

# Cambodian famine: 'A national tragedy'

The Cambodian people have been the victims of unbelievable suffering over the past decade. As a result of two wars and the genocidal policies of the Pol Pot regime:

- the population has been reduced by an estimated 50%;
- of the remaining population of 4-5 million, about 2 million now face the possibility of starvation;
- an estimated 90% of the children are malnourished;
- less than 20% of Cambodian farmland is under cultivation.

Cambodia, an independent country since 1953, was drawn into the Vietnam war, was bombed and invaded by U.S. forces, then in 1975 was taken over by the Pol Pot regime (with Chinese backing). Between 1975 and 1978 the Pol Pot policies all but destroyed the nation as a functioning civilization.

In 1978, Cambodia was involved in a second war, this time with Vietnam (backed by the Soviet Union). The Vietnamese backed Heng Samrin government was installed in Phnom Penh with the name of the People's Republic of Kampuchea. Pol Pot forces remain in Western Cambodia near the Thai border.

U.N. Secretary General Waldheim has described the situation in Cambodia as "a national tragedy, the proportion of which may have no parallel in history." Other commentators have compared it to the Holocaust of the 1930s.

**WHAT IS NEEDED** most immediately is money to buy food and medicines.

The U.N. has proposed a program of \$110 million to be funded by governments over the next six months. At the request of a group of religious organizations and relief agencies, President Carter, on October 25, pledged an initial contribution of \$70 million.

The religious leaders, including Cardinal Terence Cooke of New York and Father Theodore Hesburgh of Notre Dame, pledged an effort to raise a comparable amount from the religious community of the United States.

The Catholic Relief Services is one of the major relief organizations working on the Cambodian tragedy. Since June 28, 1979, CRS has been ministering to the one million Cambodians along the Thailand-Cambodian border.

In addition, CRS has organized 25 "Mercy Convoys" carrying food, medical supplies and clothing from Thailand into Cambodia. These supplies have reached some 600,000 persons.

CRS is also cooperating with other European Catholic organizations in the dispatch of a boat from Bangkok to the inner areas of Cambodia.

**IN A LETTER** to all the priests of the Archdiocese of Indianapolis on November 12, Monsignor Francis Tuohy, Archdiocesan Administrator, included the following:

"For some weeks now Catholic Relief Services has been providing assistance to Cambodian refugees along the border of Thailand and has been organizing food convoys into Cambodia itself. It is essential that this humanitarian effort continue and increase.

"I write therefore to request a special collection between now and January 1, on a date of your choosing. It's theme—'Cambodian Relief: Save A Life.' Proceeds will be administered by Catholic Relief Services and will provide food, medicine, and shelter for people whose very lives are now in peril. I also ask that you encourage your people to inform their elected representatives in Congress that they support a major humanitarian relief effort by this country.

"None of us wishes to impose too often on the generosity of the people. Yet at this season of the year, when thoughts turn toward the blessings God has bestowed on us so abundantly as individuals and as a nation, Catholics deserve the opportunity to give witness to their gratitude by sharing what they have received with their suffering brothers and sisters."

**Donations** may be made at any Catholic Church in the Archdiocese of Indianapolis or sent directly to:

**Cambodia Relief Fund**  
Catholic Archdiocese of Indianapolis  
1350 N. Pennsylvania St.  
Indianapolis, IN 46202.



"... What has taken place in Cambodia is **nothing** less than a mass assault on the basic human right to life. We cannot say that we do not know this, and we cannot let this suffering continue. We must not permit political, financial, or technical difficulties to bring about another holocaust.

"We call on you therefore, Mr. President, to take these actions we have suggested to do all in your power to help relieve the misery of these unfortunate people—and especially of the children, whose fearful fate makes a mockery of the International Year of the Child. We pledge you our wholehearted support in urging the American people to make whatever sacrifices may be required for this purpose."

—A letter to President Carter from a group of religious leaders in October, 1979

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# District Attorney asks churches to lend a hand

by Peter Feuerherd

Marion County Prosecuting Attorney Steven Goldsmith, speaking at a panel discussion on the criminal justice system, called upon area churches to participate in a proposed program to divert selected juvenile offenders away from the court system.

Goldsmith announced his proposal at a seminar on the criminal justice system organized by the Indiana Council of Churches. The seminar was held at the Indianapolis Interchurch Center on November 5.

The District Attorney stated that "the prison system does little to rehabilitate" and that the role of the justice system is primarily "one of punishment."

As District Attorney, Goldsmith explained that his role is to "incarcerate for as long as possible" those guilty of serious offenses. He stated that "punishment is legitimate" in the criminal justice system to protect society from dangerous criminals.

To give juveniles who have been found guilty of minor offenses a chance to rehabilitate themselves, the district at-

torney called upon area churches to keep these types of offenders away from the court system.

"The only way to rehabilitate someone is to keep them out of the system," said Goldsmith.

The District Attorney's proposed program would allow churches to act as counselors, much like the current probationary system does, to aid juveniles guilty of minor offenses.

Goldsmith's proposal was met with enthusiastic support from almost all of his fellow members on the panel, but his view of the role of the criminal justice system met with sharp opposition with some of his fellow panel members.

William Marsh, an attorney for the Legal Services Organization, a federally funded group that serves the poor with legal services, called for the abolishment of large prisons in favor of smaller community-based institutions that practice rehabilitation.

Rehabilitation is necessary, said Marsh, because "The majority (97%) of people who go into the system will return to the streets ... More of them come back worse than when they went in. Society

has an interest in providing an alternative."

**MARSH SAID** that \$12,000 a year is needed to keep a prisoner in a large institution, money that he stated could be better spent in smaller community programs.

Norman Owens, superintendent of the Indiana Reformatory at Pendleton, agreed with Goldsmith that the purpose of jails is not rehabilitation. Owens stated that the purpose of correctional institutions is to "try to make people responsible for their own behavior."

"Helping people to help themselves," is the way that Owens explained the purpose of jails. He stated that no one can force a prisoner to change his life.

"Too much has been expected from the correctional administration ... We are not getting drunks like we used to ... We're getting murderers."

Owens explained that sometimes the correctional institution serves its purpose. "Everybody (who was in jail) doesn't come back to prisons."

The superintendent explained, however, that "Some (inmates) will never

learn their lesson ... Some will become professional criminals no matter what we do with them."

Asked if institutions like Pendleton foster dependency among inmates, Owens replied that the purpose of correctional institutions is to provide a strong framework of "law and order" and "structures" where self-discipline can be developed among inmates.

The Rev. Jacqueline Means, an Episcopalian priest and organizer of the conference, stated that "our prison system is only as good as the society that sets it up ... We have neglected our duties."

**SHE CALLED** upon the churches to be active in "consciousness raising" about the need for prison reform. The priest also called for intense lobbying in the state legislature for more funds for correctional institutions and for Christians to get involved in volunteer efforts to aid the imprisoned.

Father Paul Wicklum, a priest of the Lafayette diocese who serves as a chaplain at Pendleton, agreed with Prosecutor Goldsmith's statements. The priest asserted that one of the biggest problems in the criminal justice system is that of every 10 people that leave jail, 7 will eventually return.

The priest stated that many of those who return to jail "can not make it in the societal system." He explained that many of those imprisoned at Pendleton are the "hardest of the hard core" criminals.

Father Wicklum said that the state legislature has been reluctant to give adequate funding for the prison system, thereby aggravating problems.

The priest cited the small turnout at the seminar as an example of the public apathy that he believes is a roadblock to any significant reform of the prison system.

## Human Development collection set for Sunday

The collection date in all parishes for the Campaign for Human Development has been set for Sunday, Nov. 18. This year is the 10th anniversary of CHD, established by American Catholic Bishops

as an educational-funding program to combat domestic poverty in this country.

In the past 10 years, nearly 1,500 self-help projects have been funded. These have enabled people of all races, creeds, geographic regions and backgrounds to work together for long-range solutions to poverty in the critical areas of legal aid, health care, education, housing, social development, economic development and communications. The Campaign has helped people take control of their own lives.

Of the funds collected in this archdiocese 75% will be sent to the National office where it is combined with contributions from dioceses across the country. The remaining 25% is used for local justice-oriented efforts, either through grants or educational efforts.

On the national level, the funding requests for national funds are reviewed by diocesan and national staff and a 40-member national committee, comprised mostly of lay persons. Final funding decisions are made by a committee of 12 bishops representing the various regions of the country.

Last year's archdiocesan collection amounted to \$68,246.44. The local CHD committee has evaluated and is prepared to recommend for final approval the funding of specific local projects. It has also earmarked an amount of funds for educational projects.

The guidelines that determine funding of projects affirm the intent of the program: the majority of those benefiting from the project must be members of the low-income community; projects must be directed by the low-income groups; and the aim of the projects should address root causes of poverty which keep people poor. Because CHD grants frequently serve as "seed money" to enable a project to qualify for or "leverage" additional resources from other agencies, the total

value of a CHD grant is often many times its initial amount.

In urging continued, broad-based support for the work of CHD, Father Marvin A. Mottet, CHD executive director stated: "If we are not preaching justice, denouncing injustices and working to remove the causes of poverty, then we are not preaching and living the full Gospel nor the principles on which this country was founded. Living the Gospel means thirsting for justice."

## An appeal for the oppressed

Brothers and Sisters in Christ:

Among the examples given to us in Psalm 146 of God as a God of justice who loves justice are that He: "secures justice for the oppressed," "gives food to the hungry," "sets captives free" and "raises up those who are bowed down." As His faithful people and His instrument, we, too, are called upon to love and work for justice.

The Campaign for Human Development is a unique response of the Catholic Church in America as a witness to seeking justice for the poor. Let us consider some of the ways this has been accomplished:

**Justice secured for the oppressed:** by providing "seed money" to projects that enable poor people to work together to address the causes of poverty.

**Food given to the hungry:** offering poor people a way out of poverty through learning new job skills; by setting up cooperatives for production, marketing and purchasing.

**Captives set free:** helping ex-offenders develop greater self-respect and get a new start in life; helping people, poor and non-poor, to work together to escape the prison of prejudice and racism.

**Raising up those who are bowed down:** the poor assisted by the Campaign have gained some control over their lives, have discovered a new sense of hope, pride and self-respect.

This marks the 10th anniversary of the Campaign for Human Development. Your continued generosity will help to continue the commitment to justice.

May God bless you and your family.

Sincerely yours in Christ,

Francis R. Tuohy

Rev. Msgr. Francis R. Tuohy  
Archdiocesan Administrator

November 5, 1979



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## College of Cardinals Revitalized

## Pope John Paul reveals Vatican deficit

by Jerry Filteau

VATICAN CITY—In an historic five days (Nov. 5-9) Pope John Paul II revitalized the College of Cardinals and the Holy See for the first time revealed its yearly financial deficit—\$20,240,000 in 1979.

The two actions were closely linked. The deficit was a chief topic that the pope requested advice about from the cardinals.

In the very act of calling the world's cardinals together the pope set a modern-day precedent. It was the first time in more than four centuries that the cardinals—though defined in church law as the "principal advisers and assistants" of the pope—were summoned as a group to advise the pope on current church issues. Of 129 cardinals, 123 attended.

The meeting was held in strictest secrecy. Only the pope's opening and closing talks and a final, carefully drafted communique revealed anything of substance about the meeting.

So thorough was the secrecy that during the meeting a number of cardinals refused to talk to the press at all. The others talked, but refused to discuss what was going on within the walls of the modern Synod Hall where they were meeting.

IN ADDITION to finances, the cardinals were asked to share their views with the pope on the current structure and functioning of the Roman Curia (the church's central administration) and on the relationship of the church to modern culture.

Despite the secrecy, some of the main trends and results of the meeting could be discerned from the closing papal talk, the final communique and hints gleaned from various cardinals.

Regarding Holy See finances, this year's deficit (the excess of expenditures over income from property, investments and other institutional sources) is being made up by "voluntary offerings" from Catholics, particularly by the annual Peter's Pence collection for the pope, said the final communique.

But the communique said that this deficit has been growing in recent years and will probably increase next year. The regular income sources are "absolutely insufficient," it said, and if revenue remains stable while inflation continues, "within a few years the Holy See will find itself hard pressed" to continue its work.

U.S., West German and French cardinals, according to some sources, were among those pressing hardest for public revelation of the Vatican's financial situation. Many observers believe that the revelation of this year's deficit, while not enough to give the world's Catholics a full idea of the situation, marks the beginning of a gradual process of making the books more open.

THE CARDINALS were given more details. One cardinal said afterward he was surprised to learn that \$6 million out of \$10 million for one year's Peter's Pence collection came from the United States. He said that most of the rest came from West Germany and France.

Since the cardinals were given detailed figures on Peter's Pence only for 1978, according to the final communique, the numbers mentioned by the cardinal apparently referred to that year.

Other sources have been estimating in recent years that Peter's Pence had gone from a high of \$15 million in the early 1960s to \$4-5 million during the last years of Pope Paul VI.

The Roman Curia, with 1,700 employees, is the key to the expenses incurred by the Holy See. The cardinals' comments of support for the organization and functioning of the Curia were the strongest indication that they foresee no major budget cuts to meet the deficit.

THE CLOSING papal talk and the communique indicated strong agreement over the basic structure and direction of Curia activity. Some proposals were made for improvements "in line with what Pope Paul VI had already decreed," the communique said. But it also said "there was general agreement as to the substantial validity of the present structures."

Another key topic was the church and modern culture. Pope John Paul asked the cardinals to focus especially on the Pontifical Academy of Sciences. He suggested in his opening talk that he was thinking of broadening this international membership body of distinguished research scientists and mathematicians so that it might also include specialists in such fields as anthropology, psychology and sociology.

He expressed a strong personal interest in the church taking a leadership position in promoting cultural advancement.

The final communique said the cardinals "emphasized the duty and need for the Holy See and the church to continue and to intensify their traditional support for the whole world of culture."

The cardinals were given an additional three months to submit further observations on the topics discussed.



4,000 MILES FOR LIFE—Bill Smith, 30, of San Diego, Calif., stopped in Indianapolis Saturday to examine his walking shoes and to speak to a group gathered at the Morton statue at the State House. Smith is on a 4,000 mile hike from his home to Washington, D.C. He left San Diego on June 16 and hopes to arrive in Washington by Jan. 22 in time for the anniversary of the Supreme Court's 1973 decision to legalize abortion. Smith said he is making his "march for life" because "abortion represents the biggest outrage against civil and human rights." Dan Burton, state representative, attended the gathering on Saturday where he encouraged people to keep up their efforts in the fight against abortion. (NC photo)

TEHERAN, Iran—Ayatollah Ruhollah Khomeini, Iran's Moslem ruler, rejected an appeal by Pope John Paul II asking that the Americans being held hostage in the U.S. embassy in Teheran be freed.

Iranian students seized about 60 Americans in the embassy Nov. 4 in an effort to compel the United States to return the deposed shah of Iran, Mohammed Reza Pahlavi, for trial in Iran.

After Archbishop Annibale Bugnini, papal pro-nuncio to Iran, visited Khomeini in the holy city of Qom, the Iranian leader, in a speech televised nationally, brushed aside any offers to negotiate and said the hostages would be released only if the deposed shah, being treated for cancer in a New York hospital, was turned over to Iran for punishment.

Lecturing the pope, Khomeini said: "If Christ were here he would censure (President) Carter. If Christ were here he would have rescued us from this enemy of the people and mankind. You are his representative. You must do as Christ would."

Khomeini repeatedly berated the Vatican for not having protested "50 years of massacre and imprisonment under the most inhuman conditions" during the reigns of the deposed shah and his father.

The Iranian news agency reported that Khomeini told the papal envoy that he could not free the hostages because "the problem is not in my hands (but) in the hands of the nation." Khomeini also called the Americans in the embassy "agents of intrigue and espionage," the agency said.

AT THE INVITATION of Khomeini, Archbishop Bugnini visited the hostages in the embassy Nov. 11, the day after meeting the Iranian leader. The archbishop said afterward that the hostages appeared to be fairly healthy but tired.

He said he was "deeply touched" when several of them knelt before him and asked his blessing.

A film clip of the visit, shown on Iranian state television, showed the papal envoy moving among the hostages and shaking hands. The men were unshaven and wore rumpled clothes or Marine fatigues. One woman said she was "mentally tired, physically O.K., ready to go home." Another said, "If you could get us some more books, we would appreciate it."

The 67-year-old Vatican diplomat told reporters in Teheran: "I saw everyone, one by one, and I can say that the hostages, taking into account their situation, are not doing badly." He added: "Certainly, they are distressed about their lack of freedom, but this question of freedom is one which I cannot address right now."

## Contributions to Charities' grow

Pledges and cash contributions amounting to \$23,166 have been received and audited in the 1980 Catholic Charities Appeal, it was reported by Father Lawrence W. Voelker, director of Catholic Charities, on Monday, Nov. 12.

The official sum represents partial returns from six out of a total of 160 parishes and missions in the archdiocese, as of Friday, Nov. 9.

Unofficial figures that include pledges and cash contributions reported collected by parishes and missions but not yet forwarded to Campaign Headquarters are \$27,861.

Of the seven parishes and missions reported, four have exceeded their assigned goals. These parishes are: St. Michael, Greenfield (goal, \$1,975; amount pledged \$12,367); St. John, Indianapolis (goal, \$2,275; amount pledged, \$3,935); St. Martin, Martinsville (goal, \$1,400; amount pledged, \$1,927); St. Joan of Arc,

Indianapolis (goal, \$3,650; amount pledged, \$4,695).

Father Voelker pointed out that all pledge payments exceeding the goal of a deanery will be available for the social mission of the church through Catholic Charities within that deanery. This will be done by planning with clergy and lay representatives and helping them design their own projects on a deanery basis.

Although a campaign timetable was recommended, apparently many parishes and missions found it more desirable to work the campaign plan amid already scheduled parish programs. As a result of the delay experienced by parishes and missions in sending campaign progress reports and records to campaign headquarters, it has been necessary to carry the first progress report in the Nov. 23 issue of the Criterion. The campaign progress in each parish and mission in that issue will be based upon the reports and records of parish progress in Campaign Headquarters on Friday, Nov. 16.

# Editorials

## Testing our generosity

The inside pages of the Indianapolis Star this past Sunday included the gruesome photo of a starving 3½ month old Cambodian child next to an article about a United Nations report which suggests a massive food shortage in the Third World as a whole before the end of the twentieth century.

Such photos, such articles, are too horrifying for many of us to see and to read. We turn away in disgust and we try to ignore or hide from the reality before us. The starvation in Cambodia is on the other side of the world and only touches us on television news broadcasts and in our daily newspapers. Televisions can be switched off. Newspapers can be thrown away.

Once the news is over we can turn our stations again to "Three's Company" and "Dallas" and "Laverne and Shirley" and other such luxuries. Once we turn the pages of our newspapers we can find the ads for the latest fashions or check out the movies or laugh at the funnies.

Our society, our culture, is fortunate to be able to enjoy these luxuries. It is un-

## Need for education in giving

The generosity of Catholics need not be questioned. Our limits have yet to be tested. But the generosity of anyone includes an honest question as to how one's generosity will benefit others. In an age of collection after collection the individual giver wonders what his money does. Giving has become such an impersonal habit.

The Church is pre-occupied at this time of the year with various fund raising schemes—Mission Sunday, Campaign for Human Development, National Office of Black Catholics, Catholic Charities Appeal, etc. The profusion of collections is perhaps not as much a problem as the direction of the money collected.

Catholics have been disappointed, indeed angered, in recent years by the scandals uncovered regarding the fund raising activities of the Pallottine Fathers, the Pauline Fathers—investigations show that most religious orders do not adequately explain the use of donations made to them. The unquestioning giving on the part of most Catholics is over. Everyone has the right to know that money he/she donates to a cause is used for that cause.

Even the sacrosanct Catholic Relief Services which has traditionally had the best record for getting its fudging to those who need it has recently been criticized for falling off. And now the Holy Father sends ominous signs that the Vatican deficit is

fortunate that we are unable to recognize them as such. That part of the world which is able to sustain itself, to feed itself, to take care of itself, is shrinking fast. Some would feel no sympathy and proclaim that man's ability to work would see to it that he is taken care of. Some would not accept the notion of man exploiting man as an explanation for richness in some parts of the world and poverty in others.

The United Nations report spoken of this week says that poor countries will become increasingly dependent on the United States. And while Americans scream about having less gasoline, having higher prices to pay for commonplace luxuries, and not being able to afford a second or third automobile, our only sacrifices seem to be just that—rather than give up anything, we are more interested in paying for the best of one thing rather than have two or three of something less. We are not really sacrificing, in other words. We are simply exchanging luxuries.

Americans can pride themselves on their generosity. Catholics can pride themselves on their generosity. The problem is that the world is much too large for our generosity to do any good. The problem may also be that like the example in last Sunday's Gospel—like the men Jesus condemned for giving from their surplus rather than from their want as the widow did with her two copper coins—perhaps most of us have been giving from our surplus.

The world is facing a kind of self-annihilation which will test the generosity of the rich. It is not often that our sacrifices have been sacrifices which have truly hurt us. We tend to think of giving as something left over. Rarely do we consider giving away something we need. And yet that's the lesson Jesus tried to send home to us. What He gave—His own life—is the ultimate measure by which our giving is to be measured.

likely to produce increased agitation on the part of the world's bishops to up the Peter's Pence collection.

Money used for charitable purposes often has large parts of it earmarked for administration. The individual donor cannot help but feel frustrated that his/her money is not getting to those for whom it is intended. Moreover, such personal giving seems futile when it is obvious that the sums needed to overcome the kind of poverty and disaster for which funds are sought are truly insurmountable.

More could be done from within our Church to encourage personal education in giving. Donors need to know for what it is they are contributing. They should never hesitate to question those who ask. Amounts are contributed probably on the basis of whether or not people believe a request is truly worthy.

The complaint about too many money sermons has a hidden problem. Too many sermons which concentrate on personal salvation and how one can live a better personal life are like diets of rich food. Sermons in which we are asked to be generous toward others are reminders that as Christians we cannot live for ourselves. Perhaps the reason the world seems to be closing in on us, a world of poverty, is that we have withdrawn too much into ourselves and our own needs.

## Around the Universe

by Paul Karnowski

If Galileo had possessed a telescope that could peer through time instead of space,

he might have died a happier man. For in his perusal through such an instrument he may have chanced upon a particular country in the "new world" during a particular week in October of 1979.

During that particular time, his attention might have been drawn to a huge crowd of people assembling at a large outdoor arena. Inevitably he would have focused in on the person who seemed to be the center of attention: a man dressed in a white cassock and red cape.

He may have shuddered at such a sight. A man clothed in similar garb had silenced him. Put an end to his career. In the years that had passed since then, he's had plenty of time to think about the "whys" and the "hows" of the entire affair.

Rome would always maintain that the earth was the center of the universe. For if the Church admitted otherwise, what was there to stop some future stargazer from suggesting that Rome was not the center of the earth; or worse: the primacy

of the papacy itself might be questioned. If that, indeed, was the logic, his work and discovery would never be acknowledged.

**MULLING OVER** such thoughts, Galileo might have re-focused on the future. In the arena, the noise of the crowd has dimmed to a hush. As this future pope began to speak, a cynical smile may have crossed his face . . .

. . . But Galileo would never hear this pope's words; never feel the sentiments present in that arena.

It really is unfortunate, for he would never sense the irony of it all as this religious leader, this countryman of Copernicus, challenged a nation that had grown great through its use of science and technology; challenged it to cease acting as if it was the center of the world; reminded this nation of its obligation to share its wealth.

And Galileo, a man who had seen so much, would never see the faces in the crowd; attentive faces who felt that the

man in white spoke to them as individuals.

This pope told them that it was wrong to be self-centered; that it was wrong for a man or woman to count one's possessions, family, friends or anyone as so many planets revolving around in his or her private and narcissistic solar system.

**WORST OF ALL** Galileo would never feel the spirit of this pope. A man whose actions seemed to verify what he said; a man to whom people naturally gravitated, but who insisted that he, like them, was only a planet who revolved around some great sun; a star that emanated such light, warmth, and love, that it could only be God Himself.

Unfortunately. For Galileo never did possess a telescope through which to see the future. He may have died a disturbed and discouraged death. But yet one gets the feeling that today Galileo sits somewhere in the universe, gazing into the distance as he always did. The cynicism is gone, but the smile remains.

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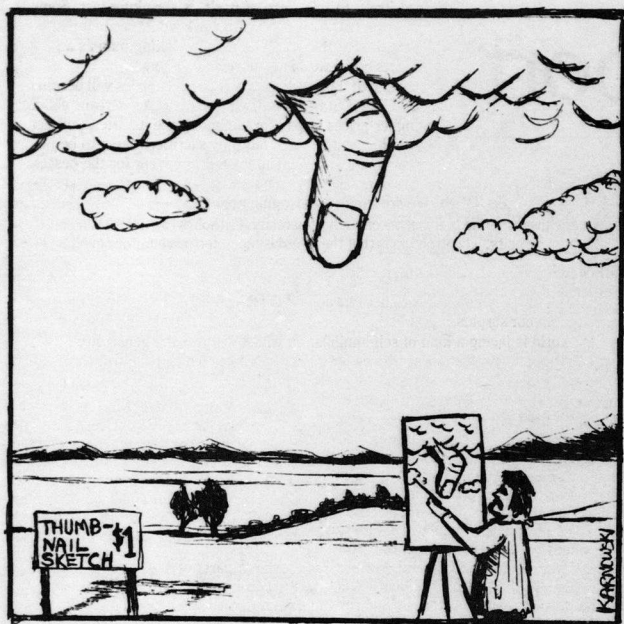
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## The hand of God



## To the editor . . .

### 'Surprised' by column

I was surprised to see Peter Feuerherd's agreement with Michael Novak's argument "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." Surely Mr. Feuerherd is not deferring to economists the discussion of the moral foundation of property rights, the definition of poverty or the selection of economic goals.

Despite the roots of the discipline of economics being planted in moral philosophy, present day economics has evolved as a technical discipline which

normally claims that it is "value-free" and unable to take part in the discussion of what should be.

One should take care that an absence of moral discussion does not occur in the debate of social issues for certainly other perspectives, including economics, will have carriers rushing to fill the vacuum.

I would suggest that the appointment of human knowledge among specialists that results in social issues being discussed on narrow, technological grounds alone is an attribute of the structures that John Paul is concerned with.

David J. Webber

Indianapolis

(Editor's note: Mr. Feuerherd replies. "Apparently I did not make myself clearly understood in that column. I do **not** agree with Mr. Novak's argument; I inserted his comments in the column because they are a basis upon which some can argue; namely to reject the church's teachings on the social order because of an alleged lack of knowledge of the 'real' world of economics on the part of church leaders. I do agree with Mr. Webber that the church has a role to play in bringing, as he put it, 'value' into the economic order.")

'O ye of little faith.' In regards to Reporter's View and 'What kind of love do we have for John Paul II?'

Emotional, yes, because he truly is a saint, not only modern day but one with very deep roots that go back to the beginnings of the church's teachings. But our modern society wants to say to the

## Reporter's View

# Who really does want 'strong leadership'?

by Peter Feuerherd

Just about every time that I read a newspaper or turn on the television news there is some quote or film clip of one of the contenders for the 1980 presidential sweepstakes decrying the "lack of leadership" that we are all supposed to be crying out for.

This complaint comes from all sides of the political spectrum. Both Edward Kennedy and John Connally, for example, are currently roaming the countryside proclaiming that what this nation wants is "strong leadership." Neither one of them really defines what they mean, but they tell us that that's what we want, and that they can provide it.

Pardon me if I disagree, but I don't think most of us really want what "strong leadership" implies.

As far as I am concerned, "strong leadership" would mean, for example,



coming to grips with the world oil shortage by severely curtailing much of the wasteful consumption that is a part of the modern American lifestyle.

Would we appreciate a "strong leader" who would deny us the "right" to an unlimited supply of gasoline, thereby curtailing our precious mobility? Do we want the kind of leader that would have to make the difficult choices needed to fully develop a mass transit system to replace the automobile?

I don't think many of us would appreciate this kind of "strong leadership."

One of the more perceptive remarks that I have ever heard uttered by politicians was spoken by Indiana State Senators Louis Mahern and John Mutz at a recent conference on welfare reform held at the Inter-Church Center in Indianapolis.

Mutz, a Republican, explained that middle class Americans are concerned that the ravages of inflation have caused the "American dream" to be in "trouble."

As a result, he said, "This is a very difficult time to find an atmosphere where changes can take place."

In other words, people are too concerned with their own problems to want to deal with an issue like welfare reform.

Democrat Mahern explained that "Politicians reflect society." That is why, he said, that legislators are not too anxious to vote to increase aid to the elderly poor so that old people can remain in their communities instead of being put into nursing homes.

"THE 'PEPSI' generation doesn't want them (the aged) around," he said.

Mahern cited other issues like prison reform and aid for the retarded that do not garner much interest from the public because, for most people, they don't touch their lives. They only bother people when they or a close relative have a retarded child; or when a relative of theirs goes to jail and is homosexually assaulted.

So we all worry about our own narrow interests. Politicians reflect this attitude and listen to all the narrow self-interest groups that pigeonhole them in the lobbies of legislative houses. They have little reason to listen to the general public; for, after all, the majority of people don't even bother to vote.

Our politicians reflect us. And I think most of us just want to be left alone. We don't want the "strong leadership" that Mr. Connally and Mr. Kennedy say we need.

Name Withheld

Indianapolis

## Corpus Christi bishop responds

A copy of page 5 of your Criterion issue of 26 October 1979 was mailed to me by one of your subscribers who believes that the letter of H. V. Skelly and your editorial note did not sufficiently state the situation here in Corpus Christi.

It is important to note that the undersigned "withdrew his opposition" to the Coastal Bend United Way Campaign, only after the Planned Parenthood group withdrew from the United Way.

That is not clear in your editorial note.

Most Reverend Thomas J. Drury  
Bishop of Corpus Christi, Tex.

## 'O ye of little faith'

'O ye of little faith.' In regards to Reporter's View and 'What kind of love do we have for John Paul II?'

Emotional, yes, because he truly is a saint, not only modern day but one with very deep roots that go back to the beginnings of the church's teachings. But our modern society wants to say to the

Catholic church, "You come and follow me." Then we'd have another Protestant church with no Christ as its foundation.

I too know Father John Bankowski. I too am Polish and we are still and even more proud and stronger Catholics because of Pope John Paul. A.R. Harris  
North Vernon

## Write it down

The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, IN 46206.

## Two comments

I read the letter to you from Joan Shea regarding the condition of Holy Cross Cemetery. This has been my opinion of Calvary Cemetery in the last two years.

During the summer the dead grass left by the mowers litters the ground. My cemetery basket was damaged badly and finally disappeared. The first basket I bought five years ago was stolen and I was told nothing could be done about that. I can understand that the cemetery maintenance cannot be responsible for theft, but the overall appearance of the cemetery as a whole could be greatly improved.

On another subject—why must the Catholics of the Archdiocese wait to learn who will be our next archbishop? Wasn't there a candidate ready to assume the title as well as duties as soon as Archbishop Biskup died?

Pauline Schneider

Indianapolis

# Chancery Report

## chancery

Letters of thanks have been sent to **John Cardinal Cody**, Archbishops and Bishops participating in the funeral of Archbishop Bishop. In addition, hundreds of letters of condolences, Mass cards and floral gifts have been received and notes of thanks sent. There are still 11 parishes, 8 grade schools, 2 high schools and 11 other institutions which have not turned in their Archdiocesan Financial Reports. All but two of the census reports have been received. It is most important that the other two be quickly received because the actuarial report cannot be processed until all the reports are in. . . . **Monsignor Francis Tuohy**, as head of the Archdiocese, is in Washington, D.C. for the meeting hosted by St. Meinrad College and Seminary for the bishops attending the National Conference of Catholic Bishops meeting this week. He will preside at the Mass celebrating the renovation of the Holy Family Church at Oldenburg at 9:30 a.m. on Sunday, Nov. 18; he will preside at the presentation of the Catholic awards for boy scouts and their leaders in SS. Peter and Paul Cathedral, Indianapolis, on Nov. 25 at 2:30 p.m.; he will participate in the meeting of the Indiana Catholic Conference Board and Advisory Council to be held at Fatima Retreat House on Nov. 30-Dec. 1.

## office of worship

Nearly 200 persons from 23 parishes and institutions of the Archdiocese attended the Oct. 29 Workshop for Liturgical Ministers held at St. Louis Parish, Batesville. Due to the widespread interest, future workshops of this nature will be conducted in varying areas of the Archdiocese. . . . The liturgical guidelines regarding the celebration of the sacrament of marriage are being revised and updated to correspond to the marriage preparation procedures being developed by the Marriage Policy Committee of the Archdiocese. **Father John Kirby** is directing the liturgical revision. . . . Work on the episcopal installation banners is progressing. It is estimated that over 85 persons representing 23 parishes and institutions from throughout the Archdiocese are involved on this project. **Joe Vest** is the designer of the ten banners. Vest is from Indianapolis and is a student at St. Meinrad School of Theology. . . . The Office of Worship is collaborating with diocesan liturgists from Indiana and Illinois in designing a regional Conference on Church Art and Architecture to be held at the University of Notre Dame on March 23, 24 and 25, 1980. Major speakers for this event will be liturgists **Father Robert Hovda** and **Benedictine Father Nathan Mitchell**, architect **Ed Sovik**, and

liturgical designer **Robert Rambusch**. The conference will also feature a variety of workshops and displays. . . . Due to increasing questions regarding liturgical vesture for "lay" ministers, **Father Stephen Jarrell** is preparing a study paper on "Liturgical Vesture." The commentary on vesture which presently exists in the Pastoral Guidelines on Liturgy does not address current needs. . . . A regional meeting of the Federation of Diocesan Liturgical Commissions is scheduled Nov. 14-15 in Olivet, Illinois. **Fathers Stephen Jarrell** and **James Bonke** are the official Archdiocesan representatives at this gathering.

## office of catholic charities

Nine members of the **Commission on the Pastoral Plan for Family Ministry** attended the "Families in the 1980's" Conference in Kansas City. . . . Copies of the USCC kit on Parish Family Ministry Resources are available for distribution to the parishes. An orientation to this kit and to the specific Archdiocesan activities planned by the Commission will be held on Saturday, Jan. 5, 1980. This session will be directed to the parish representatives for Family Ministry and will initiate the parish planning phase. . . . Many priests and others have responded to the request for information regarding various projects they have tried. These are being edited and will be distributed as an "Idea Book" for parish celebrations of Family. . . . Catholic Charities and the Church Federation of Greater Indianapolis have convened an ecumenical group to explore the possibilities of doing a series of workshops on the Family for clergy and laity of the churches and synagogues in Indianapolis. The target date for this series would be in the spring of 1980. . . . Catholic Charities will sponsor a major convening of **women Religious** involved in parish ministry on Dec. 12. This will be an orientation and planning session. It will provide an orientation to the basic resources of the Archdiocese and then lay the groundwork for planning future workshops and support systems.

## office of catholic education

The long-range planning process completed by the parishes and districts is scheduled to be completed by the archdiocesan board by June 30, 1980. The year delay at the ABE level is part of the design of the process in order for the board to respond to needs that are identified through the planning at the parish and district levels. The significant

matter at hand is the development of budget from goals, objectives and action plans. The board has indicated the items that the current operation of the Office of Catholic Education should keep, provided additional items through the policies it passed in June 1979, and has identified items that should be changed from the current operation. . . . The staff of the Office of Catholic Education has taken the goals and objectives which the board has ranked in priority order (also separately ranked by the OCE staff for purposes of comparison and discussion prior to decision making) and has developed action plans, one item of which is cost. These cost figures are compiled into the budget for 1980-1981. The archdiocesan board will receive the budget in January. The board's own budget review committee will study and make recommendations to the board. The board will act on its own budget (the budget by which the Office of Catholic Education operates) in February and submit it to the Archbishop by March 1, 1980 for his ratification and, if ratified, subsequent funding for 1980-1981 fiscal year. The significant factor in this planning process is that the budget is based on the goals and objectives that the board has decided upon. In the past, the goals and objectives were those of the staff of the Office of Catholic Education. The staff, of course, has done the "leg work" in the drafting and refinement of the goals and objectives that the board ultimately chooses. . . . A simple process for review and recommendation for revision, deletion, and addition of ABE policy has been designed for use by the staff of the Office of Catholic Education. In the spring of 1980, a proposal will be brought to the board for handling this matter. . . . During the month of November, the superintendent will evaluate the director of the departments of planning, religious education and schools. During the month of December, the directors and office manager will evaluate the departmental staff and support staff members. The directors will also evaluate the superintendent during the month of December. . . . The **Educational Planning Commission** will hold its final meeting on Sunday, Dec. 2. The EPC will review the results of parish and district evaluation of the planning process and prepare its final report for the Archdiocesan Board of Education. . . . During the week of Nov. 5 the director of planning called each parish and district board president. Topics discussed included: ways in which the OCE can be helpful to the parish; questions on assessment of administrators; questions on objective setting, action planning, and preparation and approval of 1980-1981 budget. . . . The Indiana Catholic Conference has initiated the Bishop's Committee for Adult Education concerning the 1980 election year. **Sister Mary Margaret Funk** is chairperson. . . . **Steve Noone** and **Sister Helen Jean Kormelink** from the Department of Schools will be visiting 11 archdiocesan schools this month.

## cyo

Cadet Girls' Basketball season is underway with 50 teams participating this Fall. . . . The 1979-80 CYO Boys' Basketball Season will begin Nov. 24 for the cadet "A," Cadet "B," 56 "A," 56 "B" Leagues, and a new 56 "C" League. Competition for the Freshman-Sophomore and Junior-Senior Leagues will begin Nov. 25. The 1979 Basketball Coaches Meeting will be held at Ritter High School Monday, Nov. 19. . . . Commissioner of CYO Officials, **Don Nester**, will conduct a clinic for CYO Basketball Officials on Sunday, Nov. 18 at the CYO Office. . . . The lake at Camp Rancho Framasa has been drained and cleaned and is being refilled this Fall. The purpose is to provide better drinking water for future campers. . . . The Executive Committee of the CYO Board of Directors will meet with the Priest Advisory Committee on Monday, Nov. 26 at 7:30 p.m. at the CYO Office. . . . The Feast of Christ the King will be celebrated by a Youth Mass and Communion Supper at St. Luke Church, Sunday, Nov. 26 at 6:30 p.m. . . . Awards will be presented Sunday, Nov. 25 in the following categories to those participating in the Scouting Programs: Marian Award—for girls; Pope Pius XII Award; Ad Altare Dei Award—for boys; Bronze Pelican Award—for adults working with young people in the above groups; St. George Emblem; St. Ann Medal.

## catholic communications center

November marked the beginning of the task of 21 separate parish and organizational networks in the archdiocesan citizen lobbyist program of the **Indiana Catholic Conference**. A few new networks and several that have been operational in past years will be part of the statewide effort to inform interested Catholics of the issues selected by the I.C.C. Board of Directors to follow through the 1980 session of the Indiana General Assembly. Materials describing the simple but effective process of the **Information/Action** network have been sent to 21 individual coordinators. The coordinators will in turn establish their own networks of interested individuals who will (1) receive the position papers on selected issues, (2) take part in notifying other network members when those issues reach a point where legislative action is pending, (3) study the issue in question, and (4) contact their legislators and voice their opinions to the lawmakers on that issue. . . . With the increased interest and news being made by various Catholic, Protestant and other religious groups in Central Indiana, **Chuck Schisla** and **Rev. Dick Davies** of the Church Federation of Greater Indianapolis recently met with Indianapolis Star Managing Editor, **Lawrence Connor**. The meeting was to discuss the re-establishment of a "religion beat" to be covered by a regular reporter on a continuing basis. . . . **Mrs. Josephine DeCroes** has agreed to staff the Catholic Communications Center during the week when our regular staff will be attending the annual convention of Catholic broadcasters and communications personnel in Los Angeles.



## St. Joan of Arc

# Indianapolis parish in midst of renewal

by Peter Feuerherd

A diverse community of Christians, with members that include doctors, lawyers, housewives and factory workers, both black and white, experiencing a renewal of spirit. That is the current experience of the northside Indianapolis parish, St. Joan of Arc, according to its pastor and a group of involved parishioners.

Much of the renewal of the parish is centered on a series of "Christ Renews His Parish Weekends." The purpose of the weekend is to bring the spiritual vitality of movements like Cursillo and Marriage Encounter to the parish level.

The concept for the program of parish renewal began in 1969 at Holy Family parish in the Cleveland suburb of Parma, Ohio.

St. Joan of Arc is the first parish in the archdiocese to institute such a program. William Yeadon, Parish Council President at Joan of Arc, explained that the series of weekend retreats have aided the work of evangelizing the parish.

"The sole purpose of the weekend is the renewal of the parish. It is put on by the people of the parish, for the people of the parish, to bring about a greater awareness of Jesus Christ in our lives."

The weekends at St. Joan of Arc consist of separate groups of male or female parishioners spending a weekend together

as a community. The group sleeps in the parish facilities, eats together, prays together and listens to fellow parishioners' witness to the role that Jesus Christ plays in their lives. Approximately 60 parishioners have participated in the program.

The follow-up to the weekend experience is a monthly prayer and discussion group. Graduates of the experience are asked to volunteer service to the ministry of the parish, and to discuss a program of personal spiritual growth with a spiritual adviser, usually a fellow parishioner.

Kathleen Fleming, principal of St. Joan of Arc school, believes that the purpose of the renewal weekends is to evangelize the parish.

"So many of us adult Catholics have spent our whole lives maintaining our faith... We never really came to grips with 'the church being us'—that we have an opportunity to witness Christ to each other."

"ONE OF THE things this program does is that it takes a Christian away from just being a 'maintenance Catholic' and thrusts him into being a Catholic who really takes to heart the message of evangelization."

The principal added, "To me it's like a movement of the Spirit really affirming people's faith within them so that they are

able to go out and share it with others."

Tom Tolbert, the youthful athletic coordinator at St. Joan of Arc, explained that one of the benefits of "Christ Renews His Parish" is the spirit of community that is developed in the parish.

"I see it as important that you get to know these people you pass by every day."

One result of the weekend renewal programs is that the parish religious education effort "never lacks for volunteers," according to Kathy Batz, DRE at St. Joan's.

The religious educator sees "Christ Renews His Parish" in the whole framework of the emphasis of the church on evangelization.

"I grew up in a time when Catholics had a kind of 'siege mentality,' where people were criticizing from the outside so we banded together in a community and stayed to ourselves. Now we are beginning to see, with the Pope coming, that we're proud to be Catholic and proud to stand up to say 'This is what I believe in and I'm not making any excuses.'"

**HOW DO THE** people and leadership of St. Joan of Arc see the parish growing out of this renewal experience? Father Donald Schmidlin, pastor of Joan of Arc, explained.

"I believe that a Catholic parish is (See RENEWAL on page 13)

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COLLECTION SUNDAY  
NOVEMBER 18



## Question Box

# How can we understand the mystery of the Trinity?

by Msgr. R. T. Bosler

**Q.** In the creed we say: "We believe in one Lord Jesus Christ ... one in being with the Father. Through him all things were made." Are we saying here that Christ, the second person of the Trinity, is the creator? I always thought the Father was the creator, "maker of heaven and earth," as we say at the beginning of the creed. What goes on here?



**A.** A mystery! That's what the Trinity is. The creed repeats in different words what is taught in the first chapter of John: "In the beginning was the Word, and the Word was in God's presence, and the Word was God ... Through him all things came into being ... The Word became flesh."

The emphatic way to say in Hebrew what the Word is God is to call him the creator. The creed proclaims that the Son, or Word, is God in the same sense as the Father is God—to be God means to be the creator.

It has been traditional, to attribute creation in a special way to the Father, since we think of him as the source; redemption to the son, since he assumed humanity; and sanctification to the Holy Spirit, which represents for us divine love.

If this makes complete sense to you, you have missed the point. The Trinity is a mystery beyond our comprehension. We

believe it but we do not understand it; it is a belief that keeps us humbly aware of the fact that God and his ways are beyond our understanding.

The very words we use to discuss the Trinity confuse us. We speak of three persons in one God, but by doing so we tend to think that the word "person" means almost the same in God as for ourselves.

Karl Rahner, the theologian, thinks it best to stop using the word person and speak of three distinct manners of subsistence in God. That doesn't help me much; you are welcome to it. I am satisfied to accept the fact that there is a love-life in God and that the Father, Son and Holy Spirit are distinct realities who love us and whom we can love, and that Jesus, the Christ, is one with the Son and, therefore, God. Amen.

**Q.** I was raised a Catholic, but when I began to look for New Testament authority for the practices of the Roman Catholic Church I failed to find it. I am now a member of the Lord's church because he added me after I had been immersed for the forgiveness of my sins (Act. 2:38-41). I'm quite concerned about unity, and I believe we can be unified if we use the New Testament as our guide—our only guide! Would you comment on this, please?

**A.** I am sorry that the religious education you received did not help you to understand what the Catholic church

really is. I am happy you have found a church that has helped you know the Lord better. However, I am not at all in agreement with your church's plan for bringing about church unity.

If you knew a little more about the history of Christianity you would recognize that the claim that the New Testament can be our only guide is precisely what led to disunity and the multiplication of Protestant churches.

The New Testament was created with the guidance of the Holy Spirit by the church; it is the church's book. And the

church, directed by the same Spirit, has grown in the understanding of the revelation made in Jesus Christ preserved in the book. This growth in the interpretation and understanding of the Scriptures comes to us as what we call tradition. The principal Protestant churches today, as they work for unity, recognize with us Catholics the importance of this tradition.

There is much you do not know about the Catholic church you left. Take another serious look at it; you may discover something about church unity you never knew before.



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Livengood, Kathryn T.  
Jones, Lillian C.  
Biskup, Most Rev. George J.

### Calvary

Matthews, Richard B.  
Grosbergs, Rev. Adolfs  
Wotring, Dolores K.  
Knarzer, Joseph L.  
Meiring, Anthony H.  
Adamson, Mary A.  
Schafer, Anjannette  
Corkhill, Norma Jean  
Neal, Robert W.

Kelly, Gerald J.  
Bryan, Frank J.  
Beebe, Camille E.  
Thane, William F.  
Manley, Betty Jean  
Wiegand, Marie P.

### St. Joseph

Behler, Sarah Ella  
Flynn, Cecil W.  
White, Frances M.  
Leidolf, Inf. Kristopher  
Salmon, Catherine  
Rabathey, Amy Belle  
Guelieri, Domenic S.  
Madley, Frances  
Hanlon, Donald L.  
Strack, Eugene W.

Cullom, Inf. Brandon M.  
Miller, Fronie V.

### Holy Cross

O'Connell, Lois M.  
Catanzar, Anthony J.  
Hahn, Mary E.  
Brennan, Celeste J.  
Dunn, Mary Margaret  
Gillespie, James M.  
Burris, Anna  
Fitzgerald, Patrick T.  
Dreyer, Ambrose F.  
Zinkan, Elwood J.  
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# KNOW YOUR FAITH

## Parents teach marriage

By Eugene S. Geissler

In Psalm 139 there are these words:

"You created every part of me;  
You put me together in my mother's  
womb."

It is certainly to be considered that these inspired words of Scripture attest that God is at work in the womb from the beginning and that life in the womb is sacred.

But today it has struck me that this verse, as well as others of this psalm, also attests that parents as partners with God are also at work from the beginning of life and that their cooperation with the Lord is a sacred one.

It is, of course, too simple to say that the parents' contribution is even at this point merely a biological, ovum-and-sperm contribution, along with a food-and-shelter environment. Indeed, this is very important because without it there is no child.

But the suspicion is abroad in various sciences today that the "psychic child" is also being put together in the womb, or at least begun to be put together, by the mother's attitudes, thoughts, emotions, by her anxieties on the one hand or by her peace, security and joy on the other hand.

ALL OF THESE motherly things are considerably conditioned by her marriage situation and her relationship with her husband. Is it a small matter that at the inmost core of a child's being there is reflected the parents' love for one another? So early in life parents begin to "teach" their children about marriage.

Our society in the past tended to turn over to mothers and other women the

child in its infancy. There is no compelling reason to question this wisdom of the ages. There is much that is obviously right and common-sense about it. Whose arms, bosom and body are better and more naturally fitted to this work than the mother's and after her the other women's in the house?

Yet, the suspicion is abroad a second time that after the mother, this little one needs the father, the other parent, the other half of the marriage relationship, more than anyone else.

For its security, its psychic development, indeed, for its sexual health and wholeness, the little one needs to hear the father's voice, know the grasp of the father's strong hands, feel the father's love — and not just now and then, but rather consistently — as from someone who is close and present to the mother, that other staff of its life.

SO ON THAT second layer of life, close to the inmost core, is another impression of marriage. The parents' second teaching about marriage is almost as subtle as the first.

Then in the gradual process of unfolding, the child tastes and tests his apartness a little. He ventures, after learning to walk, into an ever widening circle, but for a long time the center of the circle remains his parents.

He is equally at home with either, so that by the time he thinks about it and discovers the reality of it, what he sees and beholds is a marriage. That is why divorce, for instance, is so devastating to

him; it separates what he has perceived as being together.

Part of the parents' teaching about marriage at this stage is that the child can run to either of them and be lifted up, be caressed, be soothed, be reassured. He can see them in bed together and jump in with them — not an uncommon occurrence in happily married lives.

THE CHILDREN'S delight at being welcome to join parents in bed is a happy family memory — something that usually happens on weekends when the parents want to sleep a little later, and the children, of course, don't. True, the awakening can sometimes be something of a shock, but it is a small price to pay for the joy-filled moments. And the parents have taught a third time about marriage — still on the subtle side, and without so many words.

Words are going to be necessary later on. Word and example are the best combination. If, however, children who have had good examples of marriage seem nevertheless, in a messed up world,

to stray away from home teaching, it is well to recall that what lies at the inmost core and within the first layers at the center will be hard to put down.

It will assert itself someday.

IN MY TALKS to groups of parents I have suggested that they develop this or similar types of family practices. The families that have begun the practices have always returned with a positive response. When I ask them, "Is it difficult?" they say, "Only having the nerve to start is difficult."

When should you do it?

Whenever and wherever it's best for your family. You know your own family.

And when parents are asked, "Where do you ever find the time," they smile — probably with the same type of smile Jesus smiled when the disciples scolded the children trying to get through the crowds to come near Him.

We know what Jesus' response was. What is your response?



# 'The sincerest form, etc.'

*Like St. Paul, parents have to imitate Christ if they want*

By Father John J. Castelot

If anything, St. Paul was a realist with an amazing insight into human nature.

A detached idealist might have been content to urge his converts to imitate Christ, then explain what that involved.

But Paul knew that it is extremely difficult to imitate someone unseen, unheard, unfelt. He had lived through that difficulty himself, never having actually seen or heard Jesus. With that personal experience behind him, he could hardly expect all of his converts without exception to undergo it.

Still, it was vitally important that they imitate Jesus in their lives. This meant imitating the human Jesus, for they were not disembodied spirits. They were very human men and women, called to live a new life in a very human world. Consequently, to be authentically Christian, they had to be authentically human. Jesus, precisely in his humanity, had given the example.

ON THE BASIS of what Paul had learned about Jesus from the Christian community, he could have preached

eloquently, painting stirring word-pictures of Jesus of Nazareth. This would have had its value, of course.

But words are cheap and people tire of them. They have been given too many glorious ideals only to have them burst like bubbles; they have been cajoled with too many glowing promises, only to have them broken and to be left disillusioned and cynical. They have been asked to dream too many exciting dreams, only to wake up to the same old mess.

If this has always been true, it is certainly true in our day with its proliferation of communications media. People are surfeited with words to such an extent that, after a while, they make little or no impression. They hardly hear them, much less pay any attention to them.

NO, IT WAS not enough for Paul to talk to people about Jesus, about how He had made it possible to live a new, authentic human life. He had to respond to their spoken or unspoken challenge: "Show us."

And so he took upon himself the task of living this new life, not only out of deep personal conviction, but consciously in

order to present a model for all of them to see and imitate, not just to hear and question. In order to be convincing he had to say: "In me you see Him."

If his converts could not see the difference between him and them, if they could not feel the attraction of wholeness reaching out to them, nothing was likely to happen.

That is why we hear him saying: "Imitate me as I imitate Christ" (1 Corinthians 11,1) "I beg you, then, be imitators of me" (1 Corinthians 4,16; see Galatians 4, 12).

SIGNIFICANTLY, we read this type of exhortation only in letters to communities personally acquainted with him; only they could actually see and imitate. An

especially illustrative passage is this one from 1 Thessalonians: "Our preaching of the Gospel proved not a mere matter of words for you but one of power; it was carried on in the Holy Spirit and out of complete conviction. You know as well as we do what we proved to be like when, while still among you, we acted on your behalf. You, in turn, became imitators of us and of the Lord. . . . Thus you became a model for all the believers of Macedonia and Achaia" (1 Thessalonians 1, 5-7).

Notice that he expected them to be for others what he had been for them: models of authentic Christian humanity. And, in fact, this was how Christianity spread: by preaching, necessarily, but people seem to have been persuaded more by what they saw than by what they heard.

## Does your family talk like this?

By Daniel J. Dolesch

"I try. I really try with my kids, but it seems to do no good."

"They just won't listen to me. It's like talking to a wall. We don't communicate."

Or, "I can't seem to talk to my husband. He doesn't listen to me."

"Martha and I are never on the same wave-length, so we've given up talking about anything important. We seem to grow farther and farther apart."

Do the refrains sound familiar? How many times have we heard them or similar ones? Or have we expressed something similar ourselves?

I KNOW A FAMILY where the parents don't speak that way. For a long time I admired the openness, communication and sense of common value which this family seemed to share.

One day, I mentioned to Alphonso, the father, that I was very impressed by his family, and I wondered why his family seemed to have it all together while so many other families did not. Alphonso laughed and with his heavy Argentinian accent told me an interesting story.

"We have our disagreements, yes. Sometimes we really have battles. But there is one thing that we do as a family which I think has made all the difference in our lives.

"When we were first married my wife and I would read a passage from the New Testament before we went to bed. Then we would discuss it. We found that any problems we might have encountered during the day with other people or any

disagreement we might have had lost its edge. This, we felt, was a fitting end for the day and prepared us to greet the next day. We consciously opened our door and invited God to join us. What strength this gave our marriage.

"WHEN OUR sons came along and were old enough, we included them. Every night after our sons go to bed, my wife and I sit down for several minutes and after we have read from the New Testament, we discuss it. Then we go to the boys' room and either sit or lie on the bed and read them this passage.

"We click off the light and for maybe 10 minutes we talk about what we have read and what it means in our lives. And it feels as if all the problems and preoccupations just fall away. Sometimes, we're tired or busy, and sometimes one or even both of the boys will fall asleep, but we always try to do it. And you know," he said, "we really talk to one another.

"This makes God the center of our lives. Through Him, our lines of communication open; our marriage grows better with each passing year; our sons learn the closeness of family, of mother and father."

THAT STORY has always deeply impressed me, because here, I felt, was a family that was doing much more than just providing for their children. What they were doing was so much more important than giving them money or clothes or a car.

The parents were really passing on, not just a theological theory, but rather their faith and belief. This was tradition in the



true sense of the word — the handing on of the magnificent gift they had received. Alphonso's story is living testament to a passage in the Vatican II document, "The Church in the Modern World":

"Authentic married love is caught up into divine love and is governed and enriched by Christ's redeeming power and the saving activity of the Church. Thus this love can lead the spouses to God with powerful effect and can aid and strengthen them in the sublime office of being a father or a mother."

BUT IT WAS much more than just what the parents gave. I remarked to Alphonso, "What a wonderful idea, what a wonderful way to teach your children."

"Oh, no," he replied, "no, no, no." And

then he said something which again echoed more words from "The Church in the Modern World." "As living members of the family, children contribute in their own way to making their parents holy." (section 48).

"It is our children who teach us," said Alphonso. "We are the ones who learn. Sometimes, with all our troubles, adults forget what it means to be childlike, as Jesus told us. But our sons, they remind us."

To me, their example encompasses ministry and evangelization in the true sense of the word. To minister is to serve, but in serving we are always enriched. To evangelize is to bring the faith to others, and in the process one's own faith is strengthened.

**'I try. I really try with my kids, but it seems to do no good. They just won't listen to me. It's like talking to a wall. We don't communicate.'**



t their children to

**"Unfortunately, parents have no airtight guarantee that their children will follow their good example, although the probability is strong indeed."**

THE NEXT chapter of this letter writes warmly: "While we were you were as gentle as any mother fondling her little You likewise know how we everyone of you, as a father does children — how we encouraged and with you to make your lives of the God who calls you to His and glory" (1 Thessalonians 2,7b).

references to mother and father the tremendous importance of e and imitation in the family. Paul

exhorted, encouraged, pleaded (the verbs are significant), but first he gave the example they could imitate.

Unfortunately, parents have no airtight guarantee that their children will follow their good example, although the probability is strong indeed. On the other hand, they can bet their bottom nickel that those children will follow their bad example.

Parents can talk until they are blue in the face, but always they must answer that challenge, expressed or not: "Show us."

## Discussion questions for 'Know Your Faith'

What did you learn about marriage from your parents? Has this affected your marriage? Discuss.

What ways does the relationship between husband and wife affect their children? Discuss.

How do you feel, as Eugene Geissler does, about the positive early experiences of a child learning the love of his parents and the way they have for him will have a positive effect if outside forces intervene and disruption? Discuss.

What effect for a few minutes on the child? What is my child learning from his parents about marriage? Is teaching him about marriage a part of my ministry? Can parents use the "evangelization" in connection with family? Discuss.

Why did St. Paul take it upon himself to write Jesus?

Draw a parallel between St. Paul's vision of Jesus and modern parents who want to imitate Jesus. How did St. Paul's vision reflect itself in the community? Does this action from parents reflect the family? Discuss.

Did St. Paul's good example always have the desired effect? Does parental example always mean that children follow it? Discuss.

QUESTIONS FOR PARENTS AND CHILDREN USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MEETING WITH YOUNGSTERS:

The following suggestions are given by the author of "The Story Hour" Janaan Manternach.

After reading the story, "John the Baptist's Question," talk together about it. Questions like the following guide your conversation:

Why had Herod put John in prison?

Why did John, while in prison, become so curious about Jesus?

Why was John interested in what Jesus was saying?

How did John's followers follow Jesus?

How did John feel about his own description of Jesus?

• Why did John send two of his followers to Jesus?

• How did Jesus answer the question: "Are You the one we have all been waiting for?"

• How did John's followers feel about Jesus' answer?

• How did John react to Jesus' answer to his question?

• What convinced John that Jesus was the Messiah?

• What makes the bigger impression on you, a person's words or his actions? Why?

• If you were John, what would have convinced you that Jesus was the Messiah?

2. Read the story over three or four times, each time thinking of yourself as John or as Jesus or as one of John's followers or as someone Jesus had helped.

3. What Jesus did showed who He was. What you do also tells who you are. Pray often for help in being a sign to others of God's presence in the world. The following prayer is one you might use:

Lord, make me an instrument of Your peace;

where there is hatred, let me sow love;

where there is injury, pardon;

where there is doubt, faith;

where there is despair, hope;

where there is darkness, light;

and where there is sadness, joy.

Grant that I may not so much seek to be consoled as to console;

to be understood, as to understand,

to be loved, as to love;

for it is in giving that we receive,

it is in pardoning that we are pardoned,

and it is in dying that we are born to eternal life.

ST. FRANCIS OF ASSISI



## John the Baptizer's question The Story Hour (Read me to a child)

By Janaan Manternach

Jesus' cousin John, known as the Baptizer, was in prison. He had been there for some weeks.

Herod, the ruler of Galilee, put John in prison because of something John said. Herod was living with Herodias, but Herodias was not his wife. Actually Herodias was married to Herod's brother, Philip.

One day John said to Herod, "It is not right for you to live with her."

Herod was furious. Nobody was going to criticize him. He was the ruler of Galilee.

He knew, too, that John was going around telling the people that Herod was doing wrong. Herod wanted to silence John. He dared not kill John because John was too popular with the people. So Herod put John in prison, hoping people would forget about him.

WHILE HE WAS in jail, John kept hearing stories about Jesus. John's followers and friends told him how Jesus was going from village to village telling people how much God loved them.

"People all over Galilee are excited about the good news Jesus is preaching," they told John. "They say He is the one we have been waiting for so long. People think He is the Messiah, the one God promised to send us."

"What is Jesus saying?" John asked his followers.

They told him how Jesus kept telling people that God loved them like a father. He said God wanted people to be happy and free. Jesus claimed God sent Him to bring wholeness and new life to everyone.

JOHN LIKED what Jesus was teaching. But John had heard many beautiful words in his lifetime. He had himself gone around Galilee teaching some of the same things Jesus was teaching. He would need some sign to confirm that Jesus was sent by God.

"What is Jesus like?" John then asked his followers. "How does He live?"

They told him stories of how kind Jesus was to everyone. They said He went out of His way to help people no one else cared about. He was usually found with the poor, the public sinners, the sick and the handicapped. They told John stories of how Jesus cured people of many sicknesses and problems.

John was even more impressed with the stories of Jesus' life than with the reports of what Jesus was teaching. But he still wondered inside himself, "Could Jesus, my cousin, really be the one God promised to send? Could Jesus be the Messiah sent to lead us to freedom? Could Jesus be the one we have been waiting for all these years?"

JOHN WANTED to be sure. So one day he sent two of his followers to Jesus. He told them to ask Jesus directly if He were the one God had promised to send.

The two men found Jesus. They said to Him, "John the Baptizer sends us to you with a question. Are you the one we have all been waiting for? Or should we look for someone else?"

Jesus was silent for a moment. "Go back and tell John what you have seen and heard," Jesus said with a smile. "The blind recover their sight. Cripples walk. Lepers are cured. The deaf hear. Dead men are raised to life. The poor have the good news preached to them."

Jesus stopped to let His words sink in. The two knew it was true. They had only to look around and see people whom Jesus had helped. Then Jesus added, "Happy is the person who does not find Me a stumbling block." Jesus wanted John to know he understood John's hesitation and doubts.

JOHN'S TWO friends hurried back to the prison. They reported Jesus' words as exactly as they could.

John did not say a word. He just sat silently. Jesus' words reminded him of some words of the Bible. He remembered some words of the prophet Isaiah. Isaiah spoke of the blind seeing, the deaf hearing, the poor hearing God's word. John was sure Jesus had Isaiah's words in mind, too.

John was now convinced that Jesus was the Messiah. His own cousin was the one they had been waiting for to bring them God's love. The way Jesus lived convinced John.

Jesus' kindness and care. His compassion for all who were in need. His willingness to forgive, to help people become whole and at peace — all this showed John that Jesus was sent by God. The wonderful signs of healing confirmed the fact that Jesus was the one they had all been waiting for.

## Our Church Family

## The healing powers of a sacrament

by Fr. Joseph W. Champlin

During his sixty-plus years Father Warren Regnier has been anointed with the Church's oil of the sick three times and on each occasion remarkably, almost instantly recovered from a very serious illness.

The initial marvelous healing occurred when Warren was a young boy of seven living on the family farm in the Minnesota countryside. After several visits to the terribly ill child, the doctor, with a tone of sad resignation, advised his parents: "You better call the priest. There is nothing more I can do."

They summoned their pastor, aware, according to the understanding in those days, he would administer "last rites" and prepare this child for death. But God had other plans for Warren. Within a day or so the lad returned to normal health.

The second incident came two decades later when Warren was a student for the priesthood in the seminary at St. Paul. He felt a bit ill, went to the school's infirmary, and received the usual universal remedy—a glass of hot lemonade and two aspirins.

When the young man failed to show for classes in the morning, they went to his room and found him delirious, with the window wide open despite -30 degree weather, no blankets and a high fever. Rushed to the hospital and unconscious for four days, the chaplain finally gave him "extreme unction," convinced with his doctor that the end had come.



**WITHIN HOURS** THAT fever broke, Warren regained consciousness and resumed his studies.

The third occasion remains fresh in Father Regnier's mind. Now pastor of St. Peter's parish at Park Rapids in the Crookston diocese, Warren, feeling sub-par, went this spring to his doctor for a check-up. The examination revealed some ominous tumors.

Surgery removed those growths and later analysis indicated they were benign, not cancerous. However, Father Warren soon suffered a relapse and with such profuse hemorrhaging went back to the hospital.

After four days and no improvement, his spirits plunged to a new, low level. That morning, after praying the Liturgy of the Hours, he had a frank, personal visit with the Lord.

"What do you want me to do? Lord, is there a special message in all this?" The word came back rather clearly to him.

"All these years you have been anointing others who are sick. Now you must allow others to minister to you."

**HE QUICKLY** summoned a priest who in turn asked a number of people to join him in celebrating the anointing of the sick.

In that filled hospital room, all those present not only prayed, but, following the priest's imposition of hands, likewise imposed their hands upon the head of the discouraged, seriously ailing country pastor.

Inside of his body, at that moment, Father Regnier felt a change, an improvement and with joy joined those present singing a familiar charismatic hymn, Praise Him. It was, in his judgment, a true celebration.

The next morning the priest looked down

on the floor at the bottle collecting his drainage. No blood, no discolored discharge, only clear liquid. A real healing.

"A return to physical health may even follow the reception of this sacrament if it will be beneficial to the sick person's salvation." Article 6, Introduction to the Rite of Anointing.

## Mass and Sacraments

All the sacraments, except penance, may now be celebrated within Mass and for many good reasons: this practice shows the relationship each one has to the central mystery of our worship—the Eucharist; it underscores the truth every sacrament involves the whole Church and is not a private, family affair; it offers a living instruction to the worshipping community present; it enables the major participants, e.g., parents, spouses, confirmed persons, the opportunity to receive communion at such an important occasion.

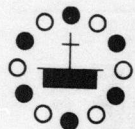
the Saints *by Luke*

**S**T. COLUMBAN WAS BORN AROUND THE YEAR 543 AND BECAME ONE OF IRELAND'S GREATEST MISSIONARIES. AS A YOUNG MAN HE WAS TORMENTED BY TEMPTATIONS OF THE FLESH. HE SOUGHT THE ADVICE OF A WOMAN HERMIT AND SAW IN HER A CALL TO LEAVE THE WORLD AND DEDICATE HIS LIFE TO GOD. HE WENT TO A MONK ON AN ISLAND IN LOUGH ERNE, THEN TO BANGOR, THE GREAT MONASTIC SEAT OF LEARNING. AFTER MANY YEARS OF SOLITUDE AND PRAYER HE WENT TO GAUL WITH 12 COMPANIONS.

IN A TIME OF CLERICAL SLACKNESS AND CIVIL STRIFE, THEY WON WIDE RESPECT FOR THEIR PREACHING AND CHARITY.

COLUMBAN ESTABLISHED MANY MONASTERIES IN EUROPE, BUT MET WITH GREAT OPPOSITION. HE REPROVED THE KING FOR HIS WAYWARD LIFE, WHICH RESULTED IN HIS DEPORTATION BACK TO IRELAND. HE WAS SHIPWRECKED AND THEN CONTINUED HIS WORK IN EUROPE, EVENTUALLY ARRIVING IN ITALY, WHERE HE FOUND FAVOR WITH THE KING OF THE LOMBARDS. HE DIED IN THE YEAR 615 IN THE FAMOUS MONASTERY OF BOBBIO, WHICH HE HAD EARLIER ESTABLISHED.

COLUMBAN WROTE MANY BOOKS, INCLUDING TREATISES ON PENANCE, POETRY, SERMONS, HIS MONASTIC RULE AND AGAINST ARIANISM. THE FEAST OF ST. COLUMBAN IS NOV. 23.



## LITURGY

Daniel 12:1-3  
Hebrews 10:11-14  
Mark 13:24-32

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

NOVEMBER 18, 1979  
THIRTY-THIRD SUNDAY  
OF THE YEAR (B)

by Barbara O'Dea, D.W.

In the play *Waiting for Godot*, the author presents a cynical picture of two men perpetually waiting with little hope or expectation for someone they know not, someone called Godot. As the dialogue develops, it becomes clear that each of the characters is searching for salvation from someone somewhere outside of themselves, and in the process are constantly missing the clues, the call coming from each other.

This play might well be understood as a twentieth century cynic's reflection on the message of today's readings which point to the return of the Lord in glory. For twenty centuries Christians have been proclaiming their belief in the Lord's final coming.

Every Sunday the assembly proclaims it anew in the creed. For some in every age, this doctrine has been reason to sit back and wait for some dramatic intervention of the Lord from without. For many it has become merely the recitation of a formula. The words go unnoticed. There is no excitement, response, expectation, hope.

**STILL, EVERY YEAR** the Church meditates on these strange passages. Today it is the prophet Daniel who describes the day of the Lord's judgment. In this passage for the first time the Scriptures affirm that on that day the dead shall rise and some among them will live forever. The central affirmation of the Gospel is that the Son of Man will be seen coming in glory and he will "assemble his chosen."

The images describing the day of divine judgment are characteristic of ancient

apocalyptic literature. Neither the meaning they had for early Christian communities nor that which modern Christians can draw from them is easily discernible. What is clear is that the Church continues to keep the mystery before our eyes and invites us to wrestle with its meaning and message for our time.

There is another clearer message in the readings of this Sunday. It describes the attitude and stance of Christians living in the time between the earthly life of Jesus and his final coming in glory. The Gospel call, presented in the parable of the fig tree, is to vigilance. But the Christian's vigilance is not like that of the hoboes in Beckett's play. There is work to be done!

**IN REDEEMING US** from our sins, Christ also consecrated us so that we may worship the living God. Through our baptism we have become sharers in his priestly consecration and in his mission. Our priestly service is twofold: the worship of our Father in spirit and in truth and the way we conduct our Christian lives which is in itself a priestly action.

The Christian's waiting for the coming of the Lord is then an active time. Much remains to be done to prepare the way of the Lord in our world.

It is through our worship, the witness of our lives, and the service we render to others that we are to accomplish that mission. Then we can look forward to the day and the hour of the Lord's coming which as St. Mark clearly indicates "no one but the Father knows."



## The Vicar of Christ

by Fr. John Catoir

A group of Protestant churchmen in Boston urged their congregations to contribute to a fund to help Cardinal Medeiros defray the heavy expense of the papal visit in that city. It was a gracious ecumenical gesture.

But there were others for whom the visit of Pope John Paul II was an irritation. They resented all the fuss and bother and the millions of dollars which went for security and sanitation expenses. "Why?" they ask. "For what?"

There are two answers to the question: the legal answer, and the theological answer. Legally, the pope was invited by the United Nations and as a chief of state (the Vatican is an independent sovereignty), he is entitled to the same courtesy and protection as any other visiting dignitary. The theological answer explains why millions of people cheered the pope and paid him their respect. Before I give it, I'd like first to tell a little story.

A friend of mind, Father Joseph Ducas, now retired, was the pastor of Holy Rosary Church, a Polish parish in Passaic, N.J., in



1976. He was called one day and asked if he would arrange a Mass for a few Polish priests and bishops who were visiting New Jersey on their way to the Eucharistic Congress in Philadelphia. When the group arrived, he was surprised to learn that among them was a cardinal named Karol Wojtyla.

The group came and left without fanfare. The people of Passaic hardly heard a word about it. It wasn't until that unknown Polish cardinal became pope that the pictures taken on that day became front-page news in Passaic.

It is not the pope's personality that explains the excitement of millions when he appears. Karol Wojtyla is a dynamic person, a linguist, a poet, a philosopher-theologian. But he was all of those things when he went to Passaic and nobody paid special attention to him. As pope, the same man has an electrifying effect on people—Catholic and Protestant—wherever he goes.

The difference is the claims of the papal office itself. The Roman Pontiff is called the Vicar of Christ.

"Why all the fuss?" Christians acknowledge Jesus Christ as a Divine Person. To millions who revere Jesus as divine, the man who is His stand-in on earth is more than a church dignitary, more than a chief of state. He is a visible sign of Our Lord Himself. And loving the Lord, we find it easy to love His representatives.



## Renewal (from 7)

essentially the people within a given territory. It is the job of the parish to create a faith community in and among those people."

Father Schmidlin believes that the parish boundaries of Joan of Arc afford an opportunity in Christian community that is not given to most parishes in the archdiocese.

"St. Joan of Arc has a remarkable potential . . . The given area goes from rather poor to rather rich, including all the ethnic groups, with a heavy representation of both black and white . . . The only thing that we don't have is farmers . . . You go from doctors, lawyers, teachers, bankers, stockbrokers all the way to people who work in factories and some who are on welfare. If we can involve all those various people, bring them together in a real, living, loving faith community, then we will have done the job of the parish."

**HOW FAR HAS** Joan of Arc come in this quest to involve all the varied segments of its community? It's a



**READY TO PLAY**—Athletic activities make up a large part of St. Joan of Arc's educational program. Athletic Director Tom Tolbert prepares for a basketball game with students (L to R) Mark Stern, Tracy Mackey, Angie Froehlich and Troy Hurt.

mixed outlook, according to its pastor, especially in fully integrating blacks and whites into one parish.

Except for the activities surrounding the school (which has a majority black student enrollment), it has been very difficult to bring about real integration, Father Schmidlin explained.

But Parish Council President Yeadon believes that Joan of Arc has come a long way in building an active, harmonious parish.

"'Christ Renews His Parish' has been part of the total renewal of St. Joan of Arc. Today our school is stronger than ever; there was a short period where the rumors were very rife that we were going to close the school."

The Parish Council President explained that the school is now thriving, having just opened a kindergarten.

"The philosophy in the parish about the school has changed 100% . . . From a viewpoint that it is a burden to a realization that it is a part of the evangelization of this neighborhood," he said.

Both the school and the numerous athletic programs for the neighborhood youths are considered evangelization tools at St. Joan of Arc.

"Evangelization means that more and more of us are working so that the members of the parish are deeply appreciative of their own Christianity so that they want to share it. That becomes the real motivating factor and goal of all that we do as a parish," Father Schmidlin explained.

**THE PASTOR** continued, "In other words, we're not just having a football team—we hope to be Christ to these kids in such a way that they can come to see him in action and see that he is alive . . . 'What makes people like this?' is the question we hope they (the youth) would ask."

Tom Tolbert cited the summer athletic program for youth as an example of an evangelization effort at the parish.

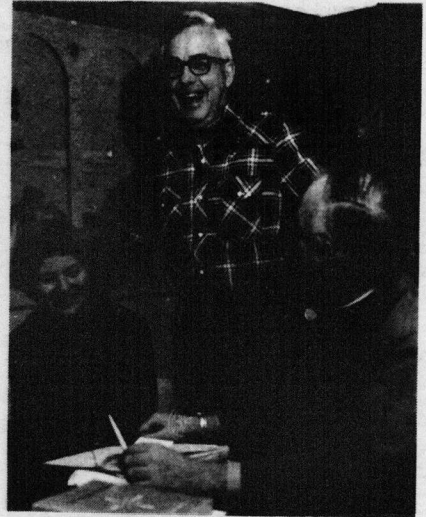
"It's important as Catholics that we show our religion by example and not by just talking about it. That is a large part of what the summer athletic program and the purpose it serves is, because we, for the first time in a long time, opened up our facilities," Tolbert said.

"By opening up, and letting them know that we did care, it set an example for them (the neighborhood youth) . . .

One way you can see how it works is . . . the decline in vandalism on the school property this summer."

Father Schmidlin asserted that the current challenge of St. Joan of Arc is to impress upon area Catholics, many of whom have traveled to neighboring parishes in recent years, "to bloom where you're planted."

The priest called upon those who have left Joan of Arc, who have headed for parishes as diverse as St. Thomas Aquinas, Immaculate Heart and St. Rita's, to return to their neighborhood parish. Father Schmidlin emphasized that St. Joan of Arc is ready, in the wake of its renewal efforts, to "accept the challenge of the neighborhood."



**HAVING A GOOD LAUGH**—Preparing for a parish council meeting is not always somber business. Members of the Parish Council Doloris and Bill Yeadon share a light moment with pastor Father Donald Schmidlin. (Criterion photos by Don Kurre)

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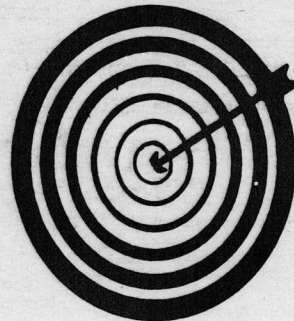
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November 16

Msgr. Downey Council Knights of Columbus will sponsor "Gibault Night" at the Council hall from 7 p.m. until 1 a.m. A variety of games, food and refreshments will be provided. There is an admission of \$2. Members, wives and their guests are invited. All must be over 21. Net proceeds go to the Gibault School for boys at Terre Haute.

Nov. 16-17

The next production of the Parish-The Thought Players at St. Lawrence parish, Indianapolis, will be "Serenity" at 8 p.m. in Conen Hall. "Serenity" is the players' salute to the International Year of the Child. Tickets are \$1 for adults and 50 cents for children through eighth grade.

November 17

An ice skating party for Single Christian Adults will be held at the Indiana State Fairgrounds at 8 p.m. Admission is \$2 and skate rental is \$1. Call Larry Lampert at 899-4682 for more information.

"Disco Party '79" will be held at the St. Peter Claver Center, 3119 Sutherland, Indianapolis, from 9 p.m. to 1 a.m. Sounds by "Star Tripp." Tickets are \$3 in advance and

# the Active List



November 18

The St. Vincent de Paul Society of St. Patrick parish, 936 Prospect St., Indianapolis, is sponsoring a poultry card party and turkey award. The hall opens at noon and the card party begins at 2 p.m. Admission is \$1.25.

A spaghetti dinner under the direction of the Chataud High School Athletic Club will be held in the school cafeteria from 4 to 7 p.m. Dave Page of LaScala's is the chef for the dinner. Chataud's band and choir will provide entertainment. Cost for adults is \$3 and \$1.50 for children under 12.

The Altar Society at St. Joseph parish, Indianapolis, will sponsor a fall bazaar beginning with coffee and doughnuts after the 9 a.m. Mass. Chili and pizza will be served from 11:30 a.m. Many handmade items will be available in the booths and a special \$100 prize will be given at 4 p.m.

The Irish Performing Arts Society will meet at St. Michael parish cafeteria at 3354 W. 30th St., Indianapolis, from 2 to 4 p.m. The program will be a sharing circle and all are welcome. The dues of \$5 are now payable. Call 293-1982 for information.

November 19

The November meeting of Our Lady of Everyday Circle, Daughters of Isabella, will be held at 7:30 p.m. at St. Elizabeth Home, 2500 Churchman, Indianapolis. Illene Davis and Fern Murphy are hostesses.

November 20

At St. Maurice parish, RR 6, Greensburg, Father Ron Ashmore will address the topic "Right and Wrong Today" on four consecutive Tuesdays in a series that will begin at 7:30 p.m. in the parish house. Adults from neighboring parishes are invited. There is no fee and religious education catechists can apply the classes toward certification.

The Newman Club of Butler University, Indianapolis, will

hold its next meeting at 12:30 p.m. at the Newman House on the school's campus. The theme for the event will be "Christmas in November." Hostesses are Mrs. Roy Thopy and Mrs. Frank Bayse.

Members of the Archdiocesan Board of Education will meet in monthly session at St. Columba/St. Bartholomew School, Columbus, at 7:30 p.m.

In a series of lectures at St. Andrew Church, 4050 E. 38th St., Indianapolis, Msgr. R. T. Bosler will discuss the topic "A New Understanding of the Church" at 7:30 p.m. This is the third in his series of lectures. Anyone needing additional information is directed to call 546-1571.

The members of Ritter's High School Band, Indianapolis, are going all out to make its Christmas bazaar a success when it's held at the school cafeteria at 7:30 p.m. A variety of handcrafted items and homemade goodies will be on sale. The proceeds will be used to support the band in its project to participate in Blossomtime Festival In-

ternational Parade competition at Niagara Falls, Canada, on May 3, 1980.

November 22

Members of SDRC are invited to attend the Thanksgiving dinner at the home of Bev Boone, 8724 E. 146th St., Noblesville. Dinner will be served at 2 p.m. and members are asked to bring a covered dish.

Nov. 23-25

A general open Charismatic weekend of thanksgiving is on the schedule of activities at Mount St. Francis Retreat

Center, west of New Albany. Details are available by calling 812-923-8818.

November 25

Two southern Indiana groups of separated, divorced and remarried Catholics will meet at 7:30 p.m. at St. Mary parish, New Albany, and Providence High School, Clarksville.

The Central Indiana Marriage Encounter group will hold an information night at St. Christopher parish, 5301 W. 16th St., Indianapolis, at 8 p.m. The contact couple is Steve and Judy Fehlinger, 253-2564.

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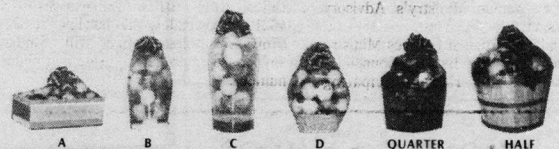
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## The Hoosier Scene

# Tell City parish produces quality journalistic work

by David Gerard Dolan

One of the niftiest pieces of mail I saw lying around the *Criterion* offices last time I was there was the four-page letterpress publication *The Voice of St. Paul's*. This is apparently a monthly publication (it says it is) of St. Paul parish in Tell City. It's certainly the most ambitious piece of journalism I've ever seen by a local parish.

Lots of parishes have newsletters, but I don't think any of them equals what St. Paul's has. Of course, I haven't seen all of the parish newsletters that are out. But St. Paul's does a fine job. Ila Stabile is the editor of it and I daresay, she probably puts a lot of time into it.

The October issue which I saw had a big feature on the first Mass of Father James Lasher who is from the parish. The only problem I saw with the publication was the fact that the first Mass took place in May. It seems like a long time before publishing it.

But there were some great pictures of St. Paul's parish picnic and a nice description of the parish's religious education program. I had seen some other issues before this through some neighbors of mine who used to live in that parish. I particularly liked the short articles the priests of the parish did. I missed that in the October issue.

Keep up the good work, St. Paul's!

►Franciscan Sister Sue Bradshaw, associate professor of history and campus minister at Marian College, has been elected chairperson of the Indiana Office of Campus Ministry's Advisory Commission.

The Indiana Office of Campus Ministry is a project of the Indiana Council of Churches and 15 participating

denominations. It provides services in the areas of consultations, communication, leadership development, fund raising and research.

►With the St. Vincent DePaul Society Warehouse Fund Drive nearing completion, Pete Hammes, president of the Indianapolis Council and Bob Dillon, vice-president for warehouse operations have put out an urgent call for more volunteers. More than \$65,000 has been raised toward the \$100,000 goal. Contributions are still being solicited. These may be mailed to SVDP Warehouse Fund, P.O. Box 19133, Indianapolis, IN 46219.

The Warehouse Program is currently operating in the former Sacred Heart grade school located at 1520 South Union St., one block east of Meridian. A convenient, well lighted parking lot is adjacent to the building.

Men and women are both needed to assist in sorting clothing and other light work at the warehouse. Individuals who have skills in making minor repairs on household appliances or furniture would be a welcome addition to the staff of volunteers.

A special need exists for men to work on the trucks that go out on Saturdays to make pickups of donated items. These crews of two to three men or teen-age boys volunteer one full Saturday only once every 6 to 8 weeks. Some work more often.

Volunteers to work in the warehouse itself or help on a truck crew are needed. Information can be obtained through Bob Dillon, Box 19133, Indianapolis, IN 46219, or by calling the 'hot line' at 632-6760. A representative will contact anyone leaving name, address and phone number.

A large number of churches in the Terre Haute area are working with Father Joe Wade and his parishioners at St. Patrick parish there to offer a Thanksgiving dinner to senior citizens who would not otherwise have a place to enjoy a holiday dinner. The dinner will be served at noon in the cafeteria at St. Patrick School, 449 S. 19th St., Terre Haute.

Reservations must be made by Monday, Nov. 19, by calling 812-232-8518. And to end on a happy note—there is no charge to any of the guests for the dinner.

►Joe Wise will conduct a liturgical workshop and concert at Holy Rosary parish, 1301 S. Greenriver Road, Evansville, on Saturday, Nov. 24, from 10 a.m. to 3 p.m. He has presented numerous retreats, concerts and workshops throughout the country and his music is most familiar to those who have attended folk Masses.

His concert will be at 7:30 p.m. at Holy Rosary Church. The workshop is \$10 and the concert is \$2.50. Contact Rick Poelhuis, 6011 Newburgh Road, Evansville, IN 47715 for further information.



**TERRE HAUTE SPEAKER**—Charles Justice, a doctoral student at Indiana State University, is giving three lectures on 'The Adolescent in Today's World' during Parent Sunday at St. Benedict parish here. On the third Sunday of the month, while the CCD students are in class, there is a presentation for the parents—or any interested adult.

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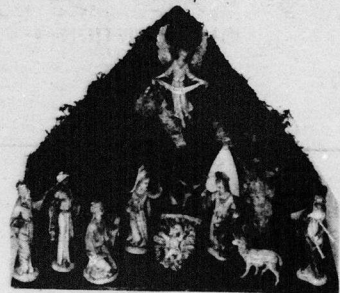
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# Women's college basketball teams prepare for season

by Valerie Dillion

Women's varsity sports, long the stepchild of intercollegiate athletics, is steadily gaining ground as well as fans.

The women's basketball squads at Marian College, Indianapolis, and St. Mary-of-the-Woods, Terre Haute, both report daily practice and conditioning in preparation for early December opening games.

The key word with both teams is "youth" and it applies to coaches and players alike.

MARIAN welcomes a new coach this year—Kathy Hennegan, Indianapolis,—who played four years at Hanover College, and last year coached the J-V team at Western Illinois University, while getting a master's degree in physical education.

At the Woods, while Pam

Dahnke is in her second coaching season, she herself is a student. A senior at Indiana State University, Dahnke last year was named ISU woman athlete of the year.

Coach Hennegan reports that the Marian squad is young but experienced, led by sharp-shooter Kim Hermes, a sophomore.

**WE'RE COMING** into the season with both speed and height," Hennegan said. "Our returning players have unlimited potential, and they'll be bolstered by three capable freshmen."

Marian opens its 18-game schedule at home on Dec. 4 against Franklin, and will vie for the city title Dec. 7-8 against Butler, Indiana Central and IUPUI.

The situation at the Woods is different. After a long sports tradition, interest trailed off some years ago and basketball was dropped. Now, for the past two seasons, a small squad of players has struggled to reinstate the sport.

**HAMPERED** by short funds and led by Coach Dahnke, they staged a six-mile run through Terre Haute, which raised \$3,000. This was used for new equipment and uniforms for all teams.

This year a full 12-member team will play a 10-game schedule, opening at home Dec. 7 against

Oakland City. They also will compete in an invitational tournament at St. Mary's of Notre Dame.

Expected to provide scoring punch are Peggy Weber, last year as captain, and Dorothy Duncan, a center now possibly moving to forward with the addition of new team height. Only three players return from last year.



**KICKBALL CHAMPS**—These high school girls captured the Indianapolis Deaneries Kickball Championship this past month by defeating teams from St. Matthew and Our Lady of Mount Carmel Parishes. Coaches for the St. Roch high school girls are Dick Gallamore and Julie Gough.

## Remember them

† **ACKERMAN, Arthur**, 66, St. Paul, Tell City, Nov. 4. Husband of Marie; brother of Mabel Chapman.

† **ANDERSON, M/Sgt. James L.**, U.S.A.F., 59, St. Simon, Indianapolis, Nov. 10. Brother of Barbara Harlan, Robert, John, Jerry and Donald Anderson.

† **BANSBACH, Edna E.**, 91, St. Joseph, Shelbyville, Nov. 7. Mother of Joseph, Maurice, Jack and James Bansbach, Justine Shaner, Helen Riemenschneider and Martha Schlick.

† **BAUMGART, Minerva**, 91, St. Paul, Tell City, Nov. 7. Mother of Helen Hudson, Mildred Gramelspacher and Lucille Deason; stepmother of Marie Kessans; sister of Leslie Mosby.

† **BOZYMSKI, Rosalie A.**, 38, St. Simon, Indianapolis, Nov. 13. Wife of Val; mother of Michele.

Carolyn, Lisa and Michael; daughter of Rosie Kasnak and Howard Farmer; sister of Howard Farmer, Jr.

† **CAMPBELL, Kenneth J. (Jim)**, St. Lawrence, Indianapolis, Nov. 10. Son of Lucille Milliner and Kenneth Campbell; brother of Gary Campbell.

† **COWMAN, Clarence E.**, 80, St. Augustine, Jeffersonville, Nov. 5. Brother of Nellie Graham and Margaret Cowman.

† **EBERLE, Mary Wieseka**, 92, St. Joseph, St. Joseph Hill, Nov. 8. Mother of Raymond and William Eberle, Anna Mae Brown and Virginia Badger.

† **GRIFFIN, Patrolman Gerald F.**, 29, Our Lady of Lourdes, Indianapolis, Nov. 9. Husband of Judy A. Griffin; father of Kathleen, Kelly and Kimberly; son of Mr. and Mrs. Bernard J. Griffin; brother of Patricia Casanova; grandson of Mrs. Joseph Fralich.

† **HARY, Clarence J.**, 86, St. Margaret Mary, Terre Haute, Nov. 7. Father of Joe; brother of Albert Hary.

† **KAISER, Gertrude A.**, 80, St. Patrick, Indianapolis, Nov. 8. Mother of William E., Francis R. and Emil J. Kaiser; sister of Nora Lacey, Agnes Quinn, Margaret Schott, John, Joseph, Edward and William Donahue.

† **KELLEY, Don L.**, 47, St. Mary, Madison, Oct. 30. Husband of Vivian; father of Teresa; son of Marie Kelley; brother of Jean Deputy, Mary Vernon, Estelle Mallon and Emmette Kelley, Jr.

† **KENNY, Katherine A.**, 87, St. Augustine, Jeffersonville, Nov. 10. Sister of Mrs. Erwin C. Doerr and Mrs. Robert C. Gray.

† **KETTLER, Carl A.**, 58, St. Mary, Richmond, Nov. 8. Husband of Louise; father of Janet and Dr. Ronald Kettler; brother of Thelma Phenix, Goldie Benner, Elma Sillman, Alice Vannatta, Vera Burns, Ruthellen Pegg, August, Robert and Louis Kettler.

† **LAMKE, Robert C.**, 69, Holy Family, New Albany, Nov. 10.

Husband of Diana; father of Mrs. Thomas Volpert.

† **LEONARD, Margaret**, 91, Holy Spirit, Indianapolis, Nov. 12. Mother of Benedictine Father Sebastian Leonard, William F. and Providence Sister Delia Leonard, Mary Agnes Spellman, Ellen Falvey, Margaret Maxwell and Winnie Strack.

† **MILLIGAN, Anna Clayton**, 75, St. Mary, New Albany, Nov. 10. Mother of Mrs. Vincent Knaebel, Jr.

† **MORAN, Vincent F.**, 69, St. Philip Neri, Indianapolis, Nov. 8. Husband of Mary; father of Tony Moran.

† **MURDOCK, Mary E.**, Sacred Heart, Clinton, Nov. 5.

† **PLUMMER, Daniel Carl**, 24, St. Joseph, Indianapolis, Nov. 7. Husband of Theresa; father of Joshua; son of William and Anita Plummer; brother of Larry, Chris, Mark, Greg, Jeff, Andy, Tim and Jennifer Plummer and Cathy Bewick.

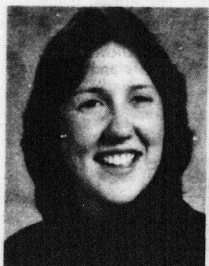
† **POOLE, William Walter**, St. Martin, Martinsville, Nov. 7. Husband of Alice; father of Ruthalyce Richardson, Wilma Portwood; brother of Mary E. Poole.

† **SCHOTT, Edmund C.**, 81, St. Roch, Indianapolis, Nov. 10. Father of Mary Catherine Spearing and Mildred A. Kirch.

† **SIENER, Philip A., Sr.**, 23, St. Mary, New Albany, Nov. 10. Husband of Teena; father of Philip A., Jr., Thomas A. II, and Michele Siener; son of Mr. and Mrs. Thomas Siener; grandson of Mrs. A. Siener and Mr. and Mrs. Ralph Switzer.

† **STIENS, Bernadine**, 84, St. Andrew, Richmond, Nov. 6. Mother of Oren and Donald Stiens.

† **WATERHOUSE, Charles N.**, 50, Our Lady of Lourdes, Indianapolis, Nov. 3. Husband of Johanna; father of Carolyn, Christine and Catharine Waterhouse; brother of Cynthia Burdall.



Hennegan

## CYO hoop clinic slated

A basketball clinic for all elementary and junior high school coaches and CYO coaches will be held at Cathedral High School gymnasium, Indianapolis, on Saturday, Nov. 17.

The clinic will begin with registration at 8:30 a.m. and close at 1:45 p.m. The day's

program includes a number of lectures, films and a demonstration of drills and scrimmage by the Cathedral High School team under the direction of Tom O'Brien, head basketball coach.

For additional information call Frank Sergi or Coach O'Brien at 542-1481.

## Sister Petra Hofgesang

FERDINAND, Ind.—Benedictine Sister Petra Hofgesang of the Convent of the Immaculate Conception here died Tuesday, Nov. 6, at the age of 91. Funeral services were held Thursday, Nov. 8, in the convent chapel.

Sister Petra entered the convent in 1908 and celebrated the diamond jubilee of her first profession in 1970.

Most of her active years were spent as a classroom teacher. In the Archdiocese of Indianapolis she taught at Columbus, Tell City, Starlight and Christ the King, Indianapolis.

She was the last surviving member of her immediate family.

## 'Pantry Sunday' set

Observance of "Pantry Sunday" in Indianapolis on Nov. 18 will begin a year-round "Celebration of Sharing" to stock 26 food crisis pantries.

Food collected will be distributed to the pantries by the Metropolitan Center of the Church Federation, a

United Way agency.

Donated food items can be picked up by the Metropolitan Center, or the food may be delivered to the nearest pantry. For Pantry locations call 637-3386. All types of canned food items and assorted baby food and baby formulas are needed.

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# 'The Dionne Quintuplets'

NEW YORK—Those too young to remember the Depression probably never have heard of Yvonne, Annette, Cecile, Emilie and Marie—the five baby girls who captured the imagination of America and the world from 1934 to 1943.

They were a phenomenon of the period and their story—from hopeful beginnings to tragic ending—is told in a captivating but haunting documentary, **"The Dionne Quintuplets,"** airing Monday, Nov. 19, at 8-9:30 p.m. (EST) on PBS.

The Quints were born prematurely in the primitive conditions of the Canadian bush, kept alive until outside help arrived by the "modest country doctor," Allan Roy Dafoe. They were unique—and still are in an age of fertility drugs and multiple births—the only five identical babies to have lived more than a few hours.

Their birth was a miracle and a symbol of hope for an era of hardship. From the

first, however, they were exploited. When the Chicago World Fair tried to put them on exhibition, the Canadian government stepped in and made them "wards of the crown."

Taken from their parents and put in the charge of Dafoe, they were raised in their own closely guarded compound, isolated from their parents and other children. Twice a day, they were exhibited to the public in their playground, in a "zoo-like atmosphere."

It is an incredible story that is part of an incredible time. The Quints enriched everybody but their poor parents, who became embittered. The Province of Ontario reaped an estimated \$500 million. Hollywood made three features with them and countless advertisers used their endorsement. The public could not get enough.

Needing French Canada's support in the war, the government finally acceded to the Dionnes' insistence

that the Quints be raised as French-speaking Catholics. Returned to their parents, the girls were unable to adjust to family life and a

"normal adolescence." For these golden girls raised in the full glare of the media, the conclusion of their story was a tragic one.

## ABC presents 'Birth of the Beatles'

Rock and roll entered the 1960s with a new sound fresh from Liverpool that went on to captivate a generation. The success of the Beatles was the result of hard work, talent, luck and salesmanship. That success story is the subject of **"Birth of the Beatles,"** a TV movie airing Friday, Nov. 23, at 8-10 p.m. (EST) on ABC.

The story of the Beatles has been told endlessly in print and film documentary, but this re-creation has the merits of making it all seem fresh again. Filmed on location in Liverpool, Hamburg and London, the production is authentic in capturing time and place.

Pete Best, the drummer

replaced by Ringo Starr just before the Beatles got their first big break, served as technical adviser on the film and seems to have done his work very well. Above all, the distinctive sound of the Beatles' music is there—loud and clear.

The young English actors in the lead roles bear some faint resemblance in feature and voice to the familiar originals. Sadly missed,

Using photographs and newsreel footage, clips from the Hollywood features and interviews with those who participated in events, Donald Brittain's documentary is prime social history as well as touching human drama.

Written and narrated by Pierre Berton, who wrote the definitive book on the

subject in 1977, **"The Dionne Years: A Thirties Melodrama,"** the program is nostalgia with bite—a discerning study of the exploitation of Depression yearnings by high-rolling promoters, the futility of replacing parental love with expert care and the human tragedy caused by media manipulation.

however, is the sense of individuality that made each so special to their fans and which together defined the uniqueness of the group.

Getting to the top was apparently a lot easier and a lot more fun than learning to live with success. As the film ends, just before their 1964 American tour, Lennon wonders whether it is all worth it—it's not a game anymore when "half

the world thinks we're bloody jokes and the other half thinks we're God."

Beatles' fan or not, the viewer will find this show business story of more than usual interest. Parents, however, may not want their children immersed in the false glamor of pop music stars, although adolescents may benefit from learning to distinguish between hype and reality.

## TV Programs of Note

Sunday, Nov. 18, 4-5 p.m. (EST) (CBS) **"Gulliver's Travels."** A new Hanna-Barbera animated version of the Lilliputian portion of

Jonathan Swift's ever-popular satire is presented on **"Famous Classic Tales,"** a series of cartoon specials for young viewers.

Sunday, Nov. 18, 5-6 p.m. (EST) (CBS) **"Why a Conductor?"** Beverly Sills is hostess-commentator for this New York Philharmonic Young People's Concert with Zubin Mehta as conductor and guest violinist Isaac Stern.

Sunday, Nov. 18, 7-8 p.m. (EST) (ABC) **"The 13th Day: The Story of Esther."** Olivia Hussey and Tony Musante star in a dramatization of the biblical account of the woman who risked her life to save people.

Tuesday, Nov. 20, 4-5 p.m. (EST) (NBC) **"I Don't Know Who I Am."** On her 16th birthday an adopted girl decides she must search for her roots and discover who her natural parents were in this Daniel Wilson production for

the **"Special Treat"** series.

Wednesday, Nov. 21, 9-11 p.m. (EST) (CBS) **"Mayflower: The Pilgrims' Adventure."** Anthony Hopkins and Richard Crenna star in this dramatic recreation of the ordeals and conflicts faced by the Mayflower's crew and passengers on their journey to the New World.

Friday, Nov. 23, 11-12 noon (EST) (CBS) **"The Year of the Gentle Tiger."** A story of racial prejudice set against the backdrop of the Junior Olympics and the disciplined sport of judo is a special **"Afternoon Playhouse"** presentation.

Sat., Nov. 24, 1:30-2 p.m. (EST) (CBS) **"The Invisible Children."** Hosted by Gary Burghoff, this children's special features The Kids on the Block, a unique group of puppets who teach children to understand the handicapped.

## Today's Music

by Charlie Martin

CRUEL TO BE KIND

Nick Lowe's **"Cruel to Be Kind"** offers listeners a straight rock sound that emphasizes guitar and percussion leads. As far as I know, this recording marks Lowe's first time on the Top Forty Charts.

"Cruel to Be Kind" is a song about playing games in relationships. The song conveys one person's feelings about the type of behavior he finds in the other person involved in the relationship. Though love is expressed verbally and pledged between the people, actions do not "coincide" with this promised love. Consequently, the person is baffled by the other's behavior and seeks some explanation. The answer is bizarre: "You have to be cruel to be kind," and treating another this way means "I love you."

There are many reasons why people play games in relationships. Some people are afraid of real sharing with another, especially if this sharing involves showing they care about another. Those people fear becoming emotionally vulnerable. Rather than honestly demonstrating their affection towards another, some people mask these feelings behind "put-downs," unkind remarks, or some other form of "cruel" behavior.

They constantly look for ways to be only partially involved with others. The saddest aspect about this way of forming relationships is that the loneliness that often remains inside these persons never gets an opportunity for healing, for the real healing of life's pain is found in building lasting relationships. Relationships based on the type of game-playing described in this

song lead only to further pain and brokenness.

**NOT ALL** game-playing in relationships operates on such an overt and conscious level.

A love relationship possesses an intense dynamic whereby each person mirrors to the other his or her own individual qualities. Some of these

I can't take another heartache/Though you say you are my friend,  
I'm at my wit's end/You say that your love is always fine/But that doesn't coincide with the things that you do/And when I ask you to be nice, you say/REFRAIN: You got to be cruel to be kind, in the right measure/Cruel to be kind, it's a very good sign/Cruel to be kind, means that I love you/Baby, you got to be cruel to be kind/Well I do my best to understand, dear/But you still mystify and I want to know why/I pick myself up off the ground and I have you/Knock me back down again and again/And when I ask you to explain, you say/REPEAT REFRAIN/REPEAT SECOND VERSE/REPEAT REFRAIN TWICE

Written by: N. Lowe, I. Gomm  
Sung by: Nick Lowe  
© 1979, Rivera Global Productions, Ltd., and Columbia Records



discoveries will be pleasant surprises, revealing more clearly our gifted abilities to enrich our own and others' lives. Other discoveries may indicate areas of ourselves that we would rather ignore, for example, our stubbornness, pettiness or selfishness. It is easy to fear that others will not love us if they also recognize these parts of ourselves. But any relationship that seeks to last must face all the parts of each individual.

"Cruel to Be Kind" challenges us to examine the ways we relate to others.

Have we listened to the ways we speak to those we love? Do we put them down, make belittling comments

about them? Do we use subtle ways of getting even when we do not receive what we want in a relationship? Are we finding ways to translate our "I love you's" into actions that value and affirm the other?

**FOR THOSE** who desire alive and growing relationships, I can think of no times when cruel, aloof, or belittling actions are the appropriate measure of telling others how we love them. We should not excuse our unkind actions or words by saying "he knows how I really feel about him and will not take this seriously." Each relationship is a most valuable gift and deserving of special treatment.

**A Bridge Too Far** (1977) (NBC) in two parts, Thursday-Friday, Nov. 15-16: Richard Attenborough's sad, violent, but humane war film, in the grand style, about the Allies' misguided and fouled-up attack to seize the Rhine bridges with paratroopers during World War II. The film had a \$27 million budget and an all-star cast, and will look somewhat less powerful on the small screen. Recommended for adults and mature youth.

**The Turning Point** (1977) (CBS) Monday, Nov. 19: Herbert Ross' classy dance film is partly a gorgeous documentary on the ballet world, working in a dozen fine segments by members of the American Ballet Theater,

## TV Films

Baryshnikov and Leslie Browne, partly a melodrama about two women (Shirley MacLaine, Anne Bancroft) undergoing middle-aged conflicts about the value of career vs. motherhood. The latter develops into silliness and soap opera, but in context, that is small complaint. Recommended for adults and mature youth.

**Raggedy Ann and Andy** (1977) (CBS) Tuesday, Nov. 20: An animated musical version of the famous doll characters set, unfortunately, to mediocre music and very little story. Even youngsters who are satisfied with anything ought to be saved from this one. Not recommended.



# Media Notebook



**NEW YORK**—The Motion Picture Association of America has published the findings of its latest demographic survey of theater attendance. The survey was conducted by the Opinion Research Corporation of Princeton, N.J.

Moviegoers rose to 113.7 million this year from 94.4 million in 1969, an increase of 20.4%. This rise exceeded the 14.3% growth in the civilian resident population in the same period.

Sixty-four percent of the population attended movies at some time or other during the last year. Another way of reading the statistics, however, is to say that 36% of the population stayed away from their local Bijou altogether all last year.

The 12-34 age group, which constitutes 56% of the population, accounted for 87% of yearly theater admissions. Those over 40, who represent 45% of the

population, only contributed 13% of theater admissions.

As for frequent attendance at the movies (defined as "at least once a month") teen-agers from 12 to 17 stand out. In 1979, 56% of all teen-agers were frequent moviegoers, while another 24% went occasionally (once every two to six months).

Between 1977 and 1979 frequent attendance by the total public actually declined but teen-age frequent attendance increased by a sharp eight percent. The 12-17 age group, while representing only 14% of the total population, accounted for 31% of all theater admissions.

No doubt then, teen-agers are the most avid of American moviegoers, while their parents, belonging as they do for the most part to the above 40 group, are the most lukewarm.

What sort of fare do teen-agers have to choose from? Much of it is altogether dreadful stuff—exploitation pieces like "The Cheerleaders," "Malibu Beach" and "The Van" which, despite their usually carrying an R-rating from the MPAA, are aimed at the teen-age market. On the other hand, there are respectable movies that are also ill-suited to immature and impressionable viewers because of their treatment of adult problems.

A GOOD example of the latter is the current Burt Reynolds movie "Starting Over," a flawed but seriously intended picture about a man torn between his ex-wife, who was the guilty party in their divorce, and a kindergarten teacher who, having been burned in an affair, is wary to the point of panic. Though it avoids nudity, it is quite frank in its treatment of sex and, despite its PG rating, it contains some hair-raising language.

"Starting Over" is not the kind of movie, it should be clear, that most Catholic parents would want their teen-agers to see. And yet it is not untypical of the "better" kind of films their children will be running into at the local theater.

The burden this lays upon parents whose children are subjected to this kind of crossfire is evident. If the MPAA rating system were strictly enforced, some, at least, of this burden would be lifted. Under the

system's provisions, theater owners may not admit teen-agers under 17 to an R-rated film unless they are accompanied by a parent or an adult guardian. Given the size of the teen-age contribution to the box office, however, one wonders how many theater owners are forthright enough to withstand temptation and enforce this rule strictly, especially since, unlike the laws against serving alcohol to minors, there is no legal sanction compelling them to do so. The complaints of lax observance at some theaters, moreover, are too frequent to ignore.

But even if their children were kept out of R-rated films, parents would still have to contend with the minefield of PG films ("parental guidance suggested, some material may not be suitable for children"). The current "French Postcards," with its warm endorsement of sexual promiscuity, is but one pertinent example of the problem. And the number of PG films containing profanity and crude language is beyond belief.

All of this only serves to remind us that even if we don't go to the movies, we can't be indifferent to the impact of movies on the young. As in so many other areas, the ultimate responsibility for what movies their children will see rests squarely on the heavily laden shoulders of

parents. But they need help.

The Catholic bishops of the United States have declared 1980 the Year of the Family. They are concerned about the quality of marriage and family life and the role of the Christian family in the contemporary world.

ONE OF THE factors that affects the quality of family life is the environment to which children are exposed outside the home and within the home through the intrusion of television. Films and television compete powerfully with parental efforts to inculcate Christian values into the hearts of their children.

Through their national Office for Film and Broadcasting the bishops offer a comprehensive

information service to Catholic families as they endeavor to make film and television entertainment choices that can contribute to supporting a commitment to Christian values.

Twice a month the U.S. Catholic Conference publishes a periodical specifically directed to meet the needs of parents and teachers, The Film and Broadcasting Review. Among its other features, the review publishes at least a short review on every major movie released in the United States. Detailed treatment is given to the more important and controversial films.

Outstanding programs to be broadcast by the networks and the Public Broadcasting Service are also reviewed and noted.

For a free sample copy of the Film and Broadcasting Review, send a stamped self-addressed No. 10 envelope to U.S. Catholic Conference, Room 1313, 1011 First Ave., New York, NY 10022.)



**GABRIEL WINNERS**—"Roots: The Next Generations," (top) and "Friendly Fire" (bottom) starring Carol Burnett and Ned Beatty were named as top winners in the 14th annual Gabriel Awards by UNDA-USA, national Catholic Association for broadcasters and allied communicators. The awards will be presented during the UNDA-USA convention, Nov. 29-Dec. 1, in Los Angeles. Charles Schisla, director of the Indianapolis Archdiocesan Communications Center, is in charge of programming for the convention and chairman of the awards presentations. (NC photos from ABC)

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## Viewing with Arnold

## 'And Justice for All'

by James W. Arnold

"And Justice for All" may not be the artiest or most perfect movie of the year, but it's refreshingly significant. It's a wild black comedy (shot in fresh Baltimore locations) about the farce that the legal system threatens to become in this often cynical, selfish and stupid society.

But best of all, the film itself is not arrogant and destructive—it overflows with compassion and idealism so genuinely rare it melts not only your heart but your pacemaker. If you were to ask St. Thomas More and St. Francis to critique our courts, and to do it in their own characteristic styles of wit and perception—then allow the modern moviemakers to throw in a few hip situations and exaggerations for box-office purposes—"Justice" is very nearly what you'd end up with.

It doesn't cover, unfortunately, all the problems currently frustrating American justice—the hopelessly clogged courts, the messed-up bail system, the crowded jails. But it does attack the arbitrary power of judges and their personal and philosophical incompetence, the horror of our prisons, the inappropriateness of much punishment, and plea-bargaining, the self-serving motives of prosecutors and defense attorneys, the ineptness of reformers.

The film's most direct challenge is to the sacrosanct law school notion that even the guilty are entitled to the best possible defense. "Justice" suggests that this is a nice ideal, but that in today's system it often produces injustice.

The guilty, or those with

connections, often go free, while the nobody, guilty or innocent, has a C-grade defense and gets hammered. It argues eloquently (through its charismatic hero, played by Al Pacino) that the intention of the system is that "the guilty

are pronounced guilty, the innocent are freed." But what really happens is that both sides, if they care at all, want only to win, any way they can, regardless of truth and justice.



**THE SCRIPT**, by actress Valerie Curtin and Mel Brooks-collaborator Barry Levinson, mixes the realistic and improbably bizarre. It is, after all, not a documentary on the state of the law, but a satirical entertainment that focuses on the horrors.

Producer-director Norman Jewison is a potent talent ("Fiddler on the Roof," "Superstar") whose recent work has turned toward significant moral issues ("Rollerball," on the problem of social violence, and "F.I.S.T.," on labor injustice and corruption). Commendably, actor Pacino has been moving in the same social-relevance direction: "Serpico," "Dog Day Afternoon," "Bobby Deerfield."

Pacino's hero is an idealist, a defender of "little guys." We see two of his cases: an innocent who is ground up in the system as a victim of bad luck and technicalities, and a transvestite petty crook who is, in essence, executed—not for his crime but for his aberration. The enemy is a classic tough judge (John Forsythe) who is not only cruel but sick, both in his philosophy (punishment should be unjust) and hypocritical morality (he is a rapist and sexual sadist).

The tragicomic irony is that Pacino is forced to defend the judge on the rape charge or face disbarment. He must choose between standing for what he believes (the judge is guilty and should be exposed and punished) or continuing to function as a lawyer.

The context is rich with similar disturbing detail. There is the good judge (Jack Warden) who is personally wacky and suicidal, and also part of the political order in which one judge protects another. There are the varied and flawed attorneys (including Pacino's love interest, Christine Lahti, who is a legalistic conservative): overworked, money-oriented, politically ambitious, mistake-prone.

Few of them really care about their clients, probably because "care" leads to

breakdown. Pacino's partner (Jeffrey Tambor) goes psycho after learning that a murderer he managed to get off on a technicality has gone on to kill two children.

**TYPICAL OF** the movie's scope and complexity is the character of Pacino's aged grandfather (Lee Strasberg), who is declining into senility in a nursing home. He's not only

a touching, funny-sad real person, whom Pacino loves, but he also symbolizes two things: (1) the hero's personal responsibilities, which he is forced to neglect to do his all-consuming professional work; and (2), the ethical god-figure who first inspired his grandson's idealism and vocation, but now is unable to help, seems not even to know that he is struggling to do the noble things he hoped he would do.

"Justice" is not a bleeding-heart film: it tells all sides. There is a sharply ironic scene where Jewison cuts from a plea-bargain argument between Pacino and an ambitious prosecutor

who won't compromise, and a court case where a street hoodlum is set free because of a fatuous defense by a shrewd lawyer.

Pacino remains a charged actor whose sensitivity and passion give the movie its best moments. The sort of hero he plays here is, sadly, seldom seen today: a man who cares for the right things and fights on against great odds, whatever the personal cost.

(Adult in theme; uneven treatment of sex and language; but overall a provocative, moral film: recommended for mature viewers).

**NCMP RATING:** B—morally objectionable in part for all.

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