

# THE CRITERION

Archdiocese of Indianapolis

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## Papal visit to Turkey a major stride towards reunion of faiths

by Jerry Filteau

IZMIR, Turkey—The leaders of world Catholicism and Orthodoxy made a major stride toward reunion Nov. 30, highlighting the three-day visit to Turkey of Pope John Paul II.

The pope and Orthodox Ecumenical Patriarch Dimitrios I of Constantinople established a high-powered ecumenical commission to resolve theological and doctrinal issues dividing their sister churches.

An eventual reunion would rejoin 750 million Roman Catholics and some 200 million Orthodox after more than nine centuries of bitterness and separation.

The papal visit to Turkey Nov. 28-30 also included meetings with Turkish

government and diplomatic officials in the capital of Ankara, visits to historical sites in Ankara, Istanbul and Ephesus, and meetings with Catholics and other Christian leaders in addition to Patriarch Dimitrios.

In the overwhelmingly Moslem country there were none of the huge crowds, stretching into the millions, that met Pope John Paul on his journeys to Mexico, Poland, Ireland and the United States earlier this year. The average Turk seemed barely aware that he was around and completely unaffected by the visit.

Because of domestic political and economic problems, Turkish authorities were less than happy with the timing of the visit. Inflation is running at 50%. Acts of terrorism take an average death toll of five a day. Major areas of the country are under martial law. And a newly formed minority government hangs in precarious balance.

Heavily armed soldiers and plainclothes security forces—5,000 strong in Ankara and Istanbul—cordoned off every place the pope visited, discouraging spectators and sometimes dispersing them even if they began to gather in small groups of 15 or 20.

Even in churches access was stringently controlled and plainclothes police toting submachine guns mingled in with the congregations.

Despite all the difficulties, the papal trip was a success in the one area that counted—progress toward Catholic-Orthodox reunion.

From the start the pope made it clear that this was the real purpose of the trip. He billed it as his "first ecumenical voyage."

**HE WAS ASKED** on the plane from Rome to Ankara why he was traveling in light of the dangers and the general upheaval in the Moslem world.

"It is necessary to go there now. It is the feast (Nov. 30) of St. Andrew (patron of the Greek Orthodox Church)... I must go for ecumenical reasons. Love is stronger than danger," the pope answered.

In Ankara Nov. 28 formal welcoming ceremonies were perfunctory. There was a 21-gun salute and honor guard accorded visiting heads of state. The Vatican and Turkey have had diplomatic relations since 1960. The pope was met by

(See PAPAL VISIT on page 2)



**MILITARY HONORS**—Marine pall bearers carry the flag-draped coffin of Stephen Crowley into Infant Jesus Church in Port Jefferson Station, N.Y., for a private funeral Mass. Crowley, 20, was one of two Americans killed while defending the U.S. embassy in Islamabad, Pakistan, against an attacking mob. He was posthumously awarded the Bronze Star for his valor. (NC photo)

## Installation slated for new archbishop

Installation ceremonies for Archbishop Edward T. O'Meara, who has been appointed archbishop of the Indianapolis Archdiocese, will be held at SS. Peter and Paul Cathedral, Indianapolis, on Thursday, Jan. 10, at 4 p.m.

Pope John Paul II made the appointment which was announced Tuesday, Nov. 27, by Archbishop Jean Jadot, apostolic delegate in the United States. Archbishop O'Meara fills the episcopal vacancy created upon the March resignation and subsequent death of Archbishop George J. Biskup.

In addition to the formal installation ceremonies, Archbishop O'Meara will celebrate the Eucharist and be honored at receptions in the following deaneries during January. They will all begin at 7:30 p.m. with the exception of the last one at the Cathedral in Indianapolis which will be at 11 a.m.

- Jan. 15: St. Patrick, Terre Haute
- Jan. 16: St. Andrew, Richmond
- Jan. 17: St. Louis, Batesville
- Jan. 21: St. Paul, Tell City
- Jan. 22: St. Mary, New Albany
- Jan. 23: St. Mary, North Vernon
- Jan. 24: St. Charles, Bloomington
- Jan. 27: SS. Peter and Paul Cathedral, Indianapolis.

## Looking Inside

The Vatican's new document on catechetics wins high praises from our Archdiocesan director of religious education on page 5.

John Maher offers a comprehensive view of Islam, the religion so much in today's news, on page 6.

Alcoholism is the subject of two articles by Criterion reporters Valerie Dillon and Peter Feuerherd on page 8.

Marian College's men's basketball team isn't getting much press notice, but they're winning games. See page 16.

# Papal visit (from 1)

government and diplomatic officials, but there were no welcoming speeches.

The pope's only other public appearance that day was a visit, in a chilly, heavy rain, to the Mausoleum of Atatürk, leader of the Turkish war of Independence and founder of the modern republic in 1923.

Writing in the golden guest book for visitors to the mausoleum, the pope said that all governments are "in the hands of God... It is God who secures (a nation's) future."

The high-sounding words were a flat contradiction of the secularist Atatürk's teachings. He is quoted in Turkish guide books as saying that the future of the nation lies only in national patriotism and the loyalty to the death of its children.

**PAPAL MEETINGS** with government officials and diplomatic representatives that day were secret. This practice contradicted usual Vatican procedure of releasing the texts of papal statements made to government leaders and the diplomatic corps during a papal visit to a country, and may have been an effort by the Turkish government to keep the diplomatic aspects of the papal trip low key.

In the late evening the Turkish foreign ministry issued a brief statement about the pope's one-hour meeting with Turkish President Fahri Korutürk, Prime Minister Süleyman Demirel and Foreign Minister Hayrettin Erkinen.

"During the talks the sides noted that the relations between Turkey and the Vatican have developed in a satisfactory manner," the statement said. "The sides

also reviewed in general various world problems causing anxiety for humanity and expressed the wish for the firm establishment of peace by the immediate formulation of solutions to these problems."

Sources said the Iranian revolution was one of the key issues that Korutürk and the pope discussed. No mention of it was made in the communiqué.

The next morning after a visit with Catholics of Ankara—who number about 500 or 600 in a population of nearly two million—the pope flew to Istanbul, the bustling city on the Bosphorus which for centuries was the center of political, economic and religious power in the eastern Mediterranean region.

Now it is a secularized city despite its numerous Byzantine domes and Moslem minarets still dominating the skyline. It is a major trade center and Turkey's only European link. The rest of the country, on the east side of the Bosphorus, is in Asia Minor.

At Istanbul, the pope was met at the airport by local civil leaders and by Patriarch Dimitrios, Armenian Orthodox Patriarch Chnrk Kalustyan and other Catholic and Orthodox Christian leaders.

**THE POPE AND** patriarch embraced and kissed each other on both cheeks.

It was not the first such meeting of East and West. Their predecessors, Pope Paul VI and Patriarch Athenagoras, met three times in the 1960s—in Jerusalem, Istanbul and Rome, three of the most important cities of Christendom.

But this visit established new precedents.

On Nov. 29, for the first time since the schism of 1054, the Orthodox ecumenical patriarch attended a Mass celebrated by the pope. The next day, for the first time, the head of the Catholic Church attended an Orthodox patriarchal Mass.

It was at the end of that Mass, celebrated in all its Byzantine splendor in the tiny but ornate patriarchal Cathedral of St. George, that the pope and patriarch jointly announced the establishment of a mixed theological commission to resolve Catholic-Orthodox differences.

The commission, with 54 members already named and more to be added later, is by far the largest bilateral consultation involving the Catholic Church since the modern ecumenical age began two decades ago.

It is also the most authoritative ever. On the Orthodox side it includes seven metropolitans (ranking archbishops), two archbishops and three bishops among the 23 members named so far. The 31 Catholic members include five cardinals and 10 archbishops and bishops.

**CARDINAL JAN** Willebrands of Utrecht, Netherlands, president of the Vatican's Secretariat for Promoting Christian Unity, and Cardinal William Baum of Washington head the list of Catholic members.

In addresses announcing the commission, the pope and the patriarch stressed that reunion is not an option but a demand placed on the churches.

"It seems to me that the question facing us now is not whether we can re-establish full communion but whether we still have the right to remain separated," said Pope John Paul.

Patriarch Dimitrios commented: "The Christians of other churches and con-

fessions may ask, perhaps, if this dialogue between the Roman Catholic and Orthodox churches whose beginning we bless today is our final aim.

"To this question both of us can say 'no.' And we can add immediately that our further and main goal is not only the unity of the two churches, but the unity of all Christians in the same Lord and in participation in the same chalice."

Although pope and patriarch each attended a Mass celebrated by the other, neither received Communion at the other liturgy—the ultimate sign of the unity that both are seeking.

**EARLIER IN HIS** trip, before leaving Ankara, the pope also addressed the question of Catholic relations with the Moslems.

He said the Catholic Church has great respect for Islam and acknowledges that Islam believes in the one God, venerates Jesus as a prophet though not as the son of God, venerates Mary and the Old Testament prophets, calls upon its people to live according to high moral standards and believes in an afterlife.

He said that Christians living among Moslems should live upright lives and witness their faith quietly and charitably so that "seeing your good works, they will give glory to God."

In Istanbul the pope also met privately with other religious leaders and visited two of the city's historic landmarks—Topkapi, the former palace of the Ottoman emperors, and Hagia Sophia (Holy Wisdom), once one of the greatest churches of Christendom. Hagia Sophia was turned into a mosque under the Ottoman rulers. It and Topkapi were converted to museums after the formation of the modern Turkish state in the 1920s.

Shortly after the joint announcement of the Catholic-Orthodox commission, the pope left Istanbul to fly to Izmir (ancient Smyrna) for a brief visit to the ruins of nearby Ephesus and an ancient Marian shrine there.

At Ephesus, the only place he visited in Turkey that was not under martial law, security was a bit lighter and about 1,000 people, at least half of them Moslems, gathered to meet him.

In his homily at an afternoon outdoor Mass next to the Marian Shrine of Meryam Ana, he entrusted the pursuit of Christian unity to the patronage of Mary.

**THE COUNCIL OF** Ephesus in 431 A.D. formally gave Mary the title of Mother of God.

"She gave birth to a single Son, but we present him to her divided," the pope said.

"We entrust to Mary our sincere resolve not to rest until this goal (of Christian unity) is happily reached," he added.

The pope was flown by helicopter to the military airport at Izmir for his return to Rome. Before leaving, the pope thanked the Turkish authorities for their hospitality and praised the nation for the freedom of conscience and religion granted to all its citizens.

He left Izmir shortly after 7 p.m. after 54 hours in Turkey on the last leg of his 1,200-mile journey.

Greece, which because of its dispute with Turkey over Cyprus does not allow use of its air space for flights going to or from Turkey, made an exception for the papal return trip. It let the Alitalia 720-200 carrying the pope and his entourage fly the short route from Izmir to Rome over Greece.



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**ECUMENICAL EMBRACE**—Orthodox Patriarch Dimitrios I and Pope John Paul II kiss as they meet at St. George's Church in Istanbul for a joint religious service. About 900 million people are represented by the two church leaders (NC photo)



# Lay people greatest influence on faith, survey says

by Henry Libersat

ORLANDO, Fla.—Fallen-away Catholics do not blame their parish priests for their decision to leave the church. Nor do those who return to the practice of their faith list priests as the reason they returned. Faith decisions, according to information from a study authorized and funded by the National Conference of Catholic Bishops, are affected more by interpersonal relationships among lay people, particularly relationships with family members and co-workers.

Conducted by the U.S. bishops' Ad Hoc Committee on Evangelization, the study involved seven U.S. dioceses—Detroit; Omaha, Neb.; Baltimore; Providence, R.I.; San Antonio, Texas; Orlando, Fla., and Oakland, Calif.

Several committees assisted in designing the survey, including a pastoral committee of Washington archdiocesan priests and a committee which included

Joel McCready of the National Opinion Research Center.

The study acquired data on three specific groups of Catholics: converts who have come into the church in the last three years; Catholics who have stopped practicing their faith in the last three years, and Catholics who had once stopped practicing their faith but have become "reactivated" in the last three years.

A non-practicing Catholic, according to the survey, is one who has not gone to Mass in the last three years other than for Easter, Christmas, weddings or funerals.

Data also indicates, according to the "initial impressions" of two people conducting the study, that committed Catholic laymen figure highly in the conversion of non-Catholics and the reactivation of fallen-away Catholics.

The two conducting the survey are Paulist Father Kenneth McGuire, an anthropologist and director of the Paulist

Institute for Religious Research, and Dean Hoge, a sociologist at the Catholic University of America in Washington.

Father Alvin Illig heads the U.S. bishops' Ad Hoc Committee on Evangelization.

IN TELEPHONE interviews with Hoge and Father McGuire, the Florida Catholic, newspaper of the dioceses of Orlando and St. Petersburg, learned that the largest segment of dropouts from the Catholic faith includes people between the ages of 18 and 24.

While withholding firm statistics until final compilation of data—to be ready for publication around June 1, 1980—the researchers said their "initial impression" was that most adult conversions to the church are people who were married to or planned to marry Catholics.

Also, they said, most reactivated Catholics seemed to be persons who came back to the faith once their marriages had

been validated following annulments of previous marriages.

Father McGuire said that the Florida diocese seemed to show a greater number or proportion of reactivated Catholics than other dioceses. He said this was perhaps due to the large number of people moving to the state.

But he also mentioned the diocese's adult education program and "the activity of lay people" who have been spiritually renewed "through the charismatic experience, Scripture study or the Cursillo."

Both Hoge and Father McGuire said that conversions or reconversions stem from personal relationships with committed Catholics—that books, radio and television shows alone do not do the job.

Hoge, a Presbyterian, said, "A conversion needs two things—a 'felt need' and a 'facilitator.'" The felt need is something like a spiritual hunger, a desire for unity in the family or a desire for the religious education of children, and the facilitator is a practicing Catholic who has a personal relationship with the person in need.

"A PERSON WITH a felt need and no facilitator is what we call a searcher," Hoge said.

The survey covered 200 people in each of the three categories—or about 30 people in each category in each of the seven dioceses.

The researchers summarized their impressions as follows:

1. Converts in the last three years: They became Catholics primarily because of marriage to Catholics. Some may have been "talked into it," but most were not. Some came into the church because of children or because their Catholic spouse's former marriage was annulled. Some are now Catholic because of a deep-felt personal need and the belief that the Catholic faith would meet that need. The latter constitute a rather small portion of the total number of converts.

2. Catholics who have left the church in the last three years: Across the board, the researchers said, Catholics have left in disagreement with the church's stance on birth control, remarriage after divorce and, to a lesser degree, abortion. The dropouts are clustered in the lower age range of the survey, 18-24. No one younger than 18 was interviewed.

These dropouts leave, Hoge said, because of an extension of a spirit of rebellion against parents or family. Also, they leave because, unequipped to live their convictions outside the home, they "get into a tizzy" when confronted by peer pressure or pressure from stronger and older people. They drop out because of dismay and confusion, according to the researchers.

Others dropout because of a move away from home and because of divorce and remarriage.

Other factors listed are irrelevance of religion, boredom, lack of commitment, apathy.

3. Reactivated Catholics: By and large they return to the church because of interpersonal relationships with Catholics in their daily lives, particularly with spouses. Some return simply because they move into a new community where they find a parish they like; some have returned because they suffered a great spiritual need and found their faith provided the answer.

## Nicaraguans determined to rebuild

MANAGUA, Nicaragua—U.S. missionaries and businessmen praise the determination of Nicaraguans to rebuild their country ravaged by two years of civil war. They also advise that because of the widespread disruption, Nicaraguans cannot do it alone and need help from abroad.

"The Nicaraguans are ready to make the sacrifice necessary to rebuild their country. They want a free nation for their children... We hope that the greatness of the American people will shine through the darkness of the errors of the past in supporting the Anastasio Somoza regime," said a group of Maryknoll Sisters.

Walter Duncan, vice president of the American Chambers of Commerce in Latin America, who spent many years in Nicaragua, told a congressional committee in Washington that Nicaraguans are determined to rebuild their war-torn country.

"What they lack is the tools and the resources, they need help from outside. Speaking as a representative of free enterprise, I would hope that adequate help comes from free and democratic institutions," said Duncan.

Many others involved with Nicaraguans voice similar opinions.

They agree that the insurrection by poorly armed militias and the Sandinista guerrillas against a well-trained National Guard that finally collapsed in July was a heroic drama.

They also agree that the leaders of the revolution now face a greater drama in the complex challenges of reconstruction. These include feeding the hungry, relocating the displaced, rebuilding homes and schools, unifying divergent forces, refinancing public debts, finding credit to put production back on its feet and guarding against counter-revolution.

War losses have been estimated at \$1.8

billion. More than 4,000 homes were destroyed, representing 43% of the nation's housing. Also destroyed were 400 commercial buildings and 90 industries with their equipment and materials, many schools and hospitals, and telegraph and electric power facilities. There were also great losses in transportation, livestock and farm crops.

SOME 200,000 persons out of 2.5 million were displaced by the civil war. They fled into neighboring countries. Perhaps 60,000 have returned. Unemployment has reached 50% of those able to work. There is a severe food shortage that affects a million persons—half of them young children.

The last 10 months of the war left 40,000 orphans under 12. Of the 35,000 dead, 80% were civilians, mostly women, children and the elderly. More than 100,000 were wounded, with 40,000 requiring continued medical care. More than 150,000 families live in makeshift homes.

When the time came to rebuild, the new government found the treasury almost empty. Exchange reserves were down to \$3.5 million. There is a foreign debt of \$1.6 billion contracted under Somoza. The new government says that much of this money was transferred out of the country by Somoza.

Nicaragua is a country rich in resources: good land that yields large crops of sugar, coffee and cotton; gold and silver; select cattle for good beef exports; established industries in seafood and chemical products. But for decades the poor remained excluded from this wealth, as shown by their low wages, high illiteracy and disease rates, bad housing and the high number of landless peasants. They expect that the revolution which overthrew Somoza will improve their lot.

Local economists and international advisers see a slow economic recovery.

The private business sector is engaged in reconstruction—repairing damaged factories, reopening stores, increasing jobs, even keeping full payrolls although productivity is low.

## ACCW holds convention

The Archdiocesan Council of Catholic Women recently held its state convention in Terre Haute with representatives from

all affiliated deaneries in attendance. Mrs. Ann Thompson, president, presided.

At this meeting the ACCW reaffirmed its stand in opposition to the ERA despite the support of the Canon Law Society's support of the amendment.

The organization went on record as being opposed to the amendment because of its detrimental implications, especially for the family, a unit which is basic to Judeo-Christian concepts and to those of a free society.

According to a representative of the ACCW, the group feels the ERA can grant women no rights or benefits that are not already theirs under the Civil Rights Act, Equal Employment Opportunity Act, Equal Pay, Equal Credit and Equal Education Acts as well as the 5th and 14th amendments.

At the meeting the women were also alerted of the attack on the family through the proposed change in Social Security which would eliminate the spouse's (homemaker's) benefits.

## Penance services

Indianapolis parishes are offering penance services during Advent to Catholics who wish to take advantage of them. All services begin at 7:30 p.m. except at St. Ann's where the service will begin at 8 p.m. Several priests will be available for confessions.

The schedule, which began with St. Pius X parish on Nov. 29, includes: St. Bernadette, Dec. 6; St. Michael, Greenfield, Dec. 10; Nativity, Dec. 11; St. Ann, Dec. 12; Holy Spirit, Dec. 14; St. Lawrence, Dec. 18; St. Matthew, Dec. 18; Our Lady of Lourdes, Dec. 20; Little Flower, Dec. 20; St. Philip Neri, Dec. 21.

All are invited to attend. For further information call the individual parish.

# Editorials

## A new archbishop

A new archbishop. The waiting is over. The rumors have ceased. There is only joy flowing throughout the land. And what joy! What promise!

Perhaps it is unwise to put too much hope into one man. Perhaps it is unwise to think that the future of the whole Church in Indianapolis should be tied up in one clergyman. Nevertheless, much depends on him. Archbishop Edward O'Meara is welcomed and praised.

The Archdiocese needs a direction. It is apparent from his background that Archbishop O'Meara can offer that. The Archdiocese needs to be pulled together. It is apparent from his background that he can assist in that process. The Archdiocese needs vision. It seems certain he has that. The Archdiocese needs a pastorally oriented man who can at the same time govern his people. We really seem to have lucked out on that one!

Archbishop O'Meara's experience in mission work suggests that he will enable the Church of the Archdiocese to look forward and outward and not in on itself. There is not likely to be much navel-gazing, someone said. Through invitations to the civic community, it appears that Archbishop O'Meara will make himself felt to the secular city as well. And it is possible that the Archbishop's contribution to the Indiana Catholic Conference will strengthen that statewide agency.

Most of all, it appears that Archbishop O'Meara will provide a professionalism to the office of Archbishop which is sorely needed. From a selfish point of view, the *Criterion* eagerly anticipates a strengthening of the Archbishop's public relations with all media.

It is likely that as the Church of Indianapolis expects great things of our Archbishop, he will expect great things of us. The time has arrived for the Archdiocese to share both the responsibility and joy of sharing responsibly with our appointed leader.

## Guest editorial

(The following editorial appeared in the Nov. 30 edition of the *St. Louis Review* and was signed by Msgr. Joseph W. Baker.)

Thirty-three years ago, the Archdiocese of Indianapolis gave the outstanding American churchman of his time, the late Cardinal Joseph E. Ritter, to the Catholic Church in St. Louis. The magnificent record of achievement during his tenure as Archbishop of St. Louis created a spiritual debt on our part to the Catholic Church in Indianapolis. The Holy Father's decision to appoint a native St. Louisan as the new Archbishop of Indianapolis in the person of the Most Reverend Edward T. O'Meara will cancel that spiritual indebtedness.

Archbishop-elect Edward T. O'Meara is one of the outstanding American churchmen of our day. For 13 years he has labored in behalf of the Church's worldwide missionary effort in the office of the National Director of the Society for the Propagation of the Faith. He has been a remarkably successful fund-raiser for the Church's missions and he has worked tirelessly to provide the needed funds for the Church in the Third World.

To describe the archbishop-elect merely as a fund-raiser would do him an injustice. He brings impressive credentials to his new task as chief shepherd of the Church of Indianapolis. As most St. Louisans know, Archbishop-elect O'Meara is an eloquent and effective speaker. He is a good theologian. He possesses great skills in administration and has a proven capacity as a reconciler. But above all, he is a devoted priest of God. His genuine warmth, kindness and compassion make him a believable bearer of Christ's love to the world. He has loved and served the Church all his life and now looks forward to the opportunity to serve his Church in a new and challenging capacity.

The archbishop-elect succeeds bishops of impressive stature in the history of the Catholic Church in the United States. Such bishops as Simon Brute, Silas Chatard, Joseph Chartrand and Joseph E. Ritter contributed significantly to the building up of the Church not only in Indiana but in our country. As Archbishop-elect Edward T. O'Meara embarks upon his ministry of service to the Church in Indianapolis, we can be confident that he has the qualities of grace and leadership to stand with these great historic churchmen. May God bless him and the people he shepherds.

## Paths of Promise

# The devastating experience of divorce needs healing

by Fr. Anton Braun, O.F.M.

As we approach the year of the family, 1980, a lot of attention is being directed to family life ministry—family enrichment, marriage preparation, parenting, single adult living and family healing. In family healing we find ministry for hurting families who have to face divorce, alcoholism, aging, poverty, homosexuality, additions and handicaps.

This spectrum of hurting areas tells me that needs, suffering and pain are not isolated nor restricted to limited areas—they cut across the whole community. Chances are that each of us in some way is in contact with one or more of these hurts.

One of the most burdensome aspects of

the hurt one feels in separation and divorce is that of being alone. This aloneness reaches far deeper into the person than being cut off from one's primary community, which is the family.

This isolation brings to sharper relief the deep need the separated/divorced person has for fellowship or community. No one wishes to be alone; it is in our very being to be part of community and to experience self as being with another or with others.

The divorced person feels this being cut off most keenly because he sees himself as the "only divorced Catholic" around. While that attitude is not as pervasive as it once was, it is still real and causes an additional hurt for the person in the situation. I have heard numerous persons voice this attitude and they were pleased to come to some group activity where they could see and be with other divorced Catholics, if only to realize that there were others in the same boat.

This aloneness or isolation is a condition awkwardly lodged in the emotional throat, like a fish bone, of many separated, divorced persons. They are unable to swallow it and they cannot cough it up—it sticks there in much pain and discomfort.

**ADDED TO THIS** suffering is the attitude of the Catholic Community which tends to cut off individuals who have "failed" in their marriage and have "given in" to divorce. This quarantine may well cause separated and divorced persons to see themselves as not fit for association with the rest of the community.

Healing for these hurts must be initiated in two settings.

First, the individual needs to subjectively experience some re-integration into the community. Healing must begin as a seed planted in the individual, who has some awareness that he/she is getting better and is once again acceptable.

There is a healing by restoration to fellowship that takes place in a support group of separated, divorced persons, or in a program designed to bring about healing in a small group, or on a special retreat. The person has to be able to look at him/her self in the mirror and see someone who is acceptable, worthwhile and can again belong to community.

This can be a difficult and long-term process, especially if that "cutting off" was the result of others in addition to the spouse.

Secondly, the healing must come from another direction, namely the Catholic community at large. This can be called objective healing which helps the person see him/her self as being accepted and even welcomed. There must be gestures of welcome at the very least and even some way for one to know he/she is back in the mainstream of the parish community.

**PERHAPS THIS** will take concrete shape in the context of the year of the family, 1980. Before that welcome can come about in the Catholic community, there needs to be a basic awareness of how the community views the divorced person and how the divorced person looks at the community.

Crucial here are basic attitudes: is the community willing to forgive the person who has been hurt and is now in search of healing? Is the divorced person open to healing from the church community? Is the community willing to give the divorced person the room and freedom to follow his/her own conscience? Is the community willing to reserve judgement and give this person space and love to rebuild a life? Is the divorced person open to the resources of the healing community? Is the community ready to become a healing context for the hurting person?

The devastating experience of divorce causes a lot of hurts and wounds, some more obvious than others, all in need of the ministry of healing. In the Catholic community we have the unlimited healing resources of Jesus at our disposal.

The question before us all is: are we willing to share that healing that each of us has known from time to time in our own sinful condition? None of us lives in isolation, each relies on others. The separated, divorced person has a need and a right to benefit from the healing resources of the Church of God's people. Who am I to block that healing?

(Readers are encouraged to send questions and responses to this column. "Paths of Promise" is the title of a book written by Franciscan Father Anton Braun, and Joanna Dunn as a guideline in ministering to the divorced. Father Anton is a Catholic priest who has been involved in the ministry for over three years. Joanna Dunn is a divorced Catholic, mother of four children. All correspondence should be sent to: Paths of Promise, c/o The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.)

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**OUR LADY OF CZESTOCHOWA** — This walnut plaque, made by the Carmelite nuns of Terre Haute, was presented to Pope John Paul II during his visit to Washington, D.C., on behalf of the Association of Carmelite Nuns of St. Teresa, U.S.A. Mother Joseph and Sister Mary Joseph, both members of the Terre Haute monastery, attended the Papal visit as delegates of the Association. The 20" by 34" plaque was made of walnut grown on the monastery grounds. The bronze backdrop was etched bronze and the figures were in repousse copper with oil painted on wood faces. The Carmelite Association recently held its general assembly in Los Angeles. Comprised of 12 Carmelite monasteries across the country, the Religious women elected Sister Mary Joseph as their Coordinator. At the meeting, Association statutes were revised and submitted for final approval. This association is the first approved by the Holy See which is formed on the basis of 'spiritual affinity,' that is, monasteries united in a common understanding and belief regarding the essentials of their vocation as cloistered Carmelite nuns.

*'Especially Timely for Archdiocese'*

## Papal catechetical document is welcomed

by Sr. Mary Margaret Funk, O.S.B.  
Archdiocesan Director of Religious Education

**Catechesi Tradendae**, the Apostolic Exhortation of October, 1979, is not just another document. This Roman Synodal document is welcomed!

Even though the United States Catholic Bishops have just published their own National Catechetical Directory, this Roman document will be a primary source for catechists, principals, directors of religious education, pastors and bishops for years to come.

It was written by both Pope Paul VI and Pope John Paul II and therefore has the hybrid excellence of scholarly precision and warm pastoral encouragement.

This 100-page document needs to be read and savored by those responsible for catechetics. It echoes how significant the catechetical ministry is for the church moving into the 21st century and that it must be given every priority.

It is especially timely for the Archdiocese of Indianapolis because praises are given for shared, but differentiated responsibility. While the whole church is

responsible "it would be one of the best results of the general assembly of the synod that was entirely devoted to catechesis if it stirred up in the church as a whole and in each sector of the church a lively and active awareness of this differentiated but shared responsibility."

It encourages us in our partnership with liturgists in the parish because "Sacramental life is impoverished and very soon turns into hollow ritualism if it is not based on serious knowledge of the meaning of the sacraments. Catechesis becomes intellectualized if it fails to come alive in sacramental practice."

**IT CHALLENGES** us to continue our efforts of instructing catechists in the Indianapolis Syllabus by stating clearly the need for systematic catechesis.

Even though the topic of the Synod was "Catechetics Especially Referring to Youth and Young Children," the synodal document restates the emphasis on adult education. "This is the principal form of catechesis, because it is addressed to persons who have the greatest responsibility and capacity to live the Christian message in its fully developed form.

## New Government Regulations

# Church schools and unemployment taxes

by Jim Lackey

WASHINGTON—There hasn't been much news lately on the continuing debate over whether church-run schools should be forced to pay unemployment compensation taxes for lay teachers.

After an initial flurry of activity about 18 months ago when Catholic schools first learned that the Department of Labor wanted them to be included in state unemployment programs, the issue has been relegated to behind-the-scenes administrative maneuvering and a flurry of lawsuits at the local level.

That all could change in the next couple of months, though, as the result of recent efforts by Secretary of Labor Ray Marshall to force six states to comply with the Department of Labor's unemployment compensation regulations.

Two of those states, Alabama and Nevada, were told by Marshall Oct. 31 that they are not in compliance with the Federal Unemployment Tax Act, meaning that they face immediate decertification and subsequent loss to employers and employees in both those states of thousands of dollars of unemployment tax credits and benefits.

According to Gerald C. Tobin, a U.S. Catholic Conference attorney who has been closely following the unemployment tax issue, the two states have 60 days to appeal. Because of the serious consequences of decertification, the states are expected to go through with their appeals, meaning that the issue could be back in the news by Christmas.

Tobin also indicated that the appeals could set the stage for a legal process that probably will go all the way to the Supreme Court.

While much of the unemployment tax controversy is based on the philosophical

debate over separation of church and state, this particular issue arose when Congress in 1976 passed a series of amendments to the unemployment tax program.

Those amendments, which went into effect at the beginning of 1978, have been interpreted by Marshall as ending the exemption church-run schools have enjoyed from the tax.

But the churches which run the schools—Catholic, Lutheran and others—and many of the states as well have a different interpretation, saying that Congress never intended to end the schools' exemptions.

**WHAT MAKES** Marshall's interpretation—and his efforts to decertify the states which won't go along with his interpretation—even more significant is that courts which have faced the issue over the past 18 months have taken the opposite view.

"To our knowledge, in every case where the issue has been decided by a court the ruling has been against mandated coverage (of church-run schools by unemployment programs)," wrote George E. Reed, U.S. Catholic Conference general counsel, in a recent letter to bishops, diocesan attorneys and state Catholic conference directors to update them on developments in the unemployment tax issue.

Even one of the Department of Labor's own administrative law judges has upheld the contention of church officials that church-run schools should not be forced into the unemployment tax structure. It was his Oct. 11 decision that Marshall had to reverse in his Oct. 31 ruling about the Alabama and Nevada programs.

The lower courts and the administrative (See CHURCH SCHOOLS on page 7)

It challenges us to be faithful to integrity of content and considers the preparation of catechists a serious project for all involved.

It is a heartfelt exhortation. "Yes, I wish to sow courage, hope and enthusiasm abundantly in the hearts of all those many diverse people who are in charge of religious instruction and training for life in keeping with the Gospel."

After reading **Catechesi Tradendae** and rereading it reflectively I mused: If I could write to Pope John Paul II and ask him to write me a letter that would give me direction, clarity of purpose, precision in theory and a heartwarming congratulations for my efforts so far and encouragement for another decade of catechetical ministry in the Archdiocese of Indianapolis, I could not have wished for such Good News in an Apostolic Exhortation.

Copies are available in Origins Nov. 8, 1979, Vol. 9, No. 21 or from the Office of Catholic Education, 131 S. Capitol Avenue, Indianapolis, IN 46225 (attention Mrs. Mary Ellen Hudson).

# A short history of Islam; a religion with over 750 million adherents worldwide

by John Maher

The seizure by militant Moslem students of U.S. embassy personnel in Iran and the dominance over the Iranian revolution of the Moslem religious leader, Ayatollah Ruhollah Khomeini, have propelled Islam to the center of Western consciousness.

What is this religion, people in Europe and North America wonder, which has been a force in the overthrow of the shah in Iran and which governs much of daily life in countries whose oil is vital to industrial civilization? Will it motivate to oppose implacably the religious, political, social and economic values of the West or to live in peace with non-Moslem peoples?

The variety of socio-political systems in which Islam exercises influence today and the changes it has undergone throughout its history offer no clear answer to this last question, but something can be said about what Islam is.

The world's youngest universal faith, Islam was founded by Mohammed in Arabia in the seventh century after Christ. It has grown to become the world's second largest faith, with 750 million adherents compared with about 985 million Christians.

The largest Moslem populations are those of Pakistan and Indonesia, but Islam's traditional cultural centers have been the Arab world and Iran. Across North Africa and in the Middle East, Moslems constitute more than 90% of the populations of about some 20 nations.

Islam is an Arabic word signifying surrender and Moslems are "those who have surrendered to God."

Mohammed, founder of the religion, was born in Mecca in Arabia about 570 A.D. Orphaned as a child, he was raised by an uncle, whose cattle he tended as a youth. At 25, he married Khadijah, a wealthy Meccan widow.

When he was about 40, he claimed that he was the bearer of a "recitation" (Arabic "qur'an," or Koran) transmitted to him by the angel Gabriel and the Spirit. This Koran, he said, was the final version of what Allah, "the God of Abraham, Ismael, Isaac and Jacob" and of the tribes of Israel and Jesus wanted to communicate to mankind. Although Mohammed conceded that the Jewish and Christian Scriptures represented divine revelation, he contended that Jews and Christians had deformed that revelation and that his Koran invalidated the other Scriptures whenever they disagreed with it.

**ENCOUNTERING** opposition in Mecca, Mohammed in 622 led his followers to Medina, in an emigration, or Hegira, from which Moslems date their era.

At Medina, Mohammed increased his following and welded it into a vital community and a military power. After his death in 632, Islam extended itself by rapid conquests to mastery over much of Asia and Africa. By 711, Moslem forces had reached the Atlantic coast of Morocco and the Iberian peninsula in the West, and in the East stood on the banks of the Indus and the Yaxartes.

Mohammed initially had constant and close contacts with Jews and Christians, and Judaism and Christianity influenced his teaching. But when he was unsuccessful in persuading Jews and Christians to accept his teaching, he began to attack them physically and intellectually.

During the period of Moslem expansion, Christian and Jewish communities in conquered lands were legally allowed to practice their religion, but inequalities in taxation which favored Moslems encouraged conversion, and pagans were given the alternative of death or conversion.

Under Mohammed, Islam developed simultaneously as a body of religious doctrine and as an autonomous political community. In classical Islamic thought, the only purpose of government is to uphold the faith and guarantee service to God on earth, and political institutions are designed to protect the community from all the dangers, spiritual and material, of this existence.

Mohammed's preaching was committed to writing in the Koran, which was to be the sacred book containing his revelations, like the Old and New Testaments in Judaism and Christianity. The Koran is a collection of fragments which had either been written down by Mohammed's first disciples or memorized.

The Caliph (successor, representative) Othman, who ruled from 646 to 656, had the various versions gathered, sifted and put into a canonical form, which he made obligatory. It comprises 114 chapters without any logical or chronological order. Although it is not sufficient for Moslems to know the Koran, because situations arise which it did not foresee, it is the foundation of all other commandments and guides teachers of every time.

**THE CENTRAL** belief of Moslems is expressed in the shahada (confession of faith): "There is no god but God and Mohammed is his prophet."

God, or Allah, is one and there is no other. He is eternal, the first and the last. His attributes include wisdom, omnipotence, supreme majesty, life, will, hearing, vision and speech. Allah is free to do as he pleases: he can pardon infidels or punish the godly. All acts of creatures are pre-determined by Allah.

While Islam accepts Jesus as a prophet lesser in stature than Mohammed, it rejects the doctrines of the Trinity and the incarnation and holds that Jesus was not crucified but taken up into heaven. He is presented in the Koran as a messenger, born by virgin birth to the Virgin Mary.

It is also necessary to believe in a future life, the last judgment, paradise with its delights and hell with its torments.

All sins can be forgiven except apostasy, abandonment of the Islamic faith.

The Koran obliges all Moslems to five duties known as the Five Pillars of Wisdom.

The first is the profession of faith, expressed in the shahada, which must be recited at least once in a lifetime, said

correctly, aloud and with full understanding of what it means.

The second is prayer five times a day while facing Mecca.

The third is charity or almsgiving.

The fourth is fasting, or complete abstinence from food and drink, sexual intercourse and smoking, from dawn until sunset, during Ramadan, the ninth month in the Islamic calendar.

The fifth is making the hajj, or religious pilgrimage to Mecca at least once in an individual's lifetime, if he is financially and physically able. The pilgrimage includes ritual walking around the Black Stone of the ancient cults whose veneration Mohammed incorporated into his religion after he returned in triumph to Mecca from Medina.

**THE SHARI'A**, or religious law of Islam, is derived from the Koran; the Sunna, or words and deeds of Mohammed as known by tradition and preserved in various compilations; reasoning by analogy; judgments based on prudent considerations; and the common opinion of the learned or the customary practice of the people.

This last source, called ijma, is based on a saying attributed to Mohammed, "My community will not agree in error," and has allowed for the assimilation of new elements and the discarding of what is outmoded. Although never enforced in its entirety in any Islamic society, the Shari'a has often been the law of the land in Islamic areas.

Some provisions of the Shari'a seem extraordinarily harsh. Cutting off a hand is the punishment for habitual thieves.



Adulterers are either scourged or stoned to death. Drinking alcohol calls for 80 lashes.

But defendants are presumed innocent until proven guilty. Four witnesses must testify that they saw an adultery being performed. And a thief can lose his hand only if he steals "in a just society."

Only adult males enjoy full legal and religious rights. Women are required to dress modestly and their inheritance is limited to a fraction of that of men. Islamic law allows the taking of up to four wives, as long as a man can support them, and a man can divorce a wife simply by saying he does so and repaying the balance of her dowry. Women's right to divorce is more restricted.

There are two major divisions in Islam. About 90% of all Moslems are Sunnis (from sunna, "the tradition of the prophet"), who consider themselves Islam's orthodoxy. The majority of Moslems in Iran are Shi'ites ("partisans" of Ali), who disagree with Sunnis in their understanding of succession to Mohammed and in some interpretations of Islamic law.

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**MOHAMMED LEFT** no generally accepted instructions on how the leadership of his religion would be determined after his death. The Sunnis hold that the leader should be nominated by representatives of the community and confirmed by a general oath of allegiance. The Shi'ites hold that Mohammed's spiritual authority was passed on to his cousin and son-in-law, Ali, and certain of his direct descendants known as imams, who were considered infallible and faultless.

Many Shi'ites, particularly those in Iran, believe that the 12th imam, Mohammed, disappeared mysteriously in 874 but is still living and will return as the mahdi (divinely appointed guide) to establish God's kingdom on earth. In the meantime, leaders like Ayatollah Khomeini can advise Moslems on the presumed will of the "hidden imam." Sunni religious scholars (ulama) have less authority.

Although both major branches of Islam have no clergy in the Christian sense and Islam is therefore a lay religion, there have always been scholars dealing with religious problems and the interpretation of the Koran and other sources of Islamic tradition.

While one of the major features of Christian-Moslem relations was the Crusades, the series of wars between

1097 and 1265 in which Christians sought to regain control of the Holy Land from Moslems, peaceful dialogue dates back to the origins of Islam.

Because of several 19th-century Catholic figures like Father Charles Lavigerie, founder of the White Fathers, and Father Charles de Foucauld, founder of the Little Brothers and Little Sisters of Jesus, Islamic-Catholic dialogue had progressed by the time of the Second Vatican Council to an extent in advance of Islamic relations with other Christian churches. The council included a positive section on Islam in the "Declaration on the Relationship of the Church to Non-Christian Religions."

**EVEN BEFORE** the declaration was promulgated, Pope Paul VI in 1964 had established a Secretariat for Non-Christians and its Islamic division produced guidelines for dialogue between Catholics and Moslems.

In the three years after the secretariat was established, more than 100 formal dialogues were reported. Those in Africa, southeast Asia and America seemed particularly promising. The worldwide consultants met in plenary sessions in Rome and Paris.

In the late 1960s and early 1970s, new forms of dialogue developed, including

visits to the Islamic schools and theological disputations in various academic settings.

In February 1976 in a dialogue in Tripoli, Libya, the Christian religion was represented principally by a Vatican delegation led by Cardinal Sergio Pignedoli, president of the Secretariat for

Non-Christians. Several statements, political in nature and involving the Arab-Israeli conflict, were inserted into a final statement, which both sides then repudiated in part.

Since then, harmony has been restored to Islamic-Catholic dialogue, which has continued in cities throughout the world.

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In the words of Pope John Paul II, I beg your help in this great work "not from your abundance, but from your *substance*." With a prayer... with a real sacrifice... I beg you to **SHARE YOUR CHRISTMAS WITH THE MISSIONS.**

Gratefully in Christ,

*James S. Barton*  
Diocesan Director

## Church schools (from 5)

judge have held that Congress did not intend to mandate coverage for church-run schools and that, even if it did, it would have been unconstitutional because of the excessive entanglement it would have created between church and state.

**TOBIN, IN A** speech last summer, predicted that if it goes as far as the Supreme Court, the court would rule that Marshall's interpretation of congressional intent has been faulty. A precedent for such a ruling, he said, would be the court's ruling earlier this year that the National Labor Relations Act did not give the National Labor Relations Board jurisdiction over teachers in Catholic schools.

"Like the situation under the NLRA," Tobin said, "there is no clear expression of intent by Congress (in the unemployment tax amendments) to cover those schools, though the opportunity was available."

Church officials consistently have said that they don't want to appear to be opposed to the right of teachers to collect unemployment should they be laid off. But they also fear that the unemployment tax could contribute to the closing of already financially troubled schools.

This next round of legal procedures could finally answer their questions as to whether they'll have to continue paying the tax or not.

## William G. Munshower

The funeral liturgy for William G. Munshower, 72, was held at St. Anthony Church, Indianapolis, on Monday, Dec. 3. Mr. Munshower died on Nov. 29.

A large number of area priests concelebrated the

Mass with Father William Munshower, pastor of Holy Spirit parish and son of the deceased.

Other survivors in addition to Father Munshower include the wife, Katherine (Ashcraft) Munshower; two sons, Dr. Frank Munshower of Bozeman, Mont., and Dr.

John Munshower of Indianapolis; two daughters, Mrs. Richard (Anne) Delaney of Scottsdale, Ariz., and Miss Christine Munshower of Mesa, Ariz., and one brother, Capt. Robert Munshower of the Indianapolis Police Department.

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## Counseling, Social Center to be Offered

## Peter Claver Society aids alcoholics

by Valerie Dillon

More than 10 million Americans are alcoholic, one-third of them women. Pre-mature deaths traceable to alcohol are estimated at 200,000 yearly. Alcohol consumption is the leading cause of death among 15 to 24-year-olds, largely because of auto accidents. The federal government labels alcoholism the nation's number one drug problem, and a factor in half of all felonies. Alcohol abuse cuts across all race, nationality, and socio-economic lines.

With these facts in hand, the Knights and Ladies of St. Peter Claver have undertaken a Special Ministry on Alcoholism, and turned over clubrooms at 3052 Sutherland, Indianapolis, for the program.

The group was "looking for a worthwhile project to get into" when Vitus Kern and Tom Morgan of Archdiocesan Social Ministries sought the organization's help last summer. Because of money pressures, ASM had been forced to curtail its alcohol information program, run by Kern.



Vitus Kern

It started as a request for funding, but, says project board member Martin Strange, "we heard the facts and knew we

should do more with it than just give money."

Margaret Taylor, another board member, adds: "We were sold on the need, and we had the facilities to help. It was as simple as that."

Kern, appointed executive director, says his number one priority at present is to restore the group's old fourth degree clubrooms, and convert them into offices, meeting rooms, and space for private and family counseling.

The facility also will house a social center and coffee house, and will be a referral service for persons who are on hard drugs or who need medical help, according to Kern.

"WE WILL HOST meetings of Alcoholics Anonymous, Al-Anon, Alateen and Calix," Kern says. He explains that

Calix, originally started by Catholic men, now is open to all AA members and their families. "Calix is for recovering alcoholics who are longing to get back to God. It's a stepping stone back to prayer and the sacraments."

"Our long range hope is for broad public education," Kern says. "We want to build a library of films and a corps of speakers to send out into the parishes and community. People need to be jolted out of their apathy. Especially, I hope we can interest teachers and priests to get involved."

Work to restore the old but spacious building will be done by volunteers. The center will open shortly after Jan. 1.

A special board of directors was elected from St. Peter Claver membership to guide the program's progress. Officers are president, Charles Gynn of St. Rita Council; vice presidents, Martin Strange of St. Lawrence Council and Louetta Benson of St. Bridget Court; secretary Margaret Taylor of Christ the King Court; and treasurer, Robert Kiser of St. Rita Council.

ST. PETER CLAVER, with 500 members in six councils and courts, is primarily a charitable organization.

According to Strange, "it's the first time we've been involved in a program of



this magnitude. We hope that this can be a pilot program which will spread to other branches."

There is a second result the organization hopes will be achieved through its work with alcoholism. Kern explains:

"We are taking a common problem, alcoholism, and in working with it, we will bring together people of many different walks of life, different races and classes. Alcoholism is a great leveler. We hope this sharing and solving of one critical problem will help solve another and promote better understanding 'between people.'"

St. Peter Claver is funding the alcoholism ministry as it begins, but according to Kern, "we will be looking for grants and donations to carry on."

"I have great faith and confidence the money will be there for this work," Kern says. "God is the great provider."

## 'Mental addiction' to liquor among youth growing, says priest

by Peter Feuerherd

Every 21 minutes alcohol is seen in a favorable light on television. This, combined with the current liquor industry campaign to market "pop" wines have helped to create a "mental addiction" among the youth of the country that threatens to increase the rate of alcoholism in future years.

This is just one of the conclusions Father Peter G. Young, a priest of the Albany, N.Y. diocese, gave in a talk at a National Conference on The Impact of Alcohol and Other Drugs on Contemporary Life held at the Indianapolis Convention Center from November 26-28.

Father Young stated that the power of the media and the liquor industry has created the "wet mind" that has helped to increase the numbers of youthful alcoholics.

The problem of alcoholism "has been exposed to its outstanding magnitude" over the past two decades, said the priest. But there still is much to be done to deal effectively with the "progressive, insidious disease" that causes the alcoholic "not to know what's happening to himself."

He added that "the compulsion (of the alcoholic) is so great you see many gifted and talented people kill themselves with the disease."

Father Young has seen many who have been conquered by that compulsion and some who have conquered it during his 20 years of work in the field. His interest in the ministry to alcoholics began with his first duty as a priest at St. John's, an

inner-city parish in a poverty-stricken section of Albany.

There, he saw scores of people battered with the disease of alcoholism. The priest then began the long process of setting up treatment programs in the inner-city of Albany.

SEEING THAT THE problem was so prevalent that the church could not handle it alone, the priest eventually began to attack the problem through lobbying at the state legislature.

Although today ministry to alcoholics is an acceptable ministry for a Roman Catholic priest to be engaged in, it was not always so, according to Father Young.

"Vatican II has permitted this to be a constituent element of ministry," the priest said.

But his work "was not too enthusiastically approved of at the time" due to "many people knocking on the door (to ask for help) were not parishioners."

Father Young became involved in the ministry to alcoholics because he saw what the disease was doing to the community that St. John's was a part of.

"Alcoholism became such a prominent thing in my early ministry," he said.

He explained that pastors have a role to play in combating alcoholism, especially if they can detect the early symptoms of the disease when loss of interest in family, friends and job result due to a continual over-consumption of alcohol.

Pastors, said Father Young, should be aware of the possibility of "early in-

(See ADDICTION on page 9)

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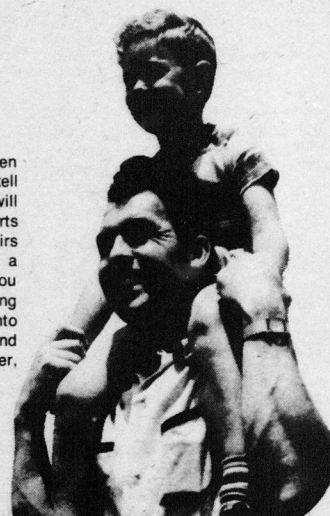
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## Missionary describes her work

MARYKNOLL, N.Y.—“For me, a person nurtured in the American Midwest, the tropical scene of Indonesia is a unique experience. This phase of my life is somewhat like the foliage of the Island of Java—plentiful and varied beyond one’s imagination.” With these words, Sister Rosemary Huber of Borden, reflects on her mission life in Indonesia, as she completes 25 years as a Maryknoll missionary this year.



Sister Rosemary

Sister Rosemary, daughter of Mary Koetter Huber and the late Joseph Huber and a graduate of the Academy of the Immaculate Conception (now called Marian Heights) in Ferdinand, joined the Maryknoll missionary order in 1954. After completing her work for a B.S. in education from Maryknoll College, and a Masters in hospital administration from St. Louis University, Sister Rosemary went to Korea for six years.

In 1969 she returned to the Maryknoll Center, Ossining, N.Y., to assist the community in its own administrative work.

IN 1972 the Maryknoll Sisters decided to begin work in Indonesia—a predominantly Muslim island nation in tropical southeast Asia, and the largest country in the world. Sister Rosemary, with three others, was asked to be one of the Maryknoll “pioneers” in that venture.

“Our guiding concept in Indonesia was to respond to the local needs as they were presented to us—be it by the local church, the government or other organizations,” explained Sister about their beginnings.

Sister Rosemary has responded to two of those needs—for reconciliation between Christians and Muslims in a land with a long history of division and strife, and for improved health care services for Java’s very poor and overcrowded population.

For seven years, Sister worked at the West Java Government Hospital, a large referral hospital for the province, as an administrative advisor to the director and hospital staff.

IN HELPING to improve the hospital’s response to those sick and suffering, Sister worked side by side with the Muslim hospital personnel. In 1977, she wrote from her home in Bandung, “At this point in history, it is a time of healing between Christians and Muslims. We Maryknoll Sisters think it is worth our concerted efforts to be part of this healing process by building human relationships and developing a growing respect for one another’s religion.

She explained in a very concrete way how she does this in her work in the hospital: “According to law, government institutions must provide for the people’s religious belief. A “musolah” (prayer room) was constructed in the hospital and I participated in the planning of it. The staff of directors as well as the employees generally appreciate my openness to work with them in this setting, even though I am a Catholic nun.”

## Addiction (from 8)

intervention.” This could mean talking with the alcoholic and his or her family before it becomes an unmanageable problem. “Early intervention,” often is about talking to a person who does not want to

hear that he or she has a drinking problem. With the help of family and friends, often an alcoholic can come to the realization that he or she has a problem, said Father Young.

“You have to put a person in a position to be confronted.”

A person caught in the early stages of the disease, who has the social support of family, friends and a job, has an 85-90% chance of recovery, according to Father Young. The priest added, however, that a completely debilitated person, without a social support structure, only has about a 10% recovery rate.

Stating that government programs to aid the alcoholic come and go with the availability of funding, Father Young explained that the churches have a special role to play in helping the alcoholic. He asserted that the church is one of the few organizations involved in the process of aiding alcoholics that does not have a vested interest in a particular program.

“We have to look at the power of the church. We are the people who can make a sustained change,” he said.

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## Question Box

# Why are there so many altars?

by Msgr. R. T. Bosler

**Q. I am a convert who for the first time visited our cathedral and was puzzled by the many altars along the sides of the church as well as the main altar. Why so many?**

A. There is a long history behind this practice. In the early church only one altar was allowed in each place of worship. As the time went on there were at least three reasons why the altars multiplied.



For one, the monks, who were originally nearly all laymen, wanted to become priests, and monastic churches needed many altars so that each monk could offer a private Mass daily.

For another, the great stress on the need of Masses for the dead led to the institution of Mass priests, who did nothing but offer Masses for the dead, and since for a time it was thought that only

one Mass a day should be offered on an altar, many were needed.

The Mass priests were supported sometimes rather handsomely by foundations left by wealthy persons who wanted to be remembered in Masses "forever." It became the custom for wealthy families to erect their own chapels in cathedrals and large churches to take care of the family dead.

Thirdly, since altars were consecrated with an elaborate ceremony and were considered sacred symbols of Christ, they became objects of devotion. Visiting altars became a popular religious practice in the Middle Ages and later. Hence churches were judged by the number of altars and chapels they contained.

This overemphasis on altars and the multiplication of Masses for the dead led to abuses and some superstition, which explains why the Protestant reformers reacted in the opposite extreme and denied the need of any prayers for the dead and held that the Mass could not help them in any way.

Since Vatican Council II restored the

ancient practice of concelebrated Masses, there is no need of multiple altars so that priests could offer Masses simultaneously. The General Instruction of the new Roman Missal directs that "minor altars should be few in number" and "in new churches they should be placed in chapels somewhat separated from the nave."

**Q. I use the Good News Bible because I like the new English version, but I also have an old Douay in which I came across the fact that the Old Testament of the Protestant Bible omits several books and parts of two others, and changes many of the names. Can you explain why? Should I revert to the Douay for study?**

A. Don't go back to the old Douay translation, for its English is outdated and liable to be misunderstood. It was translated from texts that were considerably less accurate than those modern scholars have reconstructed from critical studies of many versions.

There are new modern Catholic

translations into English, such as the New American Bible and the Jerusalem Bible. And the Good News Bible has a Catholic edition which includes the Old Testament books left out of the Protestant edition. The new Catholic translations use the same spelling of proper names found in Protestant English translations.

You are correct about the extra writings in the Catholic Old Testament. They are the First and Second books of the Maccabees, Tobit, Wisdom, Baruch, Sirach and additions to the books of Daniel and Esther.

These books were contained in the Greek translation of the Hebrew Bible used by the Jews who were Greek-speaking at the time of the early Christian church. The writers of the New Testament used the Greek version of the Scriptures; of the some 350 references in the New Testament to the Old Testament 300 reflect the Greek translation. It is for this reason that the church accepted the list of books in the Greek translation, known as the Septuagint.

In time the Jews rejected these extra books from their Hebrew Bible. The scholars of the Reformation, wishing to translate from the original Hebrew, used the Jewish Bible; hence, they did not include the books that were in the Septuagint but not in the Bible of the Jews of their day.

## Remember them

† **DOTTERWEICH, Leo**, 57, St. Meinrad Church, St. Meinrad, Nov. 21. Husband of Marie; father of Donna Karer, Shirley Hedinger, Eileen Welt, Marilyn Simon and Agnes Hasenour; brother of Dorothy Ebert and Cyrella Schwendel; half-brother of Josephine Brentzel, Henrietta Bishoff and Thelma Malone.

† **FORD, John J.**, 60, Little Flower, Indianapolis, Nov. 30. Husband of Jean; father of John M. and Dennis J. Ford and Benita Jean Fleck.

† **GESENHUES, George W. Sr.**, 63, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 1. Father of George W. Jr., Herman and Vickie Gesenhues, Janice Fessel and Mary Sylva.

† **GHEEN, Robert E.**, Christ the King, Indianapolis, Nov. 30. Husband of Marvella; father of David C., John A. and Mark R. Franks; son of Mrs. Mary M. Gheen; brother of

Mary Gangan and George D. Gheen.

† **GLASER, Helen V.**, 83, Our Lady of Perpetual Help, New Albany, Nov. 26. Mother of Frances Butcher and Margie Miller.

† **HENRY, Anna L.**, 86, St. Patrick, Terre Haute, Dec. 3. Mother of Rita Helms and Mary Ruble; sister of Edna Phipps, Helen Hudson, Henrietta Catlin and Ray Fischer.

† **HOLLENBACH, William (Bill)**, 79, St. Michael, Brookville, Nov. 24. Husband of Philomena; father of Robert; brother of Edward, John and Elmer.

† **KRAMER, Timothy P.**, 5, St. Lawrence, Indianapolis, Nov. 27. Son of Mr. and Mrs. Patrick J. Kramer; brother of Monica L. and Eileen G.; grandson of Mr. and Mrs. James and Elizabeth Lynch.

† **LYNCH, Frank E.**, 40, St. Joseph, Shelbyville. Brother of Jeanne Nelson.

† **MacDERMOTT, Lucille M.**, 74, SS. Peter and Paul Cathedral, Indianapolis, Nov. 29. Mother of James J. MacDermott.

† **MARTIN, Julia E.**, 74, St. Patrick, Indianapolis, Dec. 4.

Wife of Albert; mother of Homer Massey and Mildred Perkins.

† **MEAGHER, Anna Kramer**, 66, St. Anthony, Clarksville, Nov. 30. Mother of Clement, Nicholas, Thomas, William and Viki Kramer, Noelle Gohmann and Toni Osborn; stepmother of Michael Meagher, Patricia Burch, Helen Downard, Kate Hancock and Mary Ann Nauert.

† **MUNSHOWER, William Glenn**, 72, St. Anthony, Indianapolis, Dec. 3. Husband of Katherine (Ashcraft); father of Father William Munshower, Dr. Frank, Dr. John, and Christine Munshower and Anne Delaney; brother of Capt. Robert Munshower.

† **MURANS, Leokadia**, 64, Sacred Heart, Terre Haute, Nov. 29. Wife of Pavels; mother of Mary Copp and Voldemars Murans; sister of Adele Bejtans.

† **NAUERT, Mary Kathryn**, 66, St. Joseph, Shelbyville, Nov. 23. Mother of John Nauert and Nancy Grzenda; sister of Mabel VanCleve, Evelyn Ash and John Francis Benson.

† **OTTO, Emil H.**, St. Martin, Siberia. Husband of Clara; father of Joseph; stepfather of Kenneth Albin, Rachel Lundy and Mary Steinhauer; brother of Mayme Otto and Mrs. Paul Waning.

† **TAPPIN, Betty E.**, 77, St. Benedict, Terre Haute, Nov. 29.

† **TODOR, Alexander S.**, St. Susanna, Plainfield, Nov. 30. Father of Marilyn Quinn and Stephen Todor; brother of Chester and Vaso Todor and Natalie Haboush.

† **WARNER, Chester**, 90, St. Mary, New Albany, Nov. 27. Husband of Mary A. Warner.

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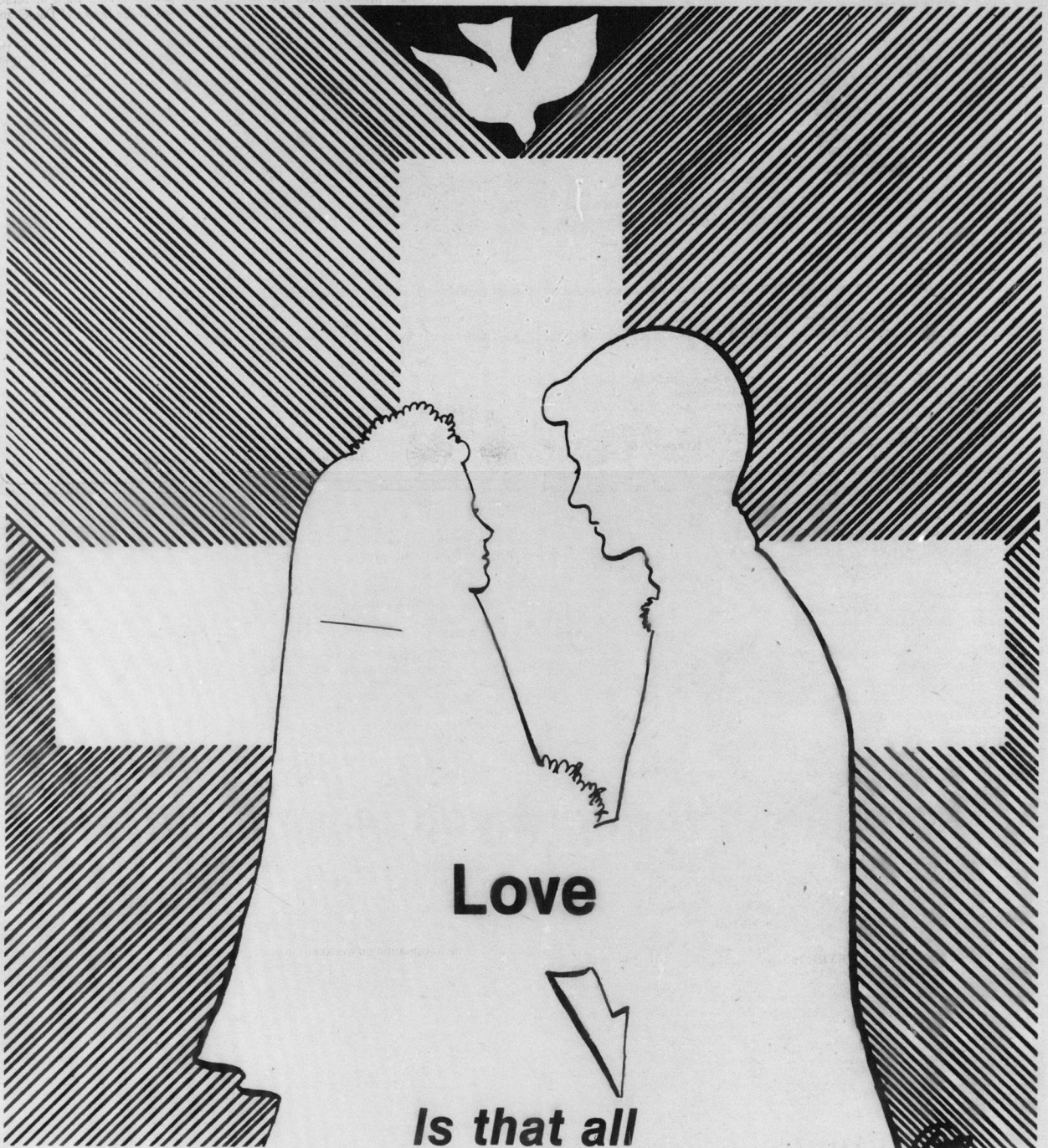
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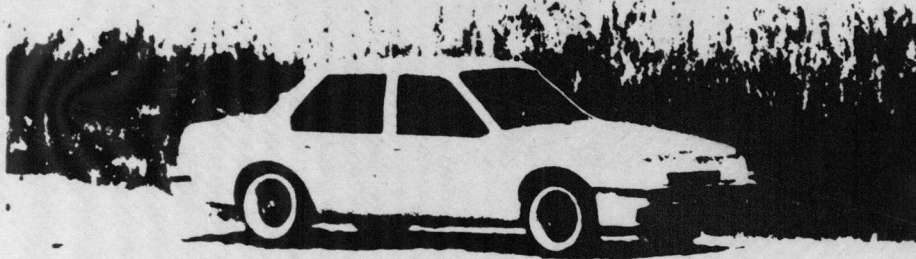
# **KNOW YOUR FAITH**

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**Is that all  
it takes to have a happy marriage?**

# On the road to an unhappy marriage



By Jerry Bartram

They had no money. They were driving from New York to Denver because they thought living in Colorado would make them happy.

But they fought all the way. On the outskirts of Denver the tension in the tiny car was so great that Jim pulled over and they got out.

There was a rainbow in the sky — behind their backs.

"I began to feel a little desperate," remembers Kathy.

"What were we to do? What could I do to change the situation? I felt I was the prisoner of my moods."

FOR THE WEBBERS that moment outside Denver when they could no longer bear being trapped together in the car was symbolic of all the low points that surprised and dismayed them during their first year of marriage.

They had met seven years before as counselors at a summer camp. Jim saw Kathy "a very deep person, a person of tremendous potential." She was "a challenging person. She had her own ideas."

## Husband and wife: God's gift to each other

By Father John J. Castellet

The wisdom of Israel was not that of later Greek and Scholastic philosophy, an abstract intellectual virtue, queen of the mental faculties. It was rather very concrete, practical, down-to-earth know-how, covering every aspect of human life.

Good examples of this wisdom are to be found in the books of Sirach and Proverbs. Given the importance of the man-woman relationship in everyday living, it is not surprising that these books have a great deal of advice and comment to offer on the subject.

The reaction to this material on the part of many a modern reader will undoubtedly be something like: "Talk about male chauvinism, blatant sexism!" And admittedly this would be a fair and quite understandable reaction.

THESE BOOKS were written more than 2,000 years ago in a Mideastern cultural setting, and they reflect the attitudes of a definitely male-oriented society. Women were respected for their role in the family and sincerely loved, too, but they come through in this literature as weak,

untrustworthy, scheming, dangerous. They are regarded with a lurking suspicion and, one suspects, with a subconscious fear.

Yet in the midst of all this, although still from a man's point of view, we read some truly beautiful appreciations of women, as in these lines from Sirach:

Happy the husband of a good wife, twice lengthened are his days; A worthy wife brings joy to her husband, peaceful and full is his life. A good wife is a generous gift bestowed upon him who fears the Lord; Be he rich or poor his heart is content, and a smile is ever on his face.

Like the sun rising in the Lord's heavens, the beauty of a virtuous wife is the radiance of her home. Like the light which shines above the holy lampstand, are her beauty of face and graceful figure (Sirach 26:1-4; 16:17).

"A good wife is a generous gift bestowed upon him who fears the Lord: she is 'like the sun rising in the Lord's heavens.'" These thoughts call for further reflection.

GOD SHOWERS many gifts upon His children even without their asking. And in prayer we do ask and respond with prayerful gratitude when we realize how generous He has been. In the ordinary course of life, what more important gift can He give a man than a wonderful wife?

This woman is going to share his every moment, waking and sleeping, she is going to love and care and encourage and console. In a word, she is going to determine, to an incalculable degree, his happiness or unhappiness for the rest of his days on earth.

Could anyone pray for a more precious gift and, having received it, should not one thank God from the bottom of his heart every day of his life?

One's gratitude to God can only grow deeper when one looks around and sees the many wretched marriages in which one's friends and acquaintances are trapped. The contrast is very enlightening, and this same book of Sirach does not hesitate to bring it repeatedly to mind:

There are three things at which my heart quakes, a fourth before

which I quail . . . A jealous wife is a heartache and mourning and a scouring tongue like the other three. A bad wife is a chafing yoke; he who marries her seizes a scorpion. A drunken wife arouses great anger, for she does not hide her shame (Sirach 26:5a, 6-8).

OF COURSE, all that is said here from the man's point of view is equally true from the woman's. A woman who has found a good husband has been truly gifted by God and should be unceasingly and prayerfully grateful. St. Paul reminds us in many ways of the mutuality of the relationship. What is true from the husband's angle is true from the wife's, for by the gift of God they now belong to each other.

Writing specifically of the marital relationship, Paul expresses the underlying principle most clearly: "The husband should fulfill his conjugal obligations toward his wife, the wife toward her husband; equally a husband does not belong to himself but to his wife" (1 Corinthians 7:3-4).

They are God's gift to each other, reason

## Dialogue: 'I thought you were perfect'

By Eugene J. and Catherine Ambrosiano Fisher

Cathie: The subtitle of this article should be "But I'm Glad You're Not." Otherwise, I would have to be perfect too, and I'm not.

Gene: We knew each other pretty well before we married and that's kind of the key to the whole thing, isn't it? I mean, we knew many of our faults as well as strengths because we had talked everything over so much.

Cathie: Yes, absolutely. I really don't think there should be any surprises after marriage. That's what the dating process is for. Now you may find out that little things that seem trivial when you were dating are more annoying than you imagined.

Gene: But the fundamentals should be there.

Cathie: Right. Hopefully the 1950s movie vision of courtship is dead and buried. Courtship is the time for two people to

explore one another and allow themselves to be explored.

Gene: So that the revelations of the first months of marriage that we so often talked about in the manuals — things like rolling up or not rolling up the toothpaste tubes — are not really the essence of what's going on in that period?

Cathie: The first few months of marriage are pure fun. You can hardly believe that you get to spend all your free time together. It's a time for solidifying but not forming the basic relationship.

Gene: But it's still being formed. It's always being formed and deepened, perhaps no more during that period than before or after, but still in process. Marriage is never static.

Cathie: Maybe that's why that period is so important to marriage. The honeymoon, the first few months of domestic living, can color the entire relationship.

Gene: But the roles that are established in that period shouldn't necessarily be

fixed forever. In our own case we have gone through several role transformations depending on circumstances. Sometimes I have made out all the bills, now it's you.

Cathie: And sometimes you earned the money to pay the bills, as you did when I was in law school. At other times I have been the proverbial breadwinner as I was when we were first married. The important thing about the early period of marriage is the communication model that is established. Perhaps that's why it's important not to have to focus on toothpaste tubes.

Gene: It's important not to look at the newlywed period as something apart from the rest of marriage. It's special because it's new. But because a healthy relationship is always growing and changing, marriage is always new.

Cathie: Do you mean that the honeymoon can last forever?

Gene: To answer a question with a question, why not?

Cathie: The experts tell us that the first year of marriage is the proving ground. Finances tend to be tight. Different theories of housekeeping and role expectations surface. Each has to learn how to relate to a new set of relations. You discover you have married not just an individual but a family, and possibly many of your cultural and social assumptions are not shared.

Gene: These are real problems. Yet the couple that realizes the stresses such outside factors place on their relationship can, given communication, grow together as they face them.

Cathie: Right. And I think it's important to remember that often our behavior reflects society's expectations rather than the realities of our own situation. The first year of marriage doesn't have to be traumatic.

Gene: As you said, it's the first of many years of joyful growth.



She was drawn to him because of his patience, his kindness, his willingness to forgive. "I think the strongest thing was his relationship with God." It "didn't depend on me." She liked that.

He was 22 and she was 20 when they formed what was supposed to be a perfect union in which the high principles and mutual love met.

So what was the problem? "We expected fulfillment from each other, but we did not know how to change ourselves."

**THEY EXPECTED** to help each other grow. But before they knew it, they were p against their own limitations.

Kathy thought the emptiness in her life could be filled through marriage. But it wasn't. She found herself unable to forget or forgive either herself or him.

For his part, Jim was amazed at some aspects of his own nature, his very strong temper, for example.

A few days later, shaken by what they both felt, they decided that what they might need was deeper spirituality in their lives. Even though religion was

important to them, perhaps they were not sharing this part of their lives.

"I felt enthusiasm," Jim remembers, "the desire to grow together in our rapport with God."

Kathy recalls that they began to think more of one another rather than so often of themselves. Eventually the things they did for one another — little things like washing the supper dishes, taking out the garbage — became acts of love rather than things that had to be done for the sake of peace.

OF COURSE, they did not find the utopia they had envisioned when they married. They still were quite capable of saying the wrong thing to one another. But what they had found was the courage to start over again instead of retreating into hurt silence.

The problems Kathy and Jim faced are not unique. People in love tend to focus only on their good points. Faults seem to fade into the background.

But being human, none of us is perfect. And marriage is the closest relationship there is between people. This union reveals both the strengths and weaknesses of both parties. It follows that if a marriage is to grow, we must learn to accept our own flaws and the flaws of the other. Gradually some of these flaws may be corrected completely; some may merely be softened; others may remain in their entirety.

Jim and Kathy found the key to their problem. When they sought for deeper spirituality, they let the author of love fully into their lives.

Jesus was gentle, tolerant and unselfish. Jesus loves us even when we disappoint Him. His gentleness, tolerance, unselfishness and deep love is the nourishment marriages must have if they are to succeed.

Sealing the marriage contract



## Sarah and Tobiah

By Janaan Manternach

Sarah was a beautiful woman. She very much wanted to be married. But people thought she was possessed by evil spirits. None of the young men in her town would marry her.

One day Sarah was so lonely and sad that she prayed to God to let her die. God loved her and answered her prayer in His own way.

surprise Raguel learned that Tobiah was the son of Tobit, a distant relative of his. He was delighted to entertain one of his kinsfolk.

**WHILE THEY** were waiting for dinner, Tobiah whispered to Raphael, "Ask Sarah's father if I may marry her." Raguel overheard Tobiah's whispered

## Discussion questions

Why did the couple in Jerry Bartram's article find that they were not living together in their marriage?

The couple in Bartram's article were to reverse the trend of their marriage in they focused on spirituality. Why did work? Would this help other couples?

Read Martin Buber's "I and Thou."

What do the Scriptures teach us about man-wife relationship? Discuss.

Father John J. Castello states in his book, "Husband and Wife: God's Gift to a Man and a Woman," that while Scripture states a deal from the man's point of view, that is said "is equally true from the woman's." Do you agree? Discuss.

Discuss this statement made by Father Castello: "Husband and wife are precious gifts of God to each other; precious, but never perfect."

What are the kinds of things that couples should discuss before marriage?

Do you agree with Cathie Fisher that the first few months of marriage is "a time for solidifying but not forming the relationship?" Discuss.

**QUESTIONS FOR PARENTS AND CHILDREN USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL**

After reading the story, "Sarah and Tobiah," talk together about it. Questions like the following may help your conversation:

- Why was Sarah unhappy?
- In what mysterious and wonderful way did God answer her prayer?
- What do you like most about Sarah and Tobiah's story?
- How did God respond to Tobiah's prayer?

2. Rewrite the story of Sarah and Tobiah into a playlet. Invite some adults or other children to act out the story with you.

3. Ask your parents or your grandparents or your older married brother or sister or another married couple to tell the story of how they met and what their marriage ceremony was like. Do they have a wedding album that you might see? Do they have a marriage certificate that records their contract? Was there a prayer in their ceremony asking God to bless their marriage?

4. Pretend that, like Tobiah or Sarah, you are searching for someone to marry. Make a list of 10 things that you would look for in that person. Then make a list of 10 special things about yourself that someone would find if he were searching for someone to marry.

**ABOUT THE SAME** time, in a far off town, a young man left home to find a wife. Tobiah was a handsome young fellow. His father, Tobit, insisted that Tobiah marry a Jewish girl from among their own kinsfolk.

So the young man set out for a distant town. It happened to be the town where Sarah lived. Tobiah did not know of Sarah. Sarah did not know of him. God was bringing the two together.

God sent one of his messengers, Raphael, to be Tobiah's companion on the road to Sarah's town. Raphael knew God's plan. So he led Tobiah not just to the town where Sarah lived, but to the house of Sarah's family.

As Tobiah and his companion traveled, Raphael told him about Sarah. He described how beautiful and intelligent she was. He said Sarah was one of Tobiah's kinsfolk. Her family were devout Jews. They honored God just as Tobiah and his family did.

**AS RAPHAEL** talked about the lovely Sarah, Tobiah knew he would like her very much. He was eager to meet her. Meanwhile, Sarah had no idea that a young man from a distant city was coming to their house. No one ever came to see her any more.

When Tobiah and Raphael arrived, Sarah's parents welcomed them. Just then Sarah walked into the room. Tobiah knew right away that he wanted to marry her. Not only was she beautiful and intelligent, but he noticed that she was also kind and sensitive.

Soon Sarah left with her mother to help prepare dinner for the guests. Her father, Raguel, chatted with the two men. To his

## The Story Hour

(Read me to a child)

request. "Tobiah," Raguel said happily, "eat, drink and be merry tonight. No man has more of a right to marry Sarah than you do." But Tobiah objected. "I won't eat or drink anything until the marriage is agreed to."

Sarah was secretly wishing for the same thing. She wanted to marry and she was attracted to Tobiah as soon as she met him. Nothing would have made her happier than to be able to marry him. God's plan was unfolding.

Raguel called for Sarah. She came immediately. He took her by the hand and placed her hand in Tobiah's hand. Sarah's mother brought in a scroll. Raguel immediately drew up the marriage contract and sealed it. Then they sat down to dinner and had a great celebration.

**AFTER DINNER** Tobiah took his bride's hand in his and prayed:

"Blessed are you, O God of our fathers . . .

You know that I take Sarah as my wife because I love her very much.

Be good to us and allow us to live together to a happy old age."

Sarah said, "Amen, amen."

The next day there was a huge wedding feast. The celebration lasted for 14 days.

Then Tobiah took Sarah back with him to his hometown. Sarah and Tobiah lived many years together and had seven children. They loved one another to the end of their lives.

## Our Church Family

# Parish works to save energy costs

by Fr. Joseph M. Champlin

In the summer of 1978, Father John Heagerty, pastor of St. Matthew's parish in East Syracuse, New York, signed a \$10,000 contract for the insulation of that spacious church's ceiling.

It was a bold move, particularly in these days of a restricted cash flow and tight budgets. But his leadership and vision already have paid rich dividends in two ways.

First of all, it reduced by 25% the amount of gas used the previous winter to heat this massive building.

Secondly, it eliminated the dangerous problem of ice collecting on the roof, a rather constant anxiety for many pastors and parish leadership people of churches in northern climates with such high, sloping structures.

Despite this improvement, however, the staff at St. Matthew's judged there was still a substantial waste of energy involved through heating the church for their weekday liturgies. Because of the building's expansive interior, the boiler must be activated three hours in advance simply to warm the structure sufficiently for a 7 a.m. Mass.

**THEIR PROPOSED** solution for that unnecessary use of resources was the construction of a small group or weekday Mass chapel from the former altar's servers' sacristy.

There are three daily Eucharists at St. Matthew's, the one at 7 a.m. which draws about 15 persons, another at 8:00 which attracts some 30 worshippers and a third at 12:10 which brings together approximately two dozen. The challenge was to locate and

furnish a space which could accommodate about that number for a celebration.

After deciding to move in this direction, the leaders contacted a local architect with creative and competent skills in the liturgical field. He surveyed the situation, drew up a general proposal, then sketched a plan which would provide a chapel in that servers' sacristy comfortably seating 49 persons.

The actual construction took longer than usual because almost all the work was done by their remarkably gifted custodian. Except for the dropped acoustical tile ceiling and wall-to-wall carpet, Howard Mowers completed the task by himself and during spare hours when not busy with his usual maintenance tasks.

**THAT ATTRACTIVE** chapel features matched oak wood paneling and furnishings, electric hot water baseboard heating, an air conditioning unit for the summer months and a four-speaker stereo system with tape deck for cassettes which can be controlled from the altar.

The leadership people at St. Matthew's envision using this area for weekday Masses, the Sacrament of Penance, small group liturgies; e.g., some weddings, Baptisms, special intercessions and personal visits to the Blessed Sacrament.

The chapel certainly will conserve energy. They can illumine and heat or cool this area for the amount it costs merely to light the full church. Moreover, through the savings in utilities and memorial donations, the renovation will be paid for within two years.

Perhaps more importantly, however, the new space provides a closer, warmer, more suitable site for small group worship. People tend to feel more like a community, a praying family, when the environment brings them physically nearer one another.

## Preparation of the Altar

The altar should be clear during the liturgy of the Word and uncluttered during the

liturgy of the Eucharist. That means servers will need to place corporal, book, plate and cup on the altar after the general intercessions. Moreover, only necessary items ought to be there throughout the eucharistic prayer—no missalettes, parish bulletins or wine and water cruets. In addition, those candles which are not lighted should, if possible, be removed from the sanctuary for that Mass. Such simplicity focuses attention on the essential elements.



## the Saints *by Luke*

### St. John of the Cross



**THE FATHER OF ST JOHN** WAS DISCARDED BY HIS KINDRED FOR MARRYING A POOR ORPHAN AND JOHN, THUS BORN IN POVERTY, CHOSE IT ALSO FOR HIS PORTION. UNABLE TO LEARN A TRADE, HE BECAME A SERVANT OF THE POOR IN THE HOSPITAL OF MEDINA WHILE STILL IN HIS SACRED STUDIES.

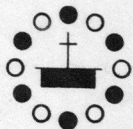
IN 1563, THEN 21, HE OFFERED HIMSELF AS A BROTHER TO THE CARMELITE FRIARS WHO REALIZING HIS TALENTS HAD HIM ORDAINED A PRIEST.

HE NOW WANTED TO TRANSFER TO THE SEVERE CARTHUSIANS, HAD NOT ST THERESA OF AVILA, PERSUADED HIM TO STAY AND HELP HER REFORM HIS OWN ORDER. THUS HE BECAME THE FIRST PRIOR OF THE BAREFOOT CARMELITES.

EVEN THO HIS REFORM WAS APPROVED BY THE FATHER GENERAL, IT WAS REJECTED BY ELDER FRIARS WHO CONDEMNED THE SAINT AS AN APOSTATE AND PUT HIM IN PRISON, HE FINALLY ESCAPED AFTER NINE MONTHS, ALMOST LOSING HIS LIFE.

TWICE AGAIN, BEFORE HIS DEATH HE WAS SHAMEFULLY PERSECUTED BY HIS BRETHREN AND PUBLICLY DISGRACED. BUT THIS COMPLETE ABANDONMENT ONLY DEEPENED HIS INTERIOR PEACE AND HIS DEVOUT LONGING FOR HEAVEN.

THE FEAST OF ST JOHN OF THE CROSS IS DEC. 14.



## LITURGY

Baruch 5:1-9  
Philippians 1:4-6, 8-11  
Luke 3:1-6

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

DECEMBER 9, 1979  
SECOND SUNDAY  
OF ADVENT (C)

by Barbara O'Dea, D.W.

Today the Gospel places before us the strange, colorful figure of John the Baptist who has captivated the attention of Christians for twenty centuries. John is the desert-dweller, the preacher, the baptizer, the prophet who confronts publicans and kings alike, the seeker, the herald, the martyr. This man has become a key symbol in the Church's Advent tradition.

Today the Church presents John to us as the fulfillment of the prophet Isaiah's dream. He is the "herald's voice in the desert," the one who calls us to clear the way for the Lord so that all may come to experience the salvation of God.

John responded to his call by "proclaiming a baptism of repentance which led to the forgiveness of sins." John's proclamation was in itself a preparation. It was an introduction to the teachings of Jesus and his disciples which was soon to come. The call then as now was to **Metanoia**, to repentance, to a change of heart.

**IN THE GOSPEL** tradition it is never enough simply to be sorry. The repentance spoken of here is a deeply interior experience which moves people to change their lives. For John this was the kind of renewal which must accompany the forgiveness of sins. This was the way to prepare the way of the Lord!

It is not surprising then that John the Baptist has become a symbol of Advent for the Church. In a sense we are called to fulfill his dream. John stands before us as a witness to God's message to us and through us.

During this Advent season, it is for us Christians personally, in our families and in our parish life to look at what we stand for in our communities. Are we among those who make the way straight and smooth out the rough paths so that others—our families, those with whom we work—can "see the salvation of God"? Are we forgiving people? Compassionate people?

**THE QUALITY OF** our lives is the quality of our Christian witness. Now is the time for us to hear the Word of the Lord, to discern where the need for repentance lies within us, in our family or business lives, in our parishes. Now is the time for us to gather in family and parish to reconcile our differences and to celebrate our reconciliation.

The coming of the Lord is neither nostalgia over the past nor a pie-in-the-sky vision of the future.

It is here and now for those willing to expose the dark corners of their lives to the splendor of our God, to allow the light of his glory to penetrate their hearts and call them from their cringing fears, their apathy. The Lord is indeed near to those who will repent and believe the good news.



## Nuns project new image

by Father John Catoir

Catholic nuns are projecting a new image these days. A defunct Broadway play, "Once a Catholic," which lasted one week, portrayed nuns of yore as strange creatures, totally sheltered from the real world; horrified at the very mention of sex.

That was a caricature. If it ever had a grain of truth, it doesn't anymore. Nuns today are women who are realizing their potential. They know how to use their power both as individuals and in community.

Case in point: In 1976, a cave-in at an Appalachian coal mine took the lives of 26 persons. When the Blue Diamond Coal Co. disclaimed responsibility, the miners were outraged. So were the local nuns who had ministered to the families of Appalachia for more than a century.

The Sisters of Loretto and their parent order, Servants of the Immaculate Heart of Mary, invested \$40,000 in Blue Diamond in an effort to learn the names of the other

stockholders so they could petition them to direct the corporation's officers to register with the Security Exchange Commission and submit required corporate reports.

Blue Diamond says it has fewer than 500 shareholders. The \$140-million corporation has never been required to file with the SEC, thus protecting "corporate anonymity." The company is owned by a well-known Catholic family that has long been the "object of bitter criticism from religious, environmental and social reform groups for alleged environmental abuses," according to a report in the New York Times.

Finally, to force the issue, the order, joined by 12 other Protestant and Catholic groups, confronted the company in litigation.

In 1976 the community was successful in halting the Gulf Oil's practice of making political contributions to South Korea.

Years ago, Sisters remained in their convents. Today, they emerge as strong, intelligent, defenders of the faith and promoters of justice. I, for one, like the new change.

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





## Single Adults and the Church

## Many single adults feel 'estranged' from the church

by Peter Feuerherd

(Third in a series)

Archbishop Jean Jadot, apostolic delegate to the United States in a November 12 address to the American bishops explained that ministry to the young single adult is essential for the church.

"... We must now develop and strengthen our pastoral plan for the young adults who have already begun working on their own and who are entering into professional life. Until recently very little attention has been given them."

The archbishop declared that the young single adults are part of a "very diverse world which is not easy to penetrate. Frequently they suffer from terrible frustrations rooted in their family life, their work or their feeling alone."

He added, "Many find themselves without true friends, with few opportunities for spiritual enrichment shared with others, especially through belonging to an alive Catholic community. Many feel estranged from the church even though they have retained some form of personal religion."

Jadot claimed that there are about 60 million young adults in the United States between the ages of 18 and 37, many of whom are single. He described them as one of the "most abandoned groups from the religious point of view."

The archbishop warned, however, that programs for young people, and by implication for young single adults, should be done not in a patronizing way but in a manner that takes into account the leadership potential of the youth themselves.

"When I arrived in this country, I was surprised by the number of programs for young people. There was so much being done for them but so little done with them and even less by young people themselves."

Father Patrick O'Neill is Director of the Young Adult Ministry Board of the United States Catholic Conference in Washington, D.C. He explained that his work is to try to bring about ways whereby young single adults can minister to each other.

**THE WORK OF** the Board began our years ago, when the USCC expanded its programs for campus ministry to include the working single young adult. Father O'Neill explained that the delaying of marriage among this age group and the sheer growth in numbers of people who are alone is "a whole new reality" unprecedented in our social history.

Reflecting Archbishop's Jadot's view, the Single Adult Ministry Board is currently working on a "Plan of Pastoral Action" which is expected to be submitted to the bishops next year. The pastoral action plan is being developed through contact with about 500 people throughout the United States who are closely involved with ministering to the single community.

What has the Board found out about priorities of single young adults?

One of the major problems that young adults face, answered the priest, is to find meaningful work, which he described not only as paid work but an opportunity for single adults to give service to others in a meaningful way.

How can the churches reach out to single adults? According to Father O'Neill, there are going to have to be new ways to reach out to the single adult other than through parish structures.

"The parish may not be the place to find them... Parishes are a success story for families... they (single adults) don't think the churches are for them."

The priest explained that ministers are going to have to go away from parish buildings, into the apartment complexes where many young singles live, to bring the message of Jesus to them. The vast majority of singles are not going to go to the church, Father O'Neill stated.

**HISTORICALLY**, parishes have been built around neighborhoods. For many young singles in an increasingly transient culture, neighborhoods just do not exist the way they used to, according to Father O'Neill.

As an alternative to the parish, singles are looking for what the USCC official called "strategic communities." These "strategic communities" are small groupings of Christian singles who pray, socialize and do outreach projects for the community, said Father O'Neill.

An example of a "strategic community" that Father O'Neill cited has been organized in Chicago and its suburban communities through the efforts of John Fontana, a member of the USCC Youth Ministry Board who works in that field for St. Raymond's Parish in Mt. Prospect, Illinois.

Fontana has been working for the past two years on a series of "young adult weekends" that have attracted a few hundred Chicago-area Catholic singles.

The purpose of the weekend program, based upon a retreat model, is to "focus around key questions" concerning the single life, according to Fontana. For example, one weekend dealt with probing "Memories of a Catholic Childhood" to see how childhood religious experience could be integrated into the life of a single adult.

Explaining that adult singles compose about 33% of our population, Fontana said that this is a "post 1960's phenomena." He attributed it to an increasing divorce rate and the fact that many young people are now delaying marriage.

**FONTANA BELIEVES** that his work is vitally important, especially for the spiritual and personal growth of single adults. The weekends have "Helped to create a network of interpersonal friendships... (That is) an alternative to the bars."

But he also added that single adult ministry is a way to help the church in its mission.

"This is a way to invest in the future of the church... They (single adults) have time and skills that can be used in the church," the youth minister said.

A smaller program than the Chicago-area project, but with similar intentions, has been held at Holy Rosary Church in Indianapolis for the past two years. The program has taken the form of consecutive six week discussions held on Tuesday nights where a small group of young singles has discussed the role of spirituality in their lives.

The program, based upon the popular

"Genesis II" series in adult spirituality by Father Vince Dwyer of Notre Dame University, this year had 12 single adult participants, all of whom were working people in their 20's.

The discussions were directed by Fathers Robert Sims and Mark Svarczkopf, Providence Sister Ellen Kehoe, and Michele Goodrich of the CYO office. One of the themes of the discussions was on building Christian community for the young single adults in the group.

**MANY OF THE** discussions centered on how "faith is how God responds to us through other people," according to Father Svarczkopf, who is moderator of the CYO.

"They (young single adults) feel in general pretty much left out of the church... (They feel a) disenchantment with a kind of grade school and high school spirituality," asserted the priest.

Father Sims, associate director of the Vocations Center and administrator of Holy Rosary parish, commented, "They enjoyed getting together and being with

their peers to discuss serious issues... They are people who want to take their faith seriously."

What help can such a discussion group be in the lives of single adults? Father Sims thinks it can be of help, because it shows single adults that they are not alone in their personal struggle with Christianity.

**"IT HELPS PEOPLE** see that they are all pilgrimaging together... some of them have felt a little isolated."

The group, although the "Genesis II" program is over, still wants to continue to experience community. To celebrate Christmas, the small group of single adults plans to have a night together to go caroling, to visit shut-ins and have a party.

But Father Svarczkopf wished that the group that the "Genesis II" program reached could be larger. He attributed the small turnout for the program to a lack of promotion by area parishes.

(Next week—a look at the church and the older single adult and a summary of our findings).

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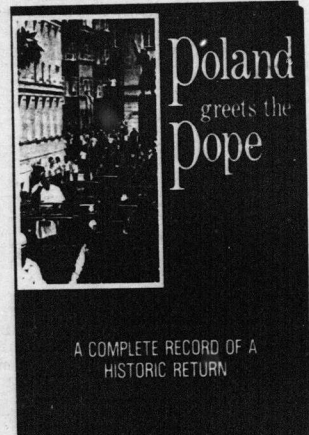
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# Marian College cagers begin season

by Peter Feuerherd

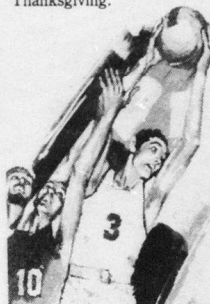
When a discussion of college basketball in the state of Indiana ever comes up, Bobby Knight's Indiana University club, the Purdue Boilermakers, and the now "Byrdless" Indiana State Sycamores are the teams that are sure to be mentioned.

But as of this writing, none of those teams have as many victories this year as the Marian College Knights, who, toiling in relative obscurity, have compiled a 7-1 record under the direction of head coach John Grimes.

The Knights, who play their home games at the Naval Armory on 30th St. on the White River in Indianapolis, have just begun to reap dividends from Coach Grimes' rebuilding program that began three years ago.

Three years ago, the almost entirely freshman Marian College hoopsters suffered through a 7-15 season. Last year the team went over the .500 percentage mark, coming home with a 13-12 record.

This year the team that started as freshmen three years ago are now experienced juniors who so far in the young season have ripped off an impressive string of victories, losing only to Tri-State on the Saturday after Thanksgiving.



**COACH GRIMES'** main goal this year is to have his team capture a divisional NAIA playoff berth, where they can compete for a spot in the championship finals of small

colleges which will be held in Kansas City early next year.

The coach explained, "We're a more experienced ballclub . . . We've developed the ballplayers over the last two years."

This year's team consists of a starting five of four juniors, including Bryan Mills and Dale Wernke, who fill the starting guard slots. Chad Miller, who stands 6 foot 7 inches, Jim Brothers and senior George Chatman start up front for the Knights.

Coach Grimes explained that an important strength of this team is the play of the reserve players. They are led by Roncalli graduate Brian Feldman, Phil Sarvari and reserve center Ron Brothers.

The role of a substitute is not usually a comfortable one, but not for the strong Marian bench. Coach Grimes especially praised the play Sarvari, whom he characterized as "an excellent defensive ballplayer who enjoys coming into the game in that situation."

Freshman Feldman is gradually learning how to play college-level basketball. Coach Grimes expects a lot from the Roncalli graduate in future years.

"HE'S GOING TO be an excellent ballplayer for us," the coach asserted.

The leading scorer for this year's team is Chad Miller, the junior center out of St. Joseph's in South Bend, with 18 points per game. The big center also leads the team in rebounds with an average of 8.3 caroms per game.

He is followed by North Vernon's Dale Wernke, at 5 foot 7 inches a small man in a giants' game, who has put in 10 points a game for the Knights. The guard currently has a perfect free throw record, having hit 15 of 15 from the charity stripe.

Coach Grimes explained that the crowds have not exactly packed the old Naval Armory, but that

interest in his successful cagers has perked up.

"Support is picking up because of the success we're having . . . but it's not the way it should be."

The coach has worked on increasing fan interest by recruiting heavily from the Indianapolis metropolitan area. Eight of his players are from the immediate In-

dianapolis area; most of the rest are from towns within a 50-mile radius of Monument Circle.

How does a coach from a small local college compete

in recruiting against the big schools for homegrown Hoosier basketball talent? The answer is in selling a prospective recruit the value of a Marian College education, emphasized Grimes.

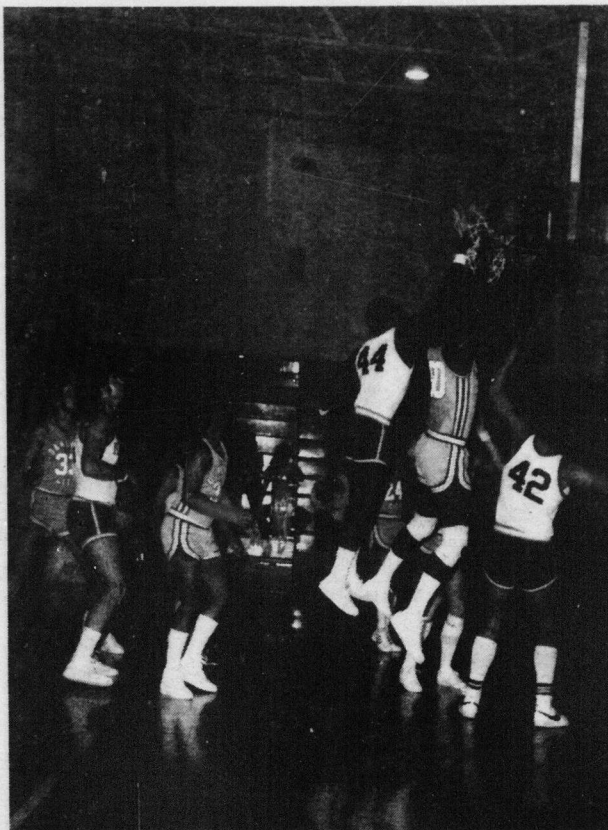
**"WE'RE STARTING** to make some headway with local recruiting because Marian College academically is a very fine school."

Grimes also asserted that many high school prospects are attracted to Marian because it provides an opportunity for them to play in front of their family and friends. But the coach emphasized that the academic program at Marian is the big selling point in recruiting ballplayers.

"I'm very pleased with my players academically," Grimes said, as he cited a list of academic honors and scholarships won by his players to prove his case.

Can the Knights keep up the winning trend that they have established in the early season? With the guarded optimism that is characteristic of coaches, Grimes says yes.

"At this point we are in a good position to look at the playoffs," the coach offered.



**UP HIGH FOR A REBOUND**—George Chatman (44) of the Marian College Knights goes up against an Oakland City College player for a rebound in a game played November 17 that was won by Marian. Chad Miller (42) looks up at the action for the Knights.

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## The Hoosier Scene

# 'Reaching out' theme of CYO convention

by David Gerard Dolan

Beth Dotson of Lawrenceburg sent us the following release recently.

"On Nov. 15, Catholic youth numbering 3,200 descended on Kansas City, Mo., to be a part of the 15th national CYO convention.

"During the three days of the convention, participants experienced the joy of meeting new people and sharing. They learned, grew and had an experience of a lifetime.

"States from coast to coast were represented along with Canada. Each archdiocese distinguished itself with a certain style and color of hat. The Indianapolis Archdiocese chose red baseball caps with white 'Indy 500' patches.

"The rally provided the opportunity to meet new people when half of the region participants were told to throw their shoe into the middle of the room. The people who still had two shoes then had to pick a shoe and find its owner!

"At 7:30 the opening plenary session began as all of the states were brought together for the first time. Michael De Marco, national CYO president and

chairman of the convention, led the session which set the mood for the event.

"DURING THE next days, convention participants were kept busy. They attended workshops, made new friends, shared CYO ideas, met the candidates running for the new executive council and learned to reach out to the world and their peers.

"Probably the most popular session of the entire convention was the general session 'New Horizon.'

"Marty Moran, a sophomore at Stanford University, beautifully led the session which dealt with preparation for the decisions of tomorrow and reaching out. During his talk, Moran declared, 'We don't have to accept what is, only what can be.'

"There was also time for entertainment in the form of dances and movies. A performance of 'Godspell' was also given.

"Friday evening Joe Wise gave a concert. Wise also received this year's coveted 'For God and Youth' award.

"The new executive council was introduced at the general session Saturday morning after the voting. James Mayo of Lafayette, La., was elected president from a list of 15 candidates.

"Sister Thea Bowman, a speaker at the Golden Ticket banquet that evening, claimed the election of James Mayo was a big step forward. The reason: he broke the presidential tradition because he is black and is from the South.

"FOUR YOUTH Ministry awards were given at the banquet in addition to the 'For God and Youth' award. Joseph Stackhouse of the Archdiocese of Denver received the '1979 Outstanding Catholic Youth Award.'

"A three-hour Mass was held Sunday. Bishop John J. Sullivan of Kansas City-St. Joseph was the principal celebrant. Bishop Joseph Hart of Cheyenne, Wyo., was the homilist.

"Eleven other priests assisted in the closing liturgy at which all convention participants were together for the last time.

"Everyone was given a diploma which read: 'This is to certify that you have faithfully and prayerfully participated in the 15th National Catholic Youth Convention. This diploma entitles its holder to reach out with hope and love.'

"Also on the diplomas was the CYO logo which is 'Catholic Youth ... the young church of today.'

"These 3,200 Catholics went to their homes all over the United States that day. They were ready now to reach out."

►The Perry Township Human Relations Council will hold a public meeting on "Human Relations and Attitude Change," on Tuesday, Dec. 11, at 7:30 p.m. at the Southport United Methodist Church, 47 Union St., Southport. The speaker will be Dr. Don Fleener, associate professor of psychology at IUPUI and a private-practice psychologist.

Betty Kohls of St. Barnabas parish and Hal Cole head the steering committee as co-chairmen for the event. It is facilitated by the National Conference of Christians and Jews.

►St. Andrew Girl Scout Troop No. 481 took part in a program to commemorate the International Year of the Child when they made ornaments and had a tree lighting party on a special Christmas tree at Stouffer's Indianapolis Inn on Saturday, Dec. 1. The tree is in the main lobby of the inn and will be on exhibit through New Year's Day.

The troop, under the leadership of Mrs. Homer (Ann) Lane, is composed of 35 junior high school girls representing eight different schools. All ornaments displayed may be ordered from the troop and proceeds will be used to finance annual trips and troop activities.



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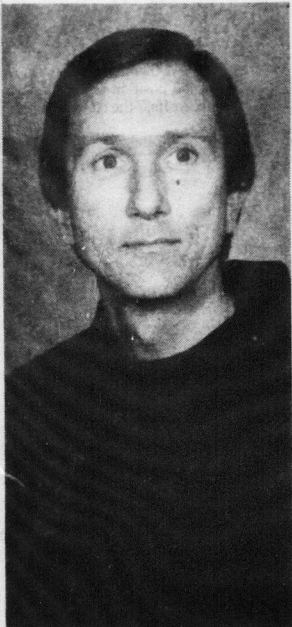
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**MIND CONTROL**—Franciscan Father Justin Belitz, a licensed lecturer in the Silva Mind Control technique is currently conducting self-improvement workshops at Alverna Retreat House. Devised by a self-taught Laredo, Tex., television repairman, Silva Mind Control grew out of Jose Silva's attempts to improve his children's academic performance. According to Father Justin, "if you can control your thought process, you can completely control your life." A former teacher and assistant principal at schools in Ohio, Father Justin studied meditation and contemplation in Jerusalem and Italy. For further information, contact Alverna Retreat House, Indianapolis, 317-257-7338.

►The Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, are attempting to update the names and addresses of the alumnae of Our Lady of Grace Academy from the first graduating class in 1960 to the last class in 1978. It is the hope of the Sisters that several young women from each of these classes will volunteer to help in updating the lists. If you are an Academy graduate and can help in this project, please call the Convent at 317-787-3287. This work is a part of the preliminary preparations for the summer, 1980, celebration of the sesquimillennium (1,500 years) of the birth of St. Benedict, founder of the Benedictine order of Religious men and women.

# the Active List

December 7

The Marian College Chorale and Chamber Singers will present their Christmas concert

at 8 p.m. in the college chapel. The featured selection will be Mozart's "Missa Brevis in C, K. 259," scored for solo, quartet and chorus. The Chamber Singers will present a

short cantata by Cecil Cope. Several Christmas selections will conclude the concert. Directed by Kitty O'Donnell, the program is open to the public without charge.

\*\*\*

An Ultreya in connection with the Indianapolis Cursillo Movement will be held in the parish house at Holy Cross parish, 125 N. Oriental St., at 7:30 p.m.

\*\*\*

The hours for the First Friday nocturnal adoration at Holy Spirit Church, Indianapolis, are from 9 p.m. Friday to 6 a.m. Saturday. All interested persons are invited to spend an hour in prayer during the night at the eastside church.

\*\*\*

The Booster Club of St. Simon parish, 8400 E. Roy Road, Indianapolis, is having a Las Vegas night beginning at 8 p.m. Admission is \$1.

Sidener, alumni of SCA, will host a Christmas party at 8 p.m. Their address at Plainfield is 1161 Buchanan. Members are asked to bring soft drinks and munchies. Call Curt and Donna at 899-0142 for details.

►Dec. 16: Members of SCA will meet at 1:30 p.m. in the main lobby of Wishard Hospital, 1001 W. 10th St., Indianapolis, for caroling. Barb Broadstreet, 831-1691 or 839-9115, has complete information.

Saturday, Feb. 2, may be made at this time.

\*\*\*

The Indianapolis chapter of the United Ostomy Association will have a Christmas party at the Clermont Lions Club at 1:30 p.m. Dinner will be served at 3 p.m.

temporary Christian music, will present two concerts at St. Thomas Aquinas parish at 46th and Illinois, and one at Our Lady of Lourdes Church, 5333 E. Washington, Indianapolis.

►Dec. 9: At St. Thomas the program is open to junior high age and older. Admission is \$3.50 per person. It begins at 7:30 p.m.

►Dec. 10: A children's concert will be presented on Monday, Dec. 10, at 4 p.m. in St. Thomas School gym. Admission is 25 cents for

Dec. 9, 10, 11

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December 9

Chatard High School, 5885 Crittenden Ave., Indianapolis, will hold its open house for eighth graders and their parents from 1 to 3:30 p.m. Following the opening program, students may tour the facilities and visit information booths. Registration for the freshman entrance exam on

December 8

Members of Mother Theodore Circle, Daughters of Isabella, will have their annual Christmas party at the Knights of Columbus hall, 13th and Delaware, Indianapolis. Luncheon will be served at 1 p.m. The members will have a baby shower to benefit St. Elizabeth Home and a silver tree for the Little Sisters of the Poor.

\*\*\*

St. Rita's Child Development Center will sponsor a matinee at St. Peter Claver Center, Indianapolis, from 4 to 8 p.m. It will feature a dance contest, door prizes and an informal fashion show. Music will be provided by Star Tripp. The donation is \$3.

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.

Dec. 8, 15, 16

Holiday activities scheduled for the Single Christian Adults in Indianapolis include the following:

►Dec. 8: Pitch-in dinner and general meeting at the home of Charles Lamkin, 8108 Braeburn Terrace, 5H. The host will provide ham and soft drinks. Call him at 899-1633 for more information.

►Dec. 15: Curt and Donna

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children and 50 cents for adults.

►Dec. 11: At Our Lady of Lourdes the program, "An Evening of Prayerful Music," will begin at 7:30 o'clock. Tickets are \$5 for a family, \$2 for adults and \$1 for children. Ticket information is available by calling 357-3935 or 356-7291.

## Dec. 9, 16, 23

Concerts for the three remaining Sundays in Advent will be held at St. John Church in downtown Indianapolis at 5 p.m. preceding the 5:30 p.m. Mass. A violin and organ concert will be presented on Dec. 9; an organ concert the following Sunday; and a concert by the choir of St. John parish with John J. VanBenten, director and organist, on the last Sunday.

## December 11

The Ave Maria Guild for St. Paul Hermitage will have a Christmas party and installation of officers at the Hermitage, 501 N. 17th Ave., Beech Grove. A covered dish luncheon will be served at noon followed by the installation under the direction of Mrs. Robert Reimer. Each member is asked to bring a covered dish and a \$2 gift. Guests are welcome.

\*\*\*

Benedictine Father Hilary Ottensmeyer will conduct a day of recollection for priests at Fatima Retreat House. He will discuss personal relationships and spirituality. Call Fatima, 317-545-7681, for complete information.

\*\*\*

The last in a series of lectures on "Right and Wrong Today" will be given for parishioners of St. Maurice parish, RR 6, Greensburg, and members of neighboring parishes. Father Ron Ashmore will present the lecture at 7:30 p.m. in the parish house.

## December 12

A luncheon and card party for the public will begin at 11:30 a.m. at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis. Card games will commence at 12:30 p.m.

## December 12-13

The fourth annual Christmas at Allison Madrigal dinner will be held at Marian College. A festive holiday dinner will be preceded by a wassail reception that begins at 6:30 p.m. in the campus Allison mansion. Pre-dinner and dinner music will include a brass choir, recorder ensemble, clarinet trio and carolers in costume. Reservations are available at \$8 per person by calling 924-3291, extension 215.

## December 13

Staff members of the Catholic Youth Organization, the Criterion and the Vocations Center invite you and your staffs to an open house at the new facilities of the three archdiocesan agencies from 3 to 7 p.m. Guided tours will be available beginning at the west entrance at 520 Stevens St., Indianapolis.

\*\*\*

The United Catholic Singles Club (ages 35 to 65) will have a dinner meeting at 7 p.m. at Fatima Council, Knights of Columbus hall, 1313 S. Post Road, Indianapolis. Reservations are requested. Call 546-3155 or 542-9348.

\*\*\*

A meeting of the Indianapolis Deanery Council of Catholic Women will meet for a business session and Christmas luncheon at the American Fletcher National Bank, 2829 N. Meridian St. The meeting begins at 10 a.m. followed by the luncheon. The charge for the luncheon is \$2. Dr. Harry Fox will present the program about his trip to Honduras for the Eye Glasses for the Needy program. Used eye glasses and frames and monetary donations will be accepted for the Veterans' Hospital.

\*\*\*

"Up-to-Date Notions of Faith and Revelation" will be the topic for Msgr. R.T. Bosler's lecture at St. Rose of Lima parish, Franklin, at 7:30 p.m.

\*\*\*

Mrs. Ann Poinsette, 5760 Susan Dr., Indianapolis, will host a Christmas party for

members of Madonna Circle, Daughters of Isabella, Baskets of groceries will be provided for needy families.

## December 14

Msgr. Joseph Brokhage will present the last in a series of talks on "How Do I Know Right and Wrong Today?" at St. Maurice parish, Napoleon, at 7:30 p.m. in the parish hall. There will be time for questions and discussion.

\*\*\*

The Cursillo Movement will have a family and friends Christmas party at St. Matthew parish, Indianapolis, beginning at 7:30 p.m. Participants are asked to bring the "kids," a candle, name tags, a snack and canned goods for the needy.

## December 14-16

A family pre-Christmas retreat is scheduled at Mount St. Francis Retreat Center, west of New Albany, for all members of the family. The retreat is designed as a spiritually based preparation for the celebration of Christmas. Call 812-923-8818 for further information.

\*\*\*

A Charismatic retreat in preparation for Christmas will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis, under the leadership of Father Martin Wolter and Father Anton Braun. Phone 317-257-7338 for complete details for the retreat.

## December 16

A 3:30 p.m. concert will be presented at St. Rita Church, Indianapolis. A variety of music will be offered by the parish adult choir, youth choir, grade schoolers and band members.

\*\*\*

Steve and Judy Fehlinger, 253-2564, are the contact couple for the Central Indiana Marriage Encounter information night. It will be held at St. Simon parish, Indianapolis at 8 o'clock.

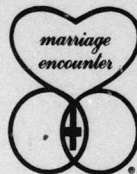
\*\*\*

A Christmas card party sponsored by the Women's Club of St. Patrick parish, 936 Prospect St., Indianapolis, will be held at 2 p.m. A \$50 Christmas money tree will be awarded. Admission is \$1.

## Socials

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

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## What's Cookin'?

# How to prepare for all that Christmas company

by Cynthia Dewes

Perhaps the easiest and most fun time of the entire year to entertain is the Christmas holiday season. The house is already decorated with wreaths, candles, Christmas trees, colored lights, banners and what-have-you. The refrigerator boasts gift crocks of fancy cheese, exotic fruit mailed from the tropics and other delights not usually included in our daily bread. From the drop-in friend who pays a call to deliver gifts, to the invited party guests, we are prepared for all comers at this happy time.

Advance preparation is important in our readiness for celebration. If we make and freeze our goodies ahead of time, we'll be ready to serve whenever the doorbell rings—and cheerfully, besides. Almost all baked foods freeze well. Here are two traditional Christmas cookies which will thaw by the time you put them on a plate and make the coffee.

### Candy Cane Cookies

- 1 c. shortening (½ butter or margarine)
- 1 c. sifted confectioner's sugar
- ½ c. granulated sugar, white or red
- 1 egg 1½ tsp. almond extract
- 1 tsp. vanilla 2½ c. flour
- 1 tsp. salt ½ tsp. red food coloring

Heat oven to 375°. Mix shortening, sugar, egg and flavorings thoroughly. Mix flour and salt and stir into shortening mixture. Divide dough in half. Blend food coloring into one half. Roll a 4-inch strip (using about 1 tsp. dough) from each color. For smooth, even strips, roll them back and forth on a lightly floured board. Place strips side by side, press lightly together and twist like rope. Do one cookie at a time so dough doesn't dry out. Place twisted red and white strips on ungreased cookie sheet and curve top down to form handle of candy cane.

Bake about 9 minutes, until very lightly browned. While still warm, remove from baking sheet with spatula and sprinkle with white and/or red sugars. Makes about four dozen canes.

### Spritz

- ¾ c. sugar
- 3 egg yolks
- 2½ c. flour
- 1 c. butter or margarine
- 1 tsp. almond or vanilla extract

Heat oven to 400°. Mix butter, sugar, egg yolks and flavoring thoroughly. Work in flour. Using ¼ dough at a time, force dough through cookie press on ungreased baking sheet in desired shapes. Bake 7 to 10 minutes, or until set but not brown. Makes about 6 dozen cookies. These may be sprinkled with colored sugars, or the dough may be colored with food coloring if desired.

When children come, a gingerbread "person" for each one is a personal and satisfying gift. And for the children of the household, names can be printed with icing on each cookie to identify the owners.

### Gingerbread Persons

- ¾ c. shortening (vegetable shortening, not margarine)
- 1 c. sugar 2 tsp. baking soda
- ½ c. molasses ½ tsp. salt
- 1 beaten egg 2 c. flour
- 1 tsp. each cinnamon, cloves and ginger

Cream shortening and sugar; add molasses and egg; beat well. Sift dry ingredients and add to creamed mixture. Mix well. Roll out, after chilling about 2 hours, to ½ inch thickness and cut out persons. Bake at 375° for 10 minutes. (Check after 7 or 8 minutes.) Makes about 2 dozen cookies, depending on size of your cookie cutters. Decorate before baking with raisins or silver dragees, and after baking with icing.

Every family has its own traditions in Christmas treats. Families with distinct ethnic backgrounds often maintain links with the "old country" in their holiday foods. We find that a slice of Jule Kage (Christmas Cake), which is a Norwegian Christmas sweet bread and not actually a cake, is delicious spread with butter on a Christmas morning.

### Jule Kage

- ½ c. warm water (110 to 115 degrees)
- ¾ c. lukewarm milk (scalded, then cooled)
- 1 tsp. powdered cardamom
- 1 package dry yeast ½ c. sugar
- ½ tsp. salt ¾ to 3½ c. flour
- 1 egg 2 tsp. shortening
- ¼ c. diced citron ½ c. raisins

Dissolve yeast in water. Stir in rest of ingredients except half of flour. Mix until smooth. Add rest of flour until easy to handle. Turn onto lightly floured board; knead until smooth. Round up in greased bowl; cover and let rise until double, about 1½ hrs. Punch down; let rise again, about 45 minutes. Shape into round loaf; place in greased 9-inch pie pan or on greased baking sheet. Cover, let rise 45 minutes. Brush with glaze made from 1 egg yolk and 1 tsp. water. Bake in 350° oven for 35 minutes. Makes 1 loaf.

Even junk food is better when it's homemade, and variations of this snack mix are always popular.

### Snack Mix

- 2 c. wheat chex 2 c. rice chex
- 2 c. corn chex 1½ c. mixed nuts
- (Cheerios and/or pretzel sticks may be substituted for any of these)
- ½ c. butter or margarine, melted
- 1 tbsp. worcestershire sauce or soy sauce
- ½ tsp. each garlic salt, onion salt, and celery salt

Heat oven to 250°. Mix cereals, nuts and pretzels in 13 x 9 x 2 inch pan. Blend butter and seasonings and pour over cereal mixture. Mix well. Bake one hour, stirring every 15 minutes.

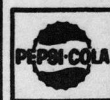
Easy homemade candies are another useful item to have on hand during the holidays.

### Can't Fail Fudge

Combine 4 c. tiny marshmallows, ¾ c. evaporated milk, ¼ c. butter or margarine, 1½ c. sugar and ½ tsp. salt in saucepan. Cook and stir over medium heat until mixture comes to full boil. Boil 5 minutes, stirring constantly. Remove from heat. Add 12 oz. package chocolate chips. Beat until chips are melted and blended. Add 1 tsp. vanilla and ½ c. chopped nuts, if desired. Blend. Pour into greased 9 x 9 x 2 inch pan. Chill. Cut into squares.

Generosity and hospitality make the Christmas holiday special. Be ready with your Christmas treats and the spirit of this happy feast will live in your home.

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# Media Notebook

The latest example of TV's propensity for raiding the movie screen for ideas is to be seen in next week's offering of "Christmas Lilies of the Field," airing Sunday, Dec. 16 from 8 to 10 p.m. (EST) on NBC.

This is a sequel to the popular 1963 movie, "Lilies of the Field," the story of Homer Smith, a black handyman dragooned into building a chapel for five European nuns who have resettled in Arizona.

The TV sequel was produced and directed by Ralph Nelson who also collaborated on the script. Nelson was the director of the original movie which was nominated for five Academy Awards and won an Oscar for Sidney Poitier.

Billy Dee Williams essays the Poitier role of Homer Smith who, in the television story, stops for a brief visit with the nuns and find himself involved with building them an orphanage for the homeless waifs who have become their charges.

Maria Schell plays the indomitable, authoritarian Mother Maria who prevails against all doubters and practical realities by the intensity of a faith fully up to moving mountains.

How the TV sequel measures up to the original can be seen next Sunday evening but, for at least this viewer, any enterprise that uses the acting talents of

Maria Schell is worth seeing.

Her performances in such European films as "The Last Bridge" (1954) and "Gervaise" (1955) brought her to Hollywood and the disasters of "The Brothers Karamazov" (1957) and "The Hanging Tree" (1959).

Still a highly acclaimed actress in European films and theater, Miss Schell has been seen by most American moviegoers unfortunately only in forgettable all-star co-productions.

When asked in a telephone interview why she had taken this particular American television role, Miss Schell answered that it was because she loved the script and believed in its theme of "helping people, of living with almost nothing and still having love for others."

Speaking on the day after production was finished, she felt that everything had gone well during the shooting, that cast and crew had worked together beautifully, and was sure that what would come across in the program was "lots of love, belief, warmth, and humanity."

The project, incidentally, had originally been intended for Easter presentation, but TV production requirements had necessitated a quick rewriting of the script to fit the Christmas season. While

this may have been fortuitous for the program's theme, the change in shooting dates had disrupted her planned vacation with her family.

As the mother of two teenagers "who still need me very much," Maria Schell takes her family responsibilities very seriously and coordinates her acting engagements with her home requirements—in this case a delayed vacation with her director husband and children.

## Religious Broadcasting

RADIO: Sunday, Dec. 9 (NBC)—"Guideline" presents the second of a series of conversations in which Atonement Father Thaddeus Horgan discusses the meaning that Pope John Paul II's visit to the United States had for various individuals. Last week Father Horgan interviewed two teenagers, Monica Johnson and James Agnello, who had played a major role in the meeting the pope had with almost 20,000 young people at Madison Square Garden. Today Father Horgan discusses the impact that Pope John Paul II had upon youth from the perspective of one of America's best known specialists in the religious education of young people, Jesuit Father James DiGiacomo. (Check local listings for exact time in your area.)



**BISHOP TO THE INDIANS**—"Directions," the ABC News religious-cultural series, on Dec. 9 will present a filmed portrait of Bishop Samuel Ruiz Garcia and his work with the poor in Mexico on "Samuel Ruiz Garcia: Mexico's Bishop to Indians." Bishop Garcia is pictured with one of the 450,000 Indians of his mountainous diocese of San Cristobal de las Casas in southern Mexico. (NC photo)



## Today's Music



by Charlie Martin

Styx recently hit the top of the pop charts with its single, "Babe." While not consistently on the charts, this group seems to find the right sound at appropriate times and thus keeps its musical career growing.

Styx's first big hit and the song that brought it to national attention was the 1977 hit, "Lady." On both songs, the group uses striking harmony and subtle emotional tones to translate the song's meanings.

"Babe" tells the story of two lovers who face separation.

An intense feeling of loss affects both of them. One tries to reassure the other by stating that the separation does not imply emotional distance, for he will be thinking about and needing her all the more.

Although the song does not mention this idea, the listener senses a joyful reunion awaits the lovers when the time of separation closes.

This song reminds me that our lives are filled with comings and goings. We all experience the daily routine of going to school or going

of goodbyes, whether born of necessity or freely chosen, bring many feelings. There may be risk involved, as when we leave for something or some place we know little about.

These leavings, as the song clearly relates, may take us away from the circle of love that sustains our lives.

Yet leavings can also provide opportunities that help us grow. Often we return with much more to give and share with others. For example, it may be painful to leave a girl friend or boy friend and go away to college, but the separation can also enrich the relationship. For we grow as individuals and newness in our lives keeps us interesting to others.

Separation can also help us to take others less for granted. No matter how much we try to avoid it, constant familiarity often leads to taking others for granted.

We need spaces in our closeness with others, for the distance brings a special way for continued relationship growth.

**ALL OF US** are on a journey home to be with our Father. We face an inevitable leaving from those we love in death. Life is a preparation for this final leaving. But even this leaving does not mean total separation.

Our society holds a very narrow view of death and sees it as a final barrier to relationships. Indeed, death

Babe I'm leaving, I must be on my way/The time is drawing near/A train is going, I see it in your eyes/The love beneath your tears/And I'll be lonely without you/And I'll need your love to see me through/Please believe me, my heart is in your hands/And I'll be missing you/REFRAIN/You know it's you babe, whenever I get weary, and I've had enough/Feel like giving up/You know it's you Babe, giving me the courage and strength I need/Please believe that it's true/Babe, I love you/REPEAT REFRAIN/Babe believe that it's true/And somehow try to smile/I know the I'm leaving, I say it again/And somehow try to smile/Because I'll be feeling we are trying to forget if only for a while/Because I'll be lonely without you, and I need your love to see me through/Please believe me, my heart is in your hands/And I'll be missing you/Babe, I love you/Babe, I love you/Babe.

Written by: Dennis DeYoung  
Sung by: Styx  
© 1979, AM Records, Inc.



changes our relationships and, like all other aspects of a relationship, the love in the relationship. But death does not end either the relationship or the love to be shared. What we build with another today can last forever, for no authentically spoken, "I love you" echoes into a void.

Such was the meaning of Jesus' words from the cross and the meaning of his Father's response on Easter

morning. Jesus is our best proof that love lasts forever. No doubt there will be several times in our lives when we will encounter painful separation from those we love. By sharing and talking about the feelings involved, both persons can grow from their times apart. For even in distances we can experience love's power of life and this power no separation, not even death, can break.





# 'Mary and Joseph'

Imagine the people and events of the New Testament's account of the incarnation and birth of Jesus being turned into a TV soap opera and you have some idea of what to expect from "Mary and Joseph," a biblical pot-boiler airing Sunday, Dec. 9, at 7-10 p.m. (EST) on NBC.

The sparse Gospel account of the incarnation serves as the narrative frame upon which is hung a fictional scenario that is both flat-footed and wrong-headed. Carmen Culver's script is replete with melodramatic situations, creaky plot devices and two-dimensional characters.

Rather than the traditional image of Joseph as an older man who was a carpenter by trade, here we are given a young patrician of reduced circumstances who joins the Zealots in their fight against the Romans.

Further, Mary is discovered to be pregnant and is condemned before the town to be stoned to death as an adulteress. How the script extricates itself from this situation is as incredible

as why it contrived it in the first place.

One can perhaps understand the failure of the creative imagination to measure up to the demands of its religious subject, but what is incomprehensible about this film is the script's insensitivity to the reverence with which Christians hold Mary and Joseph. Evidently the project's theological consultants were unable to persuade the producer and NBC that a soap opera approach to the nativity story would prove offensive to many viewers.

The only thing positive that can be said about the production is that it does endeavor to illustrate some of the historical context of the times and the spiritual bond which links Christianity and Judaism.

Overall "Mary and Joseph" is an impoverished dramatization that adds little to our Advent meditations on the mystery of the incarnation. It is particularly inappropriate for young viewers who have enough problems with their religious formation these days without being exposed to the fictional excesses of this film.

## TV Programs of Note

Sunday, Dec. 9, 8-9 p.m. (EST) (PBS) "The Cousteau Odyssey: The Nile." Jacques Cousteau begins his third PBS season with a two-part program exploring the impact of modern technology on the world's longest river. The concluding part airs Dec. 10 at the same hour.

Wednesday, Dec. 12, 11:30 p.m.-midnight (EST) (CBS) "Your Turn: Letters to CBS News." This month's program of comment from viewers is directed at the "CBS Reports" documentary on Teddy Kennedy, the "CBS Evening News" profile on John Connally and coverage of the Iranian crisis, and a segment about teen-age homosexuality on "30 Minutes."

Thursday, Dec. 13, 9:30-10 p.m. (EST) (PBS) "A Great Little Film Festival." Highlights of the sixth Telluride Film Festival, focusing on Werner Herzog and Klaus Kinski—director and star of "Nosferatu, the Vampire"—are shown on this new production in the "Camera Three" series.

Saturday, Dec. 15, 9-11 p.m. (EST) (PBS) "A Christmas Carol." This new production of the Charles Dickens classic story was taped at the historic Ford Theatre in Washington.

Pete Hamill's autobiographical novel about his Brooklyn Irish family in the early 1950s has been sensitively dramatized in "The Gift," airing Saturday, Dec. 15, at 9-11 p.m. (EST) on CBS.

Gary Frank plays a Korean War enlistee home on Christmas leave who loses his girl but returns to the ship with a new understanding of the father from whom he has been estranged since childhood.

Glenn Ford, in his best strong-but-tactiturn manner, steals the film as the crippled father who can't articulate his feelings.

This story of the reconciliation between father and son succeeds mainly as a character study, enriched by the period details of its working-class neighborhood. Irish viewers may find the depiction stereotyped, but the drama's drinking and brawling characterize the area's poverty rather than an ethnic group.

Robert Malloy's script convincingly parallels the blighted dreams of the older man with the growing aspirations of his son and Don Taylor's sensitive direction helps make the

program one of the week's best efforts.

\*\*\*  
Last year's "ABC Weekend Special" presentation of O. Henry's classic story, "The Ransom of Red Chief," was good enough to merit a sequel, "The Revenge of Red Chief," airing Saturday, Dec. 15, at 12 noon-12:30 p.m. (EST) on ABC.

Jack Elam and Noah Berry are the two inept confidence men who come to a parched Western community as rainmakers. Their plan is roundly upset by a visit from Red Chief, "the Terror of the West," the young boy they had once kidnapped to their sorrow.

Elam and Berry make a most amusing pair of bunglers whose harebrained schemes never succeed. Young viewers will enjoy the antics of Red Chief, although many adults will feel this kind of youthful mischief should be stamped out at all costs.

\*\*\*  
Viewers who have enjoyed the humorous writings of Mark Twain can discover its complex author, Samuel Clemens, by watching "Mark Twain: Beneath the Laughter," airing



MARY AND JOSEPH—Emmy Award-winner Blanche Baker and Jeff East star in the title roles of "Mary and Joseph: A Story of Faith," a drama about the mother of Christ and her husband to be presented Dec. 9 on NBC.

Monday, Dec. 10, at 9-10 p.m. (EST) on PBS.

With gifted veteran Dan O'Herlihy as an elderly Twain, the program plumbs the depths of Twain's growing pessimism about human nature through recreations of incidents in his life and of scenes from his writings.

This is one of those small gems that makes public television worth watching. Culled from his diary and writings, the program in-

telligently explains the succession of painful events in his life and his growing depression against which he used the weapon of laughter.

Anyone interested in Twain's biting brand of humor or in the nature of comedy will find this a fascinating and rewarding experience.

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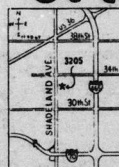
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## Viewing with Arnold

## 'Yanks' is two films in one

by James W. Arnold

"Yanks" is really two films in one—a nostalgic, bittersweet recollection of a unique event in world history, the friendly "occupation" of Britain in World War II by American GI's enroute to the Normandy invasion, and a double love story involving two of those impulsive Americans and willing but reticent British women.

The first film is the most successful. It has the ring of truth, joy mixed with pain, almost documentary fidelity to the time, place and people. It seems carved from the memorials of writer Colin Welland (who co-authored the screenplay with American Walter Bernstein) and heavyweight director John Schlesinger ("Midnight Cowboy," "Day of the Locust").

The love stories don't come off as well, largely because they imply more complex feelings and motivations than a mere 2½-hour movie can possibly communicate.

The theme is cultural collision, a love-hate relationship on several levels. The locale is a small provincial village. The Britons are glad the Yanks are there, and they have the appeal of difference without being too different.

But the Yanks are crass and boisterous, don't appreciate tea and warm beer, and move in on the local girls whose men are off somewhere in combat.

The irritations are thus both small and large. They even extend to style. The British are conservative, bound to tradition, close to family.

The Americans are far from home and its ties, facing the uncertainties of war, and more likely to trust instincts, follow their feelings.

Moral difficulties are at the center of both romances. In the major one, a mess sergeant from Arizona

(Richard Gere) is attracted to a shopkeeper's shyly beautiful daughter (Lisa Eichhorn). She's pledged to an absent soldier, and it's one of those commitments in which her family is deeply involved.

Her mother (Pachel Roberts) seems to sense what will happen from the start. Her view of the Yanks is dim as soon as her son shows up at breakfast wearing a baseball cap: "Do they have to act as if they own the place?"

GERE IS not like that, but sensitive, understanding, generous. Their love builds slowly. It is innocent and discreet, with the girl resisting at first. But when the fiancé is killed in combat, the mother lays the guilt on them ("It's what you hoped for").

Now the girl no longer doubts where her love lies, but the hesitancy shifts to the boy. (Yes, there's even the classic line: "It was too much, too fast"). As the troops roll out of town toward the channel, the kids (at last) make up their minds and hearts.

The second affair is higher in social and age level, but less interesting. Gere's CO (William Devane), a supply captain whose distant marriage is deteriorating, quietly pursues a refined aristocrat (Vanessa Redgrave) whose husband is at war and children off to school. She also resists, then succumbs, and guilt lays over the relationship like the heavy English fog.

This time the Englishman comes back, Devant realizes he can't win, and there is a sentimental farewell as he jeeps off to join the invasion. Nice acting here, but the substance is schmalzy and thin, a discount replay of "Brief Encounter."

In both cases, temptation is resisted, then indulged—but honestly without fake romantics. And without much joy, either. The points that love is serious business, often involves more than just the interests of the lovers themselves, and that fidelity is a value worth suffering for, are painfully clear.

Neither of these home-front liaisons has the dramatic power of the films actually made in the 1940's, or of "Coming Home"

(which also had an unpopular war and paraplegic hero as ingredients). But the young lovers (Gere and Eichhorn) are fresh, attractive, touching in their sweet agony.

THE BEST part of "Yanks," though, is its richly detailed context, the convincing recreation of a milieu of 35 years ago. The background characters,

from kids to old people, are lovingly sketched in.

Schlesinger has always been adept at creating superb bits and pieces of reality. The film as a whole seems less than the sum of its memorable parts—a New Year's Eve dance brilliantly orchestrated into something like a race riot, little human confrontations between GI's and Britons in shops, buses and pubs, the magnificent skill with which the chaos of the troops' departure is intercut with the funeral of the heroine's mother.

The staging in "Yanks" is always a bit better than the event itself. At the end, all the movement of the film comes to a crashing climax

at the railroad station where the GI's embark, and all the townsfolk, including the women they have loved or not loved well enough, rush and crowd to bid them goodbye. It's a dazzling visual sequence, one of the best farewell scenes in movie history, yet it doesn't solve the lovers' problems. They don't even get to embrace, but simply wave across the multitudes.

"Yanks," ultimately, is not a great story, but a superbly crafted movie. (Adult treatment of sex and language, some violence; satisfactory for mature viewers). NCOMP Rating: A-3—morally unobjectionable for adults.



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