the Ten Commandments list her as such, along with his servants, maids and domestic animals (Exodus 20, 17).

It is important to keep this legalistic attitude in mind.

The impression is heightened when one recalls the custom of 'mohar,' a sum of money which the fiancé had to pay the girl's father. This looks like a cold cash deal in which the man bought the girl. But, in fact, the mohar seems to have been not so much a price paid for the bride as a compensation given to the family for the loss of her services — and in law this is quite a different matter.

There were, unfortunately, cases in which a father would sell his daughter as a concubine, but this was downright slavery, not marriage.

THE BIBLE gives no precise information about the age at which the

girls usually married, but it seems certain, considering all the data, that girls, and probably boys, too, married very young.

It is significant that in later years the rabbis set the minimum age for marriage at 12 for girls and 13 for boys. If premarital sex presented relatively little problem in those days, the reason would seem rather obvious: There was, in most cases, hardly any premarital period to speak of.

In our day, with the economically imposed delay of marriage, the premarital years are protracted and an inevitable problem ensues. What are healthy, sexually normal young people supposed to do? It is often an agonizing difficulty for them before it is for their parents.

Given the early age at which marriage took place, it is not surprising that the parents made all the decisions and arrangements. The girl's wishes were usually not consulted; neither, often, were the boy's (Genesis 24, 33-53). In the case of

'I love you, but let's be sure' — problems of living

By T.J. Moore

"Terry, there's something I want to discuss. You probably realize Jeannie and I are in love. The problem is that we're both a bit afraid of marriage, so we're considering living together."

Jim's face was serious as he sat across the table from me in the quiet little restaurant.

"Are you asking for my opinion, Jim?" I asked.

"Yes, I am," he replied.

"Why are you afraid of marriage?"

"THE STATISTICS of marriages that end up in divorce court are frightening. We'd rather be sure we're compatible, and it seems the best way to find that out is to test our relationship. After all, we are mature adults. And neither of us is forcing the other into this arrangement. We've decided, if we go through with it, that we'll work it out like a contract. We've outlined our responsibilities and have agreed to share household chores and expenses. We've agreed, too, to allow each other freedom," Jim explained.

"Well, I may as well tell you that I think you'll be making a terrible mistake

if you go through with it. I've had too many friends who chose living together rather than marriage. They felt, too, they could live together without restrictions on each other. Tricia and Dave are a good example.

"Tricia was 20 and a junior at the university and Dave worked for a local computer company. Their plan was primarily for Dave to support Tricia until she finished school, then complete his education. There were to be no strings. Each was to be free to go where they wanted, with whom they chose and without explanation. They lived together for two years.

"DURING those two years, Tricia finished school. They had no real problems; They also did not spend much time together because they had alternate schedules. Dave worked from 3 p.m. to 12 p.m.; Tricia's classes were from 8:30 a.m. till 2 p.m. Moreover, to contribute her share, Tricia worked Friday and Saturday nights. With Tricia's studying, attending class and working while Dave held his job, they rarely saw each other except in bed. Their arrangement worked so well that they decided to marry.



"The first year they were married, Dave completed his degree work and crossing of schedules continued. No problems were apparent.

"Signs of trouble came after Dave's graduation and subsequent employment. When Dave and Tricia began spending most of their free time together,

arguments loomed on the horizon. At first they argued about small things — caps left off the toothpaste, who was to do the dishes, why the apartment door was left unlocked — the thousands of tiny annoyances two persons must accept, each from the other, when two lives merge into one existence.

"As their fourth year together progressed, their focus of discontent changed from annoyances to more personal matters. Tricia began to resent the time they spent with Dave's friends because she hated to attend sports events or listen to political discussions. And Dave, in turn, detested rock concerts and hearing about the latest fashions. Their relationship continued to deteriorate. The more time they spent together, the more polarized their views seemed to become.

"FINALLY an argument over burned toast would become an accusation: '... that brunette you dated when I worked on Saturdays...' or '... that philosophy major who seemed to live with us for three months...'

"Dave and Tricia thought they had figured out their problems before they started to share an apartment. When

Don't condone the behavior, but don't reject the people

By Mary Kenny

"My daughter moved in with her boyfriend. They have no plans to get married."

A heartbroken mother "confesses" to the actions of her daughter with such sorrow and guilt that one would think she were the sinner. Few actions trouble modern parents more than the increasingly common practice of young adults to "live in" without being married.

"Living in" generates strong feelings in most parents. First comes judgment: "My child is wrong." Next anger: "My child has totally rejected my values after I have given a lifetime of loving care." Then embarrassment: "What will friends and

relatives think?" Finally failure: "I am a bad parent."

BEFORE PARENTS can begin to deal with the situation, they must sort out their own feelings. The first tendency is usually to judge the child as wrong and then too often to reject, not the behavior, but the child.

Sex outside marriage is not the only sin. Yes, the son or daughter is wrong, but so are many other actions which we do not judge harshly. Price gouging? "That's just good business." Wasting natural resources? "Everyone does it. Besides they'll find other sources of energy."

Parents need to acknowledge their anger at their grown-up son or daughter. He or she has failed to live up to their teachings,

goals and expectations. At the same time, they must recognize that each person born is an individual and by the time adulthood is reached, certainly sons and daughters are responsible for their own actions.

Embarrassment hurts. But parents must realize that the opinion of others is a peripheral issue. The central problem is the good of the son or daughter salvaging the parent-child relationship.

FINALLY, dwelling on parental failure can actually be a form of pride. God-like, parents may want to take responsibility for the actions of their grown child. Yet the young adult has been subject to many influences during his growing up years. Home is only a part.

The adult "child" makes his own choices and takes responsibility for them. Parents do not control their adult sons and daughters. They do not fail if their offspring chooses a lifestyle different from their own.

Friends, relatives and priests who become involved in the situation frequently experience some of the same feelings as parents. Their initial impulse is to judge the situation and take sides.

TAKING SIDES does not help but merely hardens the divisions already present. Christ dealt with sinners throughout His public life. He was extremely angry and harsh with certain sinners; He was gentle with others.

Hypocrites, money grabbers, and

was a concern

Rebekah, her consent was asked later (Genesis 24, 68), but this was occasioned by rather unusual circumstances. Still, this parental control was not so shackling as to leave no room for the feelings of the young couple.

HERE WERE definitely love marriages in Israel. The fellow could express his preferences (Genesis 34, 4-6; Genesis 24, 2), or make his own decision independently, even against his parents' wishes (Genesis 26, 34-35). More rarely did a girl take the initiative, but it did happen, as in the case of Saul's daughter, Michal, falling in love with David (1 Samuel 18, 20).

In truth, young people had plenty of opportunity to fall in love and express their feelings, for they were quite free, at least in the early days. Young girls were kept in seclusion and went about veiled. They tended the sheep (Genesis 24, 65), drew water at the village well — the "her drugstore" (Genesis 24, 13;).

This freedom sometimes exposed them

to the violence of young men (Genesis 34, 1, 2), but the man who seduced a virgin was bound to marry her and pay an increased mohar, and he forfeited the right to divorce her (Exodus 22, 15; Deuteronomy 22, 28, 29). Justice again.

IT WAS NOT a question of "sexual immorality" as such or of "sinful pleasure." What was sinful about pleasure as such? If it was not sinful within marriage, it was not, precisely as pleasure, sinful outside of marriage. That wasn't the point. It was justice that was at stake, the violation of basic human rights.

And while this may seem like a cold, legalistic approach to the matter, the fact is that justice is a fundamental demand in all human relationships, even in interpersonal relationships as intimate as those between a man and a woman.

Recently publicized "palimony" trials have brought this forcibly to general notice — but how many used and cast off girls involved in such situations can afford that kind of legal service?

g together

Those who marry, they were sure their union was based on solid evidence. They felt they had demonstrated their suitability. I think they forgot that time changes with time, that the love of today cannot remain tomorrow without caring today, but more generally, commitment involves responsibility and freedom implies choice, and choice by nature requires a limit on freedom. You cannot go up and down a staircase haphazardly.

Finally, I think they forgot the most important thing of all: where God fits into the union between man and woman. We created us with the ability and need to love deeply about another. Our very nature is against saying to the man or woman we love, "I don't mind your going someone else." Down deep, you resent Jeannie having a date with someone else.

Loving someone means giving your self. When you contract to live with someone without marriage, you're holding part of yourself. But because you can't get away from being able to control all your emotions, you are vulnerable. If you and Jeannie love each

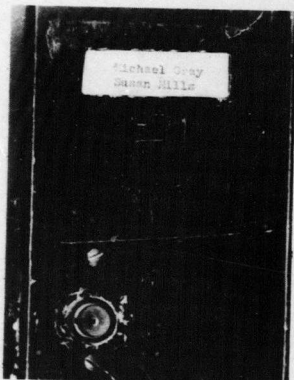
other, marry. It's true that marriage is much more than a contract. It is a covenant between you, the woman you love and God — a sacrament designed to foster commitment and freedom as well as responsibility and choice. To choose against marriage indicates a lack of decision which places many additional stresses on a relationship. Indeed, often such a choice is a decision not to decide."

"WELL, I knew you were wordy, Terry," Jim replied with a wry smile. "You haven't said what I hoped you'd say. But you have given me lots to think about."

So far, Jim and Jeannie haven't decided. But I hope they'll opt for marriage. Gail and I didn't go into marriage without fears either.

But that all-out commitment we made to each other and God put Him in there with us. We have our frustrations, too, but He's a part of our marriage and helps us work through them. As we look back, we're aware that we are steadily growing together, not separately.

We are individuals but we are also one.



impious, proud people entranced with their own goodness provoked Christ's sharpest words and actions. Interestingly, we are rarely the sins of young people, but rather the sins toward which the good, standing, church-going Christians might be tempted.

When Christ dealt with the woman taken in adultery and the Samaritan woman at the well, He was kind and accepting of the woman while in no way condoning their usual misbehavior.

Yet the encounter with Christ changed sinners. They did not change because Jesus admonished them; they changed because He loved them. It was love that brought them to the point of acknowledging their own wrong.

REBEKAH AND ISAAC



By Janaan Manternach

Abraham was now an old man. He knew he would not live many more years.

His son, Isaac, was at the age for marriage. Abraham felt it was time to find a wife for Isaac. That was the custom among Abraham's people.

So Abraham called one of his most trusted servants. "I am sending you back to the land from which I came. I want you to go to my relatives. There, among them, you are to find a wife for my son, Isaac."

The servant bowed in obedience. He promised Abraham that he would do exactly as he was told. The next morning he prepared to set out. He took 10 of Abraham's camels. He loaded them with all kinds of gifts for Abraham's relatives.

THE CARAVAN set out into the desert later that day. It was a long journey to the city of Nahor. It took many days. Finally one evening as the sun began to set, the caravan approached the city.

Abraham's servant stopped at the well outside the city. He and the camels needed shade and water. But first he bowed down and prayed to the Lord.

"Lord, God of my master Abraham, help me today to find a wife for Isaac. Give me a sign to show me which woman You have chosen for Abraham's son. When the women come to draw water this evening, I will say to one of them, 'Please lower your jug and give me a drink.' If she answers, 'Take a drink. Let me give water to your camels, too,' that will be a sign that You have chosen her to be Isaac's wife."

A few moments later young women began coming out from the city of Nahor to draw water at the well. Abraham's servant noticed a very beautiful girl. She was young and graceful, with long black hair.

She carried a water jug on her shoulder. He watched her closely.

SHE WENT to the well and filled her jug with water. As she began to return to the city, Abraham's servant ran up to her.

"Please give me a sip of water from your jug," he begged.

The lovely young woman lowered the jug and said, "Take a drink, sir." He drank all he wanted.

Then she said, "I will draw water for your camels, too." She emptied her jug into a drinking trough and went back to

get more water. She gave the camels all the water they wanted.

Abraham's servant knew now that this was the woman God had chosen for Isaac. He placed two large gold bracelets on her wrists. "Whose daughter are you?" he asked her. "Is there room for us to stay tonight at your father's house?"

"My name is Rebekah," she answered. "My father is Bethuel. We are related to

The Story Hour

(Read me to a child)

Abraham. There is plenty of room for you at our house. We have plenty of straw and fodder for your camels, too." Rebekah turned and ran home to tell her family that Abraham's servant was coming.

A FEW MOMENTS later Rebekah's brother, Laban, ran up to Abraham's servant. He invited him to come home with him. When they got to the home of Bethuel, they sat down to eat dinner.

Abraham's servant told them all about Abraham and Isaac. He explained how Abraham sent him to find a wife for Isaac. He said God had given him a sign that Rebekah was to be Isaac's wife. They were amazed and overjoyed with this news.

Afterwards Rebekah's mother and brother questioned her. "Rebekah, you've heard what this man told us. Do you want to go with him to be Isaac's wife?"

"I do," she answered. They blessed her and said she could go. The next day she mounted her camel and set out with the caravan for Abraham's home.

ONE EVENING as they were still crossing the desert, Rebekah saw a man walking toward the caravan. She got down from the camel and asked Abraham's servant who the man was. "That is Isaac."

Isaac greeted them. He was delighted with Rebekah. She was a beautiful woman. Isaac fell in love with her. Rebekah came to love Isaac, too. Not long after they were married.

Abraham did not live much longer.

He died happy that his son was married to a good and beautiful woman from among his own people.

Our Church Family

Community part of 'Inquiry Class'

by Fr. Joseph M. Champlin

Harley Simmons has been by his wife's side at Mass every Sunday since they married ten years ago. Kent Wallace regularly sings with the choir at Holy Family parish each weekend. Linda Katz normally drives with her husband and two young children, including a baby, the five miles from their home to the church for Sunday Eucharists.

That seems normal enough, except for the fact neither Harley, Kent or Linda are Roman Catholic. However, they may be soon.

Last spring the staff at this Fulton, New York, parish organized an inquiry course, a five month instruction program about the Catholic Church based upon principles in the new Rite of Christian Initiation. So many at that time had expressed interest in Catholicism, like these three, that the priests could not offer individualized attention. The class approach thus enabled them to teach as many as 20 on a given evening.

In structuring the program, the Holy Family leadership had these words from the Roman document before their eyes: "The people of God, represented by the local church, should always understand and show that the initiation of adults is its concern and the business of all the baptized." (Article 41).

AS A CONSEQUENCE, they decided to involve all the staff and certain lay persons

of the church as well as others from outside the parish in the teaching process.

For example, one of the priests plus three married couples covered the evening on "Matrimony." Two parishioners with nursing backgrounds and some specialized training in the field, presented a session on "Death and Dying." A permanent deacon candidate, Sister, and transitional deacon soon to be ordained for priesthood discussed "Holy Orders and Priesthood." Two women of the parish with personal interest and extensive reading in Scripture, treated "New Testament Fulfillment." The resident nun whose ministry is full time service of the local poor gave an evening on the "Social Mission of the Church."

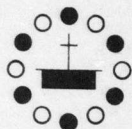
That type of lay involvement has strong support in the Christian Initiation document.

"It is most important that catechists and other lay people should work with priests and deacons in making preparations for baptism." (7). See also (II, 19).

The initial session, on "Christian Community," was meant to be a warm welcoming event. Two persons who had entered the Church as adults (one within the past year) shared some of their experiences. In addition, leaders of various organizations and groups were on hand to explain their activities and invite the participants to join them: the parish council president, Altar-Rosary head, Golden Age club chairwoman, coordinator of the parish welcoming committee, and the bible study club director.

Here again this implemented in a practical way directives of the initiation text:

"THE COMMUNITY must help . . . and . . . be ready to open up the spirit of the



LITURGY

Deuteronomy 6:26
Hebrews 7:23-28
Mark 12:28-34

by Rev. Richard J. Butler

No one had the courage to argue with Jesus as the two great commandments of love were spelled out. But the centuries that have followed have seen more than their share of arguments and explanations as people of every age wrestle with both the simplicity and the complexity of these two mandates.

The Lord our God is Lord alone! Therefore, love the Lord with all heart and soul and mind and strength and love your neighbor as yourself.

Part of the dilemma is the question of love itself. Hollywood has misused the word; Madison Avenue has abused the word; many of our parish communities would be hard put to find consensus for a least common denominator to describe the word.

THE DIFFICULTY comes in seeing love from its soft side. It is the gentle kiss of a mother for her children while putting them to bed at night; but it also was the discipline of the day that led to that gentle scene. It is the gentle walk in the moonlight by young lovers; but it also was the struggle of coming together, discovering themselves and others. It is the school principal conferring diplomas at the end of four years; but it also was the discipline and tension of those four years in which growth comes slowly and not without pain.

Love is a process in which a decision for self, for others, for God is honed and sharpened and established. And it is this hard side of love—the development of the relationship—where love is measured and

tested and valued. The soft side—the fruit of the relationship—has reward of itself. The hard side is the call of the Gospel demanding faith and hope.

This is not to downplay the soft side. The emotion and feelings of the end of the day are important and necessary in the measurement of life. But the evening comes only after the heat of the day.

OUR WORSHIP is both the source and the ultimate expression of this love to which the Gospel calls us. In worship we respond to that love and accept God's grace. In worship we relate to our neighbor and place our faith and their faith in a common sacrifice. In worship we find ourselves, purify our postures, accept forgiveness, and stand renewed in new life. The love of God, neighbor, and self are intertwined.

Worship, as love, has its soft and hard sides and both are necessary for authenticity. Incense, candles, filtered light, and melodic sound all serve well to polish off the act of worship. Lives of faith, sorrow for sin, reconciling with a brother or sister before coming to the altar, the daily witness of gospel values, the disciplined surrender to the Word of God—these are among the elements demanded by the hard side of worship and these become the more ultimate measure and test of every liturgical act.

It is at this level that Christian worship has its beauty, for as the epistle to the Hebrews reminds us today we have a high priest, holy, innocent, undefiled. His life gives the measure. Our lives must always struggle to measure up.

Christian community to the candidates, to invite them into their families, to engage them in private conversation, and to invite them to some community gatherings." (41).

The course will be finished in a few weeks. Nine persons, not Catholic, have been there every week; one entire family, also not Catholic, has participated in half of the sessions; a Catholic woman, received earlier into the Church and finding this a helpful review, has not missed a night; about eight regular parishioners come weekly for their own enrichment.

Linda, Kent and Harley may be initiated

into the Church next month. But even if not, they now understand much better what it is we do Sunday after Sunday and also know very clearly the Holy Family parish community would lovingly welcome them at any time.

LITURGY OF THE EUCHARIST

The liturgy of the Eucharist centers around the altar, just as the liturgy of the Word centers around the pulpit. There are three basic parts to the eucharistic liturgy: the preparation of gifts—the same elements Jesus used at the Last Supper; the eucharistic prayer itself—a hymn and offering of thanksgiving to our Father; the breaking of the one bread—a sign of the faithful's unity. In the early days catechumens, those considering entrance into the church, were dismissed prior to the start of the eucharistic liturgy.

the Saints by Luke

SAINT FRANCES XAVIER CABRINI WAS BORN PREMATURELY JULY 15, 1850, AT ST. ANGELO, ITALY. FEARING SHE WOULDN'T LIVE, SHE WAS BAPTIZED THE SAME DAY, THE VIGIL OF OUR LADY OF MT. CARMEL.

FRANCES LOVED TO PLAY MISSIONARY; SHE EXPERIENCED A MYSTICAL GRACE ON HER CONFIRMATION DAY. SHE WAS LATER SENT TO A BOARDING SCHOOL, THE DAUGHTERS OF THE SACRED HEART. SHE BECAME STRONGLY DRAWN TO THE RELIGIOUS LIFE AND BEGAN A LIFE OF SELF DENIAL. BEING TWICE REFUSED ADMITTANCE TO RELIGIOUS LIFE, SHE FINALLY AGREED TO CARE FOR AN ORPHANAGE. LATER, THE BISHOP OF LODI COMMISSIONED HER TO FOUND AN INSTITUTE, LATER BEING ELECTED MOTHER GENERAL OF THE MISSIONARIES OF THE SACRED HEART. SHE WANTED TO GO TO CHINA BUT POPE LEO XIII URGED HER TO GO WEST. SHE WENT TO NEW YORK TO WORK WITH THE ITALIAN IMMIGRANTS.

IN 35 YEARS TIME, MOTHER CABRINI FOUNDED 67 INSTITUTIONS FOR THE POOR AND THE SICK. AS A CHILD, SHE HAD A GREAT FEAR OF WATER, YET SHE SAILED THE OCEANS MORE THAN 30 TIMES. SHE TRAVELED ACROSS THE UNITED STATES, SHE WORKED WITH THE POOR IMMIGRANTS IN CHICAGO, OPENING COUNTLESS SCHOOLS, HOSPITALS, ORPHANAGES AND FREE CLINICS. SHE WROTE: "O JESUS, I LOVE YOU VERY MUCH, I WISH TO DIE OF LOVE." SHE DIED ON DEC. 22, 1917, IN HER OWN COLUMBUS HOSPITAL IN CHICAGO WHILE PREPARING CHRISTMAS GIFTS FOR THE POOR CHILDREN OF ASSUMPTION PARISH, WHOSE SCHOOL SHE HAD OPENED. THE FEAST OF ST. FRANCES XAVIER CABRINI, OR "MOTHER CABRINI," IS NOV. 13.

CONQUERING THE WORLD FOR CHRIST, SHE COULD SAY: "THE WORLD IS TOO SMALL TO SATISFY MY DESIRES."

PIUS XII



Perseverance pays

by John Catoir

The way you look at things can make all the difference. Pessimism doesn't pay. It only leads to defeat. Thank God we have the power to resist negative thinking. I always liked the story of Thomas Edison's persevering nature. He was working with one of his assistants who in a fit of frustration exclaimed, "We should give up. We've gone through thousands of experiments and they've all failed."

Edison turned to him and said, "Failed no, we've learned several thousand things that don't work . . . we're getting closer."

On Oct. 19, 1879, Edison lit a light bulb that burned for 40 hours. Later he developed one that lasted 102 hours. For him, perseverance was the only choice possible to guarantee success. For his assistant, perseverance was just wasted energy. The way you look at something can make all the difference.



"A winner never quits and a quitter never wins." All of us are better off because Edison wasn't a quitter.

Human judgment is so often clouded by feelings. We judge events, other people and even ourselves not so much on the objective facts but on the basis of our private feelings. Edison's assistant didn't want to fail. He was just tired. He wanted to rest. He wanted to call it quits.

Lots of people get tired. They get tired of their marriage, of their profession, of their religion. They get tired of being good, tired of striving, tired of giving, tired of praying.

THE REAL danger is not in getting tired. The danger comes into play when the desire to quit awakens. Such desires are born of pessimism and cynicism as well as tiredness. They are from the dimmer side of the human spirit. It's true, in many cases it takes heroic virtue to persevere, but when the stakes are high it's well worth it.

The man who lit the first light bulb, persevered. He lit more than one little bulb—he lit up the whole world. But more than that he taught us a lesson in courage as well as perseverance. I'm inclined to believe that that lesson was as important a contribution as the light bulb. What do you think?

Remember them

† **BEEBE, Camille E.**, 81, Immaculate Heart, Indianapolis, Oct. 27. Wife of Lewis S.; mother of Joan Layfield.

† **CARUSO, Antonio M.**, 75, St. Paul, Greencastle, Oct. 26. Mother of Joseph W., Patricia Arnold, Madeline Horn and Angela Chadd; sister of Patrick, Anthony and Frankie Cancelli, Angeline Stamm, Anna May Heap and Rosie Gunter.

† **CONWAY, May Jenny**, 70, St. Joseph, Corydon, Oct. 27. Mother of Donald and Norman T. Conway and Dorothy L. Miller.

† **COX, Robert Lee**, 54, St. Joseph, Shelbyville, Oct. 17.

† **CRAFT, Lousetta C.**, 78, St. Christopher, Indianapolis, Oct. 24. Mother of Helen and Jeff Phillips; sister of Josephine Snyder.

† **CRUSEMEYER, Raymond**, 71, St. Louis, Batesville, Oct. 23. Husband of Esther Obermeyer Crusemeyer; father of Teresa Giesting and Karen Becker; brother of John Crusemeyer, Martha Cullen, Mary Ferkenhoff and Dorothy Fischer.

† **DANNER, Willie Thomas**, 54, Sacred Heart, Jeffersonville, Oct. 22. Husband of Mary L.; father of David, James and Terry Danner, Linda Deaton and Shirley Roberts; stepfather of Mrs. Charlesetta Smith, Charles Hammond and Larry Smith.

† **GARRY, Michael A.**, 75, St. Michael, Madison, Oct. 17.

† **HALEY, Nadine N.**, 77, St. Benedict, Terre Haute, Oct. 26. Mother of John W.; sister of Mildred Elliott and Robert L. Nickerson.

† **HANLON, Donald L.**, 69, St. Anthony, Indianapolis, Oct. 25. Husband of Cleo L.; father of Patricia Opel and Janet Jones; brother of Florence Kelley, Howard and Edward Hanlon.

† **HAWKINS, Grace**, 87, St. John the Apostle, Bloomington, Oct. 19. Mother of June Williams.

† **HODGE, Estella C.**, St. Simon, Indianapolis, Oct. 24. Mother of Adele Weaver, Mary Nevels, Joseph C. and George Hodger; sister of Anna Kaston and Abe Carter.

† **HOLPP, John D.**, 90, St. Paul, Tell City, Oct. 27. Father of James and Glenn Holpp.

† **HYATT, Mary H.**, Christ the King, Indianapolis, Oct. 24. Mother of Jean Penrose; sister of Hazel Ginter and Robert Campbell.

† **JACOBI, Mayme C.**, 84, St. Michael, Bradford, Oct. 19. Wife of Edward; mother of Harold, Melvin, Joseph and Mary Rita Jacobi.

† **KELLEY, Arthur L.**, 62, St. Michael, Madison, Oct. 14. Father of Denise Chatham, Bonita, Rodney, Brian, Larry, Gerald, Bernard and Fred Kelley; brother of Marie Rogers and Emma Cole.

† **KELLY, Gerald J.**, 68, Little Flower, Indianapolis, Oct. 23. Husband of Mary Margaret; father of Kathleen Kaplan, Mary Ann Klein, Patricia Condon, Margaret Fowley, Cecilia Parker, Gerald J., Jr., John P. and James D. Kelly; brother of Mary Elymyson, Annette Smith, Alice McGaugh, Martha, Francis and Joseph Kelly.

† **LaGRANGE**, Infant, graveside services, St. Paul, Tell City, Oct. 25. Parents, Mr. and Mrs. Dan LaGrange; grandparents, Mr. and Mrs. Carroll LaGrange and Mrs. Sharon Butterfield; great-grandparents, Mr. and Mrs. Russell Kieser and Mrs. Florence LaGrange.

† **LYNCH, Mildred H.**, 66, St. John, Indianapolis, Oct. 27. Mother of Barbara J. Waddick and Robert M. Lynch; sister of Otto and Harold Dietrick and Dorothy Hilgadiack.

† **MARVEL, Genevieve (Maloney)**, 80, St. Malachy, Brownsburg, Oct. 24. Mother of Betty Planer and Eileen Landregan; sister of Thomas, Bernard and John

Maloney, Marguerite Bradley, Eileen Price, Ellen Johnson, Beatrice Wiley, Anna Marie Konop and Loretta MacDonald.

† **MILLER, Marian Morris**, 69, St. Anthony, Clarksville, Oct. 22. Wife of Walter F., Sr.; mother of Walter F., Jr.; and Mary Ann Lefert.

† **NAPOLIello, Isadore (Nappy)**, Holy Spirit, Indianapolis, Oct. 26. Husband of Edna; father of Patricia Leslie, Barbara Minton and Michael Napoliello.

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

and Cathy Pelsor; brother of Ray and Bill Pelsor and Mary Stumpf.

† **PFEFFER, Laverne Rudolph**, 62, Our Lady of Perpetual Help, New Albany, Oct. 26. Wife of Robert L.; mother of Barbara Rainbolt.

† **REGAN, Paul William**, 32, St. Barnabas, Indianapolis, Oct. 24. Son of William and Margaret Regan; grandson of Mary Ella Peters.

† **ROURKE, Constance L.**, 54, Holy Family, Richmond, Oct. 27. Wife of Bernard (Pete); mother of Kathleen Close, Nancy Smith, Paula Smith and Annette Smith. Patrick and David Rourke; daughter of Mr. and Mrs. Wilbur Bailey; sister of Eugene Bailey.

† **SMITH, Helen V.**, 75, St. Gabriel, Connerville, Oct. 26. Mother of Margaret Holmes and Betty Lambert.

† **SPARKS, Flora**, 97, St. Lawrence, Lawrenceburg, Oct. 25.

† **STRACK, Eugene W.**, 57, St. Monica, Indianapolis, Oct. 27. Husband of Jean; father of Susan, Michael J. and Richard W. Strack; son of Clara Strack; brother of Paul E. and Robert C. Sister Carolyn Strack, C.S.J. and Mrs. Robert Miller.

† **TEIVES, Barbara**, 90, Our Lady of Perpetual Help, New Albany, Oct. 20. Mother of Mary Margaret Brown, Katherine Bobo and Dorothy Hartley.

† **THOMAS, Bernard L.**, 91, St. Anthony, Clarksville, Oct. 19. Father of William G., Carl E. and David P. Thomas, Mary Helen Blake, Ruth Miller and Catherine Meneau.

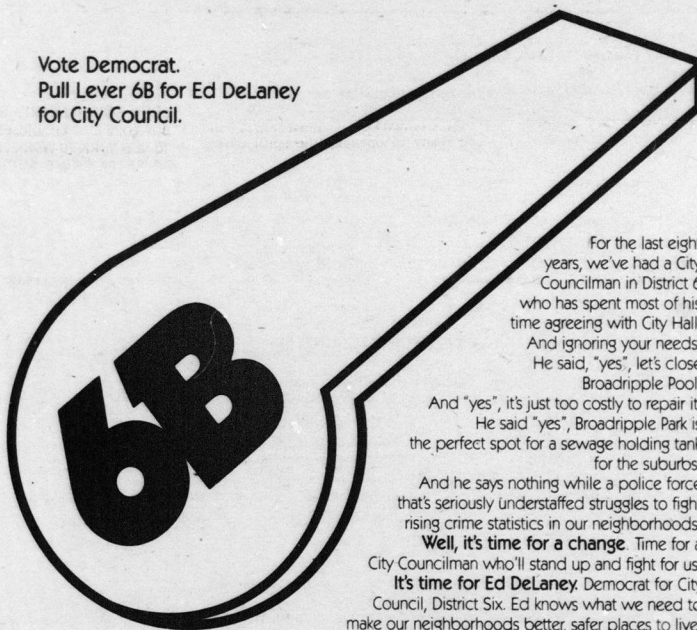
† **VEROSTKO, Mark C.**, 21, Sacred Heart, Terre Haute, Oct. 27. Son and stepson of Mr. and Mrs. Wayne Grose; brother of Sharon Bundy, Darcy and John W. Verostko; stepbrother of Rita Grose; grandson of Mrs. Irene Menser.

† **WIEGAND, Marie P.**, 52, Assumption, Indianapolis, Oct. 24. Sister of Ralph Wiegand.

† **WIGGAM, Alma J.**, 75, St. Anthony, Indianapolis, Oct. 27. Mother of Joy Kelly.

How to say "NO" to the "YES" man in District Six.

Vote Democrat.
Pull Lever 6B for Ed DeLaney
for City Council.



For the last eight years, we've had a City Councilman in District 6 who has spent most of his time agreeing with City Hall. And ignoring your needs. He said, "yes", let's close Broadripple Pool.

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And he knows how to get things done. Serving the people of our community has been a way of life for Ed and his family. Ed is Vice President of the Meridian Kessler Neighborhood Association, Board Member of the Urban League, Council Member of St. Thomas Aquinas Parish, and President of the Indianapolis Lawyer's Commission; Ed's wife, Ann, heads the Sex Offense Squad in our Prosecutor's Office. Ed DeLaney is ready to go to work for you. For your neighborhoods. For your parks. But he needs your help. And support. So on November 6th, say "NO" to the "YES" man in District 6. Pull Lever 6B for Ed DeLaney. Democrat for City Council, District 6.

DELANEY
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Drama at St. Meinrad's

ST. MEINRAD, Ind.—To keep alive a 100-year-old tradition, students from St. Meinrad College Seminary are currently rehearsing for this year's fall production of Shakespeare's "Henry V." The play will be presented in the St. Bede Theater on the seminary campus at 2 p.m. on Nov. 10, 11, 17 and 18 (EST).

Mike Rolland, a junior from Scottsdale, Ariz., who leads a cast of 25, plays the

title role. The play is under the direction of Benedictine Father Gavign Barnes of the speech and theater faculty. Student production manager is Tim Daw, a senior from Naperville, Ill.

Original music for the production is being composed by Brother Brian Johnson, also a member of the faculty at St. Meinrad.

Tickets will be available at the box office before each performance.

CCD workshop slated

BLOOMINGTON, Ind.—"Passing On Our Faith With Enthusiasm" will be the theme of a workshop for CCD teachers in the Bedford District of the Archdiocese of Indianapolis. The workshop is to be held here on Saturday, Nov. 10.

The workshop, to be held at St. Charles Borromeo parish, will begin at 9:30 a.m. and conclude at 2:30

p.m. Msgr. Raymond T. Bosler of Indianapolis will be the keynote speaker.

Six separate sessions will be directed by Mrs. Karen Falkenstein, Bloomington; Mrs. Peg Jackson, Bedford; Mr. and Mrs. Gary Ingersoll, Bloomington; Mrs. Susan Goodson, Bloomington; David Stratsman, Muncie; and Sister Mary Brosnan, Indianapolis.

Question Box

What does the 'Body of Christ' mean?

by Msgr. R. T. Bosler

Q. "Body of Christ," the celebrant proclaims when he offers the communicant the consecrated wafer. What is meant here; the dead body (corpse) of Christ? The living body of Christ? If the latter, the body of Christ before the crucifixion or the glorified body of the resurrected Christ now in heaven?

A. He means the glorified, resurrected body of Christ, for there is no other now. And when we say the resurrected Jesus is in heaven we do not mean that he is in some place remote from this world.

Heaven is everywhere. I like to think of heaven as permeating the universe and of those in heaven as seeing the gigantic



universe not from the reverse side but from the other, where the whole pattern of God's creation appears in all its glory.

The resurrected humanity of Jesus, body and soul, is not a corpse brought back to life but a humanity divinized, made like God's life, as far as that is possible. Thus when the Scriptures tell us that we share in the life of Jesus as branches in a vine or that Jesus lives in us or that being baptized we put on Christ, this means not only a sharing in Jesus' life as God but also in his resurrected humanity.

Jesus is present in us and with us in many ways, just as the sun's life-giving rays energize us through light or stored energy in food and fuel.

Vatican Council II alerts us to the many presences of Jesus. He is present as spiritual nourishment in the Eucharist. By his power he is present in the other

sacraments, "so that when a man baptizes it is really Christ himself who baptizes."

"He is present in his word, since it is he himself who speaks when the holy Scriptures are read in the church. He is present, finally, when the church prays and sings, for he promised: 'Where two or three are gathered together for my sake, there am I in the midst of them.' (Matthew 18:20)" (Constitution on the Liturgy).

The comparison with the sun in no way demonstrates the many presences of Christ which we know only through revelation, but it may help us grasp how the resurrected One can be present in various ways.

Just as to exist at all we must have the presence of the sun in the air we breathe, the water we drink, the food we eat and the warmth and light that come to us either directly or indirectly, so for the fullness of life we need to experience the presence of Christ in the Scriptures, the sacraments and our prayers.

Why bother to go to the church to experience the sacramental presence of Jesus when we have him present in the reading of the Scriptures or the praying we can do together at home? Because it is another presence with a specific purpose. "Because the bread is one, we though many are one body in Christ." And so forth. It helps me; maybe it will help you.

Q. May the non-Catholic spouse of a Catholic be buried in a Catholic cemetery? We have asked about this before and the answer is no. This seems wrong.

A. May I suggest you ask again. Since Vatican Council II urged the promotion of ecumenism, many dioceses have issued guidelines on ecumenism (promoting church unity) permitting the burial of non-Catholics in Catholic cemeteries.

Several years ago I had a part in drawing up ecumenical guidelines for the archdioceses in which I serve. Our commission examined the guidelines of a number of other dioceses, small and large, and found they all permitted the burial of non-Catholics in a Catholic cemetery and also had the provision we have in the guidelines of the Archdiocese of Indianapolis: "On the occasion of burial of persons who are not Catholic in a Catholic cemetery the proper clergyman may conduct the cemetery rites."

Local rules governing matters such as this vary from diocese to diocese and are difficult for me to answer in a syndicated column. This explains why some of your questions are not answered.

REACH OUT AND TOUCH...



The United Way

Benedictines celebrate anniversary

All members of six of the seven active Benedictine communities in Indiana and Kentucky gathered together to share their Benedictine heritage at Saint Meinrad Archabbey on Saturday, Oct. 20. More than 350 priests, nuns, and religious brothers attended to honor the Sesquicentennial of St. Benedict, the 1,500th anniversary of his birth.

The celebration included two speakers, Father Donald Corcoran of St. Paul's Priory, St. Paul, Minn., who spoke on "Spirituality: Present and Future" and Father Matthias Neuman of Saint Meinrad who addressed the group on "Benedictine Spirituality and the Challenge of Pluralism Today."

An exhibit of very rare books is being sponsored by the staff of the Lilly Library

at Indiana University, Bloomington. The exhibit shows the importance of St. Benedict and his followers throughout the past fifteen centuries. The exhibit opened Oct. 21 and will remain open until the end of January, 1980.

The seven communities active in the two states are:

St. Meinrad Archabbey, St. Maur Priory, Indianapolis; Immaculate Conception Convent, Ferdinand; Our Lady of Grace Convent, Beech Grove; Our Lady of Gethsemani Abbey, Trappist, Ky.; St. Mark Priory, South Union, Ky.; and St. Walburg Convent, Covington, Ky.

CYO football slated

Little Flower and St. Malachy Cadet football teams will play Sunday, Nov. 4 at 2:30 p.m. for the Indianapolis Deaneries Cadet Championship at the Roncalli High School Stadium. The winner will claim the Leo Evans Memorial Traveling Trophy.

In the "56" League, St. Luke defends its title against St. Malachy at 1 p.m. for this year's league title.

In games last Sunday, at Roncalli Stadium Little Flower defeated St. Christopher 14-0 to earn a berth in the title game as St. Malachy edged Our Lady of Lourdes, 7-0, to advance to the Cadet finals.

St. Luke defeated St. Jude, 14-0, in the "56" League semi-final game.

St. Pius X will play St. Luke, St. Barnabas, or St. Matthew in the "56 B" title game at Roncalli Sunday at noon.

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Thomas J. Jeffers, 48, 5828 E. 10th St., Attorney; 1956 graduate, Univ. of Notre Dame; 1960 graduate, Indiana University School of Law, Precinct Committeeman; former Securities Commissioner for the State of Indiana; past Director of the Motor Carrier Division of the Indiana Public Service Commission; former Deputy Prosecutor in and for the 12th and 60th Judicial Circuits; member of Little Flower Church and past President of its Parent-Teacher Organization; former member of Archdiocesan East District School Board, past President Archdiocesan Board of Education, past President St. Thomas More Society; Fourth Degree Knights of Columbus. Our Lady of Fatima Council; married, six children.

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The Hoosier Scene

St. Meinrad monk restores rare icon

by David Gerard Dolan

I'm not acquainted with **Benedictine Brother Columban O'Brien** at St. Meinrad Archabbey, but he must be exceptional in artistry. Recently he completed the restoration of a rare 18th century icon with an estimated value of from \$3,000 to \$6,000.

Brother Columban had been on a trip in northern Michigan where he met Father Thomas Dominiak, pastor of the Shrine Church in Indian River, Mich. He said he had found "an old oil painting or something in the church attic" that he would like restored.

The art work was in a deplorable condition with the plaster coming away from the linen in several places. In others, the linen was separating from the board. But Brother Columban tackled the restoration process with enthusiasm and had the work completed in about three weeks.

Weighing about 25 pounds, the icon is approximately two feet by three feet in dimension and the artist believes that it is Ukrainian in origin made in the late 1700s. An icon, by the way, is a religious image painted on a wooden panel and was meant to be identified instantly by people who couldn't read or write, Brother Columban said.

He operates the Icon Shop at the Archabbey and has been restoring religious artifacts for the past 20 to 25 years.

► **Benedictine Father Hilary Ottensmeyer**, director of continuing education for the clergy in the Indianapolis Archdiocese, has arranged for a workshop, "Understanding Your Leadership Style," to be held in two locations in the archdiocese. **Father Joseph Dilettuso** of Biloxi, Miss., will conduct the workshop. It will be held from 9:30 a.m. to 3:30 p.m. at the Allison Mansion on the Marian College campus on Wednesday, Nov. 7, and at the Knights of Columbus Hall in Jeffersonville on Thursday, Nov. 8.

The workshop is open to priests and Sisters involved in parish ministry. The fee, including lunch, is \$10. For more information call 317-635-4020.

► **St. Meinrad Seminary**, composed of the St. Meinrad School of Theology and St. Meinrad College, opened the fall semester with an overall enrollment increase. The School of Theology began with 160 full-time and 13 part-time students, while the College opened with 203 full-time and 7 part-time students.

Benedictine Fathers Daniel Buechlein and Thomas Ostidick, president rectors of the respective schools, report that the School of Theology is at capacity enrollment for the sixth consecutive year and that only 20 additional students can be accommodated in the College.

Students from 66 dioceses and 12 religious communities are enrolled in the schools. The dioceses of Beaumont, Tex.; Madison, Wis.; Portland, Me.; and St. Petersburg, Fla. are new this school year as is the religious community of St. Louis Priory in Missouri.

The Archdiocese of Indianapolis currently has 24 students at St. Meinrad Seminary, the Archdiocese of Louisville has 21, the Diocese of Toledo, 20; the Diocese of Peoria, 19; the Dioceses of Phoenix and Gary, 16 each. Other dioceses with 10 or more students include Belleville, Ill., Evansville, Lafayette and Orlando, Fla.

► **Andrew and Lorena (Eales) Kutter** of Richmond enjoyed the special occasion of their 60th wedding anniversary when a Mass of Thanksgiving was offered at St. Andrew Church, Richmond, on Sunday, Oct. 28. The Kutters remember well when they were married in that church on Oct. 28, 1919, with the late Father Clement Zepf officiating. After the Mass, the Kutter children, Magdalen Jackson, Martha Anderson and Clement Kutter, hosted a family dinner at the White Kitchen in Richmond. Other guests at the dinner were the Kutters' best man, Ray Green, and his wife, Grace, as well as their 16 grandchildren and 23 great-grandchildren. The couple had a son, Francis, who is deceased.

► **Peggy Carrico and Charles D. Ignacio**, seniors at Roncalli High School in Indianapolis, have been named coordinators for the Youth for Hudnut Committee for Roncalli.

The Youth for Hudnut Committee, a recently organized group, is designed to get high school students in the campaign to re-elect Mayor William Hudnut.

Peggy and Charles will be responsible for getting support and volunteers for the Hudnut campaign from among Roncalli students.

Peggy is the Student Council secretary, president of the German Club and is actively involved in Roncalli's drama productions. She was selected to attend 1979 Hoosier Girls' State. She is the daughter of Mr. and Mrs. Martin F. Carrico.

Charles is also on the Student Council, is the senior class co-president and is on both the newspaper and yearbook staffs. Charles was selected to attend 1979 Hoosier Boys' State. He is the son of Dr. Dominador and Dr. Lucy Ignacio.



Peggy Carrico



Charles D. Ignacio

► **Jennifer Bishop** of St. Malachy parish, Brownsburg, was the winner of the CYO baking contest held recently at St. Andrew parish, Indianapolis. The "sunshine" cake was auctioned for \$83.50 which will be contributed towards the relief of the millions of Cambodians who are now suffering from malnutrition and starvation.

Congratulations are in order for the fine young people of the CYO who were able to reach out to others in desperate need. They are a good example for the rest of us.

► A four-session adult series titled "How Does a Modern Catholic Know Right and Wrong?" will be given at St. Maurice parish hall, Napoleon. Msgr. Joseph Brokhage, pastor of St. Maurice, will direct the series. Adults from neighboring parishes are invited and welcome to attend. There is no fee.

The program will be held on Friday, Nov. 2, Nov. 30, Dec. 7 and Dec. 14. On Nov. 2 and Dec. 7 the series will begin immediately after the 7:30 p.m. Mass. The remaining two sessions will begin at 7:30 p.m.

► **Michael Vollmer**, who has held the post of administrative assistant at St. Francis Hospital Center, Beech Grove, has recently been promoted to the post of assistant administrator for special projects that will include specially assigned activities and some departmental responsibilities. A graduate of Indianapolis Cathedral High School, Mr. Vollmer has been on the hospital staff since April, 1976.

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the Active List

November 2

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

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

The Indianapolis Cursillo Movement will have an Ultreya at Holy Cross parish house, 126

N. Oriental St., Indianapolis, at 7:30 p.m.

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

A "feather party," sponsored by the Parents Club at St. Anne parish, New Castle, will be held at the National Guard Armory, 1537 Grand Ave., beginning at 7 p.m. Prizes include 16 turkeys, door prizes and a grand door prize of a \$100 grocery certificate. Tickets are \$1.

November 2-3

The annual fall festival at Our Lady of Lourdes parish, 5353 E. Washington St., Indianapolis, will be in progress from 5 p.m. to midnight. There will be big awards, food and games.

The St. Vincent de Paul Society at Holy Trinity parish, Indianapolis, is holding a rummage sale from 9 a.m. to 4 p.m. There will be a special \$1 bag sale.

November 2-4

Cathedral High School is holding a paper drive this weekend at the school.

November 3

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

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

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

The Fifth Wheelers Catholic organization will meet at Pattern Makers' Hall, 1520 E. Riverside Dr., Indianapolis, at 8 p.m. A social hour will follow the business meeting and election of officers.

November 3, 4

A Christmas Boutique at Little Flower parish, 1400 N. Bosart, Indianapolis, will feature Christmas decorations, crafts, needlework and other handmade items. Hours on Saturday are from 1 to 7 p.m. and on Sunday from 8 a.m. to 4 p.m. See the boutique ad in today's Criterion.

November 4

The Women's Retreat League of Fatima Retreat House will celebrate its annual Italian Fiesta at Fatima, 5353 E. 56th St., Indianapolis, from 1 to 7 p.m. The event will feature complete spaghetti dinners, music, games and cards. Tickets are priced at \$3.50 for adults, \$2 for children under 12 and \$1 for pre-

schoolers. The proceeds will benefit the Retreat House.

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

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

The ladies of St. Francis Xavier parish, Henryville, are sponsoring a smorgasbord from 11 a.m. to 2 p.m. in the church hall. The adult price is \$3.25 (includes drink and dessert). Children pay 20 cents per year through 12.

The annual bazaar at Pope John XXIII School, 221 State St. on the hilltop in Madison, will begin at 11 a.m. A full meal will be served between 11 a.m. and 2 p.m. There will also be booths and games for all ages.

A turkey festival will be held in Father Gotee Hall of St. Paul parish, Sellersburg. Supper will be served at 5:30 p.m. and games will start at

6:30 p.m. There will also be door prizes.

St. John parish, Enochburg, will have a turkey dinner and turkey shoot from 11 a.m. to 4 p.m. Turtle soup, sandwiches and homemade pie will also be served. Proceeds will be given to the Sisters of St. Francis Missions in New Guinea.

Brebeuf Preparatory School, 2801 W. 86th St., Indianapolis, will host its annual open house for prospective students, their parents and friends from noon until 4 p.m. Brebeuf is a Jesuit college preparatory school for grades 9 through 12 and is open to young men and women of all faiths. Prospective students may take the entrance examination by making an appointment through the principal's office, phone 291-7050.

November 6

Father Charles Kline will direct the "Leisure Day" at Fatima Retreat House, 5353 E. 56th St., Indianapolis. He will use the topic, "Jesus, the Living Bread," for his day's topic. Call Fatima for complete information.

November 7

The annual holiday mini-boutique, sponsored by the St. Pius X Knights of Columbus

Women's Guild, will be held from 6 to 9 p.m. at the Council Hall, 2100 E. 71st St., Indianapolis. A variety of hand-crafted items suitable for gift giving for all ages and all occasions will be available. Proceeds help to fund the Guild's charities. Admission is free.

"Is Your Vision Getting Better?" This is the topic for the Over-50 day of recollection at Fatima Retreat House when Father Paul Courtney conducts the day's program. More information is available by calling 317-545-7681.

November 8

Mount St. Francis Retreat Center, west of New Albany, is sponsoring a "Come Pray Day" for women from 9 a.m. to 2 p.m. The day will end with a eucharistic liturgy. To register for the day's program, call 812-923-8810, between 9 a.m. and 4 p.m. on weekdays. The fee of \$5 may be paid at the door.

Caritas, an auxiliary of Catholic Social Services, will sponsor a bus trip to Churchill Downs in Louisville. For complete information, call Miss Teresa Fanning, 317-255-2615.

United Catholics Singles' Club (ages 35-65) will have a dinner meeting at 7 p.m. at Our Lady of Fatima K of C, 1300 S. Post Road, Indianapolis.

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For more information on weekends in your area contact:



Central Indiana Marriage Encounter

Lou and Louise Firsich
7215 Moorgate Rd.
Indianapolis, IN 46250
317-849-3922

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Two Indianapolis groups of Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at these locations: northside meeting, St. Thomas Aquinas parish, 4625 N. Kenwood, (new location); and westside meeting, St. Gabriel School, 6000 W. 34th St. Effective with this meeting, the group will meet on the second Thursday of each month.

St. Vincent Nurses Alumni will hold their annual pitch-in supper at Immaculate Heart parish auditorium at 7 p.m. For additional information call Rosemary Haboush, 291-7381, or Loretta Graf, 357-5167, by Nov. 6.

Nov. 9 & 11

Cathedral High School, 5225 E. 56th St., Indianapolis, will present "The Cathedral Creation," three one-act plays at 7:30 p.m. in the school auditorium. Admission is \$2 at the door and \$1.50 for advance sale tickets. For information call Mrs. Rebecca Sündling, faculty sponsor, at 542-1481. The public is invited to these two performances.

November 9-11

A traditional retreat for men will be held during the weekend at Alverna Center,

8140 Spring Mill Road, Indianapolis. The retreat will be directed by Franciscan Father Justin Belitz. Reservations may be made by calling the Center, 317-257-7338.

Father Kenneth Knapp will conduct a women's weekend retreat at Fatima Retreat House, 5353 E. 56th St., Indianapolis. His conferences will focus on the topic of "Becoming Alive—Love is Like That."

November 10

Cathedral High School, Indianapolis, will hold eighth grade entrance examinations from 8:30 to 11 a.m. in the school library. The fee is \$10. For more information contact Frank Sergi, 542-1481.

The Booster Club of Scenic High School, Indianapolis, will sponsor the "Fall Fantasy" DJ dance featuring WIBC's Reb Porter from 9 p.m. until 1 a.m. This "casual dress" dance will be held in the school cafeteria, 5000 Nowland Ave. Call Roselle Darragh, 359-2588 for table reservations. Tickets, at \$3 per person, will also be available at the door.

The general meeting of Single Christian Adults will be held at the Dennys, 4901 W. 38th St., Indianapolis, at 7 p.m. Call 899-4682 or 535-9764 for more information.

Nov. 10-11

St. Malachy parish, Brownsburg, will host a Christmas bazaar from 9 a.m. to 7 p.m. on Saturday and from 9:45 a.m. to 1 p.m. on Sunday. A variety of booths will offer many gift suggestions. There will be a visit from Santa Claus and entertainment by the Intermezzos on Saturday.

November 11

A Pre-Cana Conference for engaged couples in the Indianapolis area will be held from 12:30 to 6 p.m. at Our Lady of Grace Center, Beech Grove. Pre-registration is required. Call 317-634-1913.

November 14

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

Nov. 15-18

A women's weekend Cursillo, a traditional intensified spiritual program designed for ongoing Christian commitment, will be held at Mount St. Francis Retreat Center in

southern Indiana. Call 812-923-8818 for complete information.

Nov. 16-18

A retreat for separated, divorced and remarried Catholics will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. The retreat focuses on the spiritual needs of the person who has been through the experience of separation or divorce. This is part III of the retreat program and will be conducted by Franciscan Father Anton Braun. Call Alverna, 317-257-7338, for reservations and/or information.

Socials

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



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Today's Music

by Charlie Martin

While Harry Nilsson's name does not often appear on the pop charts, his music remains well known. He sings in a folksy style, painting ballads about a variety of life experiences. "Lean on Me" is such a ballad form and comes from his 1977 album "Knnillsson."

The mellow sound of "Lean on Me" gently invites listeners to reflect about how much we depend on others. We obviously need others in our lives. Life's most vibrant colors are found in the sharings that occur between friends and lovers in achieving goals. Without others as part of our lives, many discoveries and learnings would be lost.

Yet few of us choose to live as hermits, so a more real question concerns the amount of dependence our relationships need. Too much dependence stifles the creative sharing that can happen within the relationship. If we try to do everything with another, we disregard our needs to interact with a variety of persons and others' abilities. We also fail to realize the strength in our own person and how expansive our life growth experiences can become. Healthy relationships further open us to new life experiences. They do not cut us off from ways of learning about our own abilities or the ways we can interact with others.

Sometimes we experience another side of this dependence question that too little sharing is occurring between us and our friends. Healthy relationships also require a growing intimacy



between the people involved. Few of us have major events happen to us in a day's time. But this lack of adventure should not lessen our sharing with another. Each of us possesses a treasury of thoughts, feelings and small day-to-day happenings which provide a rich basis for personal sharing. The value of taking the time to share these bits and pieces of our lives should not be underestimated. Believing in and acting out this type of sharing will build lasting friendships and deepen the love that two individuals can share.

IT OCCURS to me that "dependence" may be an inappropriate term to guage the sharing in a relationship. The song presents several images that point to the concept of completeness, such as "the wind that fills the sail," and the "earth" that holds the "tree." Each of us is a bundle of gifts,

talents, strengths and weaknesses. We are an entity within ourselves, but we can expand and form a larger circle of existence by inviting others into our life's space. When our relationships are interdependent rather than dependant, we encourage a mutual drawing upon individual capabilities. We give each other the type of support and strength that we all need to attempt new projects, goals and risks. We help each other become more complete as persons.

While others help complete and expand our lives, this process still remains unfinished. Our inner selves also seek a completeness with God that cannot be found in other relationships. The search to build this relationship with God will go on all of our lives, for the more we experience this relationship, the more we are drawn to God's presence. This relationship

LEAN ON ME

Lean on me, lean on me/You're the wind and I'm the sea/Oh, lean on me, lean on me/Love's the boat out on the ocean/You're the wind that fills the sail/Oh, lean on me, trust in me/You're the earth and love's the tree/Oh, lean on me/Love's an island, love's an ocean/Lean on me/Love's an island of emotion/Lean on me/Oh, lean on me, lean on me/I will be there when you need me/Lean on me, lean on me/Love's the boat/And you're the wind that fills the sail

Written by: Harry Nilsson
Sung by: Harry Nilsson
© 1977 by Golden Syrup Music

with God will grow, change and evolve throughout all of our life's happenings. It will include both times of felt closeness and absence. But our final completion of self will be found within this relationship. For in "leaning" on God, we diminish nothing in ourselves, and yet discover a sense of destiny and completion. In our leaning on God we find final wholeness, and walk in a lifestyle of holiness.

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21	N	22	I	23	T	24	V	25	A	26	N	27	D	28	I	29	P	30	E
31	C	32	L	33	T	34	O	35	M	36	P	37	E	38	T	39	W	40	A
41	H	42	E	43	L	44	M	45	W	46	A	47	B	48	A	49	S	50	H
51	I	52	A	53	N	54	E	55	T	56	N	57	E	58	M	59	O	60	
61	B	62	A	63	N	64	N	65	E	66	R	67	T	68	I	69	S	70	A
71	A	72	S	73	K	74	T	75	I	76	S	77	A	78	B	79		80	
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101	E	102	N	103	A	104	T	105	E	106	T	107	O	108	P	109	H	110	S

1	C	2	L	3	A	4	S	5	S	6	S	7	E	8	T	9	A	10	L
11	D	12	U	13	N	14	C	15	E	16	D	17	D	18	O	19	N	20	T
21	L	22	I	23	D	24	N	25	E	26	R	27	O	28	D	29	O	30	
31	D	32	G	33	T	34	A	35	R	36	E	37	R	38	R	39		40	
41	N	42	I	43	P	44	A	45	T	46	O	47	M	48	T	49	O	50	M
51	A	52	I	53	M	54	W	55	I	56	N	57		58		59		60	
61	B	62	A	63	L	64	L	65	A	66	D	67	V	68	A	69	S	70	
71	A	72	R	73	M	74	R	75	O	76	D	77	M	78	I	79		80	
81	S	82	A	83	D	84	T	85	T	86	O	87	A	88	I	89	D	90	
91	E	92	D	93	I	94	T	95	H	96	R	97	U	98	B	99	L	100	E
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Media Notebook

For the past two months, a major international symposium on "Books and Broadcasting for Children" has been held in various cities across the country under the sponsorship of the Association for Library Service to Children, WPBT-Miami and the U.S. Communications Agency.

Specialists in children's literature and in children's television from 30 nations used the opportunity to exchange ideas and share experiences with each other and with their counterparts in the United States.

After visiting various library facilities and broadcasting production centers around the nation, the symposium ended in Miami where participants were involved in a production workshop and screened a representative sampling of children's programs from around the world.

Though it is impossible to predict the exact results this symposium will have for the future exchange of ideas and productions between nations, it at least opened the possibility that some day public television might begin to air some children's programs from France or Germany, from Chile or Poland, instead of only the excellent but overly familiar variety from Britain.

The symposium has also contributed to the realization of the public as well as professionals that children are citizens of two worlds—that of the word and that of the image. Both are distinct, but they are mutually related so that in theory the one experience leads to and reinforces the other.

Educators are aware that students spend more time watching TV than reading and that it is of critical importance to connect the world of the screen with that of print.

Stung by the reproaches of parents, government regulatory agencies and perhaps their own consciences, the networks have recently begun to emphasize the relationship between their children's shows and reading.

For instance, Michael Young of the "Kids Are People Too" series is now the host of the Saturday "ABC Weekend Specials" and introduces each program by talking about the author and book from which the show was adapted.

In addition, ABC mails over 4,000 posters to school librarians around the country with information about the shows, encouraging youngsters not only to watch them but to read the books upon which they are based.

CBS HAS been going about this interrelationship between print and picture somewhat differently by focusing on television scripts rather than original literature.

Providing students with a script and teachers with a "Reading Enrichment Guide," the CBS Television Reading Program has been quite successful, according to a recent CBS booklet, "Television and the Classroom: A Special Relationship." You can get a copy by contacting your local CBS affiliate.

The booklet begins with an impressive statement: "Since March 1977, more than 5,000,000 elementary and secondary school students in cities across the country have participated in a project that uses their interest in—and enthusiasm for—television to help improve their reading skills and their motivation for further reading, learning and creative thinking."

In conjunction with the Library of Congress, CBS is launching a new project in providing schools and libraries with a detailed list of reading materials related to selected programs. The project's first booklet is for the airing of "All Quiet on the Western Front" on Nov. 14.

On Saturday, Nov. 10, noon to 1 p.m. (EST), NBC premieres a new weekly show for young people—"Hot Hero Sandwich." Although it has nothing directly to do with motivating viewers to read, the series intends to be a learning experience about "the fun and frustration of growing up."

According to Bruce and Carole Hart, who created and produced the show, "The spine of each program will be interviews with people youngsters admire talking about their own adolescent years. They won't offer advice or plug their latest work but how they felt about things when they were growing up."

SOME OF the guests on the first "Hot Hero Sand-

wich" will be Erik Estrada of "Chips," sports personality Bruce Jenner and singer Olivia Newton-John. They will discuss such subjects as their first date, school experiences, nicknames and reaction to divorce. The interviewer is Thomas J. Cottle, a sociologist and clinical psychologist.

The Harts, who worked on "Sesame Street" for a time, understand fully that the show has to be entertaining as well as informative, that the substance has to be in a form its viewers can enjoy.

Along with the interviews will be comic skits, dramatic sketches and popular music, all keyed to themes discussed on the show. What the Harts have set out to create, they say, is "a good-time rock-and-roll show with a soul."

Because the series deals with values, the Harts hope that parents will watch it with their youngsters and use it as a springboard for talking with them about the problems and frustrations of adolescence.

To help get things started, NBC has prepared a discussion guide for the series with information, ideas and suggestions about books, magazines and activities. If you are interested after seeing the show, contact your local NBC affiliate for a copy of the guide.

This column was written by consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.



CLASSIC STORY—Ernest Borgnine, left, and Richard Thomas co-star as Katzinsky and Paul Baumer in the "Hallmark Hall of Fame" presentation of Erich Maria Remarque's classic World War I novel, "All Quiet on the Western Front" Nov. 14 on CBS. Patricia Neal also is featured as Paul's mother. (NC photo)

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PBS presents women's suffrage history

The Equal Rights Amendment is the last battlefield for full women's equality, a cause that was first tested on the issue of woman suffrage as shown in "Under This Sky: Elizabeth Cady Stanton in Kansas," a dramatization airing Wednesday, Nov. 7, at 9-10 p.m. (EST) on PBS.

Just how great were the obstacles the early feminists faced in trying to get men to "grant" them legal equality can plainly be seen in the experience of Elizabeth Cady Stanton when she went stumping across Kansas in 1867 seeking the vote for women. Although women had played a leading role in the abolitionist movement, after the Civil War they were expected to wait for black male suffrage to be achieved before pressing for the vote themselves.

When Kansas put the question of the vote for blacks and for women on the same ballot, Stanton refused to wait and, supported only by Susan B. Anthony, went forward to put the feminist case before puzzled Kansas farmers.

The dramatization encompasses rather vigorously the national argument of the speeches and the hardships of pioneer travel, the growing sense of frustration at the apathy of their listeners and the final desperate acceptance of the only support offered—that of a rich white supremacist with political ambitions.

The production brings the period to life with the necessary fidelity, recreating a time when a feminist would draw a crowd because "a woman talking in public is like a dancing bear."

The acting is superior with Irene Worth as Stanton, the dedicated but

pragmatic mother of six, and Collin Wilcox as Anthony, the high-minded but doctrinaire feminist.

The fact that the men of Kansas voted against woman suffrage is almost beside the point. What is important is that the passion and conviction demonstrated by these women bore fruit in later generations and are still felt today.

Travelogues are as old as film itself, enabling viewers to see faraway places they might never be able to visit in person. Taking young viewers on a tour of America is "Going Places," a CBS News special airing on Tuesday, Nov. 6, at 4-4:30 p.m. (EST) on CBS.

As the reporter takes off in a van promising to show youngsters "the people and places that make our country great," it is obvious that this is the junior edition of Charles Kuralt's "On the Road" human interest pieces.

Actually, there are two vans and two reporters—Jim Stewart covering the eastern part of the nation and Laura Lippman the western portion. Both are young, friendly and intelligent, but their combined skills don't begin to approach Kuralt's talent for interacting with individuals.

Not that it matters, however, because this pilot for a projected series simply intends to sample the rich regional diversity that makes up America rather than to focus on the individuality of Americans.

Stewart travels to a Louisiana Cajun community getting a taste of its traditional cuisine, patois

and music. Ms. Lippman visits the U.S. Forest Service Smoke Jumpers School in Montana and watches trainees make a practice jump.

The concept of "Going Places" is not unique—location features are a part of many children's shows, including CBS' own "Razzmatazz"—but perhaps on a regular weekly basis such a show will develop its own distinctive approach to our nation's diversity. There's plenty of room on the schedule and it's a big country.

Phencyclidine hydrochloride or PCP, which is most commonly known by its street name of "angel dust," a cheap narcotic that triggers violence in users, is the subject of "Angel Death," a cautionary documentary being aired across the country in conjunction with school anti-drug programs. The program is being syndicated nationally in most areas of the country. Please check with local stations for time and date of area broadcast.

Narrated by Paul

Newman and Joanne Woodward, the documentary records the harmful effects of the drug on users and investigates the causes for its use and the ways in which it can be kept off the streets.

The message of the program is that PCP is destructive, either directly resulting in violence or indirectly in amnesia, stuttering or depressions that chronically affect habitual users.

The victims of angel dust are mainly the young, especially troubled kids trying to escape their personal problems. The program presents some constructive suggestions for parents in keeping open the lines of communication in responding to the needs of their offspring.

The problem is real and immediate and the program is a needed source of information for those directly involved as well as those who fortunately have not yet been affected and, after seeing this, hopefully never will be.

TV Programs of Note

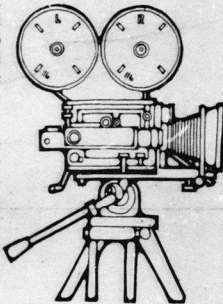
Sunday, Nov. 4, 10-11:30 p.m. (EST) (PBS) "Home." This video documentary by John Reilly and Julie Gustafson explores the importance of the family during some of life's awesome occasions: the birth of a child, growing old, a marriage and the death of a parent.

Tuesday, Nov. 6, 8-9 p.m. (EST) (PBS) "All Part of the Game." Thousands of professional and amateur athletes are injured every year, but a new medical specialty—sports medicine—is trying to prevent and cure many such sports-related problems as documented in this "NOVA" program.

Wednesday, Nov. 7, 8-9 p.m.

(EST) (CBS) "The Lost Treasure of the Conception." This documentary, narrated by William Conrad, chronicles the recovery of an estimated \$200 million in gold and artifacts from the sunken wreck of a 17th-century Spanish galleon that was located last year by a team of American treasure hunters.

Saturday, Nov. 10, 12-12:30 p.m. (EST) (ABC) "The Ghost of Thomas Kempe." The ghost of a 17th-century sorcerer gets a 12-year-old into plenty of trouble when the plucky lad refuses to become his apprentice in the conclusion of a two-part "Weekend Special."



Television Films

Avalanche (1978) (CBS, Saturday, Nov. 3): Possibly the snowy rock bottom of the disaster movie genre, with Rock Hudson building a Colorado ski resort to impress Mia Farrow and being punished by nature. Nudity and sex may be trimmed for TV. Not recommended.

MacArthur (1977) (NBC, in two parts, Saturday-Sunday, Nov. 3-4): Gregory Peck's superb performance is the major quality in this fair and balanced account of the controversial military hero whose World War II battles were on a higher political level than Patton's. There isn't much combat, and some of the characters are stereotyped, but it's far from dull. Recommended as a probing if incomplete history, a stirring but balanced portrait of a 19th century-style hero who never changed with the times.

Jaws (1975) (ABC, Sunday, Nov. 4): Bruce the Shark, the scourge of box-offices everywhere, finally makes it to the small screen. It is the intelligently guided production by Steve Spielberg that gives this bloody epic any elevation it achieves above the level of a comic strip or drive-in horror show. Not recommended, and

especially not recommended to young children.

Heroes (1977) (NBC, Monday, Nov. 5): The first big film for gifted and appealing TV stars Henry Winkler and Sally Field is a zany, old-fashioned romantic road comedy (the stars fall in love on a cross-country bus trip). There is also relevance, since Winkler stops en route to see old Vietnam friends who have war-related problems. Less than it might have been, but pleasant, entertaining and unusually close to reality. Satisfactory for adults and mature youth.

Religious Broadcasting

RADIO: Sunday, Nov. 4 (NBC)—"Guideline" presents the first of a four-part series of talks on the subject of mental health and aging. The speaker is Sister Mary Anne Mulligan who teaches in the department of sociology at Ohio Dominican College in Columbus and is director of its gerontological program. Sister Mulligan has her doctorate from Teachers College, Columbia University. A member of the Network of Educational Consultants for the Ohio Commission on Aging.

she has been a participating scholar at the International Conference on Leisure and Gerontology at the University of Rhode Island and has also served as a member of a Columbia University team studying services to the aged in the Scandinavian countries, England and Ireland. In this first program of the series Sister Mulligan presents an overview of the question of mental health in later life, emphasizing the positive mental health experienced by the older person.

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Viewing with Arnold

'Apocalypse Now'

by James W. Arnold

One approaches Francis Coppola's "Apocalypse Now" with both awe and bewildered respect mixed with some amusement. It is certainly not just another anti-war movie, but what really is it?

Undoubtedly, it's a project unique to the legendary "Cleopatra," yet also a personal statement by a gifted artist. For Coppola, it has been an improbable obsession, like Ahab's with the Great White Whale. It has consumed the last five years of his life, all of his personal fortune, and debts equivalent to those of a small country.

The saga of the production itself reads like a scenario. The beginning, back in 1967, with a Vietnam script by a film school friend (John Milius) planned as a low-budget 16 mm. quickie.

The slow monstrous evolution in size and scope, and the escalating budget—\$10 million, \$20 million, \$30 million. The years of location filming in the Philippines. The changes in cast, the rejections by male stars. The disastrous rains and typhoons. The heart attack suffered by the central actor (Martin Sheen). The crises in Coppola's personal life. The continual delays (since 1977) in the projected premiere. Finally, the stormy showing last May at Cannes, where Coppola attacked the press, won the top prize but insisted on calling the film "a work in progress."

Now the film is at last in theaters, but in two versions with different endings, one with no on-screen credits.

The background is that most people who take films seriously want "Apocalypse" to succeed,

yet they will be its toughest critics. Few filmmakers have ever attempted an art film on this scale. Only Coppola, with his extravagance and golden "Godfather" touch, would



even dare conceive of it.

If it fails, the money men will say I-told-you-so, and the rush to schlock and escapism in movies will continue for another generation. The news, so far, is ironic but upbeat. The critical reaction is mixed, but the mass audience is coming out, convinced it is witnessing a genuine cultural "event."

THE FILM, as it finally emerges, cut down from an incredible 250 hours to 2½, begins as the moody but realistic narrative of an Army special agent (Sheen) sent to assassinate a mad renegade Green Berets colonel named Kurtz (Marlon Brando), who has set up his own outlaw guerrilla army in the Cambodian jungle.

But as Sheen is slowly ferried upriver on a small attack boat, deeper into both the wilderness and the combat, the mission changes gradually into a surreal, symbolic moral portrait of the war.

It's a trip, shrouded in fog and smoke, across the landscape of hell, with each incident, each stopping-place, a little more horrifying than the last. It reminds you of nothing so much as one of those fantasy boat trips at Disney World, as it might have been designed by Dante, or perhaps Eichmann or Manson. Step right up, folks, for a tour of what happened to the American soul in Vietnam.

The model is Joseph Conrad's 1902 story, "Heart of Darkness," about an ivory merchant named Kurtz who adapts so completely to savagery to achieve power in the primitive depths of Africa that he deteriorates into something not only subhuman but profoundly evil. Thus, Coppola's central metaphor is that the American plunge into Vietnam brought about a decay morally comparable to the savagery Conrad saw consuming a civilized Christian in Africa. "Apocalypse," then, is significantly different from "Deer Hunter" and other Vietnam movies: it is, or tries to express, the deepest possible moral condemnation.

AS HIS BOAT travels upriver, Sheen (himself an assassin) confronts nearly

every nasty attitude or event linked to the war: a brash indestructible airborne commander (Robert Duvall), apparently a caricature of Patton, who plays the war as a combination of game and high drama, providing his own taped background music to assaults on VC villages; black market traffic; a USO show featuring wiggling Playboy bunnies; a massacre of innocent boat people; rebellious, undisciplined troops without leaders, strung out on drugs; the weird combination of fear, innocence and thoughtless brutality.

The visual detail is often brilliant, bizarre, moving, even darkly funny at times, but always horrifying.

Kurtz, of course, represents the ultimate: he resolves the moral chaos by aping the cruel singleminded ruthlessness of the enemy, abandoning all pretense at civilized restraint to terrorize and obliterate the VC via torture, mutilation, murder. It is judgment, or conscience, he says, that defeats us. He has adapted to the situation, and ironically, he is considered "unsound," insane.

THE FILM is less successful in the final Kurtz section for many reasons. The character is so built up that even with Brando, aided by all forms of camera wizardry, he is disappointing; there is real ambiguity, or more than there should be, about whether Kurtz is to be admired; worst of all, this completely cinematic film turns literary, and leans heavily on dialog and vague intimations many viewers will fail to get.

"Apocalypse" is grim, bitter, at times tedious, but more often dazzling stuff.

It's a challenge for an adult, intelligent, morally perceptive audience. It refuses to let us forget the recent corruption that may still be rotting our social innards. How many films attempt this, much less passably

succeed?

Coppola's obsession has not produced a masterpiece, but it is a gigantic work of disturbing, provocative art. (NCMP Rating: A-4—morally unobjectionable for adults, with reservations.)



FESTIVAL STANDOUT—"Angi Vera," a Hungarian film about idealism, opportunism and the complexity of the human heart in the early days of communist rule after World War II was one of the best offerings of the recent New York Film Festival. The United States Catholic Conference Film and Broadcasting office says it is a good example of the intelligent and thought-provoking foreign films that most Americans get no opportunity to see. (NC photo)

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