

THE CRITERION

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November 23, 1979

Single adults: Does the church care?

by Peter Feuerherd
(First in a series)

A "pitch-in" supper at an Indianapolis parish is about to begin. The moderator for the evening asks all the parishioners at the dinner to "please sit with your families."

A single woman, who is there unescorted, mutters quietly to those around her, "There's just another example of the church's discrimination against single people."

The problems that single people face in

becoming part of parish communities are real ones, according to single Catholics like this woman and priests who work in this ministry throughout the archdiocese.

Some of these single people are divorced; some have never married; some are young adults just out of high school; some are widowed; others are past college age. But many share a common complaint—that the church, in its concern towards married couples and children, has neglected the single adult.

Father Paul Koetter, associate pastor at Our Lady of Perpetual Help in New Albany, has worked closely with a group of young single adults in an organization called Young Concerned Catholics (YCC). Although open to any Catholic in the New Albany area between the ages of 18-30, the bulk of the group's membership of about 20 is unmarried.

Father Koetter described the purpose of the group as both "social and spiritual." YCC meetings are held in the homes of its members where prayer and discussion groups occur. Parties and social events are also a big part of the YCC program.

THE GROUP also does work with the junior CYO, especially in organizing and helping out on weekend retreat programs. Although the young priest believes that a good social atmosphere for some of the young single adults of Our Lady of Perpetual Help has occurred with YCC, he stated that more has to be done.

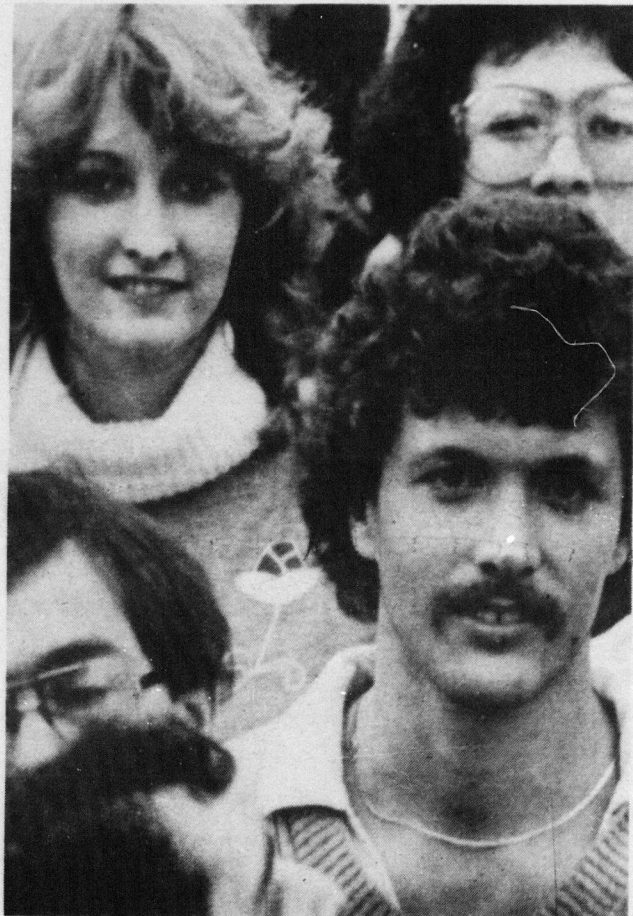
"We're not touching many people," Father Koetter explained.

Most of the members of YCC are graduates of Providence High School in Clarksville, where many were deeply touched by that school's retreat programs. One of the results of the group, according to Father Koetter, has been to deepen the religious experience first encountered on Providence retreats.

Father Koetter explained that many young single adults are "not fitting in well with their parishes." Many young adults, the priest stated, often look outside their parishes for liturgies that they can "identify with."

YCC has provided a way for the single adult for "fitting into the parish to find the kind of spiritual closeness that they may have formed on retreat programs," said Father Koetter.

Participation in YCC has been limited, according to Father Koetter, because the post high school years of many young



adults are usually quite hectic. The time pressures of holding down a job and attending college have kept many young single adults away from YCC, according to the priest.

WHY ARE YOUNG single adults attracted to organizations like YCC?

"They recognize the spiritual dimension in their lives . . . they want a chance to express that," answered the priest.

Father Koetter continued, "With many young people there is a real deep spirituality . . . (even though) they mask that a bit."

The priest explained that often parishes "have a real difficulty fitting them (young adults) into the structure of the parish." Father Koetter stated that often it takes initiative on the part of young adults to keep active in the church.

Organizations like YCC, the young priest said, are "a step in the right direction" in providing a means for young

single adults to get involved in the parish.

But the priest also sees a group that is usually just as ignored by the church as young adult singles—namely, their counterparts who are over 30. A group of about 15 "over 30" singles has just begun to get organized at Our Lady of Perpetual Help.

Jerry Finn, a 27-year-old registered nurse at a Louisville, Ky. hospital, is the president of the YCC organization at Our Lady of Perpetual Help.

He explained that the group, established a year ago, was organized because "we felt that for a long time the church has neglected the wants and needs of its young people." Many of the original members, Finn noted, had been active through their high school years in CYO activities.

"THERE'S A LOT more questioning of what the church does . . . People want (See SINGLE ADULTS, Page 15)

Inside . . .

The American bishops issued a strongly-worded statement on racism—but a proposal to remove male-only references in the liturgy failed to get enough votes at the NCCB conference. Related stories on pages 2, 9 and 10.



Father Harold Kneueven disagrees with the requirements for Knights of Columbus membership. See letters on page 5 and 6.

Life could become a chore and a bore but not for a retired Connersville man. See page 7.

Two guest commentators, with different viewpoints, discuss Sister Theresa Kane's remarks to the Pope on the role of women in the church. Page 4.

"Hoosier Hysteria" will be here quicker than you think. There's a pre-season high school basketball preview on page 16.

TV, music, and movie reviews are found on pages 20-24.

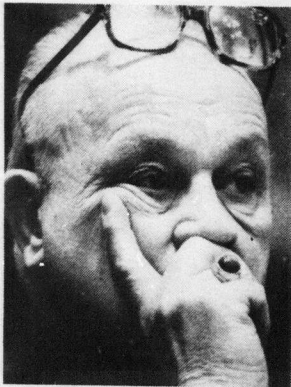


Liturgical language change fails

Racism, finances, census discussed at bishops' parley

NC News Service Round-up

WASHINGTON—The U.S. bishops approved a pastoral letter on racism but failed to get enough votes to approve a change in liturgical language in two of the major items decided at the semi-annual general meeting of the National Conference of Catholic Bishops Nov. 12-15 in Washington.



LISTENING—Auxiliary Bishop Timothy J. Harrington of Worcester, Mass.



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The bishops also faced a number of financial questions: a 1980 budget, an increase in assessments on dioceses, a separate assessment to pay the expenses of Pope John Paul II's U.S. trip, and the question of whether the U.S. church would be asked to help lower the Vatican's \$20 million deficit.

In addition, the bishops were urged not to give special help to the U.S. Census Bureau in its efforts to count illegal aliens as part of the 1980 census.

And they decided to meet only once a year, instead of twice, beginning in 1981.

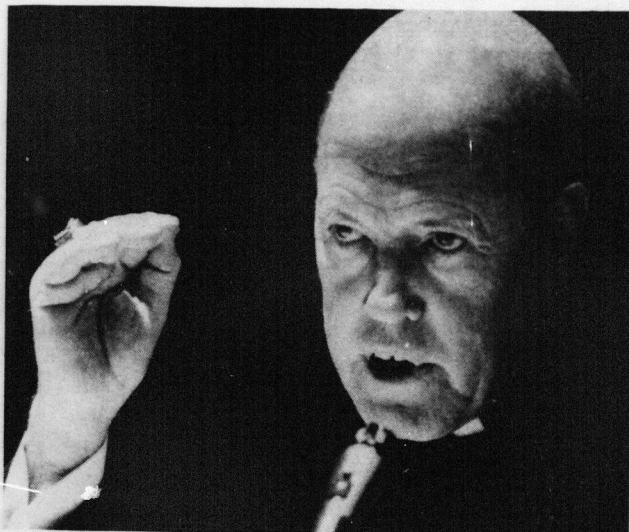
Two motions to change male-only references in the liturgy gained majority approval from the bishops but failed to reach the two-thirds votes required for passage.

One motion would have deleted the word "men" from the eucharistic prayers which now read "it will be shed for you and for all men."

The second motion would have allowed priests to change presidential prayers within the sacramentary, liturgy of the hours and the rites to avoid referring only to men.

If the bishops would have approved the changes—which some priests already have made themselves—they still would have needed the approval of the Vatican. The changes had been urged by the bishops' Liturgy Committee, headed by Archbishop Rembert Weakland of Milwaukee, because "whatever can be done to alleviate any hurt or feeling of alienation of a large segment of the assembly must be undertaken." But objections were raised by some bishops who disliked changing the words of consecration or allowing experimentation by priests.

THE BISHOPS' newest pastoral letter, a long but strongly worded document, calls racism "a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental



NCCB TREASURER—Archbishop Thomas Donnellan of Atlanta, NCCB treasurer, has asked the NCCB to raise by 25 percent the amount individual dioceses are assessed for support of the conference. (NC photos)

human dignity of those called to be children of the same Father."

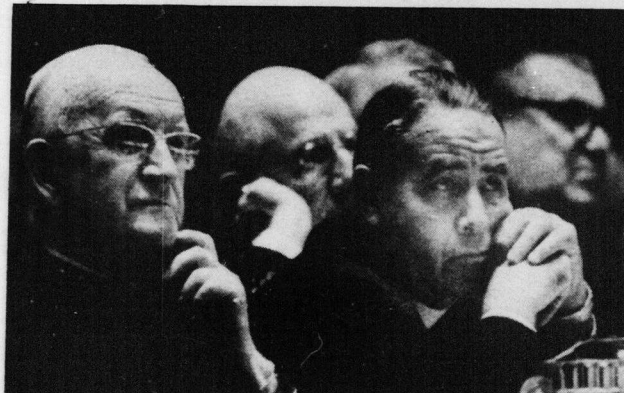
It says recent gains in race relations through new laws and policies often have been "only a covering over, not a fundamental change."

It does not specifically mention groups such as the Ku Klux Klan or neo-Nazis, but several bishops pointed to the resurgence of such groups as a reason for a strong statement from the bishops.

The pastoral letter was approved 215-30, but only after an effort to send it back to committee to give it a stronger theological base failed.

Money questions came before the bishops in several ways, most apparently in a philosophical debate over whether the National Conference of Catholic Bishops and its civil action arm, the U.S. Catholic Conference, should continue a national "presence" at any cost or whether the two agencies' programs would have to be cut back in future years.

Archbishop John R. Quinn of San Francisco, NCCB-USCC president, argued in an address opening the meeting Nov. 12 that the bishops had to maintain an adequate staff to respond to complex and demanding issues facing the church in the United States.



ATTENTIVE—Cardinal John Carberry, left, of St. Louis and Bishop Joseph A. McNicholas of Springfield, Ill., pay close attention to debate at the fall meeting of the National Conference of Catholic Bishops.

But other bishops indicated that cut-backs should be seriously considered so that assessments on dioceses for support of NCCB-USCC programs would not continue to rise.

The bishops then approved a 1980 budget and a 25% increase in assessments on dioceses, but only after agreeing to a special study to find ways to avoid further increases.

They also approved a new three-year planning process which they hope will address some of their complaints that good priority-setting is not taking place.

Looming over the entire debate was the question of whether the U.S. bishops would be expected to play a large part in reducing the Vatican deficit announced just a few days earlier by Pope John Paul II. Cardinal John Krol of Philadelphia reported to the bishops Nov. 13 on the conclave of cardinals held at the Vatican to discuss its finances, and later told reporters that the U.S. church would not be asked to send Rome a specific amount toward the deficit.

THE MEETING TOOK place only five weeks after Pope John Paul's historic trip to the United States, a subject which came up several times.

The bishops approved an additional assessment on their dioceses of two-thirds of one cent per Catholic to meet a \$250,000 expense incurred by the NCCB in providing press facilities in the papal visit cities. Archdioceses and dioceses the pope visited were exempted from the special assessment.

The bishops heard Archbishop Quinn say the pope came to the United States proclaiming truth and challenging labels such as "liberal" and "conservative." The bishops also heard Archbishop Jean Jadot, apostolic delegate in the United States, say the pontiff provided the United States with "a great pastoral lesson" for youth ministry.

And on Nov. 13 they considered but then sent to committee a statement by 27 bishops calling on the pope to take time for more "dialogue" the next time he comes to the United States. The statement was proposed as an amendment (See PARLEY, Page 10)

Welfare conference explores new reform bill

by Peter Feuerherd

Building support for the newest "welfare reform" proposal, now passed in the United States House of Representatives was the most pressing problem discussed at a conference held at the Indianapolis Inter-church Center on November 9.

The conference, which featured both national and local experts on the welfare system, was jointly sponsored by the Indiana Social Welfare Associates in Religion and the Indiana Caucus on Welfare Reform.

The newest welfare reform proposal is entitled "The Social Welfare Reform Amendment of 1979" (H.R. 4904). The bill, which is supported by President Carter, passed the House by a 224-184 margin.

THE MEASURE, if passed by the Senate, will provide for setting a minimum nationwide benefit level at 65% of the Federal poverty level. The current Federal poverty level is set at \$7100 a year for an urban family of four. (Indiana welfare payments are currently slightly above the levels set by the bill).

Another feature of the measure would require all states to operate an Aid For Dependent Children (AFDC) program for "Any eligible family in which the primary wage earner is jobless," according to conference organizer A. Garnett Day, Church and Community director for the Disciples of Christ. The current system in Indiana provides AFDC benefits for one-parent families only.

Day characterized this feature of the bill as a way "to strengthen family life among the poor."

The welfare reform proposal would increase cash benefits to take the place of food stamps in SSI programs. SSI is designed to aid the indigent aged, the blind and the disabled. The bill would also raise the ceiling on non-taxable income, which would increase the after-tax wages of the working poor.

The price tag on the measure has been put at 3 billion dollars, according to Day.

Conference keynote speaker Hobart Burch, Dean of the School of Social Work at the University of Nebraska, called for a guaranteed national income. He explained that "no one should live below an adequate standard of living."

The social work professor stated that welfare programs coincide with the self-interest of the majority of Americans. He explained that historically aid to the poor has been looked upon as a means to keep social order.

"No sanctions work if a person is desperate and has nothing to lose," Burch stated.

The professor added that "our economy requires poor people . . . (so that there can be) an adequate pool of labor so that people will take lousy jobs."

Welfare is good for business, Burch said, because poor people can't afford to hold onto money and will pay immediately for necessary goods and services.

The professor cited the food stamp program, which provides many of the supplements to pay for food, as being originally designed as "social support for

Why they voted the way they did . . .

Of the five congressmen whose districts cover the area of the archdiocese, three voted against the welfare reform act (H.R. 4904) that passed the House, while two voted with the majority.

Congressman Philip Sharp, a Democrat whose district covers the Richmond area, voted for the measure because, according to administrative assistant Jack Riggs, "the minimum standards set on the poorer states were legitimate."

Sharp, according to Riggs, wanted a measure that would have allowed states to set stronger work incentives into the bill. The Congressman supported the bill because of its provision for a minimum standard, said the administrative assistant.

Terre Haute Republican Congressman John Myers voted against the welfare reform bill, according to aide John Pallatiello, because Myers favored a Republican substitute for the bill that was not considered.

THE REPUBLICAN-BACKED alternative, according to the Myers aide, would have put a ceiling on Federal contributions to welfare and would have allowed more power to states.

"We would have let states design their own work requirements . . . In general it (the bill that passed the House) increases Federal control of the welfare program," stated Pallatiello.

Pallatiello explained that Congressman Myers supports "workfare" programs.

Congressman Andrew Jacobs, an Indianapolis Democrat, voted against the bill. He explained that he supported all the aspects of the reform package except the "assets test" provision.

Jacobs, a member of the House Ways and Means Committee, explained that he felt that the welfare reform bill that passed the House does not provide for enough safeguards against fraud because of what he explained was an overly-liberal "assets test."

Jacobs said that the "assets test" provision of the bill provided for "no limit at all on the value of a house . . . (there was) no limit at all on any vehicle that could produce income."

Vehicles that "could produce income," Jacobs explained, include things like farm tractors and automobiles that could be converted into taxis.

JACOBS DID SUPPORT the provision in the welfare reform package that set a minimum standard for welfare payments throughout the country.

"It (the minimum level) provides a guarantee against wretchedness," Jacobs said.

Democrat Lee Hamilton of Columbus, who voted for the measure, supported the bill's "general approach that would take away some of the inequities of the system," according to aide Ken Nelson.

The Hamilton aide explained that the minimum Federal level would balance off the inequalities in welfare benefits among states. Ten states, not including Indiana, would be affected by this provision of the reform package.

Nelson added that the AFDC provisions of the bill should "provide incentives for family stability" among the needy poor.

Democratic Congressman David Evans of Indianapolis, who voted against the bill, did not respond to telephone inquiries.

farmers." Burch stated that the program has been a boon for the agricultural industry.

EXPLAINING THAT there are "n good guys or bad guys" in the continuing debate over welfare reform, Burch said that "reasonable people can come to opposite conclusions."

He called on those who want to better aid the poor on welfare to become involved in lobbying in legislatures. Burch asked that advocates for the poor be "clear on goals" and to treat opponents with "dignity and respect."

Burch also asked for a more simple administration of welfare programs and that no work disincentives be allowed to continue in welfare programs.

Mary Crean, of the Legal Service Organization, a federally funded program designed to give legal services to the poor, stated that the term "welfare" is broader than generally believed.

"WELFARE CONCERNS the whole concern for one another," Ms. Crean stated, citing programs that assist the mentally retarded and the mentally ill as two programs that aid people regardless of income.

Ms. Crean explained that the main complaint of welfare recipients in Indiana was a lack "of dignity and respect" offered to them by the welfare system. She also said that food stamp benefits, which many believe to be too large, barely allow for adequate nutrition.

To prove her point, Ms. Crean cited remarks of recently laid-off auto workers in northern Indiana who complained to her office about the inadequacy of the food stamp program.

The legal advocate accused the Chamber of Commerce, who have lobbied against increases in welfare benefits, as wanting poverty so that low-level jobs would be occupied.

Temporary agreement on abortion funding

WASHINGTON—Repeating their actions of a month earlier, the House and Senate reached a compromise (Nov. 16) on the issue of federal funding of abortion, again temporarily limiting such funding to cases in which the life of the mother is endangered or in cases of rape or incest.

The compromise, identical to one approved Oct. 12, came in another temporary funding measure for the federal government. The Oct. 12 agreement would have expired Nov. 20 had no new agreement been reached.

The latest temporary funding measure will stay in effect either for the remainder of the current fiscal year, which expires next Sept. 30, or until final approval can be given to several 1980 appropriations bills.

To reach the compromise, both houses of Congress again had to give up positions they have held throughout this year's abortion funding debate.

The House wanted abortion funding only in cases where the life of the mother is endangered, while the Senate wanted

federal funding of abortion in life-of-the-mother, rape and incest cases as well as in cases where two physicians determine that severe and long-lasting physical health damage would occur if the pregnancy were carried to term.

The position the Senate has been taking this year is identical to the abortion funding policy that had been in effect during the 1979 fiscal year. Thus the compromise, while not entirely to the House's liking, still marks a tightening of conditions under which abortions can be

funded by eliminating the physical health damage category.

Had the compromise not been approved by Nov. 20, the federal government would have entered another period similar to the first two weeks in October when it was operating without funds and when federal paychecks were held up.

The Nov. 16 agreement was reached with little debate in either house. Many members of the House of Representatives already had left to begin a 10-day Thanksgiving recess.

Criterion Deadlines

Due to our scheduling, it is necessary for us to follow strict deadlines. To avoid disappointment, please keep in mind our deadline policy when submitting material for publication.

NEWS ITEMS: Monday 4 p.m. the week of publication

PHOTOS: Monday 9 a.m. the week of publication

ACTIVE LIST ITEMS and OBITUARIES: Monday 9 a.m. the week of publication—
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ADVERTISING COPY: Friday Noon the week before publication

Viewpoints



Following are texts of an editorial by Msgr. John Foley, editor of *The Catholic Standard and Times*, Philadelphia, and a personal column by Gerard E. Sherry, executive editor of *The Voice*, Miami, about the remarks of Sister Theresa Kane at the National Shrine of the Immaculate Conception during the visit of Pope John Paul II. The editorial was published Nov. 1 and the column Nov. 15.

Sister Kane's remarks to Pope were in 'poor taste'

by Msgr. John Foley

Last week we had an editorial about Mother Teresa, foundress of the Missionaries of Charity and the winner of the Nobel Peace Prize.

Most of the mail we have been receiving, however, has been about another nun named Theresa, Sister Theresa Kane, president of the Leadership Conference of Women Religious, whose call for the ordination of women during her introduction of Pope John Paul II in Washington has stimulated spirited comment.

Frankly, most of the letters we have received on the subject have been opposed to the statement of Sister Theresa Kane; a few of the letters have been nasty; more than a few have been angry. Many letter writers have focused on the question of whether Sister Theresa Kane should have used her position as president of LCWR and her privileged position of introducing the Holy Father to pose a direct challenge to a position the pope had made clear only three days before and which the church had made clear two years before, if not two millennia before.

We agree with those who think that Sister Theresa Kane took unfair advantage of her position; we think that a brief address of welcome and of introduction is hardly the place to express a

doctrinal challenge and that such a confrontation—gentle as it may have been expressed—was at least in poor taste if not out of order.

We also think that Sister Theresa Kane's remarks did not reflect the consensus of American sisters, and we think it is the consensus of all and not the convictions of a few which should have been used to welcome the Holy Father. There is no doubt, however, that Pope John Paul II now knows what some sisters—and some other women—desire and how intensely they desire it.

IT IS TRUE that Sister Theresa Kane reflected the anguish and perhaps even the resentment felt by some sisters and by some lay women at what they perceive as either injustice or insensitivity or both.

Women have truly been the strength of the church in the United States, and they receive too little credit for it. Catholic schools would not have existed without women Religious; Catholic hospitals and charitable institutions would not have existed without women Religious; Catholic missions would not have flourished without women Religious.

Catholic parishes would not have flourished without the faith and fervor of dedicated lay women—mothers who instilled deep faith and love of God in their

'It takes great courage to exercise responsible freedom'

by Gerald E. Sherry

Searching the Catholic press editorial and letters columns for a positive reaction to the courageous plea of Sister Mary Theresa Kane has been disheartening.

To be sure, Archbishop James Casey of Denver, NC columnist Paulist Father John Sheerin, and an editorial in our sister paper, *The Florida Catholic*, defended her right to be heard. But what is most bothersome is the negative and downright uncharitable attitude being expressed in much of the Catholic press.

Let's examine the issue Sister Theresa, president of the Leadership Conference of Women Religious, brought to the fore and the manner in which she spoke to the Holy Father. First of all, what did she say? Here is the quote which seems to have upset so many Catholics:

"Our contemplation leads us to state that the church, in its struggle to be faithful to its call for reverence and dignity for all persons, must respond by providing the possibility of women as persons being included in all ministries of our church. I urge you, Your Holiness, to

be open to and to respond to the voices coming from the women of this country who are desirous of serving in and through the church as fully participating members."

FOR SAYING THIS, Sister Mary Theresa has been accused of impertinence, arrogance, a lack of manners and good form, and so on. Had she the right to speak? The contents of the quote are neither impertinent nor arrogant—and it was delivered in a most respectful manner. But there are some Catholics who demand blind obedience on everything—even if it has nothing to do with the doctrine of the church—and in areas where legitimate diversity of opinion is both permitted and healthy dialogue encouraged. One wonders whether remaining silent on real or imagined injustices within the church is the correct way to handle problems.

One thinks of the great men and women of the church—including some saints—who during their lives didn't hesitate to stand up for their convictions even when it involved disagreement with authority in

the church. For example, St. Paul in the dispute on the Mosaic law, St. Catherine of Siena who, to say the least, was quite blunt with Pope Gregory XI, St. Thomas Aquinas in relation to the original criticism of his eclecticism, and St. Joan of Arc and the heresy charges against her. . . .

There is, of course, also much support for Sister Mary Theresa in the documents of Vatican II, namely, in the Declaration on Religious Freedom and in the Decree on the Church in the Modern World. The latter says, "Let it be recognized that all the faithful, clerical and lay, possess a lawful freedom of inquiry and thought and the freedom to express their minds humbly and courageously about those matters in which they enjoy competence."

ON SUCH A MATTER as ministries for women, surely Sister Mary Theresa has sufficient competence. The head of the Conference of Women Religious was not challenging church doctrine nor was she promoting a new theology. She was simply asking the church to reconsider its limitations on ministries for women. She

was exemplifying that courage and responsible freedom manifested by great men and women of the church in the past, including those whose stance also was held up to ridicule and contempt but who were eventually vindicated.

It takes great courage to exercise responsible freedom. One faces the risk not only of being misunderstood but, also, of having to accept vilification even on matters of conscience. Yet, in the Vatican Council II Declaration on Religious Freedom it is stated: "In all his activity, a man is bound to follow his conscience faithfully in order that he may come to God for whom he was created. It follows that he may not be forced to act in a manner contrary to conscience, especially in religious matters." This surely applies to Sister Mary Theresa and the rest of us.

It is to the credit of Sister Mary Theresa that she has refused to respond to her detractors and has seemingly elected to bear whatever suffering in silence. And this, too, is in the same spirit of unselfish acceptance manifested by so many other responsible women Religious throughout the church's history.

children and single women who sacrificed their own comfort and convenience for the welfare and service of Christ's church.

Most of the women who have served so well have been acknowledged too little—although the first two citizen-saints from the United States were women: Mother Cabrini and Mother Seton, models of dedicated lay action before their entry into religious life and pioneers in the church's charitable and educational apostolates as foundresses of religious communities.

Philadelphia itself was blessed by the presence of two holy foundresses, Mother Katharine Drexel and Mother Cornelia Connelly, both of whom were also zealous lay apostolates before they entered religious life.

Thus, when a pompous preacher refers patronizingly to the 'good sisters' and consigns thousands of mature, dedicated women to the maturity level of the elementary school children so many of those sisters teach, or when a wife and mother is treated in a condescending manner by those not interested in her views, her problems, or her aspirations, then a wound is felt, a hurt is experienced.

POPE JOHN PAUL II stressed, however, that Christ's essential gift of

holiness—true intimacy with God—is equally available to all, and the regrettable insensitivity of the few can sometimes contribute to the commendable sanctity of the many.

As Jesus was unfairly treated in his life—indeed, he was even crucified—many of us will experience unfair treatment in our own lives as we follow Christ on the way to the cross.

However, it is not unfair for the pope, the vicar of Christ, to articulate what has been the understanding of the church about the revelation of Jesus since the first century of Christianity.

Women were apparently not present at the Last Supper when Jesus said to his Apostles, "Do this in memory of me." The Apostles apparently did not consider themselves authorized to include women among those ordained to preside at the Eucharist and to make present sacramentally the body and blood of Christ under the appearance of bread and wine.

Cultural barriers apparently did not influence this fact, since priestesses existed in Greek, Persian, and Roman religion at the time of Christ, and the Apostles would certainly have adopted such a custom in their universal preaching of Christ's kingdom if they had considered themselves authorized to do so.

Also, Jesus Himself did not shrink from coming into direct conflict with the customs of his age if he considered it necessary to do so—as he did in the promise of the Eucharist, when many walked with him no longer because they found what he promised to be 'a hard saying.' The restriction to men of ordination to the ministerial priesthood is a theological fact, not the denial of a civil right.

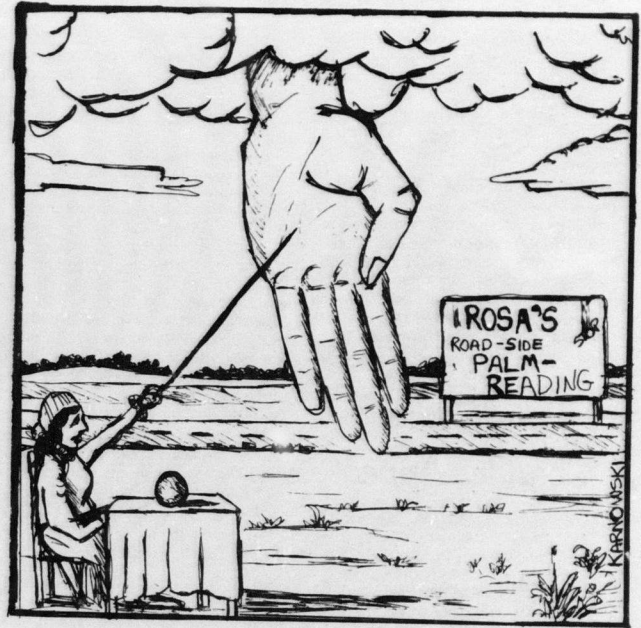
IS GOD GUILTY of an injustice because some human beings are men and others are women? Because some people are tall and others are short? Because intelligence and talent are not equally distributed?

The opportunity for holiness—for heroic sanctity—is open to all; men and women, tall and short, brilliant and slow. Some prelates in history have apparently been unworthy of their high office; some slaves have transformed their very chains into instruments of sanctity.

The vocation to the priesthood or to vowed religious life is not universal; the vocation to holiness is universal.

It would be truly unfortunate if unfounded frustration at not being eligible to receive one vocation prevented individuals from following the invitation of God to holiness in His loving service—a holiness and self-giving so apparent in Mother Teresa of Calcutta whose ministry has been in no way inhibited by the fact she is not and cannot be a priest. She can be—and we believe she is—a saint.

The hand of God



To the editor . . .

It's human faults, not 'the system'

My last letter (see *The Criterion*, Nov. 2) was really not intended to be published. I was simply trying to make a point with Mr. Feuerherd. Since you did print the letter—and since Mr. Feuerherd took the opportunity to attempt to answer my challenge—perhaps I owe the situation one more try.

Firstly, the fact that he misses my whole point is demonstrated by his statement, "Sometimes whole corporations, entire nations and worldwide economic systems act in unjust ways." Corporations, nations and economic systems are abstract concepts which in themselves do not act. **People** make up these bodies and act within these frameworks—but **only people**.

It also seems clear that he and I are not talking about the same thing when we refer to a free economic system. My definition of such a system of free enterprise is quite simply where a willing seller deals with a willing buyer, whether the transaction concerns goods or services, including labor.

Thousands of pieces of special interest legislation have caused some grotesque distortions of the system we have in this country, and those distortions cannot be blamed on the system. The worst unemployment rates in the country are among the young minority groups, and every economist I read cites minimum wage legislation as a significant part of the reason. The law of this land has been twisted around to say that it is better for a man to be unemployed than to work for less than some arbitrarily determined amount.

A recent column in the *Indianapolis Star* reported a survey in which teenagers were reported to have said that minimum

wage legislation should be maintained because "... we are worth it." With all due respect to our teenagers, they are not very good economists. The only accurate determination of the worth of an employee comes from the circumstances of his specific employment and what he can produce for the man who employs him. If arbitrary legislation can really make a man worth a certain amount, why not set the minimum wage at \$25 per hour? The Congress can make us all rich together.

The next "abuse" cited is the "materialistic values" developed by the system. "Keeping up with the Joneses" is probably not a desirable way to expend our resources. But I think it is reasonable to point out that it is a potential danger

(Continued on Page 6)



Mercy Sister Theresa Kane is blessed by Pope John Paul II during a prayer service in Washington.

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To the editor . . .

(Continued from Page 5)

which the system **allows** rather than being a **part** of the system. An individual properly taught Christian values by his religious educators need not fall prey to advertising which "exploits sexuality and greed."

There are a lot of things wrong with this world, starting with original sin. One thing about which I feel most certain is that a **free economic system** has not contributed to these ills. I have been accused of simplistic answers to complex questions. That may be true. But a columnist who does not recognize that moral problems lie with his readers rather than the organizations to which they

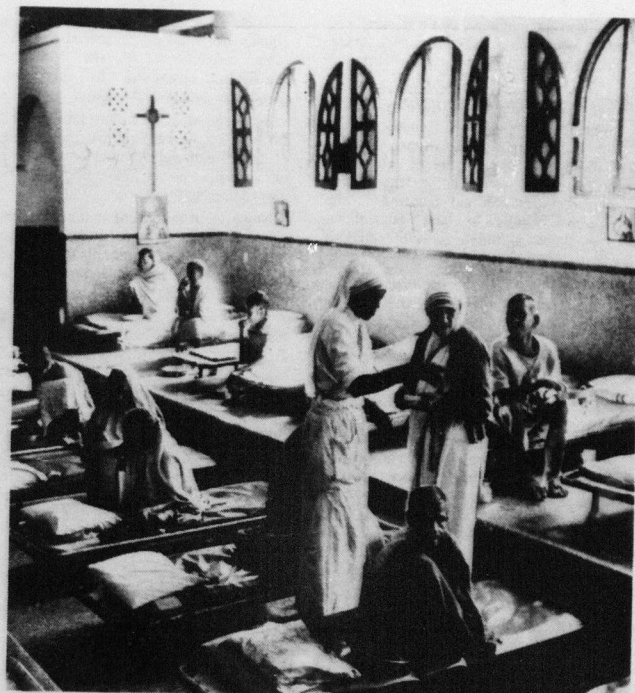
belong is certainly on the wrong track. The real culprits are the McCarthys, the Feuerherds and millions of others like them who preach rather than practice Christianity.

A simpler way of living is much to be desired, and I suppose we'll eventually arrive at that point when we do decide to practice Christianity. In the meanwhile, I would suggest that only the free individual has the true option to do just that. Economic freedom, governmental freedom, religious freedom—all these concepts are inseparable. It is perfectly true that a free economic system **allows** the individual the opportunity to misuse the fruits of that system. But then, Christ himself **allows** us to misuse the blessings he so freely bestows upon us. What, after all, is the doctrine of free will?

Yes, Mr. Feuerherd, the church does indeed condemn lack of charity and justice, but I submit one more time that these are human frailties. People can be—and are—just as frail under any other system. But under those other systems human weaknesses—greed, lack of charity, lust for power—all become horribly magnified by the lack of individual freedom within those systems. Loss of economic freedom goes hand in hand with loss of personal freedom which goes hand in hand with religious oppression. Think about it.

Fredrick K. McCarthy

Indianapolis



AMONG THE DYING—Mother Theresa consults with one of her Missionaries of Charity in her Home of the Dying Desitutes in Calcutta. Each day Mother Theresa and her followers go into the streets and bring back people who are near death and then give them food, a bath, clean sheets, clean clothing and a clean place to die. (NC photo)

Pans Catholic Charities Appeal

As a member of the Finance Committee of our parish, I couldn't help but have several questions when I read the article, "Progress reported in Charities Appeal" in the Nov. 9th issue of the Criterion.

Isn't it a bit ridiculous to think such a large scale campaign was initiated in the first place?

Will the 531% average that St. Michael parish of Greenfield pledged be retained by the Catholic Charities office?

Wouldn't it be a fair consideration to credit the parish monthly assessment from the Chancery the amount of all money collected over the 100% quota?

I don't feel that my parish is the only parish struggling to make ends meet, and I feel any consideration given in regards to the ridiculous overages that the Catholic Charities Appeal has been geared for, would be greatly appreciated by all.

Mrs. Mary Margaret Query
Beech Grove.

The church is not a democracy

Your editorial, "Playing Games," (Criterion 11/9/79) is a good example of the dissent from authority prevalent in the thinking of some in the theological community. Anyone who has read the report of the last Bishops' conference, or the agenda of the coming conference would know that the editorial hardly states the facts.

One wonders what our young people think of your editorial criticism of a constituted authority, an authority guided by the Holy Spirit, and defined by Vatican Council II. Surely, they have enough trouble with that problem in their own peer group without having to listen to a Catholic newspaper challenge its own bishops.

If we have a preference, we would rather "play games" with the successors of the apostles than those who expound dissent from the teaching authority of the church.

When are American Catholics going to stop trying to conduct the church like a democracy?

Norbert S. O'Connor

Indianapolis

Scores K of C eligibility rules

I am writing concerning the official position of the Knights of Columbus concerning what constitutes a practical Catholic. I know what the official position is. I have read it. I also know what the practice is in many of the Councils throughout the United States. There is a big difference between the theory and the practice.

In this day and age I don't see why the Knights of Columbus take such a strict stand. We are being holier than the official church.

First of all, the church has lifted the official excommunication on Catholics who marry out of the church.

Secondly, the Catholic Church does not force people out of the church building or prevent them from worshipping on Sunday simply because they have married out of the church.

Thirdly, there are Catholics becoming active again in the church through the internal forum after many years in a second marriage and this is something the priest may not discuss publicly.

Fourthly, there are some members of the Knights of Columbus of long standing who are very active at the Council but never darken the inside of the church on Sunday. They are not practical Catholics. They do not receive Holy Communion, but we don't drive them out of the Council. We are inconsistent in this matter when we allow them to remain members simply because they are not married out of the church.

Yet many of the members who are married out of the church are barred from an active role in the K of C even though they go to Mass every Sunday, send their children to the Catholic school or religious

education classes and are very active around the parish. What is our objectivity, honesty, consistency, justice and compassion?

There are some councils who take Catholics into active membership as long as they are a warm body. They don't ask the question about Communion. It is not even on the form for membership anymore. It doesn't ask whether the prospective member made his Easter duty anymore. It simply asks whether the prospective member is a practical Catholic in communion with the Holy See.

On the bottom of the form, it says this question is not to be answered by the clergy. Financial secretaries have been told officially that they are not to act as a judge in this matter.

The interpretation that a practical Catholic means a Communicating Catholic is where the problem lies. I think the individual should decide whether he considers himself a practical Catholic. This seems to be the practice in many councils. I think he can be considered a practical Catholic in communion with the Holy See without being an active Communicant under the present legislation of the church.

I would also like to see something done officially about associate membership in the Knights of Columbus for Catholic families whose fathers are not Catholic. I would rather see these men associated with the Knights rather than join the Moose, the Elks or some other fraternal organization.

First of all, they would be associating with a Catholic organization where their Catholic friends associate. Secondly, this would provide the environment for many

of them becoming converts to the faith. Some councils presently have associate membership for Catholics married outside the church to get around the present understanding of what constitutes a practical Catholic.

I still believe in obedience in the church. I believe in the hierarchy and the institutional church. I will follow the official position of the church in this matter. The reason I am writing is to convince K of C officials to change the official position of the Knights of Columbus on what constitutes a practical Catholic for membership so we can be more honest and compassionate to those who are married outside the official church.

I hope something will change so we can involve all the members of the Catholic Church in the activities of the local council.

Rev. Harold L. Kneueven
Assistant Chaplain
Indiana Knights of Columbus

Pleased by column and editorial

I wasn't surprised, but nevertheless very much pleased, to find two excellent editorials on human relations in the last edition (Nov. 9) of *The Criterion*. Your reasoned call for positive action on human relations issues was then reinforced by Peter Feuerherd's column. In all, it was an important edition—a terribly gratifying one to me.

Thank you for your voice of reason.

Barta Hapgood Monro
Executive Director
National Conference of
Christians and Jews, Inc.

Active at St. Gabriel's parish for 50 years

Connersville retiree still involved

by Sr. Mary Jonathan Schultz

When Clarence Volk came for a visit at the *Criterion* office recently, he was handsomely dressed in a gray suit complemented with a natty shirt and tie that made him look "sharp as a tack." His tall, arrow-straight bearing belied his 73 years. It was those 73 years that we wanted to talk about—especially those since his retirement on March 31, 1971.

What does a man who has spent his entire life in Connersville, an eastern Indiana town with a population of about 12,000, do after he retires from a routine day-to-day job?

Life could become a chore and a bore. But not so with Clarence Volk. One wonders after talking with him awhile how he manages to get all of his activities completed in a retirement day.

Mr. Volk has had a wealth of experience in his lifetime and has been active in church, fraternal and civic organizations.

One of his experiences as a high school lad was his first job working after school in a clothing store. Since his retirement, he has gone back to that same type of work at the Kahn Clothing Company in Connersville.

But that's only part time so he volunteered his services to Father Harold Knueven, pastor at St. Gabriel parish. Working for 37 years in a company payroll department wouldn't seem to equip him for the type of work he does at St. Gabriel's. Yet he's a man who "wears many hats" at the parish—a jack-of-all-trades.

"I DO WHATEVER needs to be done," Mr. Volk said, "whether it's working outdoors with a power mower, painting, electrical work or carpentry."

However, he added that "Father Knueven, Father Mark (Gottmoeller, associate pastor), the Sisters in school and Don Wilson, maintenance supervisor, are all careful to see that I don't work too hard, and a snow shovel is strictly a no-no. They, with my wife, Florence, take good care of me."

Even more important to Mr. Volk is another type of service he gives to the parish. He has been an usher at St. Gabriel since 1929 and has helped count the collection income every Sunday since that time.

In 1971 when Archbishop George J. Biskup granted parishes in the archdiocese permission to commission lay ministers, Mr. Volk was among the first in his parish to be appointed for this ministry. In addition to assisting at the parish Masses, he also takes the Holy Eucharist to six homebound parishioners monthly.

In reminiscing, Mr. Volk said he was born to George and Rose Volk on March 28, 1906. A flood at that time caused the family doctor to walk over a railroad bridge east of Connersville. There he was met with a horse and buggy and taken to the Volk home. "The doctor called me his 'high water boy'."

"At the Contention School where I started first grade there was one room with 12 pupils in all grades—two of us in the first grade."

LATER THE VOLK family bought a farm east of town and young Clarence enrolled in the old four-room St. Gabriel School taught by the Sisters of Providence.

"The big girls (4th to 8th grades) were upstairs and the big boys were downstairs. There was no worse punishment than being sent to the principal's office

upstairs where the girls were," Mr. Volk said with an impish grin.

After completing a course in accounting and banking at the Richmond Business College, Mr. Volk worked for a number of companies doing different kinds of jobs. But from January, 1954, until his retirement in 1975, he worked in the payroll department for the Ford Motor Company which had at different times been the Rex Manufacturing Company and the Philco Corp.

He and his wife, the former Florence Ripberger, had one son who died in in-

fancy. But a niece, Carolyn Ripberger, came to live with them when she was quite young. She remained in their home until she was married to Larry Hall and now lives in Florida. They consider the Halls' sons, Scott and Shawn, their grandsons and Scott's youngster, a great-grandson.

When we spoke of hobbies, Mr. Volk said he watches sports on TV, but "I guess my real 'hobby' is helping out a number of widows in our area when they need help on appliances and minor repair jobs. My wife doesn't mind at all that I help them. In fact," he added, "if I was at home, I'd be helping out an old 'gal' now." And he grinned.

Mr. Volk has been blessed with good health. "Only a few minor problems," he said, and he concluded with the expectation that he will probably live as long as his father, who died at the age of 92.



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WORKSHOP PARTICIPANTS—Some of the participants in the first annual Bedford District Board of Education look over the program of the activities held at St. Charles Borromeo parish, Bloomington, on Nov. 10. The participants in the conference heard a keynote address by Msgr. Raymond T. Bosler, and attended workshops on such topics as the "Faith of 7th and 8th Graders," "Music for Catechesis," "Youth Retreats," "Conveying the Wonder of God to Pre-schoolers," "Telling Stories—God's Way of Touching Our Hearts," and "The Rite of Adult Initiation." Pictured here are DRE's Ellen Howard of St. Martin, Martinsville; Mary Flaten, St. John, Bloomington; and Gloria Bier, St. Paul's Catholic Center, Bloomington. (Criterion photo by Peter Feuerherd)

Question Box

Is it possible to prove the existence of God?

by Msgr. R. T. Bosler

Q. Recently I took part in a discussion about why some people believe in God and others can't. I said, "Because faith is a gift from God. If he doesn't give people the ability to believe in him, they can't." Someone else said, "But that doesn't seem fair." I said, "God is running things, and he doesn't expect the same from everybody." I'm Catholic; some of the others in the group are not. I'm not entirely satisfied with my answers. Can you please clarify?



A. You and your friends were wrestling with a problem that religious thinkers have argued about for thousands of years. Is it possible to prove the existence of God? How do men and women know there is a God? Must there be a revelation from God before this is possible?

In the last century, when it was fashionable to hold that the only way one could know there was a God was through a religious experience, the Roman Catholic Church in Vatican Council I defined that "the one true God, our creator and Lord, can be certainly known by the light of natural reason, through created things."

This claim was based upon Romans 1:18-21, where St. Paul argued that the pagans were inexcusable in their moral perversions and worship of idols, for "whatever can be known about God is clear to them . . . Since the creation of the world, invisible realities, God's eternal power and divinity have become visible, recognized through the things he has made."

The council by this action in no way taught that the traditional proofs for the existence of God were adequate; in fact, it went on to explain that only because of revelation could the existence of God "in mankind's actual circumstances be readily known by all, with solid certainty and unmingled with error."

Vatican II accepted the fact that God does not "deny the help necessary for salvation to those who without blame on their part have not yet arrived at an explicit knowledge of God, but who strive to live a good life, thanks to his grace."

What all this adds up to is that though it is possible for human reason to arrive at a knowledge of the existence of God as creator, the arguments from reason are not always convincing, and that faith in a personal revealing God is the way most of us come to believe in him.

Your answer, therefore, was correct. God will demand more of those who have the gift of faith and the advantages of a religious background than from those he determines must find him through a more difficult route.

Q. A young man of my acquaintance tells many lies. On my chiding him about this he said a priest had told him it is not a sin to tell a lie about one's self, as the commandment clearly states: "Thou shalt not bear false witness against thy neighbor." My brother-in-law remarked: "Well, ecclesiastically he is correct." What are your comments?

A. I think both the priest and your brother-in-law are wrong. The Ten Commandments were never intended to be an exhaustive list of sin but a summary of the general principles governing our attitudes toward God and fellow men.

Scripture has some blunt language on lying, for example: "Stop lying to one another." —(Colossians 3:9) "See to it, then, that you put an end to lying; let everyone speak the truth to his neighbor, for we are members of one another." —(Ephesians 4:25)

A lie is a deliberate intention to deceive; its evil will

depend upon the harm it causes to self or others. Much lying is too spontaneous to be sinful. Your young man's lies about himself may be only a form of braggadocio or a coward's way of getting out of trouble. The best approach to his problem would be positive rather than negative, pointing out that a reputation for being truthful and courageous is necessary to succeed in life and that braggarts are bores.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 North Alabama St., Indianapolis, IN 46204).

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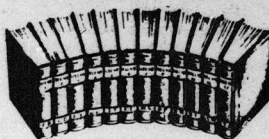
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HELPING HER BROTHER—A young Cambodian girl guides a spoonful of rice to her brother at the Sa Kaew refugee camp near the Thai-Cambodian border. About 32,000 victims of war and famine are camped there. (NC photo)

The 'lost generation' of Cambodia discussed

by Stephenie Overman

WASHINGTON—The "lost generation" and the silence were mentioned most often at a White House press briefing on refugee camps in Thailand Nov. 19.

There were virtually no Cambodian children between the ages of one and four, few under 10 in the Thailand camp they visited, according to the Rev. Robert Maddox, White House special assistant for religious liaison and Dr. Julius Richmond, surgeon general of the Public Health Service.

They had joined Mrs. Rosalynn Carter on a trip to Thailand camps Nov. 8-10 to check on the need for food and medical supplies.

Richmond said, "We're starting to document the loss of a whole generation." From a population of almost 8 million in 1970, between 4 and 5 million Cambodians survive.

Mr. Maddox, a Baptist minister, said one of the most wrenching camps was for "unaccompanied minors"—camps for children whose parents have died or disappeared in the trek from Cambodia to the Thailand border.

"THE GREATEST ECHO is the silence in the camp," Maddox said at a briefing for religious editors and writers. "There was no laughter, no crying, no children running and playing. They were so robbed of emotion."

Richmond also commented on "the quietness, the flatness of emotion of the children," and reflected on the social problems for so many children who have

undergone such severe emotional losses.

Mr. Maddox also spoke of an outpouring of concern from people in the United States and said the International Commission of the Red Cross, UNICEF and voluntary agencies are providing food, medical supplies and personnel.

The United States may contribute up to \$105 million in food and cash. Many other countries have also joined in pledging aid to the Cambodians.

The distribution of the aid is a key problem, according to Tom Barnes, director of the Interagency Working Group on Kampuchea (Cambodia). He said shipping supplies by land from Thailand would be the most effective way but that is politically unlikely. Fighting between a Vietnam-backed government in Cambodia and the ousted Pol Pot regime is still going on.

It is unlikely that Cambodia's problems will be solved soon because the fighting has disrupted farming for the past several years and almost nothing has been planted for the December harvest.

The need for food is paramount, according to Richmond, followed by the need for medical help. "But the feeding process must be skillfully done," because so many people are so badly malnourished.

"IMAGINE A CAMP of 30,000 people surrounded by barbed wires with no structure but the hospital, people living in tents in that climate," Richmond said of the Sakeo camp in Thailand. "We visited the camp on the 14th day of its existence, rising out of an open field, no water or sanitary facilities."

"Visualize our walking into a population of people in which starvation is widespread and emaciation is extreme. Imagine a population of 30,000 with 45 deaths per day, with as many people dying outside the hospital as inside."

The doctor added that medical personnel reported to him that as of Nov. 16 the death rate was down to 10 a day but he said much more must be done.

Richmond cited diseases such as malaria, dysentery and respiratory diseases which complicate the malnourishment problems.

He added that the population on the other side of the Thai border probably faces a worse situation.

Asked if the children might suffer irreparable brain damage or emotional problems, Richmond said the children were beginning to get sophisticated emotional support and that it is impossible to know what effects the deprivation will have on the children.

"But I'd like to end on a note of hope," he said. Even children who suffer brain damage "under favorable circumstances can show remarkable growth and development."

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.

Statements on hostages and famine approved

WASHINGTON—Statements on hostages being held in Iran and starvation in Cambodia were approved by the National Conference of Catholic Bishops on the last day of the bishops' Nov. 12-15 general meeting in Washington.

The bishops also heard a report on implementation of their Plan of Pastoral Action on Family Ministry, which includes the declaration of 1980 as the "Year of the Family."

The final day of the bishops' meeting was held in executive session, where a number of unnamed topics were discussed.

THE STATEMENTS on Iran and Cambodia were released after the meeting along with the text of Baltimore Auxiliary Bishop J. Francis Stafford's report on the family program. Bishop Stafford's report had been scheduled for open session earlier in the week but was pushed back by other business.

The bishops called the Iranian situation "a test of law for the international community and a test of policy for the United States." But they also noted that the most important aspect of the crisis was the hostage situation, and said the hostages' survival and safe return was the first priority.

The bishops said violation of the diplomatic immunity of the hostages cannot be sanctioned and called for a combination of "firm resolve with rational restraint" in resolving the situation.

"More importantly, as religious leaders, we call upon Catholics and all believers to pray without ceasing for a peaceful and successful resolution of this tragic drama," the bishops said.

ON CAMBODIA, the bishops thanked those who already have contributed to special collections for Cambodian aid and commended the work for Cambodia by Catholic Relief Services.

"But we have only begun: the situation in Cambodia will require concerted international action for many months to avert the death of a nation," according to the bishops.

The report by Bishop Stafford, chairman of the U.S. Catholic Conference Commission on Marriage and Family Life, was an appraisal of the progress of the bishops' family year plan, first approved in May 1978, and an updating of coming events.

"A substantial commitment over the next decade is necessary if we are to achieve our goal of renewed family life through total family ministry," Bishop Stafford said.

Midwest land hearings end

WASHINGTON—More than 11,000 people participated in a recently concluded series of hearings on a proposed Midwestern bishops' land statement, and most of the comments at those hearings have been favorable, bishops from 44 Midwestern dioceses learned at a meeting in Washington Nov. 12.

The Midwestern bishops held a special regional meeting during the fall general meeting of the National Conference of Catholic Bishops to discuss their proposed statement, "Strangers and Guests: Toward Community in the Heartland," and to hear a report on the reactions of people who have been attending the hearings in 12 Midwestern states over the past several months.

The final version of the statement is scheduled to be released sometime around June 1, said Bishop Maurice J. Dingman of Des Moines, Iowa, who has been the main force behind the effort—called the Heartland Project—to have the bishops issue the statement.

Racism letter survives move to send back to committee

by Jim Lackey

WASHINGTON—A pastoral letter condemning racism as a sin was approved overwhelmingly by the U.S. bishops Nov. 14, but only after surviving an effort to send the letter back to committee "to make it better."

"Racism is a sin: a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same Father," the bishops said.

During final consideration of the letter, some 60 amendments were added, several in response to concerns expressed by some bishops that it did not have enough of a theological basis and that it did not include enough footnotes and other references to past statements and teachings of the church.

BUT THAT did not satisfy Auxiliary Bishop Roger M. Mahony of Fresno, Calif., who said he was unequivocally in

favor of a statement on racism but felt that the document, as amended, still was not satisfactory.

"I think it (the racism statement) should be the finest document we can produce," he said.

Even with the amendments, the statement still flowed from a sociological and not a theological base, he said. Christology and theology "should be the underpinning from which the document should flow," Bishop Mahony argued.

Several bishops agreed that the document might not be perfect or could be improved, but argued that it was needed at a time when racism—in forms such as the Ku Klux Klan and neo-Nazi groups—seems to be making a comeback.

Bishop Mahony proposed that a complete new draft of the proposed letter be circulated among the bishops this winter in time for consideration at their next meeting in May in Chicago.

His motion failed by voice vote—although a substantial number of bishops voiced support for his recommendation—and then the amended pastoral letter was approved 215-30.

THE PASTORAL letter was prepared by a special subcommittee headed by Auxiliary Bishop Joseph Francis of Newark, N.J., one of only a handful of black Catholic bishops in the United States. It was in direct response to a call for a pastoral on racism that was made at the 1976 Call to Action social justice consultation sponsored by the U.S. bishops.

The strongly worded letter was already 4,500 words long before it was amended, and Bishop Mahony estimated that the amendments increased its length by at least one-third.

The letter notes that twice earlier—in 1958 and 1968—the bishops issued statements calling for an end to racism.

While new laws and policies have eliminated racism in part, the bishops' latest letter charges that "too often what has happened has been only a covering over, not a fundamental change."

And it links current forms of racism with changes in the economic structure.

"We are entering an era characterized by limited resources, restricted job markets and dwindling revenues. In this atmosphere, the poor and racial minorities are being asked to bear the heaviest burden of the new economic pressures," the letter reads.

Others following the dinner. Others attending from St. Meinrad were members of the administration of the School of Theology and the College. They included Benedictine Fathers Thomas Ostdeck, Daniel Buechlein, Aurelius Boberek, Gregory Chamberlin, Jonathan Fassero and Ephrem Carr; Fathers Rob Sidner and Bob Ray and John S. MacCauley.

Receptions were also hosted for two area alumni groups of the Seminary on Nov. 11 and a special reception was held for non-client bishops.



BYZANTINE MASS—Byzantine-Rite Archbishop Stephen J. Kocisko of Pittsburgh consecrates the wine during a Byzantine-Rite Mass which opened the fall meeting of the National Conference of Catholic Bishops in Washington. It was the first time the bishops had celebrated their traditional opening Mass in the Byzantine Rite. (NC photos)

Parley (from 2)

to a more general resolution on the papal visit.

The question about the 1980 census arose unexpectedly after a report on Hispanics delivered by Archbishop Robert Sanchez of Santa Fe, N.M. In response to a question, he agreed that census officials had a valid point about needing an accurate count, but said the church jeopardizes its reputation among Hispanics if it helps the census count illegal aliens and then finds that its information has been used to arrest and deport them.

He recommended cooperation with the census by encouraging people to register, but he said the church should offer no cooperation on the undocumented workers.

The decision to meet only once a year beginning in 1981 came after several bishops argued that two meetings were too expensive and that the period of reorganization after Vatican II which required two meetings a year has passed.

The issue was brought up after the bishops at their regular spring meeting in Chicago earlier this year devoted much of their deliberations to the structure, frequency and agenda of their meetings.

ALSO AT THE WASHINGTON meeting, the bishops probed two subjects in depth: the meeting last winter of the Latin American bishops' conference at Puebla, Mexico, and a document on the training of priests.

"The great challenge of Puebla is that it recognizes 'widespread poverty in the hemisphere as a condition of sin, the result of unjust distribution of wealth,'" the U.S. bishops were told by Archbishop Marcos G. McGrath of Panama City, Panama.

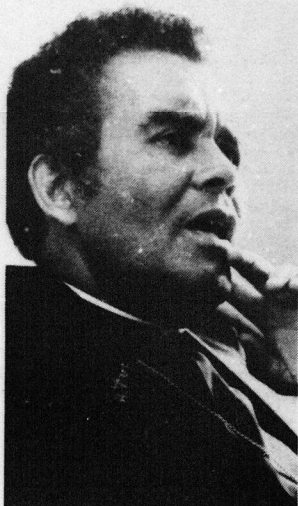
More than a dozen U.S. bishops wanted to know more from Archbishop McGrath about the implications of Puebla for their own pastoral concerns on issues such as evangelization of the rich, communism and liberation theology.

The discussion on the training of priests came one year before the bishops must submit to the Vatican a program for priestly formation in the United States.

The bishops' meeting opened Nov. 12 with a Mass celebrated according to the Byzantine Rite—at which Byzantine-Rite Bishop Michael Dudick of Passaic, N.J., preached on the unity of the six rites of the Catholic Church—and closed Nov. 15 with a morning-long executive session at which the bishops approved statements deploring the holding of hostages at the American embassy in Iran and the starvation of Cambodians.



QUESTIONED—Archbishop Marcos McGrath of Panama City answered questions from American bishops regarding the Puebla document.



DRAFTS STATEMENT—Auxiliary Bishop Joseph Francis of Newark, N.J., headed a subcommittee which drafted a statement on racism which was adopted by the National Conference of Catholic Bishops (NCCB).

Bishops hosted by seminary

WASHINGTON, D.C.—Officials of St. Meinrad Seminary hosted a reception and dinner on Nov. 12 for the 66 bishops who have students enrolled in either the College or School of Theology at St. Meinrad.

The gathering was held during the annual meeting of the National Conference of Catholic Bishops here. This is the 13th consecutive year that St. Meinrad has had the event.

Father Archabbot Timothy Sweeney of St. Meinrad Archabbey addressed the

KNOW YOUR FAITH

Marriage: It takes work



By A.E.P. Wall

Elizabeth enjoys her house, and the flowers speak for the pleasure of a yard and garden.

She's outlived three husbands. Two of them scarcely left enough money to pay for their burial, but she's worked most of her life and has seldom felt that she had to do more than her part — even though her friends often thought so.

Three marriages. Two of them were especially happy, and Elizabeth in her mid-70s is contented with her life but has not ruled out another wedding. Why should she? Marriage has given her lots of ways to live out her feelings of love and giving and sharing. She knows it can be great.

NOT EVERYBODY works as hard at being part of the marriage partnership as she has, and not everybody has been as lucky. Certainly not everybody turns as spontaneously to prayer as Elizabeth does, and not everybody is so certain that God is part of every ongoing partnership.

Because marriage is a special sacrament, and one with lasting implications, the Church is trying harder than ever to help young couples find their way. Today's world cries out almost hourly with distractions from long-range commitments and with appeals to self-satisfaction at all costs. Sometimes the costs are higher than the satisfaction justifies.

St. Bernadette's Parish in St. Boniface,

Manitoba, put out some guidelines this year saying that marriages should not be presumed to be a "right" just because a couple wants to get married.

THE GUIDELINES may seem tough (couples should contact the parish a year before they plan to get married; anyone under 18 is considered lacking in the maturity needed for Christian marriage; anyone under 20 must have the approval of the parish community). They are grounded in personal, loving support by a

get ready for the colossal sharing of lives and loves called marriage.

It isn't too early to begin thinking about the religious, the spiritual, implications of marriage during high school years. Many have found this out a bit late, and disaster often results when a couple doesn't ever find out about the religious dimensions of living together as wife and husband.

"NEVER TAKE your eyes off Him (Jesus)," said Pope John Paul II when

love. And the problems, Pope John Paul has acknowledged, are not always easy to handle.

Knowing that problems can be difficult to deal with, he said during his visit to Mexico, one of the important demands on the Church in Latin America is filling a positive role in the preparation of men and women for marriage.

Marriage is not the strictly private affair that many think it is. There's seldom anything private about a divorce court, and although they may not think about it in these precise terms, those who prepare for marriage as carefully as they prepare for a job or an education or anything else of value know that marriage often involves the common good of their families and the common good of society.

THAT'S WHY so many today see God's call to the sacrament of marriage as the beginning of a vocation that brings both joy and some occasionally tiresome duties.

Statistics and headlines tell us that marriage isn't easy, and that it takes two dedicated individuals of mature mind to know that wholeness in marriage grows out of holiness in marriage. Because it isn't easy, it calls for getting ready, for honest and thoughtful preparation. And here's where the partnership has to include the Church and the family.

Besides, getting there can be half of the fun.

'Marriage preparation is part of the work of the Church, and especially of the parish community. In the case of the young, the Church and the parents really are co-catechists in helping a couple to get ready for the colossal sharing of lives and loves called marriage.'

group that includes three couples and a single young adult.

Marriage preparation is part of the work of the Church, and especially of the parish community. In the case of the young, the Church and the parents really are co-catechists in helping a couple to

he officiated at a wedding in the Pauline Chapel of the Apostolic Palace not long ago. If Christ is present in the consciousness of the couple, the pastoral Pope seemed to suggest, even the most difficult moments of married life will yield to the eternal patterns of shared

ENGAGED!



By Ed and Maryanne Horan

"Wow! What an experience," was all we could say as our Engaged Encounter weekend drew to a close.

It had been a gift from friends and we hadn't really known what to expect. Would it be a retreat, a group encounter, a sensitivity session? Our friends wouldn't tell us, but they assured us it would be the best foundation we could lay for our marriage.

They told us things like: "If you think you know each other now, just wait." It seemed rather exaggerated. We felt we had a good relationship. Besides we'd known each other for several years and had been engaged for six months, so how would there possibly be anything about each other that we didn't already know? But our friends were so insistent that, feeling we had nothing to lose, we accepted their gift.

LOOKING BACK on it now, all we can still say is "wow!" The weekend covered every conceivable aspect of married life from practical matters like finances, use of time, relationships with family and friends, and reconciling career aspirations to deeper questions and issues like how our love for each other depends on how much we love ourselves; how together as a couple we could be a sacrament (weren't only things sacraments?); communication; marital morality and decision making; sexuality; and forgiveness — even how to have a good fight.

All this was presented to us in the form of talks given by two couples and a priest. Actually, they weren't really talks but sharings, intimate insights into their lives, experiences, successes — even their failures — all designed to give us a real foretaste of what Christian marriage is all about.

We remember being absolutely amazed at the "positive press" they were giving marriage. The couples who gave the talks were totally convinced that marriage was the best thing that ever happened to them, and the priest spoke so strongly about marriage as a vocation that we came

away knowing that our married love really would be something holy in the eyes of God. It was a refreshing break from the constant bombardment from society, from television and even from some of our friends that marriage is a sure-fire way to ruin a good relationship.

BUT MORE than the scope and tone of the weekend, it was the openness of the couples and priest that had the most impact on us. Here were five total strangers sharing their guts with us about what total commitment means for them — not in abstract concepts — but in the nitty-gritty, down-to-earth, sometimes exhilarating, sometimes crushing experiences they've been through with the ones they love. And their openness was inspiring. It gave us the courage to discuss even things that we found painful and somehow had managed to avoid bringing up.

Now, almost four years later, we're as thankful as ever for the opportunity to make that weekend. Through the ups and downs of those years, the things we learned during that weekend have been a help. We're thankful for the chance to set aside all the distractions of life to focus on each other and our decision to marry — and, for the first time, to really see what it means to commit ourselves totally and unreservedly to each other for life. And we are thankful for the vision it gave us of ourselves not just as two individuals with mutual obligations under a contract, but also as two people who can relate to the world as one sign of God's presence. In this it has given us a sense of the greatness of our call to be "one flesh" and the challenge that call presents to us each day of our lives.

We have since become involved with presenting Engaged Encounter weekends. And when the couples leave the weekend, we see the same joy, the same certainty, the same loving openness and trust upon which great marriages are going to be built.

Good marriages require good foundations, and as far as foundations go, Engaged Encounter is granite.

What are you

By Father John Castellet

The familiar parable of the sower (Mark 4, 1-9) is the first of a group of parables on the general theme of growth, specifically the mysterious growth of God's reign. In the opinion of many, this is the central parable of the parables of the Gospels, if only because it sums up the paramount message of Jesus' proclamation: the advent and inexorable triumph of the reign of God.

Like all the parables, it uses terms drawn from the real life situation of the audience. What more common sight in a rural country than that of a farmer seeding his land? Quite unusual, however, from the modern viewpoint, is the technique he uses. He scatters the seed in random fashion and with uneven results. Some lands on the well-packed soil of the footpath, only to be eaten by birds swooping down delightedly on this unexpected windfall. Some lands among the stones which litter the ground, some among thorn-bushes.

Today's farmer would wonder why he didn't clear the field beforehand. There is no answer, except to say that he was following established custom, which called for him to scatter the seed hither, thither and yon, and then to plow everything under. Not efficient, apparently, but not without some good results. Indeed, as the ending of the parable has it, "Some seed, finally, landed on good soil and yielded

grain that sprang up to produce at a rate of thirty and sixty and a hundredfold" (Mark 4,8).

FANTASTIC. And this is Jesus' point. The reign of God is proclaimed to all indiscriminately. It will meet with obstacles, but nothing can prevent its final and almost incredible flourishing.

What is true of the reign of God in general is true of that reign in individual lives. To narrow the application, it is true of the Christian vocation. It will be offered to all, but will meet with all sorts of responses. Unfortunately, when one speaks of a vocation, it is simply presumed that one means a call to the priesthood or the religious life.

That is understandable, given our customary use of the term, but it is still regrettable. It obscures the supremely important fact that the call to be a Christian is the basic vocation. Different forms of the Christian life are simply different ways of living out that vocation.

IN THE FINAL analysis, one will be a good priest or sister or brother precisely to the extent that one is a good Christian.

The obvious fact is that the overwhelming majority of Christians live out their vocation in the married state. The sacrament of matrimony as well as that of orders is a further specification of the vocation implicit in the sacrament of

Discussion questions for 'Know Your Faith'

1. Discuss this statement from A.E.P. Wall's article: "Today's world cries out almost hourly with distractions from long-range commitments and with appeals to self-satisfaction at all costs. Sometimes the costs are higher than the satisfaction justifies."

2. What do you think about the guidelines on marriages of St. Bernadette's Parish in Manitoba? Discuss.

3. Discuss this statement: "Marriage is not the strictly private affair that many of the lovers think it is."

4. Why is it important to prepare for marriage? What does this preparation entail? Discuss.

5. Reflect upon this statement, then discuss it: "If few persons are properly prepared nowadays for family life it is that they have never learned to see with the eyes, to hear with the ears and to feel with the heart of another."

6. What is your definition of marriage?

7. Father John J. Castellet observes that the "call to be a Christian is the basic vocation. Different forms of the Christian life are simply different ways of living out that vocation." Discuss.

8. Father Castellet calls the home a seminary where people learn about marriage. How does this tie into the parable of the sower? Discuss.

9. Engaged Encounter is one of the visible ways in which the Church participates in marriage preparation. After reading Ed and Maryanne Horan's account of their Engaged Encounter experience, how do you think it helped them?

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

1. After reading the story, "God's Reign is Like a Seed," talk together about it. Questions like the following may guide your conversation:

- The people who gathered around Jesus were hurting and concerned. Why?

- How did Jesus respond to their hurt and concern? Tell Jesus' story.

- How did the people respond to Jesus' story?

- What was Jesus telling the people through the story?

- Why did a man in the crowd object to Jesus' story?

- How did Jesus respond to the man's objection? Tell Jesus' second story.

- Why did many of the people find the meaning in Jesus' stories hard to believe?

- Could the people choose not to believe in the meaning of Jesus' stories? Why? Why not?

- Why is it safe to believe in God's love even if there seems to be little evidence of it around?

2. If it is available, read the Arch Book story, "The Seeds That Grew to Be a Hundred" by Victor Mann (St. Louis, Mo., Concordia Publishing House, 1974). Or you might buy it and add it to your collection of Bible story books.

3. Imagine that you are one of the seeds that Jesus told a story about. Tell a story of how you would be a sign of God's love to everyone around you.

4. Choose one of the seed stories and make a painting of it. Hang the painting where you and others can enjoy and talk about it.

u planting?

baptism. On the facade of St. Thomas Seminary in Bloomfield, Conn., there is an inscription which reads: "Spes Messis in Semine" — "The hope of the harvest is in the seed." Its appropriateness is patent. How the seed of the priestly vocation is received and nurtured will determine the happy or unhappy, the fruitful or sterile outcome of that vocation.

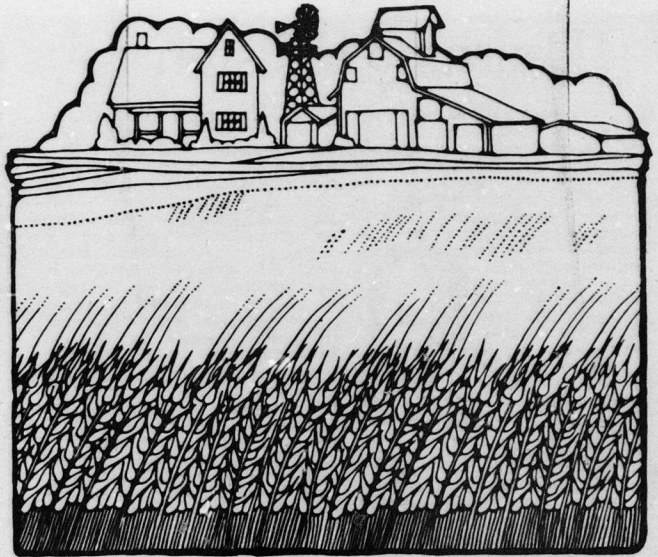
But the same is true of the vocation to matrimony. It is given to all indiscriminately, and it is a precious call, a serious call, a seed with tremendous potential for happiness and fruitfulness. The hope of the harvest is in the seed. Given its importance, it deserves as much care as the call to the religious life. The Church has a grave responsibility to nurture this seed, too, and in many ways it tries to discharge this responsibility. But when one comes down to it, in this case the seminary is primarily the home. Here is where young people learn at close range how this vocation is to be lived.

PARENTS ARE the farmers who tend this seed. They must reach out to all their

children, receptive or unreceptive, rocky or thorny or open, to nurture the seed by word and example, especially by example. Children's views of the practical response to the vocation implicit in matrimony will inevitably be colored by the way they see that vocation being lived in their own home, day in and day out, and the harvest of their own lives will be determined accordingly.

And it is all those seemingly little things that make up daily life — interpersonal relationships, affection, understanding, respect, unselfishness, absence of bickering — which quietly, unobtrusively form their futures. These things seem so little, so insignificant. And yet, as the third of the parables of growth puts it:

"What image will help to present it? It is like mustard seed which, when planted in the soil, is the smallest of all the earth's seeds, yet once it is sown, springs up to become the largest of shrubs, with branches big enough for the birds of the sky to build nests in its shade" (Mark 4, 30-32).



'God's reign is like a seed'

By Janaan Manternach

Jesus watched the crowd gather around Him.

He could almost feel their hurt as He looked into their eyes.

"You keep talking about God's reign," a woman began. "You say God's reign means God's love. But where do we see God's love in our world? Evil seems more powerful than love."

Jesus understood her concern. Most of these people were poor. They saw so much suffering around them. They were often cheated. The Roman soldiers occupied their lands. They wondered where God's love was.

"Let me tell you a story," Jesus began. His voice was strong but calm, filled with wonder at the mystery of God's love. He spoke with compassion for the people.

"ONE DAY A farmer scattered seed on his field. He then watched and waited. For awhile there were no signs of new life. He wondered if anything would grow. He soon began to have serious doubts. Then one day he noticed a few tiny green blades pushing up through the dark earth.

Over the weeks small grains of wheat slowly took shape. The farmer had no idea how all this was happening, but he was delighted. Finally the field was covered with golden wheat. It looked beautiful. When it was full grown, the farmer got out his sickle and harvested the crop."

The people nodded. They knew all about seeds and harvesting. They knew there was no way they could force seed to grow. They knew how wonderful, how mysterious it was to watch things grow.

JESUS SEEMED to be saying God's reign of love was like that. It was already planted in the world, in each person's heart. God's love would slowly make itself felt.

Eventually His love would overcome evil, just as the golden grain covered the field. They needed to believe that, just like the farmer believed the seed would grow.

A man objected. "But there is so little sign of God's love in our lives. It's hard to believe God loves us."

"Let me tell you another story," Jesus responded.

"God's reign of love is like a mustard seed. The mustard seed is one of the smallest of all seeds. Yet once it is sown in

the ground, the little seed grows and grows until it is like a large bush. Birds can even come and make their nests in its branches. That is what God's reign of love is like."

MORE OF THE people seemed to accept what Jesus was saying. But they found it hard to believe. Jesus was saying that signs of God's love might be very small in the world. But He insisted that it is there.

God is present in the world, with all its evil. His presence is one of love. No matter

The Story Hour

(Read me to a child)

how great the evils are, God's love will gradually overcome them. The small signs of God's reign will eventually grow into a kingdom of love, just as the little mustard seed grew into a large bush.

"You must believe that," Jesus was saying.

You need to keep looking for signs of God's love. Your heart must be open to His love. There is no way you can force love to grow any more than you can force a seed to become a grain of wheat, or a mustard seed a bush. But you need to really believe it will happen, just like the farmer believes the seed will grow. God's love is stronger than every evil.



Our Church Family

Learning to listen pays dividends

by Fr. Joseph M. Champlin

Pat Livingston grew up as a "service brat." Daughter of a West Point graduate who ultimately rose to the rank of major general with an important Pentagon post, she lived in many places during early childhood. However, the family later settled in Washington because of his assignment and the pretty, bright youngster with sparkling eyes studied in Catholic schools there, including four years at Trinity College.

She absorbed much from that formal education, but learned more about listening skills from her mother.

Pat's dad and mom often were invited to formal White House dinners. On one occasion, the mother sat next to a famous national figure. At the banquet's conclusion he praised the woman in glowing terms: "You are a very marvelous conversationalist, one of the finest I have met in a long time."

Back home she related the incident, smiled and told her family: "I didn't say a single word. I just listened."

THOSE LESSONS about listening learned at home have paid rich dividends for Pat. Nearly two decades later, as the single parent of children aged 11, 9 and 7, she began commuting to Southern Florida University, eventually in 1976 earning a Masters degree in counseling.

Ms. Livingston then secured a position in

her home town school system working with Sebring, Florida's handicapped children. Success in this effort brought repeated invitations to conduct area workshops on communication skills for parents or teachers.

About that time two years ago a priest who had been chaplain at Trinity College during her undergraduate days learned of Pat's obvious gift in this field. Now a seminary professor, he saw great possibilities for the program with his own students. Thus, within a few months they presented two weekend sessions at the school, entitled "A theologian interested in communication and a communicator interested in theology."

Shortly thereafter, Pat was invited to join the staff of the nationwide Ministry to Priests program which would have meant week long absences from home eight times a year as well as resignation from the secure school post. Ready to decline the offer because of those reasons, she discussed the matter with her children who instead urged their mother to accept. "Mom, this is your big chance."

SINCE THAT decision the gentle, soft spoken, but witty instructor has more offers for her communications skills workshop that she can fulfill. The Notre Dame University Clergy Institute, Trappist abbots and abbesses in the United States, Sisters of St. Francis at Philadelphia, Strategic Air Command Chaplains, and Notre Dame nuns in Nova Scotia are some of her recent engagements.

In addition, Pat does extensive individual counseling in Sebring.



response, he simply said: "But Mom, I learned it from you."

True, son, and she had her first lesson in listening from your grandmother.

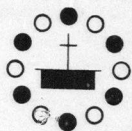
Preparing the Gifts

In preparing the gifts, the celebrant pours a few drops of water into the cup of wine, drops which almost immediately disappear and become part of the wine. At the same time he prays that this mysterious mingling may give us a share in the Lord's divinity just as God's Son shared in our humanity. Jesus became like us in all things except sin. Conflicts, problems, listening and not listening, acceptance and rejection were part of his life as they are of ours. This symbolic action reminds us of that.

the Saints *by Luke*

A IS A FOLLOWER OF ST. JOHN THE BAPTIST, ANDREW WAS WITH HIM THE DAY JOHN SIGHTED THE SAVIOR IN THE CROWD AND CRIED OUT, "BEHOLD THE LAMB OF GOD..." LATER THE TWO ASKED JESUS, "WHERE DO YOU LIVE, MASTER?" AND OUR LORD SAID, "COME AND SEE." THEY STAYED WITH JESUS THAT DAY AND ANDREW RUSHED HOME TO TELL HIS BROTHER PETER, "WE HAVE FOUND THE MESSIAH," HE SAID, AND LED PETER TO JESUS.

ANDREW WAS ONE OF THE FISHERMEN OF BETHSAIDA. ONE DAY JESUS TOLD PETER AND ANDREW, "GO TO THE DEEP WATER AND LET DOWN YOUR NETS." "MASTER," SAID PETER, "WE HAVE BEEN FISHING ALL NIGHT, BUT HAVE CAUGHT NOTHING." WHEN THEY LOWERED THE NETS THEY CAUGHT SO MANY FISH THEY COULDN'T PULL THE NETS UP. JESUS SAID, "FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN." AND AT ONCE THEY GAVE UP THEIR WORK AND FOLLOWED JESUS. ANDREW WAS ONE OF THE FIRST FOUR TO BE CHOSEN. IT WAS ANDREW WHO TOLD JESUS OF THE LITTLE BOY WHO HAD FIVE BARLEY LOAVES AND TWO FISHES, WHICH OUR LORD MULTIPLIED AND FED OVER 5000 PEOPLE. ANDREW PREACHED IN WHAT IS NOW RUSSIA, POLAND AND GREECE. IT IS SAID THAT HE WAS CRUCIFIED AT PATRAS ON AN X-SHAPED CROSS. HE IS CALLED PATRON SAINT OF RUSSIA. THE FEAST OF ST. ANDREW THE APOSTLE IS NOV. 30.



LITURGY

Daniel 7:13-14
Revelations 1:5-8
John 18:33-37

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

NOVEMBER 25, 1979
FEAST OF
CHRIST THE KING (B)

by Barbara O'Dea

Kings and kingdoms have a strange resonance in our day and age. They recall fairy tales and bygone days of medieval castles, crusades, knights and fair ladies. Yet that is hardly a fitting context for a celebration of the kingship of Christ. Who then is this king that the church places before us today? What is the nature of his kingdom?

The Word of God on this final Sunday of the liturgical year reads like a glorious summation of who the Messiah, the Savior-God, is for us and who we are called to be. Christ, they tell us, is the Son of Man whom the prophet saw "coming on the clouds of heaven;" he is the sovereign who received "dominion and glory and kingship."

But he is also Jesus, the faithful witness, who revealed the Father to us and who crowned the testimony for which he came by the sacrifice of his life. He is Jesus, the firstborn from the dead, and Jesus whom the Father exalted, the "ruler of the kings of earth."

Finally, Christ our King is the Alpha and Omega, the first and the last, the beginning and the end, the Almighty! In sum, the Church rehearses all of these titles to affirm the basic belief of Christians of all ages: JESUS CHRIST IS LORD!

HOWEVER, LEST we get carried away into the clouds, it is important that we listen to the haunting question of Jesus in the Gospel: "who do you say that I am?" As he once did with Pilate, today the Lord offers us the opportunity to declare our own stance before the light of his life.

In the Gospel dialogue, Pilate asks Jesus, "Are you a king then?" Jesus answers by describing the nature of his kingdom. It is not reserved to any particular nation or people, nor is it concerned with political power in itself. Jesus did not rise up through the Jewish or Roman power structures, rather he "came into the world to testify to the truth." He concludes his response to Pilate with a firm statement that is at once challenge and invitation. "Anyone committed to the truth hears my voice." Pilate's response took the form of deeds rather than words. His resounding "no" to the Lord's call stands as a warning to all who hear it.

HOW DIFFERENT the outcome for those committed to the truth that Jesus proclaimed. It led them to the foot of the cross and, through that experience of death, to the new life of his kingdom. Following Christ is now, as it was then, a matter of faith and of decision to live as we believe. "Who do you say that I am?" It is a haunting question addressed to each believer. Today, as it is proclaimed in the Gospel, it is addressed also to the community of believers.

The feast of Christ the King is then a time for responding to that question, a time for celebrating our faith and our commitment. It is a day for proclaiming with conviction the creed in which we profess our faith about who Jesus is and who we are as Church. It is a day for renewing the commitment we made to follow the Lord at our baptism. Finally, it is a time for affirming: "Yes, Lord, we believe that you are the way, the truth, and the Life. We are willing to follow that way, to live according to your truth and to live the life of your Spirit in our world."



Program aids the aged

by Fr. John Catoir

Modern science has enabled more and more people to live to an old age. But often what should be a time of happy relaxation is marred by loneliness.

However, loneliness doesn't have to be part of old age. There are many alternatives to the rocking chair. Let me tell you about one man who decided to keep busy. Fred Brandner, 82, a retired mathematics professor of Ames, Iowa, is a volunteer at kindergarten. When he enters the classroom, the youngsters cheer and rush for his hugs. Once, surrounded by the beaming children, "Grandpa Fred"—that's what the children call him—turned to a friend and said, "This sure beats sitting around being bored."



LIKE SO MANY other talented people, he went through an uncomfortable period of adjustment after his retirement. No one finds it easy to change a whole life's pattern, but Mr. Brandner was fortunate enough to have a Retired Senior Volunteer Program (RSVP) near his home. The local Community Preschool center needed some volunteer help and RSVP placed him in his new job.

Getting the elderly to work with

youngsters is one of the best ideas conceived for helping both the young and the old. "It adds new meaning to our older citizens' lives," said David McNamara, the Ames RSVP director. "More important, it gets them back into the community and helps them feel useful again; and it's enriching the youngsters' lives, too. We see a lot of love and dedication in this program."

SOMETIMES the spiritual training of a lifetime remains hidden like the proverbial light under a bushel basket. People have the desire and the ability but they're afraid to push themselves into the unknown.

It sometimes takes a third party to show the way. That's why something like RSVP is so valuable. If you do not have such a program in your area and you think it would be useful, talk to others about it. Reading stories, helping the children in their study periods, supervising their play during recreation—these are some of the many ways senior citizens can help. They just need a little incentive, a place to serve and some creative planning.

"I'm 82 and that doesn't seem very old to me," said Grandpa Brandner, "right now it does me a world of good to love—and be loved—by these little ones."

(For a free copy of the Christopher News Notes, "Aging Together," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)

Pass It On

An occasional column featuring articles by DRE's of the Archdiocese. It is coordinated by Don Kurre, Director of Religious Education at St. Lawrence parish, Indianapolis. Comments are invited.

The large challenge of high school religious education

by Don Kurre

High school religious education is usually one of the most difficult areas of religious programming for many parishes. The challenge has always been and continues to be, how do we develop programming that will excite, interest, and help the high school aged young adult in the journey of faith. At the same time, how do we meet the requirements of Church and parents? At St. Lawrence parish, we have taken what we believe is a large step in developing a program that will excite and interest high school aged young adults.

In the fall of 1978, St. Lawrence developed a planning team for high school religious education. This concept is neither new nor unique. However, the make-up of St. Lawrence's team is unique. It has 12 members—four adults, two youth workers, and six high school aged young adults.

These young adults are the key to successful high school programming. The make-up of the planning team is built on the idea that if high school religious education is to provide effective educational opportunities, then high school students themselves must have an active role in and responsibility for determining the direction, scope, content, and success of the program.

Developing the planning team into an effective group that owns, takes responsibility for, and plans high school programming has not been an easy task. It was first necessary to help the adults respect the ability, the needs, and the

desires of the high school aged young adults. In short, it was necessary for us to train the adults to accept the high schoolers as equals, and not as "kids."

On the other hand, it was necessary to work with the high school aged young adults to help them realize that they could trust and work with the "over thirty generation" so that together they could develop religious educational opportunities for high school aged young adults.

THE SECOND phase of the planning team's development came as we addressed the philosophy of high school religious education. That is to say, we had to develop an understanding that high school religious education is a ministry that is **for** the high school student, **to** the high school student, a ministry **with** the high school student, and finally **by** the high school student to his/her peers.

Since most of the members of the planning team had, at one time or another experienced the "I lecture, you learn" method of high school religious instruction, it was difficult for the planning team members, high schooler and adult alike, to accept the "for, to, with, and by" nature of such education.

As the high school planning team continued to grow into a cohesive team, needs were studied. From the needs identified, the planning team developed goals and objectives for high school programming. Out of these goals and objectives a concrete program was developed.

During 1979-80 each meeting of our high school group will provide the opportunity for adults and high school aged young adults to investigate and experience some fundamental aspects and values of Christian life.

IN A RELIGIOUS experience, the high school aged young adult will have the opportunity to worship the Father with his Christian brothers, regardless of age. There will be a time each week for the young adults to plan inservice activities, future religious experiences, and social activities. Each weekly session will end with some type of social event or extravaganza. All of the elements of the high school program have been designed to address the high school aged young adult as a total person.

At St. Lawrence we are still trying to

see and understand the implications of high school aged young adults accepting full responsibility for their own religious education. Nevertheless, we are beginning our second year of high school religious education under the direction and leadership of the planning team. We began our second year with more high school aged young adults participating than have participated in the recent past. Similarly, we are finding more adults who are willing to commit their time and energies to the high school program. An excitement is building at St. Lawrence for high school religious education that is unprecedented in this parish. With the help of the Spirit and the continued participation of the youth in decision making roles, we will have a very effective program year. It is a good year for religious education.



HOST SPECIAL DINNER—The Good Cheer Club, composed of blind people in the Terre Haute area, were guests at a turkey dinner at St. Benedict parish, Terre Haute, on Nov. 15. Members of the parish Altar Society hosted the dinner for about 35 people. In the top photo are Dan Hermanson, one of the drivers for the Good Cheer Club, at the left, and Ross Hall. After the meal, Bill Balduzzi of St. Benedict's entertained with music, songs and jokes. This is the 37th year that Bill has contributed his talents to the annual turkey dinner.



Single Adults (from 1)

to know "Why do we observe this or that tradition?" ... This (kind of questioning) is not unique to young adults, however," Finn stated, explaining the nature of many of the discussions at YCC meetings.

What kind of special needs do young single adults have?

"They need 'Christian support.' If they're working, or going to college, they need someone who has similar beliefs in faith ... It is so easy in this commercialized and materialistic world to forget about religion," answered Finn.

Nona Dailey is president of a singles group at Holy Angels parish in Indianapolis. The Holy Angels group has approximately 15 members, from age 20 to people in their 50's. The group includes divorced, widowed or never married parishioners among its members.

The group started as a "fun type" of organization geared towards socializing. Ms. Dailey explained. Although hoping that the group will by next year get into more spiritual activities, she believes that the social aspects of the Holy Angels "Singles Club" are very important.

"We have come closer together," the woman stated.

Ms. Dailey explained why people join "single" clubs in parishes. "Some of them

come for new outlets. Others come out of curiosity ... They are looking for something in the church for single people."

LIKE MOST parishes, Holy Angels gears many of its activities for families. "Sometimes," Ms. Dailey stated, "single people don't come to these events because they don't want to be alone."

The problem with dealing with single adults is not only a church problem, it is a societal one, according to Ms. Dailey. She explained that the church can organize programs to incorporate singles into parish activities, but that it is up to the individual to join into the work of the church.

"Each individual has to make his or her own place in the church. I'm not so sure that the church can do all of the reaching out."

One of the reasons that the Holy Angels "Singles Club" has enjoyed some success, according to Ms. Dailey, is its openness to all kinds of people. The criterion for joining the organization is simple—that the person be single, whether that be through never having married, being widowed, or having been divorced.

"I'm not sure that other churches would be so open," said Ms. Dailey.

Fans look forward to 'Hoosier Hysteria'

by Peter Feuerherd

"Hoosier Hysteria," when practically all of the residents of Indiana become enthralled with the hope that maybe this year their favorite high school basketball team will make it to the state championships, is still nearly four months away.

But that hope is being nurtured right now in gyms throughout the state, where teams of gangling young athletes work to perfect their skills with the basketball.

Here listed in alphabetical order is the outlook for the upcoming season for all the boys' Catholic high school basketball teams throughout the archdiocese.

First the Indianapolis schools:

Brebeuf—Coach Marty Echelbarger expects that this year's Braves may take awhile to get into top form due to the youthful complexion of the ball club.

Only two lettermen will return from last year's 14-8 team: forward Matt Brase and center Chris Renner, both of whom are expected to see a lot of playing time.

This year's team has only three seniors and three juniors; the rest of the squad is made up of sophomores. Coach Echelbarger explained that the future of the team "is excellent" but that it may take a while to get his young players used to varsity competition.

"We like to use pressure defense with a lot of running but it should take us awhile to get to that kind of game," said the coach.

Besides the two returning lettermen, players that should see a lot of action for the Braves will include guards Chris Fink, Fred Bowles, Mike Johnson and forward Kay Gibson.

Cathedral—Coach Tom O'Brien said that this year he "expects to have a good team," with seven lettermen returning from last year's squad that finished with an 8-12 record.

"We play one of the toughest schedules in the state of Indiana," claimed O'Brien, whose team will play the vast majority of its games on the road.

This year's Cathedral team will be built upon a tall front line and the speed of its backcourt. Returning players this year include guards Daryl Mulligan and Terry Quinn, forwards Daryl Ball, Andrew Reed, John Plump and Mike Healy. All except the 6'5" inch Plump are seniors.

The pivot position will be anchored by sophomore Ken Barlow, who stands 6'7". Freshman Scott Hicks, a young but talented athlete, should see some playing time alternating between the guard and forward spots.

Chatard—The Trojans are coming off a losing

season, but coach Tom Stevens explained that "We may be better than some people might think."

Chatard's hoopsters, some of whom have just recently left the rigors of a grueling and successful football season, are expected to rely on speed and defense as the team faces the toughest schedule in the school's history.

The team is led by the hot-shooting, playmaking twins, Aaron and Darin Thompson, both of whom averaged over 17 points a game last season. These two are expected to fill out the guard spots.

The twins expect to get rebounding help up front from 6'2" Greg Clark. The Trojans will have to rely on quickness, because Clark is their tallest player.

Ritter—This year's Ritter team is going to have to scrap for everything it can get. The team does not have a bonafide center, having no player taller than 6'1".

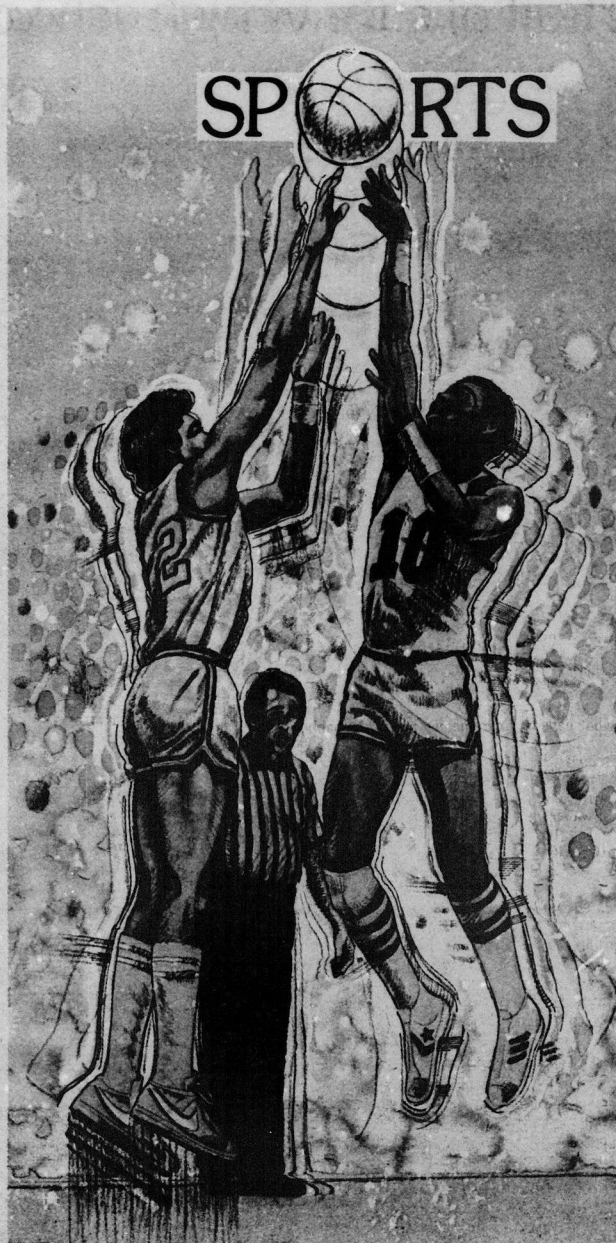
This year's team has 5 lettermen returning from last year's 7-13 team. According to coach Jim Jenks, the team has a "good attitude" but is plagued by a lack of height.

"We can score, but I wonder if we can rebound," said the coach. The coach explained that the team will try to "open the floor up" and "use quickness" to offset its height disadvantage.

The starting lineup consists of Larry Ivy, Dan Quinn and Todd Redfern at the forwards. Mark Heim and Lavel Williams will handle the guard slots.

Roncalli—The Rebels come off a school record-breaking 14-7 season, but only have two lettermen returning, center Dave Kuhn and guard Larry Agresta.

Coach John Wirtz expects newcomers Jeff Peck, a 6'3" senior forward, Steve Kiesel, a 6'4" senior center,



and 5'11" junior guard John Kennedy to pick up where the departed graduates left off from last year's fine team.

The Rebels opened with a November 17 clash with Shawe Madison, and look forward to capturing their third straight Archbishop Biskup Tournay championship to be held this weekend at Ritter.

Seccina—The Crusaders are considered to be the

"team to beat," not only among Catholic schools, but of all the schools in the Indianapolis area.

Coach Jon Custer's team has come off two winning seasons, and this year expectations are running high with the return of six lettermen, including senior All-American Center Mike LaFave.

LaFave, whose imposing 6'9" frame is sure to deter opposing inside shooters, averaged 22 points and 16

rebounds a game last season. His recent trip to Russia, where he played with an American All-Star team, should improve his game even more.

Beyond LaFave, however, the Crusaders suffer from a lack of height. 6'2" Jim Doyle is expected to help out the tall center with rebounding and scoring. Last year the senior forward averaged over ten points and ten rebounds a game.

Reserve center John

Fangman, who stands 6'4", is expected to help out in the rebounding department.

The rest of the Seccina returning lettermen who are expected to see action include defensive forward Joe Cathcart, and guards Bob Shackelford and Mike King.

THE TWO Catholic schools of southern Indiana also optimistically look to the coming season:

Providence—The Clarksville team's outlook can only be rosy; especially after last year's 17-4 record, and in light of the fact that eight returning lettermen are expected to make strong contributions this year.

Coach Phil Schroer expects that the team will be fast-breaking off the rebounding of 6'5" center Dave Ernstberger. The senior center averaged over 16 points a game last season, and is expected to heavily contribute to the team's scoring efforts this year.

He will be joined by 6 footer Mike Very, who threw in nearly 16 points a game for the Clarksville team last season.

Coach Schroer expects his team "to be competitive with any team in southern Indiana." The coach also hopes that a transfer student, 6'4" Ralph Lovitt, will be able to take the rebounding load off Ernstberger.

The team expects to get off to a fast start, as its first three contests will be played at Providence's home court, the Jeffersonville Fieldhouse.

Shawe—The Madison team began its season with two defeats, and prognosticators do not expect many victories this year for the Shawe team.

Shawe comes off a 5-15 record last year; this year's team has only three returning lettermen, of which Kevin Jones is the only starter.

"We're learning how to play varsity basketball," Coach Kelvin Comer said of his young charges. With a school enrollment of only 112 students, the Shawe school consistently comes up against much larger schools, which does little to help the team's won-lost record.

Joining Kevin Jones on the Shawe front line is brother Keith, the tallest starter at 6'3". The rest of the starting five is rounded out by three guards—junior Tony Armstrong, senior Ronnie Harmon and freshman Mike Koehler.

The Hoosier Scene

Portrait of a thriving parish youth program

by David Gerard Dolan

A few weeks ago I wrote a column about the lack of youth activities sponsored by my local small town parish, and how many of the youth in my area go to the Protestant churches for programs.

Well, I got a reply from Larry and Diana Kowalski from St. Joseph's parish on the westside of Indianapolis, explaining all about what they do with their youth group.

Their program, held in their home every Sunday night, is geared, as they described it, "to relating to teens and their problems."

The Kowalskis feature guest speakers, films, Bible study and what they call "rap" sessions with the youth. In my day, we would call it just plain talking.

The Indianapolis couple reported that at every meeting they start with prayer. The group also is involved in learning about such worthy organizations as St. Elizabeth's Home. They even had a speaker from the home come and talk about girls their own age who have become pregnant.

The group has become involved in parish fund-raising projects and they also have adopted two poor children to help out at Christmas this year. The Kowalskis have exposed their youthful group to the worship services of other Christian churches, which is a useful bit of education in this ecumenical age.

Mr. and Mrs. Kowalski commented that "the seeds have been planted and we as gardeners must continue to prune and water our new plants in Christ."

Congratulations are in order to the Kowalskis in their efforts to bring the

message of salvation to our youth. Young people certainly need it in today's world!

Now that we've heard from Indianapolis, I still wonder if anything is being done in the area of youth work in the rural parts of the archdiocese. Any information that I can find out about this subject will surely be appreciated.

►St. Mary-of-the-Woods College is presenting an interesting display of art from Nov. 26 to Dec. 19. They call the display, "Women Print," the creations of eight women from Indianapolis who are all print makers in the Indianapolis Art League. They are artists who do fine art prints, multiple images, lithograph, serigraph, etchings and other various methods. All of the work they do are original prints.

To introduce these artists to the art-viewing public, the college will host a reception in their honor in the library at SMWC on Sunday, Dec. 2, from 2 to 4 p.m.

The eight artists include: Amanda Block, Pat Eriksen, Kathleen Graham, Marilyn Price, Harriet Schooley Sanderson, Beverly Snodgrass, Linda Spier and Arlyne Springer.

►Three young men from the Indianapolis Archdiocese were instituted in the ministry of lector and three others received the ministry of acolyte in ceremonies in the Archabbey Church at St. Meinrad Seminary early in November. Bishop Francis R. Shea of the Diocese of Evansville presided at the ceremonies.

Those instituted in the ministry of lector were Joseph Bozzelli, son of the Nicholas Bozzellis of Our Lady of Lourdes parish, Indianapolis; David Coons, Jr., son of Mr. and Mrs. David Coons and a member of St. Augustine parish, Jeffersonville; and George Deitchman, son of the Richard Deitchmans of St. Pius X parish, Indianapolis.

Second year theologians receiving the ministry of acolyte include Daniel Kriech, whose parents, Mr. and Mrs.

Francis Kriech, are members of St. Philip Neri parish, Indianapolis; Joseph Schaedel, Jr., son of the senior Joseph Schaedels of Beech Grove and members of Holy Name parish; and Daniel Staublein, son of the William Staubleins of St. Bartholomew parish, Columbus.

►Ruel F. Burns, Sr., of Terre Haute was the recipient of Gibault Home's "Unselfish Friend of Youth" award at this year's donor appreciation dinner held on Nov. 14 at Terre Haute. The dinner is an annual event so that Gibault School may pay tribute to the many generous people who support Gibault's work with troubled and delinquent youth through gifts and donations.

The award was presented by a Gibault boy and Francis Gallagher, immediate past deputy of the Indiana Knights of

Columbus and president of the Gibault Board of Trustees.

►The Sisters of Providence at St. Mary-of-the-Woods will celebrate the 125th anniversary of the promulgation of the dogma of the Immaculate Conception with a two-day conference on Saturday and Sunday, Dec. 8 and 9.

The Saturday program begins with registration at 9:30 a.m. and concludes with dinner in the O'Shaghnessy dining room at 5:30 p.m.

Sunday's program will include a lecture at 10 a.m. by Father Robert Kress. The Eucharistic celebration will be at 11:15 a.m. with Msgr. James P. Galvin, chaplain at St. Mary-of-the-Woods, as celebrant.

For reservations contact Sister Jean Patrice Keenon, St. Mary-of-the-Woods, IN 47876.



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CYO to start hoop season

A record number of Cadet and "56" basketball teams take the floor Saturday, Nov. 24, to start the 1979-80 CYO basketball season.

According to Bill Kuntz, CYO executive director, 146 teams have entered the grade school leagues compared with 137 in 1978-79. "All the additional teams were added in the

"B" leagues," Kuntz said.

A new league will be added to the "56" program with a "56 C" league. There are 14 teams scheduled to play in this league.

Thirty teams have entered the junior-senior league and 20 teams are in the freshman-sophomore league. Play begins in these leagues on Sunday, Nov. 25.

Principal to address group

Frank Velikan, principal at Ritter High School, will address an assembly of about 200 teen-agers and adult moderators at the 1979 CYO Communion supper Sunday, Nov. 25, at St. Luke parish, Indianapolis.

The Eucharistic liturgy, celebrated by Father John

Laurman, will begin at 6:30 p.m. All priest moderators are invited to concelebrate the Mass.

Following the Mass, supper will be served at 7:30 and the program will begin at 8 p.m.

Mr. Velikan's theme for his talk will be "Children Learn What They Live."

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November 23

The Mothers' Club of Cathedral High School, Indianapolis, is sponsoring its annual fruit cake sale. The fruit cakes are available in two sizes and can be ordered by contacting the school at 542-1481 or Mrs. James Kiese, sale chairman, at 283-2469.

Nov. 24, 25, 29

Msgr. Raymond T. Bosler will begin a sermon and lecture series at St. Rose of Lima parish, Franklin, to update knowledge of the Catholic faith. He will speak at the Masses at 6:30 p.m. on Saturday and 8 and 10:30 a.m. on Sunday. The Thursday evening lecture at 7:30 o'clock will be in the parish hall where Msgr. Bosler will give the "inside story" of Vatican Council II.

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 o'clock. The contact couple is Steve and Judy Fehlinger, 253-2564.

November 26

An evening of prayer will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, from 8 until 9:30 o'clock. Interested persons are invited to attend all or a part of the evening.

Nov. 26-27

The St. Francis Hospital Center Auxiliary will begin the Christmas season with its annual holiday bazaar entitled "The Night Before Christmas." Handcrafted items made by the auxiliaries will be for sale at the bazaar in the hospital auditorium, Beech Grove, from 10 a.m. to 9 p.m. on Monday and from 10 a.m. to 6 p.m. on Tuesday. Proceeds benefit the hospital.

November 27

A team from the National Clergy Council on Alcoholism, Washington, D.C., will conduct a one-day workshop on "The

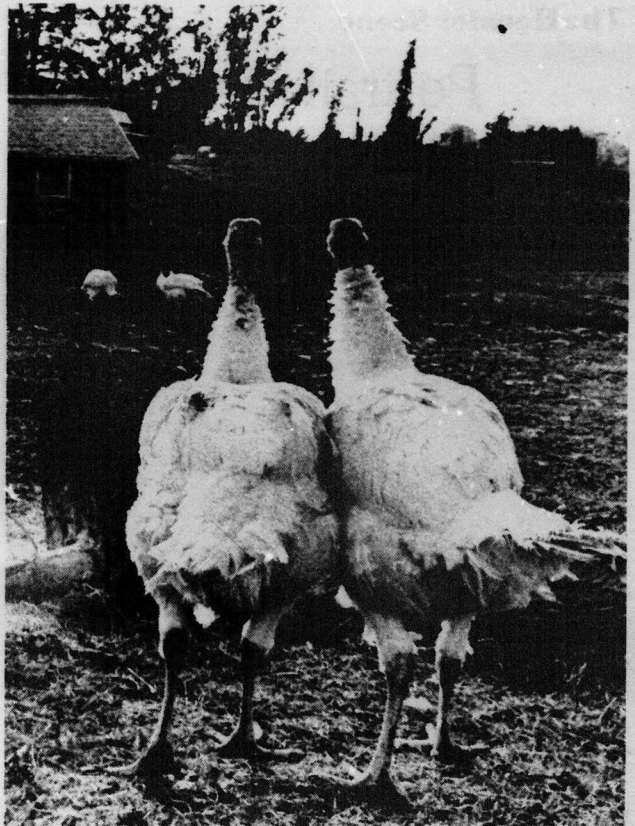
Impact of Alcohol and Other Drug Use on Contemporary Life," at the Hyatt Regency-Indianapolis from 10 a.m. to 4 p.m. The workshop, which is free, is open to all priests, Religious, educators, counselors and anyone else interested in the problems of alcoholism.

At St. Maurice parish, R.R. 6, Greensburg, Father Ron Ashmore will present the second in a four-night series of talks on "Right and Wrong Today." Adults from neighboring parishes are invited to attend at 7:30 p.m. in the parish house.

November 28

"Up-to-date Notions of Revelation and Faith" will be the topic of Msgr. Raymond T. Bosler's lecture at St. Andrew Church, 4050 E. 38th St., Indianapolis, at 7:30 p.m. The lecture will be held in the school's AV room. Call 546-1571 for further information.

A city-wide meeting for all Indianapolis groups of separated, divorced and remarried Catholics will be held at St. Luke School, 7650 N. Illinois, at 7:30 p.m. Father Joseph Dooley of the



TALKING TURKEY—"OK. When the farmer comes out, you split left and I'll go right," these two turkeys might be saying. The turkeys hope to outfox old Farmer Brown to avoid becoming the traditional Thanksgiving meal.

Metropolitan Marriage Tribunal will speak on "Why Should I Get an Annulment?"

Members of the St. Vincent Hospital Guild, Indianapolis, are sponsoring a Chicago bus trip, leaving the Nora Shopping

Center parking lot (south end) at 7 a.m. They will return to the Center at 11 p.m. The fee for the trip is \$25. For more information call Pat Boss, 844-3991; Petey Albers, 545-4137; or Carolyn O'Neal, 244-4550.

St. Joseph's K of C Council 5290 at 4332 N. German Church Road, Indianapolis, will sponsor its annual card party at 8 p.m. Reserved tickets are \$2. At the door they will be \$2.25. For reservations call 897-5630 or 862-3754.

SEEK AID FOR TALBOT HOUSE

For more than 16 years the Talbot House has provided a unique service in the Indianapolis community by providing a temporary home and facilities for helping recovering alcoholics. The Catholic-sponsored and operated facility is open to persons of all faiths. It is badly in need of funds to continue its operation. Those who would like to make a donation to this worth-while endeavor are invited to use the coupon below.

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(1 Peter 1:24-25)

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gain eternal life.



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Soup and Bread Supper — 6:00 p.m.
Prayer and Praise — 7:30 p.m.
Mass — 8:00 p.m.
Celebrant — Fr. Donald Schmidlin

For further information call:

Catholic Charismatic Community Center
Phone: 283-LORD

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

November 29

Cathedral High School, 5225 E. 56th St., Indianapolis, will have an open house from 5:30 to 8 p.m. for eighth graders and their parents. The event includes a buffet dinner, tours of the school and a program in the auditorium. Call Frank Sergi, 542-1481, for further information.

Nov. 30-Dec. 1

A Scripture study workshop directed by Father Clem Davis will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, beginning at 8 p.m. on Friday and ending at 8 p.m. on Saturday. The workshop is especially appropriate for lecturers, Bible study leaders and for personal enrichment. Attendees are requested to bring a Jerusalem or New American Bible. The fee is \$22. Mail reservations to Fatima.

Nov. 29-Dec. 2

The Aquinas Center for Continuing Religious Education, Clarksville, is sponsoring a Pre-Cana Conference in a 7:15 to 10 p.m. session on Thursday and 12:45 to 5 p.m. session on Sunday. In addition to professional speakers, priests and couples from Our Lady of Perpetual Help parish, New Albany, will coordinate the program. Couples are asked to pre-register with their parish priests.

November 30

In a series of programs for adults at St. Maurice parish,

Napoleon, Msgr. Joseph Brokhage will speak on "The Christian Person: His Growth" at 7:30 p.m. in the parish hall. Neighboring parishioners are invited to attend. There is no fee and religious education catechists can apply the classes toward certification.

The President's Dinner for Brebeuf Preparatory School, Indianapolis, will be held at the Marten House and marks the kickoff for the drive to match the \$150,000 Krannert Foundation challenge gift to Brebeuf. Charles Stimming will be specially honored at the dinner. Reservations for the \$50-a-plate dinner-dance may be made by calling the president's office at Brebeuf, 291-7050.

December 1

The Little Sisters of the Poor at St. Augustine Home, 2345 W. 86th St., Indianapolis, will have a Christmas bazaar from 10 a.m. until 6 p.m. Handmade items, baked goods and a variety of other items will be offered at the bazaar.

The Christmas dinner for Single Christian Adults will be held at Hollyhock Hill Restaurant at 8 p.m. Call Laurel Rembold at 881-1217 for reservations which must be made by Nov. 24.

December 4

A leisure day for women is scheduled at Mount St. Francis Retreat Center, Mount St. Francis, Ind. The "Come Pray Day" will have an Advent theme. The \$5 fee includes lunch. Make reservations by calling the Center at 812-923-8810.

December 4-6

St. Vincent Hospital and Health Care Center is sponsoring its first annual bioethics lectureships beginning at 6:30 p.m. on Dec. 4 in the institution's auditorium. There is no charge for the lecture series. Reservations are necessary only for the lunch at St. Vincent or the dinner at the Holiday Inn on Dec. 5. The series is offered for members of the health care delivery system including physicians, nurses, technicians, clergy and hospital officials. Call the Pastoral Care Department at the hospital, 317-871-2238, for further information.

December 7

A Christmas party and bazaar will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis, at 7:30 p.m. for all Central Indiana SDRS groups. The party is for members and their children. Call Jeanne Parker, 786-3005, or Nicci Daugherty, 357-2071, party coordinators, for information.

The Chorale Christmas program directed by Kitty O'Donnell at Marian College, Indianapolis, will begin at 8 p.m. in the college chapel. The public is invited.

December 7-9

Two retreats are scheduled at Mount St. Francis Retreat Center in southern Indiana for the weekend. The one retreat is for women; the other, for married couples. To make reservations call Mount St. Francis at 812-923-8810.

A Franciscan meditation retreat will be held at Alverna Center, Indianapolis, for anyone interested in the Western Christian tradition of prayer. Father Maury Smith will conduct the retreat. The cost is \$40 to cover expenses.

December 8-9

The Altar Society at St. Anthony parish, 379 N. Warman, Indianapolis, will present a Christmas boutique from 10 a.m. to 7 p.m. on Saturday and from 8 a.m. to 3 p.m. on Sunday. A variety of handmade and miscellaneous items will be for sale.



The United Way

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.
TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; St.

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

St. Bernadette Parish
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Today's Music

by Charlie Martin

Upon hearing the Commodores' new single, "Sail On," I did not initially recognize the sound as being theirs. This group has diversified its musical approach and expanded its talents from its early soul sound beginnings. Its new album, "Midnight Magic," features its present range of creativity and the excitement of listening to its added musical abilities.



"Sail On" reflects the many feelings caused by divorce. The line, "I know that it's a shame but I'm giving you back your name," expresses the theme. This person's hurt and frustration are apparent. He has tried to make the relationship work, "time and time again I tried to hold on to what we got." His hopelessness reaches a peak when he tells his partner to "sail on down the line." With deep sadness, he walks away from the marriage.

This song suggests that a difference in lifestyle and interests has caused the marriage to deteriorate. "It was plain to see that a small town boy like me just wasn't your cup of tea." His gift of love and efforts to make the other happy have not been enough. He feels used and seeks freedom from these oppressing feelings.

As Christians we set up the goal of permanency and lifetime commitment for marriage. While still upholding this goal, reality tells us that many marriages end in divorce, including those of people who believe

as we do. Upon entering a marriage no couple knows definitely if the relationship will grow and stay alive. Marriage remains a risk, and not just at its beginning. Marriage requires that both persons recommit themselves in vulnerability and openness to each other many times. Otherwise, marriage grows stale and uninteresting, and these attitudes become the seeds for eventual indifference toward the partner.

THE QUESTIONS divorce raises have no easy

answers. They touch upon the larger question of why any of us encounter brokenness and pain in our lives. We are challenged to believe that even in our brokenness purpose can be discovered. The God who gave us life does not abandon us even when we feel he has deserted us. When we are left with our shattered plans and dreams, the meaning of life does not end. We are called to trust that God has a better plan and that through dependence upon our courage and God-given strengths we can

discover this plan. In a new way we must reaffirm our life's value and the purpose that can be discovered in putting back together the bits and pieces of our broken selves.

No doubt we will "sail on" many paths throughout our lives, but even the most rocky can be paths back home to God, especially if we reach out and walk together with each other. With this combined strength, we find new trust to keep walking ahead and once again enjoy the journey.

SAIL ON

Sail on down the line/Bout a half a mile or so/And I don't really wanna know where you're going/Maybe once or twice you see/Time after time I tried to hold on to what we got/But now you're going/And I don't mind about the things you're gonna say/Lord/I gave all my money and my time/I know it's a shame but I'm giving you back your name/yeah/yeah/Yes I'll be on my way/I won't be back to stay/I guess I'll move along/I'm looking for a good time/But on down the line/Ain't it funny how the time can go on/Friends say they told me so but it doesn't matter/It was plain to see that a small town boy like me/Just wasn't your cup of tea/It was wishful thinking/I gave you my heart and I tried to make you happy/And you gave me nothing in return/You know it ain't so hard to say/Would you please just go away yeah/yeah/I've thrown away the blues/I'm tired of being used/I want ev'ryone to know I'm looking for a good time./good time/I gave you my heart and I tried to make you happy/And you gave me nothing in return/You know it ain't so hard to say/Would you please just go away yeah/yeah/Got nothing else to lose/I'm tired of being used/I want ev'ryone to know I'm looking for a good time./good time/whoa oh/Sail on honey/Good times never felt so good/Sail on sugar/Good times never felt so good/Sail on

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† **ALLISON, Robert T.**, Sr., 72, Little Flower, Indianapolis, Nov. 17. Husband of Patricia E. (Lord); father of Robert T., Jr., James J. and David L.; brother of Russell, Mae Spinney, Frances Tyler and Martha Carwin.

† **BOARMAN, John E.**, 65, Sacred Heart, Indianapolis, Nov. 14. Husband of Agnes; father of John A. and Gerald J.; brother of Georgia Hemmings, Louise Johnson, Joan Lindsell and Thomas Boarman.

† **DeCamp, Pat Ray**, 38, Annunciation, Brazil, Nov. 14.

† **DECKER, Paul E.**, 66, Our Lady of Lourdes, Indianapolis, Nov. 17. Husband of Jacqueline; father of Sandra Cable, Brenda Cockrell, Mark D. and Daniel W. Decker, Troy A. Deal; brother of Anna Friermood, Lenora Culpepe, Ruth Guise, Mary Jane Mundy, Helen McFeely, John E., Bernard E., Charles E., Carl V. and Richard R. Decker.

† **HEYDEN, Mary F.**, 73, Usher Funeral Home, Indianapolis, Nov. 15. Wife of Henry; mother of Clifford; sister of Rose Morgan, Thomas and Daniel Kane.

† **KELLEHER, Richard G.**, 61, St. Pius X, Indianapolis, Nov. 16. Husband of Norma; father of Jane Cox and Jodi Shircliff; son of Hazel Kelleher; brother of Alice Jean Huse.

† **KINDLEY, Elizabeth L.**, 85, St. Gabriel, Indianapolis, Nov. 17. Mother of Lenora Thompson, Arthur, Edward, Walter, Ralph and Harry Lee Kindley; stepmother of Velma Robertson.

† **OSBORNE, John**, 76, St. Patrick, Terre Haute, Nov. 13. Husband of Lulu; father of Donald; brother of Marie Armer.

† **WILLIAMS, Andrew C.**, 17, St. Michael, Indianapolis, Nov. 17. Son of Mr. and Mrs. Glenn M. Williams; brother of Kerry R. and Catherine M. Williams; grandson of Lewis C. Williams.

† **WILLIAMS, Ruth V.**, 61, St. Joan of Arc, Indianapolis, Nov. 17. Wife of Donald; mother of Dean Williams, Donna Beyer, Peggy Manning; daughter of Maime Gray; sister of Milo, Frank, Richard and John Gray, Helena Faut, Josephine Eaks, Eva Leisure and Dorothy Poland.

† **ZERR, Paul A.**, 62, St. Joseph, Shelbyville, Nov. 7.

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'When She Was Bad'

NEW YORK—With all the pressures of contemporary life, it is surprising that more of us are not psychological basket cases. It is easy for us to sympathize with the emotionally troubled family in "When She Was Bad," a TV movie airing Sunday, Nov. 25, at 9-11 p.m. (EST) on ABC.

A loving couple with a preschool daughter moves into a comfortable suburban community where on the surface all seems the ideal American Dream. From the beginning, however, viewers are aware that all is

not well—withdrawn daughter, erratic wife and aggressive husband.

What is wrong is an immature wife taking out her frustrations on her daughter compounded by the husband's unwillingness to face the fact that the family needs some professional help in dealing with its problems.

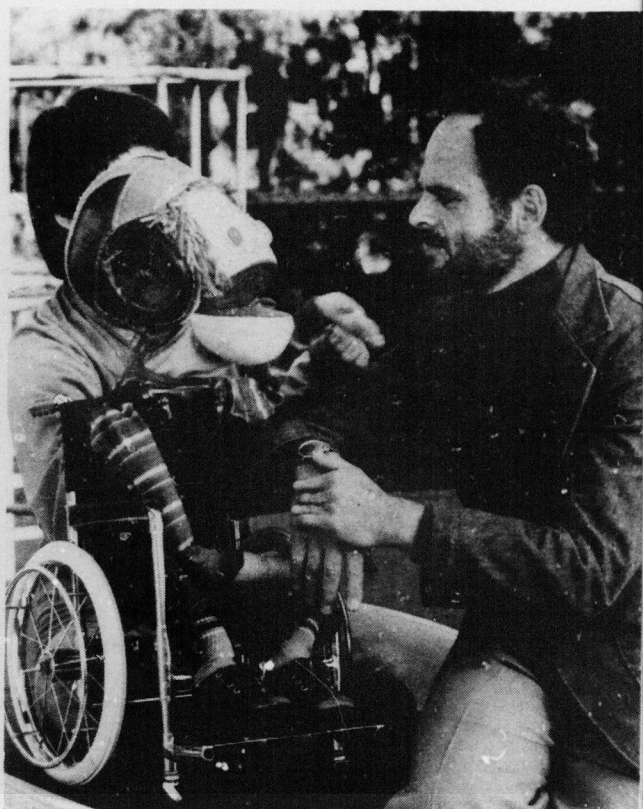
Enter social worker who recognizes that this pattern of child abuse will ultimately lead to tragedy unless the parents are prepared to change their destructive emotional inadequacies.

This is a message drama,

but it is an important message about families in trouble. It is entirely familiar even predictable—we have seen more films about child abuse and parental instability than we might care to remember—but that does not lessen its impact. The merit of this particular version is that it concentrates on the parents as the victims of their solidly mainstream, middle-class upbringing. They are not moral monsters but good people who are trying to measure up to mistaken images of what they should be.

Dramatically, however, the production is a plodding, pedantic affair, sacrificing the human interest of character for the sake of factual information. In particular, Eileen Brennan as the social worker has the thankless task of trying to give life to a role that is nothing more than a deus-ex-machina character verbalizing psychological solutions to what is wrong.

Whatever the movie's limitations are as drama, however, its message about parental responsibility and the professional intervention that may be needed to support and guide it is welcome.



PUPPETS WITH A MESSAGE—Gary Burghoff, who was born with a birth defect, talks about how he felt as a child with Mark, one of the unique puppets known as the Kids on the Block, in the children's special, "The Invisible Children." The half-hour special, with Barbara Aiello operating Mark, will air Nov. 24 and repeat on Dec. 4 on CBS. (NC photo)

Religious Broadcasting

RADIO: Sunday, Nov. 25 (NBC)—"Guideline" presents the conclusion of a four-part series of talks on the subject of mental health and aging. The speaker is Sister Mary Anne Mulligan who teaches in the department of sociology at Ohio Dominican College in Columbus and is director of its gerontological program. Sister Mulligan has her doctorate from Teachers College, Columbia University. A member of the Network of Educational Consultants for the Ohio Commission on Aging, Sister Mulligan has been a participating scholar at the

International Conference on Leisure and Gerontology at the University of Rhode Island and has also served as a member of a Columbia University team studying services to the aged in the Scandinavian countries, England and Ireland. In this concluding program of the series Sister Mulligan discusses the predictions that are being made about what our future aged population will be like and the changes that society needs to make in order to contribute to the mental health of the aging. (Check local listing for exact time).

Double take

by Harry Schuck

Below are twin puzzles, hence the name "Double-Take." What makes "Double-Take" challenging is the fact that both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. In number 1 across (keen-sharp and Iberian country-Spain) the clues apply to the first and second puzzle respectively. After that the top and bottom clues with each puzzle are scrambled and might apply to either puzzle.

ACROSS

1. keen
Iberian country (E.)
6. squash or mash
furnish food service
11. Heinrich _____ (Ger. Poet)
pack around
12. lyric poem
corroded iron
13. canyon edge
table scrap
14. Teutonic writing symbol
Garden of _____
16. Mr. _____ (talking horse)
a supposition
17. cent (abbr.)
in that place
18. beverage
either, _____
19. bull fight cry
golfer's goal
20. present
Oriental inn
23. Alaskan native
of neither sex
25. The Creator
dine

27. electric _____
Greek letter
28. chief meal
ancient Greek city
31. present to
feathery-leaved plant
34. cuckoo bird
old (Ger.)
35. also
religious sister
37. wool (Scot.)
four (R. num.)
38. N.Y. based organization
_____ Chief (corn type)
39. _____, the Great
enter (go _____)
40. high card
grass house
41. _____ plug
Roman emperor
43. church instrument
very corpulent
45. _____ and error
positive replies
46. journeys close to
more recent

DOWN

1. electric sensation
thin, lean and rough
2. Scottish county
western Hispaniola
3. river island
upper body limb
4. railroad (abbr.)
within
5. Rome fiddler
the magpie (Scot.)
6. incense burner
parts fold or line
7. primate
go for office
8. our country (abbr.)
toward
9. magistrate (anc. Rome)
hot water power
10. allude to
water (Gr. form)
15. Scottish river
angular vase
19. canary tree nut
Sioux tribe
21. Hindu fire god
type of cloth

22. spigot
negative word
24. cask
TV frequency
26. shows gratefulness for
pertaining to teeth
28. common wild flower
dishearten
29. run away to marry
inside part
30. interest (abbr.)
sunken wheel track

32. awaken
parish priest
33. odd, _____
one who takes notes
36. high
down (S. _____)
39. anger
eggs
40. cut with an ax
Moslem officer
42. like (same _____)
Rhode Island (abbr.)
44. again (pre.)
exist

SOLUTION NEXT WEEK

1	2	3	4	5	6	7	8	9	10
11					12				
13			14	15			16		
17			18			19			
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45						46			

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45						46			

Media Notebook

by T. Fabre

NEW YORK—We see by the papers—to be specific, the lead article in the Arts and Leisure Section of the New York Times for Nov. 11—that a religious trend in the arts is almost upon us. We will soon find ourselves edified, it seems, by all sorts of American movies, plays, dances, musical compositions, sculptures and the like that embody serious religious values. We certainly hope so and we are grateful to the indefatigable trend-spotters at Arts and Leisure for this early warning.

The truth is, however, that as far as movies go, the evidence given is not very persuasive. "The Runner Stumbles," "Jesus" and "Wise Blood," the three examples offered, are hardly the stuff from which trends are made. "Wise Blood," an adaptation of the Flannery O'Connor novel directed by John Huston, is a powerful work both artistically and religiously. But far from riding the crest of a wave of deepened religious awareness, it is a courageous attempt to challenge the status quo of American filmmaking, and—though it is now playing in theaters throughout France and Italy—it is still being ignored by American distributors, who apparently aren't as good at spotting trends as the people at Arts and Leisure.

THE OTHER two movies, though released, are fated to go nowhere at the box office and for excellent reasons. "Jesus" is much less a feature film than a slide lecture based on the Gospel of St. Luke.

The figures happen to move and talk, but that's the only difference. "Jesus" will make its money in the educational area, where, one can only hope, its incidental

virtues—no version of the Gospel, however inept, can totally blunt the force of the personality of Christ—will make more of an impression on young minds than its flat, dull, haphazard presentation.

"The Runner Stumbles," Stanley Kramer's movie of the play by Milan Stitt about the romantic involvement of a priest and a nun, has loftier ambitions than "Jesus," and so its failure, both religious and artistic, is more resounding. As we noted in our review, this melodramatic and heavy-handed film is loaded with Catholic window dressing but woefully short on religious substance. Celibacy and the commitment that springs from it are the issues here, but nowhere in the course of the film does anyone say anything intelligent either for or against celibacy.

Are we to despair, then, of finding any significant religious content in American films? To give a forthright answer: "yes and no."

First the "no" part. Our filmmakers, at least those who have made it commercially, seem to lack the kind of education and philosophical bent necessary to come to grips with specifically religious themes. On the other hand—the "yes" part—some of them are genuinely gifted, and if they follow their particular visions in interpreting American life, without selling out and without compromising fatally, we Christians cannot help but often find something to applaud in what they do.

Two current movies, "The Rose" and "Natural Enemies," for example, despite their many flaws, make extremely concrete and vivid—almost unbearably so with

"Natural Enemies"—a truism of Christian belief: the most extraordinary worldly success is meaningless and unsatisfying without a significant degree of religious faith. In "The Rose" Bette Midler plays a rock star whose life disintegrates as her career grows more spectacular. In "Natural Enemies," Hal Holbrook plays a liberal intellectual who has achieved everything he set out to achieve and, mocked by the emptiness of his success, decides to kill himself and his wife and children.

IF THERE is any religious trend in American filmmaking, it is this kind of negative one. Our best serious movies verify Augustine's famous cry from the heart: "You have made us for yourself, O God, and our hearts are restless until they rest in you."

Naturally all sorts of qualifications are in order. The message about the night side of the American dream is often presented in so flawed a fashion that it could do more harm than good to younger viewers. Blake Edwards' recent "10," which deplores sexual excess but gives a rather too-fond guided tour of some pertinent examples of it, is a case in point. "Natural Enemies" suffers, to a lesser extent, in the same fashion, and one can recommend "The Rose," with its hair-raising language and its depiction of drug abuse, only to adult viewers. But there are elements in both of these latter films—young Jeff Kanew's direction and Holbrook's performance in the one and the intensity of Bette Midler in the other—that give the theme force enough to strike echoing chords in the heart of mature Christian viewers.

The argument that purely secular works can have deep significance for Christians—far deeper significance than inept "religious" works—is hardly revolutionary.

Cardinal Newman recommended the inclusion of the pagan classics in Christian education, observing that, beside their virtues, the classics educated, not just despite, but because of their incidental corruption. After

all, if we believe that Christ has redeemed the world, we should be willing to trust human creativity even if it is not always edifying in the narrow sense of the word. To distrust it is to distrust creation itself, which also is not always edifying.



ROCK TRAGEDY—Bette Midler as "The Rose" plays a whisky-swilling hard rock superstar of the late 60s whose life is consumed by the heat generated by her erratic and spectacularly successful life. In Miss Midler's screen debut, rock fans may notice many parallels to the life of the late Janis Joplin. (NC photo)

TV Films

Sunday, Nov. 25, 9 p.m. (EST) (CBS)—"Oh, God!" (1977)—God, looking just like George Burns, chooses a California supermarket manager, who looks just like John Denver, to tell the world that he is alive and well. As might be expected, no one believes him and complications arise. This gentle comedy written and directed by Carl Reiner has its heart in the right place, and it has some effective moments—Burns and Denver both being very appealing performers. A special problem occurs, however, for younger viewers, since Carl Reiner's idea of God—a God who denies original sin, does not know the future, says that Jesus is his son only in the sense that everyone is his son, and pronounces morality to be entirely subjective—is not one that most Christian parents

would like to have their children exposed to. The film, moreover, while it spares other religious groups, makes a Billy Graham-style evangelist into a gross caricature. (PG) A-III—Morally unobjectionable for adults.

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TV Programs of Note

Sunday, Nov. 25, 5-6 p.m. (EST) (CBS) "Make 'Em Laugh—A Young People's Comedy Concert." Tom Bosley hosts this light-hearted exploration of the art of buffoonery from its origins with the court jester to our own day.

Tuesday, Nov. 27, 8-11 p.m. (EST) (PBS) "Rise and Fall of the City of Mahogany." This premiere of an all new production of Bertholt Brecht and Kurt Weill's musical drama, performed in English, is broadcast live from the Metropolitan Opera in New York City.

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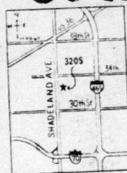
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Viewing with Arnold

'Running' explores fad

by James W. Arnold

"Running" is not about politics, but marathon running, and it's also about the 500th movie I've seen recently about divorced people (1) coping not too well with their recent independence and (2) trying either to escape from, or get back to, their former spouses.

The sharp rise in the percentage of divorced movie heroes/heroines, of course, reflects the real divorce rate, as well as the aging of the postwar "baby boom" generation into their disenfranchised thirties. If anything is more trendy than divorce, it's running, which just may be the most popular participant sport since eating (an activity it is designed, obviously, to counteract). It's surely the most popular sport that can be "played" alone and without the help of a bouncing ball.

The film, produced in Canada by Michael Douglas, won't be as successful as his first two efforts as a producer ("Cuckoo's Nest," "China Syndrome"). That's too bad, because all those zillions of runners out there (including my wife and me) were ready to respond with enthusiasm. The first great film about the marathon mystique, however, has yet to be made.

Douglas, a 34-year-old running addict who shows he's in enviable shape, stars as an introspective loner, a talented guy who has dropped out of law school, med school, a series of jobs, and now marriage. He's obsessed with the idea of participating in the Olympic marathon. But he's no Walter Mitty type, no

neighborhood jogger, with illusions of "Rocky" grandeur. He was formerly a world-class competitor, but dropped out of that, too, avoiding the ultimate tests of his talent for the same quirky psychological reasons he has quit everything else. Now, however, he's determined to prove himself.



Since Olympic gold seems an inappropriate goal for a grown man with responsibilities, Douglas is hassled—by his boss, his lawyer and his young daughters, who are embarrassed by his constant workouts. His ex-wife (Susan Anspach)—a very nice lady—is more tolerant and supportive. She still loves him, wants him to "do something with his life." But even she fears the Olympic marathon is not "it."

THE MOVIE'S biggest trouble is that most of the obstacles are contrived and easily overcome. This is true even of the incredibly tough physical obstacles—including just making the three-man American team in a sport in which the sheer excellence of competition and performance has become mind-boggling. (In the real world, even Rodgers and Shorter have

their work cut out making the 1980 team). The only enduring obstacle in the movie is the "quitter" syndrome inside the hero's head. It's never really explained, and it's also hard for audiences to identify with.

There are some modestly deft scenes that have nothing to do with running; e.g., heavy satire of bureaucrats in a state unemployment office. But mostly it is a movie for runners. They will enjoy, at least aesthetically, the generous footage allotted to scenes of Douglas streaking alone or in competition, through the streets, parks and bridges of New York, Boston and Montreal—especially an elegant sequence where he struggles through the autumn leaves up the steep slopes of Mount Royal.

BUT THE richness of the running experience, the

details that would make it more realistic for runners and credible for non-runners, are simply missing. For example, we never know what Douglas thinks as he runs or prepares for a race. He never seems to gasp for breath or suffer or worry about his times. He doesn't seem to know or be known by other runners, or to talk running. His competitors in the two races we see don't really look or behave like marathon runners, but like clean cut, well-muscled football or basketball players.

The conclusion arranged by writer-director Steven Stern is intriguing, because it supports the basic idea of the marathon mystique, which is that finishing, not

winning, is the real victory. But the hero's final agony seems overdone, and little in the movie will help the uninitiated to understand.

Film of the Montreal Olympics is effectively integrated toward the end, but the best thing about "Running" is not so much the sports ingredients as the loving relationship between Douglas and Anspach, who eventually reunite, and their children. The regret is that, on all counts, the movie might easily have been twice as good.

(Mostly wholesome characters and story, nice camera work, but contrived and shallow; satisfactory entertainment). NCOMP Rating: A-3—morally unobjectionable for adults.

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film ratings

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

A-1, morally unobjectionable for general patronage;
A-2, morally unobjectionable for adults and adolescents;
A-3, morally unobjectionable for adults;

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

And Justice For All B
Apocalypse Now A-4
Fiddler On The Roof A-2
Get Out Your Handkerchiefs C
Halloween B
Jesus A-1
Life of Brian C
(A nihilistic, anything-for-a-laugh thrust deliberately exploits much that is sacred to Christian and traditions.)
Luna C
(The film's violence, graphic sexuality and utter lack of moral perspective are offensive.)
Meteor A-3
The Onion Field A-4
The Runner Stumbles A-4
Running A-3

The Seduction of Joe Tynan A-3
Sleeping Beauty A-1
A Star Is Born B
Starting Over A-3
10 B
(In addition to an extravagant amount of nudity, the film concludes with a morally ambiguous resolution.)
Yanks A-3

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