



**FEAST OF THE EPIPHANY**—Christ continues to be received in all parts of the world even in areas of trouble. Beginning above and going counterclockwise, we see Chinese Catholics lining up to receive Communion at a midnight Christmas Mass from their recently-installed bishop at the Patriotic Church in Beijing (Peking). The Chinese church operates independently of the Vatican and China's first Catholic bishop since 1964, Michael Fu Tieshan, who was installed on Dec. 21, is not recognized by Rome; a group of more than 300 Cambodian refugees participates in a



Christmas Mass at the Kaho I Dang refugee camp at the Thai-Cambodian border; in their bare schoolroom headquarters, members of the foreign Ceasefire Monitoring Force, surrounded by white and black Rhodesians, join in singing carols at a Christmas Mass in Salisbury. In the foreground is Maj. General John Acland, overall commander of the force; auxiliary bishop Thomas J. Gumbleton of Detroit celebrates Mass with a small group of American hostages at the U.S. Embassy in Teheran. (NC photos)



## Epiphany the season for gift giving in many countries

by Robert Lima  
NC News Service

The account in the Gospel of St. Matthew of wise men from the East who brought gifts of gold, frankincense and myrrh to the newborn Jesus in Bethlehem has stimulated a long tradition of gift-giving in connection with Christmas and the feast of the Epiphany.

Although the Gospel does not identify the wise men, the tradition of the early church held that they were magi, members of the priestly caste of ancient Media and Persia in what is now Iran. Their skill in magic and astrology gave them foreknowledge of Christ's birth. According to tradition, they reached Herod's court on the 12th night of Christmas, the eve of Jan. 6, on which the feast of the Epiphany was observed for centuries.

In Spain and throughout Latin America, children place their shoes filled with straw outside doors or on window-ledges so that the camels or horses of the magi may have something to eat. On the morning of Jan. 6, the children awake to find the shoes inside the house and the straw gone, replaced by gifts left by the night visitors.

Tying in the ancient Roman practice of exchanging gifts in conjunction with the calends, or first day, of January, Italians await the arrival of La Befana, a legendary figure

whose name is derived from the Italian for Epiphany.

According to the old story, La Befana was a woman of low birth who had lost both husband and child. Living alone, she had little social contact.

**ONE NIGHT**, however, a group of men speaking with a foreign accent and wearing exotic clothes came to her door seeking directions to Bethlehem. Questioning them, she learned that they were seeking a newborn king who would rid the world of injustice. Although she did not know the way, indeed, had never

(See EPIPHANY on page 15)

# THE CRITERION

Archdiocese of Indianapolis

Vol. XIX, No. 13

Indianapolis, Indiana

January 4, 1980

# Jesuit named to head Italian archdiocese

VATICAN CITY—After a long search for a new archbishop of Italy's second most important diocese, Pope John Paul II accepted the resignation of Cardinal Giovanni Colombo of Milan Dec. 29 and named Jesuit Father Carlo Martini, rector of the Pontifical Gregorian University, to succeed him.

Cardinal Colombo, 77, headed the Milan Archdiocese for 16 and a half years and first submitted his resignation to Pope Paul VI when he reached the age of 75 in December 1977.

Speculation in the Italian press about Cardinal Colombo's successor had centered primarily on other Italian bishops, but the pope went outside that group in choosing the 52-year-old Father Martini, who had been rector of the Gregorian since July 1978.

Pope John Paul is to ordain Archbishop-designate Martini a bishop on Jan. 6, the feast of the Epiphany, at St. Peter's Basilica.

The first Jesuit named to head an Italian archdiocese in 35 years, Archbishop-designate Martini takes over Italy's most important diocese after Rome and moves to a city which has given the church two popes in the last 60 years, Pius XI and Paul VI.

The Archdiocese of Milan has more than 5 million inhabitants and 1,112 parishes.

Vatican observers said Pope John Paul's choice of a Jesuit for the influential post indicated that he wished to reaffirm his confidence in the Society of Jesus after warning them against trends toward secularization and asking for changes in the order in the fall of 1979.



**SING ALONG, PLEASE**—The Happiness Bag Players of Indiana State University provided the entertainment for the Christmas Class of St. Benedict's (Terre Haute) CCD program. Some Christmas carols warm-up the audience. (Photo by Fr. Louis Manna, OFM Conv.)

## Cambodian aid

The Chancery announced before Christmas that the total contribution collected for Cambodian relief in the Archdiocese up to that date amounted to \$52,577.92. A final tally will be released when it becomes available.



**PLEASE GIVE US 4 WEEKS  
ADVANCE NOTICE**

Name .....  
New Address .....  
City .....  
State ..... Zip .....  
New Parish .....  
Effective Date .....

**ATTACH OLD  
ADDRESS LABEL HERE  
FOR CHANGE OF ADDRESS  
OR INQUIRY**

P.S. If you are receiving duplicate copies please send both labels.

**THE CRITERION  
CIRCULATION DEPARTMENT  
P.O. BOX 174  
INDIANAPOLIS, IN 46206**

# 545 counties compose 'No Priest Land'

CINCINNATI—There are 545 counties in the United States without a resident Catholic priest, the Glenmary Home Missioners reported.

On Glenmary's new map of "No Priest Land U.S.A.—1979," the South and Appalachia are still prominent among the areas without priests. The total number of priestless counties has dropped from 599 counties in 1974, the missionaries reported.

That gain of 54 counties is scattered over several states. Alaska gained five counties over the last five years. Colorado, with 10 priestless counties in 1974, now has eight, and big gains have

been made in Florida where in 1974 there were 57 priestless counties and now there are 12.

In the South, there are 424 counties without priests in the 12 states in which Glenmary works. The Glenmary Missioners strive to make Catholic ministry available to everyone in the country. To do that the 100 priests and brothers in the order move into rural areas and set up missions at the request of the local bishop.

According to Glenmary, the 10 states with the most priestless areas are Georgia, with 101 priestless counties; Texas, 58; Tennessee, 52; Virginia, 39; Kentucky, 35; North Carolina and Mississippi, each 31; Arkansas, 29; and Alabama and Oklahoma each 22.

All of the priestless counties, all but two are rural, meaning at least 50% of the population is rural. The two urban

counties are in Georgia, Chattahoochee and Peach counties, where there are 4 Catholics, 14,000 other Christians and 27,000 unchurched people.

Many of the areas without priests are also poor, lack physicians, and lag in education and housing, Glenmary reported.

The first "No Priest Land" map was produced by Father William Howard Bishop in 1937 to persuade American bishops that rural areas were in need of ministry.

The order expects to reach its goal of providing Catholic ministry to every county in the United States by the year 2018, and perhaps sooner, since it is experiencing growth in vocations and an accelerated program in justice and social service, Glenmary reported.

Copies of the "No Priest Land" map are available free on request to Glenmary, Box 46404, Cincinnati, Ohio 45246.

## Former ND president dies

NOTRE DAME, Ind.—Holy Cross Father John J. Cavanaugh, former president of the University of Notre Dame, died Dec. 28 in a retirement home for Holy Cross priests on the Notre Dame campus. He was 80 years old.

Father Cavanaugh was assistant advertising manager for the Studebaker Corporation before starting studies for the priesthood in 1926 at the age of 27. He was president of Notre Dame from 1946 to 1952, a term limited to six years by canon law at the time because the president was also the religious superior of the Holy Cross community.

As president Father Cavanaugh concentrated on upgrading the academic quality of the university and reorganized his administration to meet the needs of physical expansion as well as educational mission.

After leaving the presidency he directed for six years the Notre Dame Foundation, the fund-raising office of the university that he himself had set up in 1947.

Father Cavanaugh gained national distinction as a leader in Catholic higher education.



**PRIESTLESS COUNTIES**—The "No Priest Land" map has been updated and reissued by The Glenmary Home Missioners in Cincinnati. The map shows that 545 counties in the United States are without resident priests as compared with 599 counties in 1974 when the map was last published. (NC photo)



# Vatican reaffirms condemnation of Hans Kung

by Jerry Filteau

VATICAN CITY—The Vatican again stated Dec. 30 that Father Hans Kung was no longer to be considered a Catholic theologian or teach as one.

The reconfirmation of the penalties for his unacceptable theological teachings followed a "summit meeting" nearly five hours long Dec. 28 between Pope John Paul II and a delegation of top members of the West German hierarchy.

The prelates and pope reportedly studied a new summary of Father Kung's positions on controverted points, drawn up by the Swiss-born theologian after his Dec. 15 condemnation, but found his explanations inadequate.

"Following a profound evaluation of the latest affirmations of Prof. Kung, all the participants in the consultation reached the conclusion that, unfortunately, these do not constitute a sufficient basis to be able to modify what was decided in the Dec. 15 declaration," said an informational note released Dec. 30 by Father Pierfranco Pastore, vice director of the Vatican press office.

Heading the West German delegation was Cardinal Joseph Höffner of Cologne,

president of the German Bishops' Conference. Germany's other two residential cardinals, Hermann Volk of Mainz and Joseph Ratzinger of Munich and Freising, also attended.

Rounding out the delegation were Bishop Georg Moser of Rottenburg-Stuttgart, in whose diocese is the University of Tübingen, where Father Kung has taught for the past 19 years, and Archbishop Oskar Saier of Freiburg im Breisgau, whose ecclesiastical province includes Bishop Moser's diocese.

The five met with the pope Dec. 28 from 6 p.m. to 10:30 p.m. at the papal villa in Castelgandolfo, where the pope was spending several days for a post-Christmas rest.

The next day all flew back to Germany. They said nothing to the press about their extraordinary session with the pope.

A large crowd of Vatican reporters gathered in the press office that day following rumors that a new communique on the Kung case would be released.

Father Kung is possibly the most widely known theologian in the Christian world today. News of his condemnation made headlines throughout Europe and the Americas and has drawn protests from

numerous Catholic theologians and Protestant church leaders.

According to observers, the communique on the pope's meeting with the bishops was ready Dec. 29 but not made public until the next day in order to allow time for its contents to be relayed to Father Kung first.

It said that the pope, "being aware" of Father Kung's new summary of his positions, which Bishop Moser had brought to the Vatican before Christmas, had invited the German delegation to meet with him for further consultations. Also present at the meeting were Cardinal Agostino Casaroli, papal secretary of state; Cardinal Franjo Seper, prefect of the Vatican's doctrinal congregation, which issued the original decree on Father Kung; and Archbishop Jerome Hamer, secretary of the doctrinal congregation.

**NOTING THAT** the meeting's participants found nothing new in Father Kung's latest positions to merit a change in the Dec. 15 decree, the communique added:

"Given this situation, evidently Prof. Kung cannot continue to pursue the office of theologian, teaching by mandate of the church. And the competent Ordinary (residential bishop) finds himself obliged to draw from that the canonical and concordant consequences."

The word "concordant" referred to the fact that under the West German concordat with the Holy See, professors such as Father Kung who are on Catholic theology faculties of state-run universities are state-paid civil servants, but must have official permission from the local Catholic bishop in order to hold such posts.

Clearly in response to assertions by Father Kung and others that the Vatican procedures leading to his condemnation were a violation of his human rights, the communique also said, "the consultation that took place Dec. 28 is one more proof that both the Holy See and the German episcopate continue to treat the question of Prof. Kung with the best good will."

"The decision taken, with great sorrow and after so many efforts before it, was dictated exclusively by a sense of serious pastoral responsibility," the communique said.

It also rejected fears expressed by some critics that the decision indicated the beginning of a Vatican campaign against



Father Hans Kung

theological freedom and a backing away from ecumenical goals.

**THE DECISION** "does not in any way mean a restriction on the legitimate and necessary freedom of theological research," the communique said, nor does it "at all change the position of the church in its commitment to the unity of Christians."

In Tübingen, Father Kung said the reaffirmation of the censure showed that the Vatican accepts "no loyal criticism, no brotherly togetherness, no questions asked in the spirit of solidarity. Human rights and Christian love are preached for the public, but disregarded internally."

Saying he received the news "with sorrow and lack of understanding," the theologian stated: "The pope did not consider it necessary personally to hear a Catholic theologian who tried to serve his church with his best knowledge and conscience for 25 years."

"I remain not only a member and priest in the Catholic Church, but also professor of dogmatic and ecumenical theology. I will continue to pursue my central concern, which is to make the Gospel of Jesus Christ intelligible to contemporary people. I will do this as decisively as in the past."

Father Kung told reporters he would continue to "fight, along with all those who have supported me, against any resignation. We will keep working together for a truly Christian church."

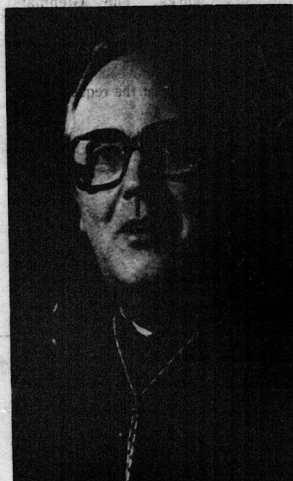
The theologian's rejection of papal infallibility as defined and understood by the church was cited in the Dec. 15 declaration as the main reason for stripping Father Kung of his Catholic teaching post.

The declaration also cited "contempt" for the church's teaching authority in other areas, including Christ's divinity and teachings about Mary and what is needed for valid consecration of the Eucharist, as factors contributing to the decision.

## Archbishop to arrive Jan. 10

Archbishop-designate Edward T. O'Meara will arrive in Indianapolis on Wednesday, Jan. 9. A press conference will be held at Indianapolis International Airport upon his arrival.

One change has been made in the celebrations to be held in his honor following the installation. The Indianapolis Deaneries celebration will take place Sunday, Jan. 20 at 2 p.m. (EST) at the Cathedral instead of Jan. 27 as previously reported.



Archbishop O'Meara

## CHD accepting applications

The Campaign for Human Development is now accepting applications for funds to be allocated during the 1980 grant year.

Prospective applicants are encouraged to contact their local Diocesan Director for CHD. The deadline for submitting applications is January 31, 1980.

In the last decade, CHD has assisted nearly 1,500 self-help projects. To obtain CHD's support, these projects must: 1) Benefit the poor; the majority of those benefiting from the projects must be members of the low-income community. 2) Be self-help projects of poor and oppressed people; that is, projects must be directed by low-income groups themselves. 3) Aim to bring about social change by attacking the root causes of poverty; unjust institutions, laws or policies which keep people poor.

Applications may be obtained by contacting Mrs. Grace Hayes, CHD, at (317) 634-1913; by writing directly to the Campaign for Human Development Allocations Department, 1312 Massachusetts Avenue N.W., Washington, D.C. 20005.

## Families, world peace addressed

CASTELGANDOLFO, Italy—During his noon Angelus talk Dec. 30, Pope John Paul II called on "all families of the world" to work together for peace.

Speaking from the balcony of the papal residence at Castelgandolfo, where he had been resting since the afternoon of Dec. 26, the pope noted that the celebration of the feast of the Holy Family took place that day.

"On the feast of the Holy Family of Nazareth, the church offers its best and most fervent wishes to all the families of the world," he said.

Quoting St. Paul's exhortation to the Colossians—"May the peace of Christ reign in your hearts"—Pope John Paul described peace as "the joy of hearts, the comfort for daily fatigue."

"Peace is the sustenance which husband and wife offer to one another reciprocally, and which children find in their parents and parents in children," he added.

The pope urged parents to use Scripture as a key tool in the education and development of their children.

# Editorials

## A child is the fruit of love

Caroline Bird is an authoress. Recently she praised women who choose to experience childbirth only once thus enabling them to then take up a career. A woman, she said, only needs to have a baby once to know what it is like. Then she can go on to experience other things in life.

Miss Bird apparently believes childbearing to be one of those things a woman ought to do for the experience, like going to a disco, or grocery shopping, or buying a diamond ring, or taking a trip. Too bad women can't grow beards or develop physiques like Arnold Schwarzenegger.

With attitudes like Miss Bird's going around, no wonder family life is in such danger. If childbirth is just one more thing in life to be experienced, then why bother at all? There are less painful things.

Miss Bird seems to know nothing of love for she did not speak of its part in child bearing. For Miss Bird, as for some others, giving birth to a child is something she regards as a woman's right, and only a woman's right, to choose to do or not to do. Fine. Then perhaps Miss Bird would not mind if men were replaced in the process of conception by some sort of automation so that women could not be bothered by the emotional aspect of it.

Opinions like Miss Bird's are asinine attempts to carry individual rights to an extreme. Perhaps Miss Bird would be happier if women like herself were sterilized to begin with for it is doubtful that any children they would rear would ever know maternal love.

The Gospel reading on the Feast of the Holy Family spoke of Christ going down with his parents to Nazareth, being obedient to them and growing in wisdom and grace and age. It is unlikely that children of parents who carry Miss Bird's attitude will ever have the opportunity to grow in any positive fashion whatever.

Take away from some women the ability to conceive and one has probably done society a favor. Oh, not the poor as some wish. But women like Miss Bird for whom childbearing seems to be an experience rather than an occasion of love. Having children is, after all, a question of two people loving each other. A child is the visible sign of the love of man and woman. A child is the fruit of their love.

There are children, it is true, who are conceived in an absence of love. And that is probably what Miss Bird is protesting in her own clumsy way. The distortion of love in

creating children is not, however, the standard by which having children should be measured. As with anything good in life, one does not stop loving because some abuse the gift of love.

Paul reminded us in the epistle reading last week that love should surround all other virtues. It is too bad that Miss Bird apparently finds so little love in life. All the more reason for Christians to love each other. Yes, and to even love Miss Bird. Love needs to be open and forgiving, to be honest and total. It cannot be hidden and isolated.

We often seem afraid to share our love for one another. Thank God for those who take the risk of falling in love, who take the risk of sharing it with others, who take the risk of letting the rest of us know they are in love.

## Iran and international law

In a televised interview this past weekend, national security advisor Zbigniew Brzezinski spoke of the Iranian crisis by, among other things, affirming the interest of other Moslem nations in observing international law.

One lesson which this country should already have learned is quite different. Most nations will show no respect for international law if it is not in their interests to do so. Even the United States. It is precisely because Iran doesn't give two hoots for international law that the current crisis remains stalemated. Any tactic used by the United States to obtain the release of the hostages has been based on the United States' belief in the willingness of nations to work together. Such beliefs are foreign to the Iranians at the present moment.

Again, even the United States would fail to observe international law if it failed to meet our own local interest. And if we believed we didn't need any other nation, that's why the United Nations seems so ineffective to us. It is only because nations find themselves increasingly interdependent on one another that the United Nations has any power whatever. Iran believes it can go it alone.

We should also have learned by now that the only officials in Iran with whom we can deal in order to obtain the hostages' release are the so-called student leaders. Certainly the revolutionary council has little power if any. The only other authority is the ayatollah himself and his wish is the command of the students. Power obviously goes from him to the students when he wills it so. Otherwise the students are most assuredly calling the shots in this "game."

Thinking we are dealing with diplomats and politicians who play political games as we do may ultimately be our undoing. It is one thing to hope that civilized people will respond in civilized ways. It is another to hope that angry people will cool down quickly.

## Reporter's View

### Disappointed in news coverage

by Peter Feuerherd

The recent holidays allowed me to catch up with reading newspapers and periodicals. That reading caused me to reflect upon the often disappointing state of American journalism.

Very little of what most newspapers and magazines grind out reveals any substance or light on issues. Instead, almost everything focuses on personalities.

Just look at the attention paid to the long saga of Teddy Kennedy's supposedly "agonizing" decision to decide to seek the Presidency. The media hype that barraged us daily with reports that tried to answer the question "Will he or won't he?" eventually became boring enough to lull even the most enthusiastic nostalgists for "Camelot" asleep.

Despite the fact that Kennedy has become the "media candidate," and maybe because of it, the Kennedy campaign has since been launched in a rather lackluster fashion.

Kennedy is the candidate of the media, not because the media has a liberal slant (in fact the media is, if anything, very much for the status-quo) but because he makes "good copy." The Massachusetts senator has that highly touted Kennedy "style," his marriage problems are presented as a long-running soap opera that apparently intrigues the public, and the Martha's Vineyard incident of ten years ago has helped to spur new outpourings of copy.

The excessive coverage of Ted Kennedy pinpoints one major flaw of the American media; namely, its focus on personalities to the extent that ideas and issues get little or no attention. Kennedy's marital difficulties have received far more attention than say, his positions on

health care, defense spending and energy.

The media, exemplified by this example of its coverage of the last remaining Kennedy brother, has helped the process of making recent presidential election campaigns into very long beauty contests.

**THE COVERAGE OF THE IRAN** crisis is another example of the media producing a lot more heat than light. Daily, a serious and delicate problem has turned more and more into a staged "media event," with televised demonstrations outside the embassy in Tehran (complete with signs painted in English for the benefit of American viewers) and "give em hell" expressions of outrage on American streets where "patriots" threaten Iranian students in front of the omnipresent view of the television camera.

The creation of "media personalities" is another case. Any interesting personality who takes a position outside the mainstream of American politics, either considered to the "left" or to the "right" becomes a focus of attention. The ideas that they talk about eventually become secondary to their personalities.

The media has, for example, portrayed such different personalities as Ralph Nader, Phyllis Schlafly and Philip Berrigan as crazed fanatics obsessed with their causes.

I've heard these three people talk in the past year and that was not my impression of any one of them. All three are shrewd, interesting talkers who certainly are dedicated to their individual causes, but are filled with intriguing observations and ideas. These observations and ideas, unfortunately, rarely get reported in much depth.

The coverage of the Pope's travels in this country over the past year is another case of extensive but generally abysmal news coverage. The controversies about women's ordination, artificial birth control and sexual morality were, according to most of the media, the major issues raised by the Pope's trip.



The speeches at the United Nations on nuclear disarmament and the homily at Yankee Stadium on the obligation of the wealthy to share their resources were practically ignored in all of the hoopla. These issues apparently don't make "good copy."

**ONE OF THE GRAVEST SINS** of the American media is the distorted view it gives Americans of the rest of the world, especially Third World countries. Nothing can be read in most American newspapers, for example about African culture or politics, unless some coup, famine or civil war develops on that continent.

The view that Americans get of Africa and the rest of the world is narrow; it broadens only when news erupts that affects our perceived interests.

There is a subtle racism and sexism that also exists in many news accounts. For example, few male politicians would be critiqued by what they wear or how they look; happens to female leaders and politicians all the time.

One recent television account about the three American religious leaders who met with the American hostages in Iran illustrate what could be called a subtle attitude of racism in the media.

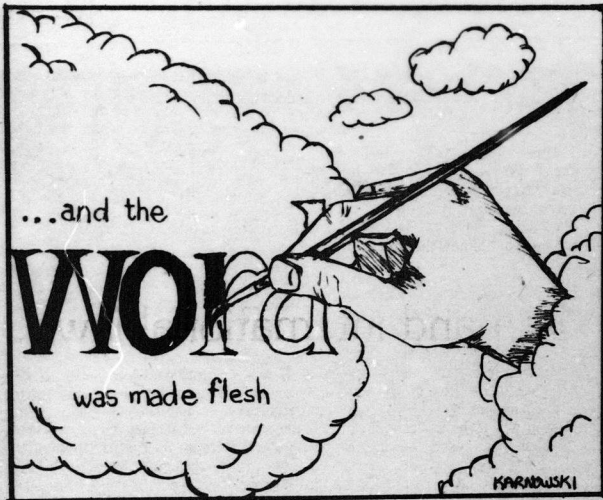
Rev. Howard, the chairman of the National Council of Churches, was described in a network news account as "black" — no mention was made in this particular story of his position. The fact of Rev. Howard's color was deemed to be important enough to mention; Bishop Gumbleton's and Rev. Coffin's race apparently just wasn't of interest.

What can the average reader or viewer do about the biases, distortions and omissions in the media? The most important action we can take is to read with a critical eye and try to understand the viewpoint that is being presented.

Secondly, we can realize that not just one newspaper or television program can give us an adequate view of the world. We have to search out and find views that challenge our assumptions; even those that we violently disagree with.

The world doesn't necessarily fit around many of the neat assumptions we may hold. Often, the media tends not to enlighten, but to reinforce these assumptions. Educating oneself is often the process of destroying these neat assumptions.





## To the editor . . .

### School aids parish life

There appeared in the last issue of *The Criterion* an article entitled 'Profile of St. Malachy's, Brownsburg.'

The purpose of the article, according to its author, Peter Feuerherd, was to tell something about parish activities, to describe the structure of the parish, and what people are involved in, all this with a direction towards anything unique or peculiar to St. Malachy's.

However, total involvement of the parish must include St. Malachy Parish School. Unfortunately, the article failed to mention St. Malachy's School. This is an oversight that I cannot let pass unnoticed.

St. Malachy School was opened in the fall of 1955 with three Sisters of Providence, namely Sister Patrick,

principal, Sister Laura and Sister Anita Therese. The second principal was Sister Paul Marie, who was succeeded by the present principal, Sister Amata.

St. Malachy School has played a major role in the growth of the parish during the past 25 years. The school has always enjoyed a fine reputation for a good performance in the community and is recognized as probably the best elementary school in the county, as far as basics are concerned. The present enrollment is 416 pupils with 17 teachers.

As a parish St. Malachy is committed to total Catholic education, and that includes St. Malachy Parish School. We sincerely hope that the Sisters of Providence will continue to provide us with competent teachers in the future as they have in the past.

In conclusion, I find the pupils of St. Malachy School a happy group of children. They seem to like school, and that is a good sign. Much has been accomplished, but we must never let down. And that is why we must always be willing to look at our work and to strive to improve our efforts as we move forward.

Father Charles A. Noll, Pastor  
St. Malachy's Parish

Brownsburg

### Agrees with Fr. Godecker

I want to agree with Fr. Jeff Godecker's article on rectory living for priests. What he expresses so well about these places of business is what priests have realized, and felt guilty about saying, for years.

At a Convention of Pastors held this fall for priests of episcopal Region VII (Indiana, Illinois, and Wisconsin), when Fr. Jerry Broccoli was asked what one aspect of the contemporary priest's life he felt to be most stress inducing, he was quick to answer: "Rectory living."

He said there were two reasons: 1) the priest has no psychic home, i.e., nowhere to go to relax, to be quiet and pray, to receive family and friends, to study and to pursue recreative hobbies; 2) it is destructive to oblige people to live (See TO THE EDITOR on page 6)

## Washington Newsletter

### Court rulings can be overturned

by Jim Lackey

WASHINGTON—Among Catholics there are at least two groups currently working hard to overturn or modify legal precedents established by the U.S. Supreme Court.

The most obvious, of course, is the effort to reverse the court's 1973 decision striking down most state abortion laws.

Pro-life groups are trying to lay the political framework for an amendment to the Constitution reversing the abortion decision, are attempting to chip away at the decision's effect by legislating strict abortion control laws or bans on government funding of abortions, and are hoping

that the court might take matters into its own hands someday and reverse itself on abortion.

Less obvious, but no less important to the people involved, is the work being done by Catholic school officials and parents to convince courts, legislatures and the general public that government aid to non-public schools is not a violation of the Constitution's ban on the establishment of a state religion.

Here too are the efforts to legislate new programs benefiting Catholic school parents and their children as well as battles to protect existing programs challenged in the courts.

Both groups will find extremely interesting an article by Sen. Daniel Patrick Moynihan (D-N.Y.) in the fall issue of *The Public Interest*, a New York-based quarterly, entitled, "What Do You Do When the Supreme Court is Wrong?"

The Moynihan message is encouraging as well as sobering: it definitely is worth the effort to try to get the Supreme Court to see that its major precedent on a particular issue is wrong, but don't count on the reversal to come in your lifetime.

Moynihan, prompted by last summer's highly controversial decision denying the press an absolute right to cover pre-trial hearings, used the parochial aid issue to make his point that the proper way to bring about a Supreme Court reversal is to "debate, litigate and legislate."

He argued that the court, because of the way the Catholic school issue has been debated, litigated and legislated, may be ready to reverse its 1947 decision in which it established the concept that there is a "wall of separation" between church and state.

BUT HE ALSO made clear that "time is a considerable element in this process," noting for instance that it took 58 years for the court to reverse its notoriously bad decision in 1896 that discriminatory "separate but equal" public education facilities were constitutional.

By comparison, the 1947 parochial school aid precedent is 33 years old, and the abortion precedent is only seven years old.

Moynihan, in explaining his "debate, litigate, legislate" model of bringing about Supreme Court reversals, contended that each step must be taken in its turn.

Debate, he said, "is the first and in every way crucial response." And while debate may not seem to accomplish much at first, it makes the question a key political issue and sets in people's minds the idea that a reversal is permissible.

Moynihan devoted less space to "litigation," but noted that it was a key to the efforts by the National Association for the Advancement of Colored People to reverse the "separate but equal" precedent for education.

Finally, Moynihan concludes, there must be legislation.

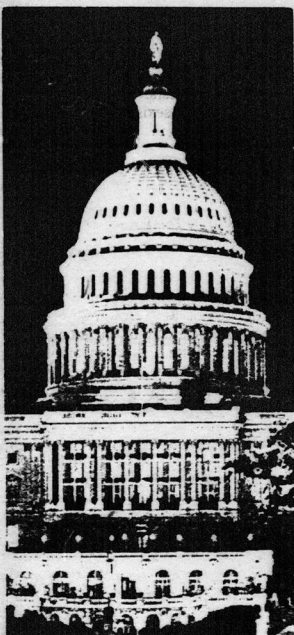
"Legislation is the most direct and open way for the Congress and the president to advise the court of their reading of the Constitution," said Moynihan, noting that those views have equal standing under the Constitution even though they may not have equal effect.

MOYNIHAN SAID Congress already has done much to undo the 1947 "wall of separation" concept by working to aid any bona fide educational activity, no matter whether public or private.

It may take several more years to find whether Moynihan is right in his prediction that the court will reverse itself on parochial school aid. It may take even longer to see if efforts to reverse the court's abortion decision ever are successful.

But on parochial school aid, another indication could come soon: the court heard oral arguments Nov. 27 in a parochial school aid case from New York and is expected to rule on it sometime in the current term.

That case could give Moynihan the reversal he seeks.



THE CRITERION

520 Stevens, P.O. Box 174  
Indianapolis, IN 46206

Official Newspaper  
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$7.50 per year  
20¢ per copy

Entered as Second Class Matter at  
Post Office, Indianapolis, Ind.  
USPS 138-100

Fr. Thomas C. Widner, editor & general  
manager; Dennis R. Jones, associate  
general manager; Sr. Mary Jonathan  
Schultz, OSB, administrative assistant;  
Peter Feuerherd, news reporter; Agnes  
Johnson, circulation director.

Published weekly except last week  
in December.

Postmaster: Please return PS Form  
3579 to the Office of Publication.

# To the editor . . .

(continued from 5)

together who do not choose to live together. Fr. Broccolo listed a series of different studies to support these statements.

In working with the priests of the Archdiocese, this central fact keeps coming forward. There is a growing concern for priests' physical and emotional health, particularly as the number of priests steadily declines and the number of Catholics continues to rise.

Granted, other forms of ministry must and will emerge in order to supplement the former patterns. In the meantime, however, the rectory becomes an increasing psychological burden. In a very recent gathering of priests, while discussing this very topic, one priest called the rectory "the place that is destroying me."

One interim solution would be for the Archdiocese to find a place where priests could go on their days off, a place where a comfortable room would be available, where peace could be found, a place where they could be away from phones and doorbells.

Some priests have been able to find such "homes," i.e., an A-frame down in Brown County, or a trailer home parked in a wooded spot. But many are not able to manage that financially. Some such help should be offered them, I think.

Another solution would be to allow priests to live where and with whom they find compatibility. I know of one diocese which allows priests to live in central,

neutral housing, and radiate out to their various parishes from their "home." Two other dioceses are developing policies for alternate housing similar to this. The European countries long ago adopted such a plan.

We are talking here basically about treating priests as people who have spiritual, physical, and emotional needs, and about moving away from the corporate and functional images. It never works when we look upon people simply as work producers.

Ministry is an exacting vocation, one which demands peak performances, and lots of interpersonal sensitivity. Unless the minister is allowed to rest, to withdraw from time to time, as even Jesus did, the results are a steady erosion of self-awareness, and a loss of joy and spontaneity in the very work one loves to do.

Rev. Hilary Ottensmeyer, O.S.B.  
Archdiocesan Director  
of Priestly Spirituality  
Indianapolis

P.S. While I am passing out accolades, I want further to congratulate Alice Dailey on her article on religious dress. I do think some kind of recognizable symbol, like a Roman collar or veil, is helpful for clear communication especially when working publicly, such as teaching, nursing, etc. But no symbol does everything to increase work efficiency, depth of faith, or the love of God in your heart.

## Blasts 'Me Decade' editorial

The editorial in your December 21st issue entitled "The 'Me Decade'" was narrow-minded, presumptuous, and anti-Christian.

You stated that "It may be . . . choices made by the middle class family which cause that family to possess more goods than the poor family." So what? Couldn't we just as easily assume that choices made by the poor family cause that family to possess less goods than the middle class family?

An education is made available to everyone in our society to do with it what we will. The poor are no exception. Many scholarships and grants are made available to, or especially for, the "underprivileged" while the middle class students and parents must bear the brunt of the financial burden for an education. Many poor families have very good educations; they just don't want to work.

And then there are those who make just as much money as the middle class families; their priorities, however, are given to alcohol and junk food than a nice home and nutritious food. This is their choice. And choice is a right endowed by God. Many poor people have great greatness by exercising their human right of choice, such as Mother Teresa or Abraham Lincoln.

Allusions were made that "... when someone has more, someone else has less

... (and) this is immoral." Says who? Jesus Himself told us that as there were always be those who have more than us so will there always be those who have less. The important thing, He told us, not the things that we have, but that we have Him, rich or poor. Therefore, we can assume that, unless you value the possession of goods above His love, the poor as well as anyone else can be happy.

The only immoral thing is to value the possession of goods above the possession of His Kingdom. There is no commandment that says "thou shalt not be poor." We all have a choice as to how we live our lives; to presume that we do not immoral, according to Christ's teachings.

It is also true that, due to illness, death, "bad luck," or a mistake in judgment, circumstances may be such that a family may need the financial, emotional, or spiritual assistance of their community. These needs can, and should, be met. Everything should be done to help those afflicted help themselves. This is as should be.

Conclusion: It is immoral for a man to be a priest for any other reason than to serve God through the sacraments and the good works of the church. It is also immoral for a man who refuses to work to benefit from those who will.

Mrs. Stephen Caito  
Indianapolis

## Priests need time for peace and quiet

In answer to "Reader reminds Father Godecker."—From 1928 through 1937 I was a secretary in a rectory to the Pastor.

Father, during those years, lived in; Father was called on for help from 9 a.m. until 5 p.m.; Father—to all of the staffs' dismay—was called and he went, from 5:01 p.m. (sometimes missing evening meals) to 8:59 a.m., if he had to remain in the home of a dying soul.

Because he lived in the rectory he had, on many occasions, stopped by my home

where he read his breviary—it was quiet there.

Like you, I remember when a doctor was in his office real early and remained in his office late, late at night, and made house calls sometimes after a tiresome day. Now, if you become ill late at night, someone will drive you to the hospital.

Today, thank God, when I need surgery I will know my doctor has had his rest, because the sign on his door reads closed at 7 p.m. The doctor now goes home across town.

Today, wouldn't you like a quiet place to read your breviary if you were a priest; wouldn't you like a not too tired pastor to help you when you needed such help? On the other side of the coin, would you not want to be courteous and thoughtful enough, not to call and awaken your priest, a human like yourself, around midnight just to talk?

Father Godecker is a (too) hard working, dedicated young priest who is recuperating from a heart attack. I hope he gets in some fishing and golfing, that will help to keep him alive to be of help in Jesus' way of teaching—with the people, out of doors. Whereabouts can we read where Jesus preached in elegant churches, or lived in a rectory? In scripture I read where he lived in the home of his parents for awhile.

Before you retort to this letter, visit your pastor some morning when you are off from work around 10:00, after you have read your Bible about Jesus. Think it over, friend.

Mrs. Mary Etta Abernathy  
Indianapolis

## God bless you, Father Jeff

In response to Fr. Jeff Godecker's article 12/14/79: I am one of Fr. Jeff's former parishioners in St. Ann's of Terre Haute and a mother of one who lives where she works. When Fr. Jeff was here he was the only priest at St. Ann and religious education director for Terre Haute and a youth counselor. Many hats for a man with one head to wear. I, too, believe the needs of the parish are best served by a resident priest.

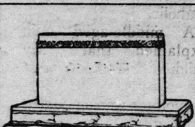
However, our past resident priest worked himself into a coronary in fulfilling his calling to service. I believe it is unhealthy to have nowhere to relax except away from "home" . . . rectory.

Unless you've walked a mile in Fr. Jeff's moccasins . . .

God Bless You Fr. Jeff.

Marie Secrest  
Terre Haute

Same Day Service Between Indianapolis,  
Anderson, Muncie, Hartford City,  
Bloomington, Ft. Wayne and Auburn  
**Renner's Express,**  
INC.  
"Pick-Up Today—Deliver Today"  
635-9312 1350 S. West St.  
INDIANAPOLIS, IND.



**MONUMENTS  
AND  
MARKERS**

**NOW OPEN**  
Monday thru Saturday  
8:30 a.m.-5:30 p.m.

Master Charge & Visa Cards Honored  
Notary Public Service

**MANIER  
MEMORIALS, INC.**  
"Across from Holy Cross Cemetery"  
Bluff Road  
at Pleasant Run Pkwy.  
**788-4228**

*The future of the Church  
depends on the holiness  
of its priests*

... And the future of  
the priesthood  
depends on all of us.

By including Saint Meinrad Seminary in your will, you can help provide the best possible education for the men who will be tomorrow's priests.

For further information on estate planning, annuities, bequests, or trusts, write:

Director of Planned Giving  
Saint Meinrad Seminary  
St. Meinrad, IN 47577  
(812) 357-6501

**G. H. Herrmann**  
**Funeral Homes**

1595 South East Street

5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7211





# New Albany parish 'renewed' by weekend

by Peter Feuerherd

The weekend experience was billed as a way for some parishioners of a New Albany parish to help answer the question "What does it mean to be a Catholic?"

The answer that many participants at a recent "Parish Renewal Experience" held at Our Lady of Perpetual Help (OLPH) parish through the weekend of December 7-9 is that being a Catholic means being a part of a believing faith community.

"The thing that impressed me the most coming there as individuals ... we left feeling that we were as one," explained Maxie Duffy, an OLPH parishioner.

The New Albany parish is the first in the archdiocese to institute the "Parish Renewal Experience," a weekend designed by Jesuit Father Chuck Gallagher, the priest who helped to begin the now popular "Marriage Encounter" program in this country. The OLPH weekend consisted of talks by pastor Father James Sweeney, followed by small group discussions and then a large group "sharing."

One of the purposes of the weekend was to develop pride in being Catholic. As Father Sweeney put it in a Saturday morning talk, "We (as Catholics) are called for more."

"We're uneasy about calling ourselves Catholics ... We the church are to be different. Most of the time we're more recognizable as Americans than as Catholics."

"We are all the Body of Christ; no matter what we go through we're together."

Mrs. Duffy explained that although she has been in the parish for over 15 years, she never got to know many of the parishioners who were at the "Parish Renewal Experience" until the December weekend. She asserted it was one of the most joyful experiences of her life.

FATHER SWEENEY said the weekend helped to bring together "The ones who felt outside." "I didn't know some were hurting as much as they were," he added. The busy pastor explained that the "hurts" he described were felt most appreciably by those affected by the parish's "indifference towards the single, the divorced (and) the widowed."

Father Sweeney asserted that the weekend also touched the married couples that participated in a deep and meaningful way.

"I felt they were excited by it—especially by discovering how they could reach out to others."

The priest explained that the parish will be more dynamic as a result of the success of the weekend.

"It'll help the parish in just being together. The worship will be much more meaningful ... When the call is made by the church to gather together to help, they'll be there. They know that they are the church."

Kathy Brickley commented, "I can't help but feel that it is going to make a difference in everybody's life in the parish ... We're all in this together."

"I thought it was one of the most moving experiences I've ever had. I learned what it means to be really Catholic—to really belong," said Ed Schuler.

RETIREE ED DAY, who participated in the weekend with his wife Stacia, said he learned that "My wife and I have been blessed through the years with our family."

The parish hopes to follow through with this enthusiasm by providing a series of five more weekends that will run through January. Already, the news of the weekend experience has spread throughout the New Albany area, and some of the local parishes plan to start their own "Parish Renewal Experience" in the near future.

FATHER JIM SWEENEY

Some of the participants described how easy it is to be a "non-denominational" American rather than a Catholic.

A middle-aged man explained that "My children don't know what the rosary is."

Another woman stated that often she would describe the parish priest to her mostly Protestant co-workers as a "preacher."

"The Criterion just sits there at home and nobody reads it," another woman added.

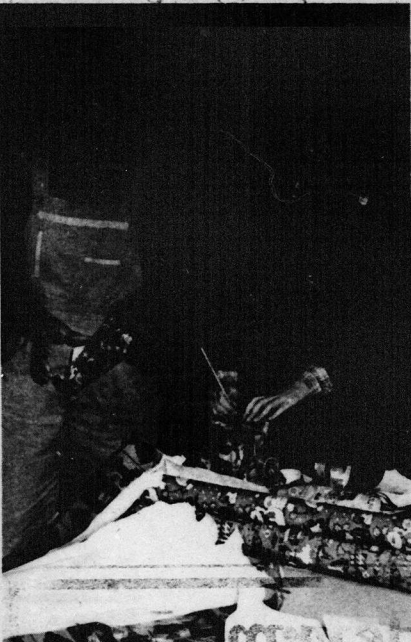
"I have a close friend who I talked about everything to except why she doesn't go to church anymore," said a woman.

A middle-aged man concluded that "Sometimes being a Catholic means being uncomfortable."

ALL THE Participants interviewed after the weekend concluded that the experience was one of the most dynamic religious encounters of their lives.

"It was the most beautiful thing I've ever been through ... I'll just never be the same," explained Mrs. Duffy.

She added she learned that "I'm not alone ... We're a body rather than individuals ... We're glad that we came together; we'll always share a bond."



**SANTA'S ELVES**—Fifteen families with a total of 52 children from infancy to young adulthood had a brighter Christmas because of a project sponsored by the Youth Council of the Terre Haute Religious Education Center. With the cooperation of the district parishes, toys or clothing were supplied to each family. The gifts were wrapped and delivered by high school volunteers led by Lorrie Scheidler, youth minister for the district. Editha Sison, St. Patrick's, (left), and Debbie Templeton, St. Joseph's, (right), were among the many young people who played Santa's helper for the project. (Photo by Fr. Louis Manna, OFM Conv.)

# 1980

## The Beginning of a New Year and a New Decade.

## Should I Be Doing More for the Missions?

**CATHOLIC HOME AND FOREIGN MISSIONS**

136 WEST GEORGIA ST.

INDIANAPOLIS, IN 46225

## Question Box

## What does the church say about the 'end times'?

by Magr. R. T. Bosler

Q. What, if anything, is the Catholic church's teaching about the fulfillment of prophecy in the "end times," in which I believe we are living presently? Does the church also believe that Jesus will be returning very soon, i.e., in our lifetime?

A. "The exact time is not yours to know" are the words of Jesus quoted in the Acts of the Apostles for those curious about the second triumphant coming (Acts 1:7). But Christians have never been satisfied to leave it that uncertain.

In the early, troubled years of persecution under the Roman Caesars, Christians saw signs that seemed to be fulfillment of what they thought were prophecies in the last book of the Bible, Revelation—in those days not yet accepted by everyone as part of Scripture. Chapters 19 and 20 of this book particularly excited them.

There they found a description of what was to happen when the Beast (the Roman Empire) would be killed by a triumphant Christ. Satan would be bound and then the just would arise, in the "first resurrection," and reign with Christ for a thousand years, while the evil one would remain bound. Then Satan would be released for a final battle and his ultimate defeat, when the rest of humanity would arise for the final judgment, the second resurrection.

The belief that Christ was soon to return for the thousand-year reign was known as millenarianism, for the Latin word for million. It was very common until the middle of the fourth century, when the Roman Empire became Christian. St. Augustine and other teachers of the church gave a symbolic interpretation to the passages from Revelation.

Augustine identified the thousand-year reign with the time of the resurrection of Christ until his return, holding that a thousand was a perfect number representing indefinite time.

He saw baptism as the spiritual "first resurrection" and the resurrection of the body in the second resurrection at the end of time. The binding of Satan he saw as the result of the death and resurrection of Christ.

However, periodically there appear Christians who understand Revelation as a prophecy of concrete events and come to the conclusion that the second coming is imminent. Abbot Joachim of Fiore, at the beginning of the 13th century, had a large following who looked forward to 1260 as the great year.

In every century since then there have been Christians who have been convinced the Lord would come in their day. Prominent were the Anabaptists in the 16th century, the Adventists and Mormons in the 19th, the Jehovah Witnesses today. Charles Russell, the founder of the Witnesses, predicted the second coming would be no later than 1914; Joseph Rutherford, his successor as leader, set 1925 as the date; today the Witnesses set no particular year but expect the final day any minute.

With the great increase of fundamentalist preaching on radio and TV, there seem to be many Christians today convinced that the second coming is imminent. The Catholic church, however, has not officially changed a decision made by the Holy Office in 1944, that it is "unsafe" to teach millenarianism.

If you want my opinion, I am convinced that we are the very first Christians, going through growing pains toward a united church that will be needed someday to cope with a united world government sending out colonies to distant planets. I just can't see how God would give us an Einstein, the enormous leaps in knowledge, Pope John, Vatican Council II and ecumenism if the end is coming in a few years. Let's rejoice in all the opportunities God is giving us and stop being the prophets of doom that Pope John XXIII deplored.

Q. I have heard that the Catholic church now teaches that no one can foretell the future, for this would take away free will from us. Does this mean we no longer believe in the prophets who foretold the coming of the Messiah? What goes next? In our creed we say: "He has spoken through the prophets."

A. Perhaps what you heard was a criticism of the sensational attempts in such books as "The Late Great Planet Earth" to look upon the Old Testament prophets as soothsayers in whose writings we can find solutions to our problems today or even know that the end of the world is imminent.

God did indeed speak through the prophets to prepare for the coming of his Son into the world, but he did not make through them precise predictions that would clearly indicate the Messiah when he came. The followers of Jesus did not clearly recognize him as the Messiah until after the resurrection.

The Gospels, it is true, describe the disciples as recognizing Jesus as the Messiah after the resurrection, but they were composed some years after the resurrection in the light of the event and project back into the story of Jesus an understanding of him that only came with the descent of the Spirit following the resurrection. (cf. John 7:39)

The Gospels also speak of the fulfillment of prophecies, but, as Father John McKenzie explains in his "Dictionary of the Bible," "Fulfillment is more than fulfillment of a prediction; it is the fulfillment of a hope, a destiny, a plan, a reality."

The Gospels describe Jesus as the fulfillment of God's plan of salvation revealed in the story of the chosen people and in the poetic language of the prophets of the Old Testament. All this was only understood after the life, death and resurrection of Jesus.

If this was true of the first coming of Jesus, it certainly must be true of the second coming. We are not to understand what the prophets have to say about the day of the Lord, the final triumph, until it takes place, for it will come as a "thief in the night" and the time is not known to anyone—not even to the son, but only to the Father.

Q. I like to pray the rosary, but sometimes I find my mind wandering from the mystery I am meditating on. Using the same 15 mysteries over and over, I sometimes run out of new angles to concentrate on.

To help solve my problem, I started to invent new mysteries of my own. For example, I use the sacramental mysteries, where I will think about the institution of a different sacrament each decade. Or the miraculous mysteries, where I'll concentrate on five different miracles in the life of Christ. What do you think of this

practice? Is it OK, and do you think might help others with wanderer minds?

A. It certainly is OK. At one time there was a mystery for every bead—150 them. The regular 15 mysteries are meant to be aids that lead us to meditate on the whole Gospel. I am happy to pass on your suggestions to others.

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

**JAMES H. DREW**  
**Corporation**  
Indianapolis, Ind.

**BECKER**  
**ROOFING CO.**

ROOFING — SIDING  
GUTTERING

"Above everything else,  
you need a good Roof!"  
• Free Estimates •

2902 W. Michigan St.  
63-0606  
Jim Gilbin, Owner

## TRAINERS WANTED

Personal-Growth Workshop Leaders. Part to full time income. Set your own schedule. Earn \$25-\$100 per 3-hour session. For information write Workshops, 5273 Cornelius Ave., Indianapolis, Indiana 46208.

**Indianapolis Neuro-Optical Clinic**  
**CHIROPRATIC SERVICES**  
DR. JAMES P. HOPKINS  
DIPLOMA IN CHIROPRATIC MEDICINE  
OF CHIROPOIC ON SPINAL ADJUSTMENT  
VIDEO SPECIAL PAINLESS TECHNIQUES

HOURS BY APPOINTMENT  
MONDAY THRU SATURDAY

**894-3711**  
11903 WILLARD SUITE C

**PAIN**

## Marriage Encounter

Weekend held Friday night  
through Sunday

For all couples and priests  
who have a sincere interest  
in deepening their commitment  
to their sacramental way  
of life.

The Church deserves to enjoy the richness of the sacramental life. Marriage Encounter promotes the renewal of priestly, religious and married vocations through deepened communication and the renewal of personal commitment. Whether married, vowed or ordained, you deserve the encounter experience.

For more information on weekends in your area contact:

Central Indiana  
Marriage Encounter

Paul and Gloria Willaert  
9025 N. Washington Blvd.  
Indianapolis, IN 46240  
317-844-1803

Fr. Clem Davis  
Holy Spirit Church  
7241 E. 10th St.  
Indianapolis, IN 46219  
317-353-9404

Serving the Indianapolis and Lafayette Dioceses

## Priest Encounter

Mid-week held Tuesday night  
through Thursday

Seeks to promote  
priestly renewal through  
communication and renewed  
awareness of the sacramental  
life.



# KNOW YOUR FAITH

## Principles

By Angela M. Schreiber

It was the end of the day and the end of an era in Nancy's life. She was so tired. The family was making such an effort to make her feel better, for they knew she was sick at heart, actually more than that, bitter.

Ed, her husband, assured her that she had fought a valiant battle and he was proud of her. Their 15-year-old daughter, Amy, had prepared a lovely dinner and baked a cake in celebration of the occasion.

Nancy made herself smile and say the right things. But she could not control her thoughts.

OVER AND OVER, she asked herself, "In the final analysis, was I stupid? It would have been so much easier to have found another job and left while I was still ahead. Fighting definitely was not smart by any business standards. The boss came out smelling like a rose because he was smart. He didn't hesitate to plow people under. Firing long-time employees to help pay for machinery he had purchased and could have done without certainly didn't faze him. Getting rid of an employee 14 months before retirement was due was another intelligent move on his part. That saved money for his division.

"But it wasn't enough money saved, so he began eyeing my department and it was evident that he was getting me ready for the chopping block. That's when, if I had really had brains, I would have found another job and left. But no, my Christian principles got in the way. I couldn't bear to watch him knock people down one by one. It was also evident that I would not be the last one to go. So I challenged his judgment and business practice with the company heads. And I suffered the personal loss of my job. The only thing I gained was knowing that he would not be able to resume his pattern for some time to come.

"Maybe if I had worked at it, I could have borne to look at myself in the mirror every morning without feeling rotten. Is my clear conscience worth what I've been through and put the family through?"

NANCY'S FOOD felt like a lump in her stomach. Keeping a happy face was a terrible strain. Another thing, she thought, Ed makes a good salary but it's insufficient in these inflationary times.

Amy interrupted her mother's thoughts when she suggested, "Mom, why don't you come along with Dad and me when he drops me off at CCD? You and Dad could go someplace for a coffee while you wait for me. The dishes don't have to be done right away. We'll do them together when I get back."

It was a good suggestion. Nancy wasn't ready to be alone.

After they delivered Amy to class, Ed suggested that they take a drive. "No, we had better not," Nancy replied. "Gasoline is short."

"One shouldn't use gas unless it's necessary, that's true. But this is

**Will you  
stand up  
for yours?**

**Even if it  
costs you  
your job?**



necessary. You don't want to sit in McDonald's and sip coffee. You're miserable."

"AMY WILL KNOW I've been crying. I hate for her to know her mother's falling apart," Nancy remarked as they stopped in front of the school door.

"Don't be silly, darling. She's not an infant. She knows you're vulnerable like anybody else."

Amy got into the back seat. "CCD was

better than usual tonight. Maybe it's worth going to after all."

She volunteered, "We worked with the Bible passage about Jesus and Gethsemane. How horrible it must have been for Him being all alone in the garden with His sorrow. He could so easily have ditched the whole thing because He is God. But He stood with His principles and finally died for them because He wanted to give us eternal life."

"Mom, I told the class what you had done for a principle. My teacher said that was Gethsemane and that all of us face at least one Gethsemane in our lifetime. How we react during those times tells us whether or not we really are Christians. And practicing Christianity is not easy

because its principles are so often not in tune with the world. I think I'm beginning to understand what being a Christian means."

"You know. Mom, you did win after all."

NANCY ANSWERED QUIETLY, "Perhaps it has been a very little Gethsemane, but unlike Jesus, I have never been alone with it. You and Dad stayed with me. And tonight when I cried, he held me."

"I felt that I had lost. But you've just shown me that's wrong. We've all learned something and we can get up in the mornings, look at ourselves in the mirror and not be ashamed."



# There's no place like home

## The center of their family? Jesus

By Jerry Bartram

The scene: a school playground. One little boy pushes another against a wall and grabs him by the throat.

Seven-year-old Micheal Tetreau sees the incident and says to the aggressor, "Don't do that. Would you do that to Jesus?"

The boy mutters, "Uh, I don't know, I guess not," and walks away.

Michael never mentioned the incident to his mother, but the mother of the boy he "saved" phoned and described it. Later she said her son began asking her that same question when she did something unloving.

And that question was always a moment of conversion for her.

**THE SCENE:** a grade two classroom. Joseph Tetreau, age eight, and some other boys are misbehaving. The teacher reprimands them.

After class, Joseph says to the teacher, "I'm sorry I misbehaved. I want to start again new. I apologize."

The teacher told the parents, "Some of these boys from whom I'd never expect it also apologized after they heard Joseph."

**THE SCENE:** a hospital. Michael has been admitted with pneumonia. He's been given needles all day. He does not cry.

Toward the end of the day, the nurse explains that he needs intravenous liquids, and another needle. "He sobbed for about

**'As the children grew older I took them to Mass with me. They realized that the highlight of my day is Mass, and it gradually became so for them, too.'**

five seconds. Then it was over," his father told us.

"He smiled, took the nurse's hand, and walked to the room where she gave him the intravenous. She was amazed that he didn't cry because she had to go in twice before she found the vein. I asked him if he knew why he was doing this," his father explains. "and he said, 'I'm offering this in unity with Jesus crucified.'"

For Dick Tetreau, Michael's father, witnessing his son's courage "was a tremendous grace, because I still had to go back to work where I have many problems. But I was cheerful in a way I wouldn't perhaps have been otherwise, because I realized that my son had shown me how to transform every one of these sufferings into joy."

**DICK AND SHIRLEY** live in New Jersey and belong to an active parish.

"When the children were infants" Dick

and I went to separate Masses," Shirley says. As they grew older I took them with me. They realized that the highlight of my day is Mass, and it gradually became so for them too. We never forced them to come. If I attended evening Mass, I would invite Michael or Joseph. Sometimes they declined. When they asked why I was going, I would say 'Because I love Jesus and want to thank Him for things He gives me every day.' And they wanted to come with me, to say 'I love you' to Jesus and thank Him through attending Mass."

The spirituality of the Focolare Movement to which they belong has helped the Tetreaus. The Focolare Movement was begun in World War II by a group of young people who were in constant danger of death because of bombing. These people determined to live the Gospel message every day.

With many others Focolare members try to put into practice one sentence from the Gospel called "the word of life" each month. It is a way to "re-evangelize ourselves," Dick says. Members "try to not just meditate on it, or talk it, or think about it, but to make every effort to embody it in our everyday life." Each evening they share the ways they have tried to live it during the day.

**THE SENTENCE** of the Gospel "where two or three are gathered together in my name, I am there in the midst of them," is extremely important in their lives.

"For me and Dick (the aim) is to create that atmosphere where Jesus is our teacher and the children's," says Shirley.

Discipline in the family becomes an education in unity rather than a cause of division and resentment.

Shirley feels that correcting the children when they are wrong is "a service of love which we perform as Christian parents." But when she fails to correct them with love, when she loses her patience, she apologizes and asks their forgiveness.

"Children are very sensitive to real love," she says, for when she explains to them, they "immediately throw their arms around me and say, 'I love you, Mama. I forgive you.'"

## Discussion questions for 'Know Your Faith'

1. Does the way parents conduct their business lives affect their children? Why? Discuss.

2. What is your own experience for a principle? How did the stand you took affect your life, the lives of others? Was it worth it? Why?

3. What does being a Christian mean to you? Discuss.

4. Reflect upon the results Jesus was faced with because of His stand both by the standards of the world and the standards of God.

5. Discuss this statement from Father John J. Castelot's article: "It has always been and will always be true that the prime educators of children in matters of religion and ethical conduct are the parents."

6. How can modern Christians build up the body of Christ in the home? Discuss.

7. Discuss this statement from the article about the Tetreau family by Jerry Bartram: "Discipline in the family

becomes an education in unity rather than a cause of division and resentment."

8. How can the focus on Jesus as the teacher of the whole family develop love? Discuss.

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

1. After reading the story, "The Boy Jesus," talk together about it. Questions like the following may guide your conversation:

• Why do we know so little of what Jesus was like when He was a child?

• How would you describe Jesus' hometown?

• Who was Jesus' family and what was their style of living like?

2. If you know anyone who, Jesus did, goes to a local synagogue school, you might find out what he learned there. Perhaps you could meet the rabbi and visit the school a guest.

3. Pretend you are a Gospel writer. Write a chapter for the Bible that what you feel Jesus would be like. He were a boy, living today in hometown or neighborhood. example, where would He go to school? What would He learn? home? How would He dress? What would He play? What chores might be responsible for? Who would be friends? How would He treat parents? Share your story with adult relative or friend.



## 'Parents simply cannot pass off responsibility'

By Father John J. Castellet

One of the most lamentable developments in American society is a widespread breakdown of respect for authority on all levels.

Even granting the sad fact that some highly placed individuals have conducted themselves in a manner hardly calculated to inspire respect, individuals are not the whole system. It seems to be open season on everyone from the president to the cop on the beat, and the logical outcome of this attitude can be only anarchy and social chaos. It is no laughing matter.

Still, when adults sit around wringing their hands over this deplorable turn of events, looking with alarm at the young and asking with a sigh, "Why can't they be like us?" it might come as a salutary shock to realize that perhaps they are.

The school and the Church can try to instill the right attitudes, but if young people spend most of their waking hours in homes with the wrong attitudes, the school and the Church are wasting their time, fighting a losing battle. If parents are openly and vocally critical of everyone from the Pope down, if they consistently

defy posted speed limits, park illegally, boast of having successfully cheated on their income tax, can children honestly be expected to show respect for anybody, including, ironically, their own parents?

IT HAS ALWAYS BEEN, and will always be true that the prime educators of children in matters of religion and ethical conduct are the parents. In the very nature of things they simply cannot pass off this responsibility to any agency outside the home.

The First Letter of Peter is explicit on the example they should give in the area of respect for authority:

"Because of the Lord, be obedient to every human institution, whether to the emperor as sovereign or to the governors he commissions for the punishment of criminals and the recognition of the upright. Such obedience is the will of God. You must silence the ignorant talk of foolish men by your good behavior. Live as free men, but do not use your freedom as a cloak for vice. In a word, live as servants of God. You must esteem the person of every man. Foster love for the brothers,

reverence for God, respect for the emperor." (1 Peter 2,13-17).

And remember, the emperor and his governors were pagans through and through, and people had no voice in their wielding authority over them.

THE LETTER to the Ephesians reminds us that "each of us has received God's favor in the measure in which Christ bestows it . . . It is He who gave apostles, prophets, evangelists, pastors and teachers in roles of service for the faithful to build up the body of Christ" (Ephesians 4,7, 11-12).

Included in the vocation to parenthood is the call to be a teacher, "to build up the body of Christ" in the home. The letter gives some very practical advice how this teaching is to be done in daily life:

"See to it, then, that you put an end to lying: let everyone speak the truth to his neighbor, for we are members of one another. If you are angry, let it be without sin. The sun must now go down on your wrath . . . The man who has been stealing must steal no longer; rather, let him work with his hands at honest labor so that he will have something to share with those in

need. Never let evil talk pass your lips; say only the good things men need to hear, things that will really help them . . . Get rid of all bitterness, all passion and anger, harsh words, slander, and malice of every kind. In place of these, be kind to one another, compassionate, and mutually forgiving, just as God has forgiven you in Christ. Be imitators of God, as his dear children. Follow the way of love, even as Christ loved you" (Ephesians 4,25 5,2).

THE KEY TO CARRYING out the irrevocable responsibility of educating one's children in religion and right conduct is so simply stated: "Be imitators of God, as His dear children. Follow the way of love, even as Christ loved you."

If parents follow this way, if they try their best to be imitators of God as his dear children, then there is more than an even chance that their sons and daughters will be imitators of them as their dear children. Most assuredly their children will imitate. The vitally crucial question is: "What will they see to imitate day in and day out?"

School and Church are powerful educators; without the parents they are helpless.

## What was Jesus like as a boy?

By Janaan Manternach

What was Jesus like as a young boy? What was His life like as He grew up?

The Gospels tell us very little. They seem to take it for granted that Jesus grew up as a normal boy, apparently not much different from the other boys and girls in His hometown.

Jesus' home was in a small town called Nazareth. Nazareth still sits on the steep slope of a hill in Galilee, the northern part of Israel.

When Jesus lived there, Nazareth was not very well known. It was several days' journey from the capital city, Jerusalem. The sophisticated people of the big city looked down on His small town in the remote hills of Galilee.

JESUS LIVED at home with his mother, Mary, and his foster father, Joseph. Joseph was a carpenter in Nazareth. He probably had his workshop at home or very close by.

Mary and Joseph were not rich, but they were not poor either. They led simple lives. They did not have many conveniences.

They rarely traveled very far from home. Once a year they made the long pilgrimage to Jerusalem to celebrate the Passover at the great temple. Jesus began going with Mary and Joseph when he was 12.

From time to time they may have gone to nearby Cana to visit close relatives, Elizabeth, Zechariah and John. John was Jesus' cousin and was just a few months older.

At home in Nazareth, life was marked by a sense of respect for tradition and authority. The Gospels mention explicitly that Jesus was obedient to Mary and Joseph. He respected them and learned from them.

Mary and Joseph taught Jesus to read, and probably to write. From them He learned to speak Aramaic, the language of His people.

Joseph taught Jesus to be a carpenter as they worked together in Joseph's shop. As Jesus grew older, He probably took on carpenter jobs for Himself. His mother and foster father also taught Jesus the important beliefs and practices of Jewish life.

JESUS ATTENDED the local synagogue school. There the rabbi taught his students

Hebrew, the language of the Bible and synagogue worship.

The Gospel of Luke says Jesus was eager to learn and grew more intelligent with each passing year. Apparently Jesus was curious about life and about God.

Jesus enjoyed the games and sports that were popular among the boys and girls of Nazareth. The Gospel says he was strong and well liked.

Mary, Joseph and Jesus observed the traditional Jewish religious practices. They cooked their food and ate their meals according to the Jewish laws. They blessed their food before eating. They prayed in the morning, afternoon and evening. They celebrated the Jewish holidays.

## The Story Hour (Read me to a child)

EACH WEEK Jesus celebrated the Sabbath with His family. He watched His mother light the lamps and welcome the Sabbath as the sun set on Friday. From then until Saturday's sunset, Jesus and His family did no work of any kind. The Sabbath was a day of rest and prayer.

There were Sabbath services in the synagogue on Friday evening and Saturday morning.

Jesus had His own place in the synagogue, as did Joseph and Mary. They wore their long prayer shawls, with tassels along the edges, in synagogue services.

In the synagogue at Nazareth, Jesus grew in respect for the Torah, the sacred scroll containing God's word. From the time He was 12, He was considered an adult member of the community.

This is only part of what we would like to know about Jesus as He grew up.

It shows us a normal, healthy boy growing up like the other Jewish boys in the country town of Nazareth.



## Our Church Family

# More leisure time: Can we handle it?

by Fr. Joseph M. Champlin

In early September General Motors and the United Auto Workers reached an agreement without a strike for the first time in 15 years.

This contract contained expected increases in wage and retirement dollars, but also, over the three-year extension of the settlement, provided 14 more paid personal days for employees. Since these will normally be taken on Fridays or Mondays, it means about five additional long weekends every year for the thousands who work in the automobile industry.

The Lansing Record made this editorial comment about that last development:

"Auto workers gained several additional paid days off, in line with the UAW's long-standing drive for a four-day work week. The arguments for this interesting experiment are that it sustains high levels of employment and provides psychological compensation for the tedium of assembly-line jobs. It will be worth watching to see how this works out."

It indeed will be worth watching to see how this works out, not only in industry and business, but in parish life and family relationships.

THE EVER-INCREASING number of long weekends and the added leisure time for Catholics will surely impact our living patterns.

Consider a few of these possibilities and challenges:

With longer weekends, the popularity of skiing and the rapid development of snowmobiles, we can expect an expanding, more frequent and year around exodus from city and suburban parishes to resort areas. What was once limited to the summertime vacation or mid-winter break will probably become a near monthly or bi-monthly event for many families.

In the vacated parishes, that means empty pews, absent personnel, declining income, cancelled classes, courses or meetings, and fewer opportunities to be with people.

It will also mean disappointed music directors, concerned finance committee leaders, discouraged preachers, and frustrated planners.

There remain unanswered questions.

For the vacated parishes we ask: Will regular parishioners make up their envelopes upon return and thus enable the leaders to rely on a relatively stable income in planning their budgets? Will we be flexible enough to adjust schedules, combine liturgies and reduce the number of Masses—always a painful process? Will we recognize the trend and free priests from those home base areas to serve in the resort churches?

FOR THE VACATION spot parishes we ask: Will diocesan leaders and pastors discern the development and shift schedules and personnel to meet the situation? Will the now financially more comfortable resort area churches share their new income with the hurting home parishes? Will spiritual leaders in the holiday areas conceive creative ways to welcome visitors, involve them actively in worship and offer special education or prayer experiences on those weekends?

For the vacationers we ask: Will the added

leisure time be totally spent for self? Will the longer weekends mean more hours before television, more days on the ski slopes, more fun parties at night? Will these workless days cause greater boredom and restlessness?

Or can we hope the growth in leisure moments will produce growth in personal holiness through increased reading, study, prayer, and service of others? Will aging and infirm relatives be visited more often and less hurriedly? Will prayer meetings, study

sessions and religious instruction for the young be a part of those weekends?

It surely will be worth watching to see how this works out.

## Intercessions for Living and Dead

In most eucharistic prayers after the narrative of the institution and consecration there are intercessions. These make it clear that Mass is celebrated in communion with the whole church of heaven and earth, and that the offering is made for the church and all its members, living and dead, who are called to share in the salvation and redemption acquired by the body and blood of Christ. Such an awareness of our communion in the church should overflow into our lives after the liturgy.



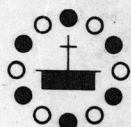
## the Saints

by Luke

### ST. ELIZABETH ANN SETON



ELIZABETH ANN BAYLEY SETON WAS BORN AUG. 28, 1774, TWO YEARS BEFORE THE DECLARATION OF INDEPENDENCE. SHE IS ONE OF THE KEYSTONES OF THE AMERICAN CATHOLIC CHURCH. HER MOTHER DIED WHEN ELIZABETH WAS 3 AND HER BABY SISTER DIED A YEAR LATER. SHE WAS REARED AS A STAINCH EPISCOPALIAN BY HER MOTHER AND STEP-MOTHER. AT AGE 19 SHE MARRIED WILLIAM MAGEE SETON. THEY HAD FIVE CHILDREN. WILLIAM'S HEALTH AND BUSINESS COLLAPSED AND ELIZABETH FOUND HERSELF A WIDOW AT 30 WITH NO MONEY AND FIVE SMALL CHILDREN TO SUPPORT. IN 1805, SHE BECAME A CATHOLIC, AND MANY OF HER FAMILY AND FRIENDS REJECTED HER. SHE OPENED A SCHOOL IN BALTIMORE TO SUPPORT HER CHILDREN AND HER GROUP FOLLOWED THE LINES OF A RELIGIOUS COMMUNITY. SHE ENDURED GREAT TRIALS OF ILLNESS, MISUNDERSTANDING, THE DEATH OF HER TWO YOUNG DAUGHTERS AND THE HEARTACHE OF A WAYWARD SON. ELIZABETH FOUNDED THE U.S. SISTERS OF CHARITY, THE FIRST NATIVE AMERICAN RELIGIOUS COMMUNITY FOR WOMEN. SHE ALSO OPENED THE FIRST AMERICAN CATHOLIC ORPHANAGE. SHE DID ALL THIS WHILE RAISING HER CHILDREN OVER A 46-YEAR SPAN. ELIZABETH HAD A GREAT LOVE OF THE BLESSED SACRAMENT AND ABANDONED HERSELF TO GOD'S WILL IN ALL THINGS. SHE DIED JAN. 4, 1821, AND WAS THE FIRST AMERICAN BORN CITIZEN TO BE CANONIZED A SAINT. THE FEAST OF ST. ELIZABETH ANN SETON IS JAN. 4.



## LITURGY

Isaiah 60:1-6  
Ephesians 3:2-3, 5-6  
Matthew 2:1-12

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

JANUARY 6, 1980  
EPIPHANY  
(C)

by Barbara O'Dea, D.W.

Only those who have experienced darkness can appreciate light. Only those who have experienced longing can appreciate fulfillment. Only those who have undertaken a journey can appreciate the journey's end. Light, fulfillment, the journey's end, sum up the message of this feast.

During the winter darkness of Advent, the church was filled with preparation and anticipation. Now all is fulfilled. The light revealed to Mary and the shepherds at the birth of Christ has reached its zenith. The glory of the Lord radiates out from his dwelling place to all people on earth.

The focus of the celebration of Epiphany is less on the historical coming of Christ into the world and more on how God revealed himself to the world in Jesus. Three historical events describe this manifestation.

The Gospel for this feast recounts the first of these episodes. In the weeks ahead the accounts of the baptism of Jesus and the wedding at Cana will complete the trilogy.

TODAY THE journey of the astrologers from the east is presented as a response to and fulfillment of the invitation of the prophet: "Rise up . . . your light is come."

Following the star, they inaugurate what is to become a great procession of those who would seek the Lord Jesus from all over the earth. No ordinary men, these were people

who put God first in their lives, who were willing to follow wherever their journey might lead.

Having experienced the light they inquired among those who could instruct them; the king, the priests, and wise men of Jerusalem. And indeed their inquiry led them to renewed light, discovery, recognition. In faith they prostrate themselves before the child of the star and present gifts of precious gold, frankincense and myrrh.

In the opening prayer for the Epiphany, we pray as a church that we who are also on a journey may be guided by the light of faith into the glory of the Lord's presence.

ON OUR WAY, we celebrate the Eucharist, the sacrament of the Lord's presence among us, as we look forward to his coming in fullness. More precious than gold, frankincense and myrrh, the gifts we offer to the Father are the gifts of ourselves and the gifts of bread and wine transformed by the power of the Spirit into the body of Christ. Our communion, when in the light of faith we recognize the Lord in the breaking of the bread, foreshadows the journey's end.

If Baptism is the sacrament of illumination, Eucharist is that moment in our journey of faith when we celebrate gifts: our gift to God and God's gifts to us and through us to the world. In it we realize that we are to be light and gift to others in our common journey of life.



## 'Be not anxious'

by Fr. John Catoir

A recent meeting of our editorial committee opened with a reading from Paul's letter to the Philippians: "Rejoice in the Lord always, again I say rejoice . . . The Lord is at hand. Have no anxiety about anything."

The challenge has always intrigued me. Not only does Paul tell us not to worry about anything, he tells us to rejoice—always. It seems a bit far-fetched when you consider the problems he was enduring himself. Here was a man facing trial and the danger of bodily punishment. He had been flogged and beaten before, and he had seen cruel executions. Yet Paul seems to have managed to put aside his natural fears.

What I find particularly interesting is that he makes a definite connection between the dismissal of anxiety and the presence of joy. He is not telling us to banish fear and then rejoice.

Banishing fear isn't as simple as that

anyway. But he is saying, "Rejoice in the Lord . . . have no anxiety about anything."

He puts the decision to rejoice first, and you know why? Because freedom from fear follows from the spirit of joy. We may not be able to eliminate feelings of fear by a simple act of the will but we can control our thoughts.

By concentrating on God's love and protection, the realization that He cares and understands grows clearer. When there is an awareness of His presence and support, anxiety dissolves. We center ourselves on the truth that Jesus died precisely to free us from our fears.

Paul is telling us that the very act of rejoicing because of the knowledge of God's love, is in itself an exorcism of fear. Anxiety cannot flourish in the atmosphere of a joyful heart. Tranquilizers may help allay anxiety for some but faith is better; faith in the reality of God's love.

Rejoicing in the Lord is the work of the Holy Spirit. Jesus says, "be not anxious." (For a free copy of the Christopher News Notes, "Prayer," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, New York 10017)





## Pass It On

# 'Total education' theme of St. Monica's program

by Mary Jo Thomas-Day  
Director of Religious Education  
St. Monica Parish, Indianapolis

"We believe: 1) that Catholic education is a life-long process, 2) that all of our educational ministries aim at the development of spiritually mature adults, and 3) that increasing emphasis is to be placed on the continuing formation of adults." These three points are part of the Mission Statement of St. Monica's Parish Board of Education.

The parish council Mission Statement reads: "We believe Catholic education is a life-long, adult-centered process encompassing all age groups."

These two strong statements express the emphasis placed on the value of religious education for all age groups, with special focus on adults, at St. Monica parish. These beliefs are seen in their reality each Sunday from 8:45 to 11 a.m. At this time a major part of the religious education program is held.

The grade and high school CCD programs have excellent teachers, who are all certified. The quality and creativity of the program are proven each week when you see students excited about their classes. Attendance is usually about 95%.

The pre-school program, which is held during the ten o'clock liturgy, is also excellent and well attended. What we wish to stress is the importance of the adult religious education at our parish.

TEN YEARS AGO the Adult Religious Education Committee was formed to assess, plan, implement and evaluate the parish programs. This group, even though some members have

changed, is still a very strong factor. The format of the programs has changed over the past decade to fit the needs of the parish. A review of these years shows the variety of programs offered and a development of each year over the previous one.

In 1970-71 the parish offered a marriage enrichment program, lecture series and the parent sacramental preparation program. The sacramental program is still very strong in the parish and the parents take a major role in preparing their children to receive the sacraments.

With the high interest in "All in the Family" we offered a series in 1972-73 entitled "All in the Christian Family." Talks were given on family problems, communication break-down, family unity and values.

The following year we continued this theme with "Family of Believers" including such topics as love relationships, freedom and authority, sexuality and family celebrations.

WITH 1980 "The Year of the Family" the Committee, along with our Family Life Committee, will again be placing emphasis on family programs.

The New Rite of Reconciliation was introduced in 1976-77; therefore, a series was given informing the parish about the changes and why. Bible study was introduced that year and since that time has always been incorporated into the adult religious education. Most of these series were held in the evenings.

In 1977-78 we started our Adult Sunday School Program. This takes place during our high school and grade school CCD programs. At the same time we offer babysitting and serve coffee and donuts.

The beginnings of this program were slow but now we see the fruit of our labors. That year we had a series on the "Changes in the Church," "Death and Dying," and Bible study. We also offered a Genesis II program from September to February.

Our programs again improved in 1978-79, and the attendance was increasing. The parish put new emphasis on the program by setting the goal: To provide adequate facilities for adult education to broaden participation. During that year we continued with Scripture, changes in the church, prayer and the John Powell movies series. In the evenings we had the series "We the Parish."

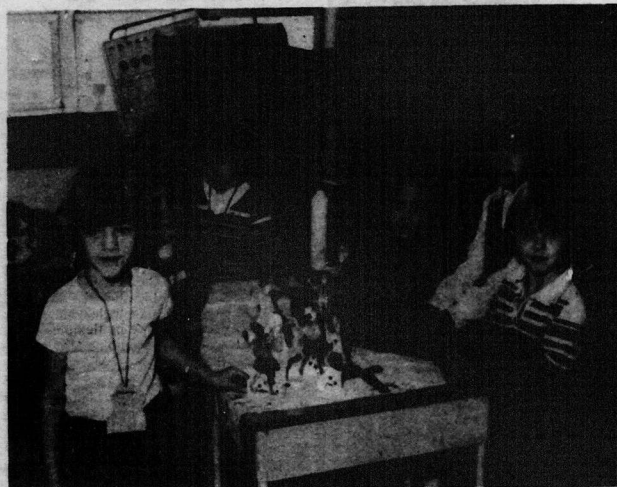
AT PRESENT we are extremely proud of our program. We have our adult religious education room. The quality of the programs, the speakers, topics and parish participation are gratifying. We have completed our first series on social justice with the theme "Place human dignity over every other value."

Some topics discussed were: Role of Women, Social Encyclicals, Prison Reform, Elderly, Mental Retardation, Child Abuse and Right to Life. Sunday evenings we offer Scripture classes and the parish is now participating in "Christ Renews His Parish."

Total Catholic Education does play a major role at St. Monica. The programs are successful because of the active committee, support by the Board and Council and involvement by the parish.

"The Spirit is a Movin'" each Sunday morning as religious education is offered to all groups. We believe and live our mission statement: Catholic education is a life-long process, all educational

ministries develop spiritually mature adults and emphasis is on the formation of adults. If you are a doubting Thomas and do not believe us, come and see, and you too will believe.



STANDING BY THEIR WORK—These youngsters proudly display their efforts in the CCD program at St. Monica.

This free booklet tells  
why every father  
should make a will ...  
even if he's young  
and healthy!

Sixteen pages, clearly written and colorfully illustrated, tell why you should make your will and how to go about it. Charts on page 3 show what your heirs can lose if you die without a will. Page 5 discusses why you need a lawyer's help in drawing up your will. Page 6 goes into detail about how to start and what to include. No father, young or old, should neglect his will. Maryknoll's booklet will convince you!

Mail the coupon for  
your free copy today!



### Free Booklet on Wills

Maryknoll Fathers  
104 Elm Ave. Wyoming  
Cincinnati, Ohio 45215

Dear Fathers:

Please send me your booklet on making a will. I understand there is no obligation.

NAME

ADDRESS

CITY

STATE  ZIP CODE



ADULT EDUCATION?—Some participants partake of coffee and doughnuts during a break in the adult religious education program at St. Monica.



# the Active List

## January 7-10

number of programs throughout the month of January. These include aerobics, nutrition, CPR, family first aid, the first five months, maternity physical fitness, preparation for childbirth, seminars in parenting, smoking withdrawal and a winter fitness workshop. For dates and registration call 317-846-7037 or 871-2394.

\*\*\*

Marian College spring semester courses will be held at Fort Benjamin Harrison for 16-week lunch-time classes and eight-week evening classes. Any class having fewer than 10 students by Jan. 7 will be canceled. Further information is available from Mrs. Russell at 542-3657.

The Indianapolis Sign Language Program has announced that classes, open to the public, will begin on Jan. 14 and continue until Mar. 17. Orientation nights will be Jan. 7, 8, 9 and 10 from 7 to 8 p.m. at the Indiana School for the Deaf auditorium in building No. 6, at 1200 E. 42nd St. Call 636-1715 or 259-7115 between 9 a.m. and 4 p.m. daily for more information.

## January 8

A successful living course will be held at Alverno Center, 8140 Spring Mill Road, Indianapolis, every Tuesday evening until Feb. 26. Franciscan Father Justin Beliz, who has conducted this course for eight years in the Cleveland area and in Indianapolis, will be in charge. Call the Center for further information.

## January 8-10

Area meetings for members of separated, divorced and remarried Catholics will be held at 7:30 p.m. at the following locations:

► Jan. 8: Southside, Our Lady of Grace Center, 1402 Southern Ave., Beech Grove. Coordinators are Barbara Martin, 783-2778, and Jeanne Parker, 786-3005.

► Jan. 9: Eastside, St. Simon parish, 2505 Easton with Bette Smith, 356-5615, and Nicci Daugherty, 357-3071, coordinators.

► Jan. 10: Northside, St. Thomas Aquinas adult resource center in the rectory at 40th and Illinois, with Tom Zmalkowski, 545-8805, as coordinator. Also the Westside group at St. Gabriel School, 6600 W. 34th St. There will be a discussion on the requirements for friendship. Coordinators are Jim Lavender, 839-0206 and Father Bob Klein, 291-7014.

## January 9

The regular monthly public luncheon and card party at St. Mark parish, Edgewood and U.S. 315, Indianapolis, will begin with luncheon at 11:30 a.m. and cards at 12:30 p.m.

## January 11, 12

Registration date for 30 evening courses at Marian

College, Indianapolis, will be held from 9 a.m. to 4 p.m. on Friday and 9 a.m. to noon on Saturday, Jan. 12. For a complete evening class schedule, call 317-924-3291.

## January 11-13

A healing and fellowship weekend retreat for separated, divorced and remarried Catholics is on schedule at Alverno Center, 8140 Spring Mill Road, Indianapolis. Franciscan Fathers Anton Braun and Martin Wolter make up the staff for the weekend program. Call the Center, 317-257-7336, for complete details.

## January 12

Single Christian Adults will have their first meeting of the new year at the Business Speech House, 3941 S. Emerson, Indianapolis, at 7 p.m. For more information call Larry Lampert, 899-4882, or Karen Seel, 536-9764.

## January 13

An Indianapolis area Pre-Cana Conference will be held at Our Lady of Grace Center, 1402 Southern Ave., Beech Grove, from 12:30 p.m. to 6 p.m. Pre-registration is required. Call 317-634-1913.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.

## January 6

The monthly Ultraya held at Holy Cross parish house, 126 Oriental St., Indianapolis, has been changed from Friday to Sunday. Under the Indianapolis Cursillo Movement, the Ultraya will begin at 7:30 p.m.

## January 7

St. Vincent Wellness Center in Indianapolis is announcing a

## 'Stress Center' planned

A proposal to open a Stress Center at St. Vincent Hospital was recommended for approval by the Health Systems Agency (HSA) Sub Area Council in December.

The Stress Center is planned to include four programs: care of the terminally ill (called a hospice), a public mental health unit, operated by Tri County Mental Health Foundation, a private inpatient mental health unit, and an alcohol abuse center.

One of the important aspects of the Stress Center will be its focus on a continuum of care. Many patients, alcoholics, for example, must be given initial treatment in a facility where full-time care can be administered followed by outpatient and/or aftercare services.

During the proposal hearing on Dec. 5, many health agencies testified in favor of the St. Vincent Stress Center. Representatives of the Marion County and State Mental Health Associations expanded on the critical need for the services provided by the Stress Center and hailed its innovation in placing all these programs under one roof, in a separate facility on the St. Vincent campus.

The Tri-County Mental Health Foundation asked for the lease of thirty of

the sixty proposed beds in the Stress Center's mental health unit.

Tri County Mental Health Foundation is an organization which has applied to the state to become a comprehensive mental health center for the northern metropolitan area, and Hamilton and Boone counties. Its services will include inpatient and outpatient care, partial hospitalization, emergency care, consultation and education, transitional and after-care services, care for children and the elderly, screening, rape counseling, alcohol and drug services.

The hospice program for the terminally ill will be a joint venture with the Visiting Nurse Home Care Association of Greater Indianapolis, directed by John Wodniak. In the St. Vincent Stress Center, approximately 85% of the patients will be served by the outpatient programs, and therefore the help of this group is vital to the overall plan. There will be 12 beds allotted for the patients and their families when home care is impossible.

The St. Vincent Stress Center is the first stress center of its kind in the country. The bottom line beyond the innovation is improved cost containment and successful treatment of the patient. The design of the program was only made after the need was established for each program.

## Catholic Communications Center

presents

## Televised Mass



WTHR-TV, Channel 13  
Indianapolis

Sundays  
7 a.m.

The Catholic Communications Center is offering TV Mass viewers a copy of the prayer booklet "Gems of Devotion." For your free copy, send your name and address to: Catholic Communications Center, 136 West Georgia Street, Indianapolis, IN 46225, 317-635-3877.

### Date

Jan. 6  
Jan. 13

### Celebrant

Fr. Michael Bradley  
Note: This Mass will not air due to a Special Telethon NBC Network and WTHR will air to assist in raising funds to help victims of Cerebral Palsy.

Jan. 20  
Jan. 27  
Feb. 3  
Feb. 10  
Feb. 17  
Feb. 24

Fr. Donald Schneider  
Fr. Donald Schmidlin  
Fr. Francis Bryan  
Msgr. Francis Reine  
Fr. Ron Ashmore  
Fr. James Wilmoth

### Congregation

St. Patrick Parish, Indianapolis  
Our Lady of Fatima Retreat League  
St. Joan of Arc Parish  
Marian College Students  
St. Christopher Parish  
Secena High School Students  
Holy Name Parish, Beech Grove

**SEWING SALE**  
**RALEIGH**  
**Sales & Service**  
Everything for the serious cyclist and the fan-bike rider... of any age!  
• Complete line of accessories  
• Sewing • New catalog  
• Factory limited repair technicians  
• Parts and supplies  
• Bicycles, parts & accessories  
8000 Westside Blvd. in Indianapolis, IN 46225  
**786-9244**  
Hours: 10 AM - 8 PM Mon - Sat  
Closed Sundays  
"You begin, they end"

**Supreme**  
bicycle  
store inc.



# Epiphany (from 1)

heard of the town they sought, she felt a strong impulse to join them in the search.

But deciding it would be more practical to wait until daylight, she stood by the door as the men went their way. Soon after their departure, she saw astounding displays of light and clouds in the sky. Realizing that something momentous was happening and recalling the words of the three men about the strange star they were following, she decided to hurry after them.

Going back into the house she looked for a gift to bring to the newborn king. The only things the poor woman could find were a doll and a ball that her own child had used. She wrapped them in straw and covered the bundle with a purple cloth she had dyed.

But when morning came, she had not found the strangers. Even the guiding star had disappeared. La Befana realized that

she had set out too late and had lost the privilege of seeing the child.

So, every year on the 12th night after Christmas, La Befana sets out in the hope that the miraculous birth will be repeated and that she will find the newborn king. Entering every house where children live, she leaves a gift for the Christ-child who may be among them.

**IN RUSSIA**, the story of Baboushka is similar to that of La Befana, but more cynical. Baboushka gave the magi wrong directions and later turned the Holy Family away from her door when they sought shelter during the flight into Egypt to avoid King Herod's wrath.

Repenting of her deceitfulness and lack of charity, she set out to find the Christ-child but was too late.

Therefore, every year she wanders through Russia in her search but is

doomed to failure. Nonetheless, she perseveres. Upon entering a house, she holds a candle to the face of each sleeping child to see if it bears the sign of holiness. Puzzled by the innocence she finds, she places a gift under the pillow and hastens on to the next house.

At one time, the Bulgarians celebrated the birthday of Christ on Jan. 6 and children then received gifts brought by Grandfather Koleda, a pagan winter god pressed into service in the Christian tradition. Another custom at Epiphany in Bulgaria, Romania and Greece, with slight variants, is that of blessing the house with *hodo* dipped in holy water. The officiating priest then receives coins, yard goods and food from the householder. The total from the parish suffices to keep him for the coming year.

In Syria, either the Magic Mule or the Gentle Camel delivers gifts on the eve of the Epiphany. The legend of the mule says that a man tied his mule to a tree at midnight in order to attend to some urgent business. Upon returning he saw

that the mule was tied to the topmost part of the tree. At midnight on the 12th night of Christmas, all trees bend to earth in honor of the newborn king and when the tree resumed its natural position, the mule was swept up with it. The mule that "flew" became magical and was the gift-bearer thereafter.

**IN OTHER PARTS** of Syria, the camel plays that role. It was the youngest camel of those that brought the magi to Bethlehem. Tired because of his youth, the camel fell morning to the ground before the newborn king, who took pity on him and made him immortal by his blessing. Syrian children set out water and wheat for the Gentle Camel and he leaves gifts for good children.

Other lands have similar traditions. While Santa Claus is the best known gift bearer in North America and elsewhere, he has many companions among the gift-bearers of the Epiphany.

(Lima is professor of Spanish and comparative literature at the Pennsylvania State University.)

## Remember them

† **ANDERSON, Mary Louise**, Holy Name, Beech Grove, Dec. 24. Mother of Norma Jean Murray; sister of Leona Melton and Margaret Berkhiemes.

† **ARMOUR, Grace O.**, 17, Holy Spirit, Indianapolis, Dec. 26. Daughter of Mr. and Mrs. Harry F. Armour; sister of J. Patrick, Kathleen, Timothy, Harry, Mark W. and Michael A. Armour; and Margaret A. Frank.

† **BAILEY, James H.**, 77, St. Catherine, Indianapolis, Dec. 29. Husband of Martha Lucille; father of Thomas J. Sr.; brother of Gladys May VanGorder and Erma Kirchbaum.

† **BARNES, Sally C. (Fertling)**, 84, St. Christopher, Indianapolis, Dec. 24. Mother of Mary Jane Dye, Katherine Carr and Dorothy Meyers; sister of Catherine Kennedy.

† **BOERSTE, Louis F.**, 74, St. Paul, Tell City, Dec. 17. Husband of Cecilia; father of Joyce Effinger, Mrs. James Tillman and Kenneth Boerste; brother of Josephine Damm, Mary Haerl and Sister Aquina Boerste, O.S.B.

† **BRIGGEMAN, Hazel M.**, 71, St. Paul, Tell City, Dec. 15. Mother of Ethel Mae Kleeman and James Briggeman.

† **BUECHLER, Gilbert**, 67, St.

Michael, Bradford, Dec. 15. Son of Ann Buechler.

† **CASEY, Thomas P.**, 58, St. John, Indianapolis, Dec. 29. Husband of Louise; father of Thomas J., Michael W., Timothy S.; son of Agnes Casey; brother of John, Joseph, Edward and James Casey, Mary Leen, Helen Marie McGrath and Patricia Beidleman.

† **CATHCART, Robert E.**, 78, Holy Spirit, Indianapolis, Dec. 24. Mother of Donald O. Cathcart; sister of William Brinkworth.

† **CATTANI, Raymond**, 80, St. Andrew, Indianapolis, Dec. 27. Husband of Mary E. Cattani; mother of Emily Ciannetti and Edna Rapone.

† **COCHRAN, John R.**, 69, Our Lady of Perpetual Help, New Albany, Dec. 20. Husband of Sara; father of Bobby Cochran and Sally Schmidt.

† **COLLIGNON, Clara Mae**, 85, St. Mary, Richmond, Dec. 20. Mother of Barbara Gennett, Dr. John and Robert Collignon.

† **COUGHLIN, Madonna Ruth**, 59, St. Patrick, Indianapolis, Dec. 29. Mother of Michael, Joseph, James and Theresa Coughlin, Susan Miller and Patricia Durham; sister of Dutch Murphy and Vera Dickerson.

† **ENSCH, Margaret N.**, 82, Little Flower, Indianapolis, Dec. 24. Wife of Emil; mother of Margaret Lunderan, Elizabeth Stupesky and Thomas Ensch; sister of Helen Stoll.

† **FARRELL, Margaret M. (Peg)**, 64, Little Flower, Indianapolis, Dec. 29. Sister of Mary Farrell, Helen Troy, James, Thomas and John Farrell.

† **GOHMANN, Henry F.**, 71, (formerly of New Albany), St. Cecilia, Bainbridge Island-Winslow, Wash. Husband of Phyllis.

† **GOMEZ, G.T. Lupe**, 77, St. Ann, Indianapolis, Dec. 29. Father of Mrs. Elva Gonzalez, Jose and Ernesto Gomez; brother of Martha Martinez.

† **GREENWELL, Gertrude (Arvin)**, 88, St. Paul Hermitage Chapel, Beech Grove, Dec. 28. Mother of Amelia Gilligan, William J. and Sister Agnes Arvin, S.P., and Rosemary Boyle; stepmother of Dick, Earl and Bob Greenwell; sister of Agnes Stuckey, Ann Riegel, Joseph, Bernard and Paul Brewer.

† **HART, Anna G.**, 89, St. Ann, Terre Haute, Dec. 27. Mother of Margaret Salladay, John and Allan Hart.

† **HENN, Elmer C.**, 76, St. Mary, Indianapolis, Dec. 21. Brother of Marguette Halfaker.

† **HESS, Jean Ann**, 81, St. Augustine, Jeffersonville, Dec. 19. No survivors.

† **HILLENBRAND, Judith**, 39, St. Louis, Batesville, Dec. 17. Wife of George M. Hillenbrand II; daughter of Mr. and Mrs. Chester Heinlein; sister of William Heinlein, Elizabeth Connelly and Mary Dunham.

† **JAEGERS, Leonard D.**, 74, St. Mary, Lanesville, Dec. 18. Husband of Mildred; father of Joyce Gibbons, Virginia Combs and Lennie Richard.

† **KAST, Priscilla M.**, 75, St. Paul, Tell City, Dec. 15. Mother of Illeabelle Schaefer, Jervis, Allen and Daryl Kast; sister of Albinus and Edgar Martin, Melinda Lythgoe and Verlaa Stratman.

† **KRAMER, Arthur W.**, 72, St. Francis de Sales, Indianapolis, Dec. 24. Husband of Cecilia F.; father of Carol A. Taylor, Linda J. VanTreese, Richard L., Gerald F., William L., Ronald J. and Thomas E. Kramer; brother of Regina Kramer, Dolores Boele and Elizabeth Glick.

† **KRAMER, John W. (Jack)**, 58, St. Augustine, Jeffersonville, Dec. 19. Father of Denise Howard and Karen Key.

† **MALLOY, Cleo J.**, 62, and son Timothy C., 20, died from injuries in automobile accident; St. Anne, New Castle, Dec. 22. Wife and son of Frederick Malloy; mother and brother of Sally Staton, Teresa Carter, Michael, Thomas, Frederick, Jr. and Robert Malloy; sister of Edward Hardy.

† **MCDONOUGH, Blanche**, St. Mary, New Albany, Dec. 18. Sister of Mrs. Jacob C. Hoff.

† **MCDONOUGH, Oshia Ann**, 63, Holy Name, Beech Grove, Dec. 22. Mother of Mary Hughes and Thomas McDonough; sister of Mildred Johnson, Bess Dalton, Maude Wilson and Carl Baldwin.

† **METCALF, William J.**, 64, St. Jude, Indianapolis, Dec. 24. Husband of Mary Josephine; father of Mary Ellen Dugan, William J. and Michael A. Metcalf; brother of Allen and Barbara Metcalf.

† **MONTAG, Anna K.**, Holy Name, Beech Grove, Dec. 19. Mother of Gertrude Montag; sister of Franz Resell.

† **MUSGRAVE, Rose Ann**, 43, Our Lady of the Greenwood, Greenwood, Dec. 22. Wife of Edgar H.; daughter of Frances H. Moos; stepdaughter of Herman F. Moos; sister of Frank J. Zellner.

† **PEARSON, Kenneth V.**, 74, St. Andrew, Indianapolis, Dec. 21. Husband of Helen; father of Kenneth V. Jr., Janet L. English and Marilyn J. Hodel.

† **PETZOLD, Gertrude**, 35, St. Benedict, Terre Haute, Dec. 22. Wife of Louis H.; sister of Helen Kintz.

† **QUIGLEY, William T.**, 90, Our Lady of the Greenwood, Greenwood, Dec. 21. Father of Mari Jo Pennington Smith and Mrs. Robert Smedinghoff.

† **ROGIER, Louis E.**, 77, St. Paul, Tell City, Dec. 17. Husband of Emily; father of Shirley J. Rogier and Evelyn Garrett.

† **ROMAN, Mary Hahn**, 67, St. John, Indianapolis, Dec. 24. Mother of James A. Roman, Helen T. Lucas, Mary Ann and Joellen Roman; sister of Ella McHugh and John Hahn.

† **ROTH, Norbert C.**, 63, St. Philip Neri, Indianapolis, Dec. 24. Brother of Eileen Roth and Mary Ellen Cox.

† **ROYSE, William Harold**, 82, St. Roch, Indianapolis, Dec. 28. Husband of Mary Schneider Royse; father of Charlotte Oberman, William H. Jr., Thomas J., Anne Downs and Kathleen Beckley; brother of Margaret Lawley.

† **RUPE, Lawrence S.**, 76, St. Andrew, Richmond, Dec. 27. Husband of Ruth E.; father of Kathleen; stepson of Blanche Rupe;

stepbrother of Oscar Thorpe and Mabel Lewis.

† **SCHANTZ, Mary (McGloin)**, 66, St. Jude, Indianapolis, Dec. 20. Mother of Michael J. McGloin; sister of Robert T. McGinty and Betty Shanks.

† **SCHLUDECKER, Esther E.**, 79, St. Roch, Indianapolis, Dec. 22. Wife of Edward J.; mother of John, Edward, Father Andre, O.F.M., and Mary Lou Denton; sister of William Bates.

† **SEDLAK, George C.**, 71, Immaculate Heart of Mary, Indianapolis, Dec. 27. Husband of Louise; father of Phyllis Gamel and Barbara Kolins; brother of Alice Stewart and Betty Gordon.

† **SMITH, Paul E., Sr.**, 55, St. Bernard, Frenchtown, Dec. 18. Father of Paul E. Jr., Kay Smith and Barbara Hess.

† **TIDD, William A.**, St. Monica, Indianapolis, Dec. 22. Father of Pat Osborne; brother of Helen Catherine Eldred.

† **TURCHI, Pellegrino (Pete)**, 94, Sacred Heart, Clinton, Dec. 22.

stepbrother of Mary; father of Betty (Joe).

† **VOYLES, Betty Jo (Lentz)**, 49, St. Anthony, Clarksville, Dec. 15. Wife of Joseph M.; mother of Gary, Jerry and Linda Marie Voyles, Deborah Lynn Pate and Sharon Ann Swinney; daughter of Jarvis Lentz.

† **WEIDMANN, Ida Mae**, 89, Holy Family, New Albany, Dec. 24. Sister of Leona Weidmann.

† **YOUNG, Julia H.**, 97, St. Mary, Richmond, Dec. 22. Mother of Bernard J. Young and Charles V. Coghlan.

## "Help Us To Help Others"

Your Contributions Of Useable Clothing And Household Items To Catholic Salvage Make It Possible For Many Inner City Children To Enjoy CYO Summer Camp Program

Call Us For Pick-Up At Your Home.

CATHOLIC SALVAGE 632-3155



2313 W. Washington St. 632-9352  
Indianapolis, Indiana

# USHER

## Funeral Home, Inc

Anna C. Usher

Wm. A. Usher

Frank E. Johns

## Father Vida, Franciscan

MOUNT ST. FRANCIS, Ind.—Father Benvenute Julius Vida, 70, of the Order of Friars Minor Conventual here, died in Milwaukee where he was an assistant at St. Stephen Martyr parish.

He was a native of Bratislava-Slovachia, Czechoslovakia, and was ordained a priest in Rome on Oct. 29, 1933. He returned to his native country and ministered there until 1972 when he moved to Milwaukee.

The funeral liturgy for Father Benvenute was held at Mount St. Francis on Friday, Dec. 14.

Past year an 'upbeat' one for moviegoers

# 'Kramer,' 'Apocalypse' and 'Deer Hunter' among top ten for 1979

by James W. Arnold

The final year of the 1970's for moviegoers was an upbeat one—after 1978, almost anything would be an improvement. It was not only relatively easy to pick Ten Best, but the list was one you didn't have to apologize for. There were also an additional dozen or so movies around that deserved respect and consideration.

Let's get my personal choices for best 1979 films into the record first. (We'll get back to them later). The list is in alphabetical order: "Alien," "Apocalypse Now," "Breaking Away," "Days of Heaven," "The Deer Hunter," "The In-Laws," "Kramer vs. Kramer," "Manhattan,"

"Norma Rae," and "Time After Time."

Among the obviously missing are "China Syndrome" and "The Seduction of Joe Tynan," which were certainly not bad films but somewhat overrated, grappling with big complex subjects in simplistic if entertaining ways.

"And Justice For All" had the same problem. A notch down were other flawed but skillful movies like "Star Trek," "The Onion Field," "Yanks," "Rocky II," and "Murder By Decree."

But the real quality of the year is evident in the large number of films that offered lesser rewards but were still definitely seeable. Just to name the cream of the also-rans: "The Muppet Movie," "Jesus," "Hair," "The

Rose," "Rich Kids," "A Little Romance," "Movie Movie," "Voices," "A Perfect Couple," "Starting Over," "Old Boyfriends."

EVEN THE made-for-television movie people had a classy year, with such productions as "Friendly Fire," "Breaking Up Is Hard to Do," "The Jericho Mile" and "All Quiet on the Western Front." to mention only a few that I've seen and am not afraid to remember.

It would, of course, be fun but impossible to name all the bad movies on display in 1979, ranging from simple schlock ("Moonraker," "Concorde—Airport 1979") and funny incompetence ("Hurricane," "Goldengirl") to bad taste and worse ("Dawn of the

Dead," "Life of Brian"). But just avoiding them didn't seem as difficult as in the recent past, when a moviegoer often felt like a pedestrian on the Los Angeles freeway.

Unquestionably the dominant concern of American films last year was romance, the budding and busting of personal relationships. Meryl Streep seemed to be everywhere, either as an ex-wife or other woman, and Candice Bergen was not far behind. It marked a positive change from the action-oriented movies of the earlier 1970's, in which women and kids appeared mostly as victims.

The other great continuing movie trend is the emphasis on special effects ("Apocalypse Now," "Star

Trek," "Alien," "Hurricane," "1941"), which is escalating costs into outer space but producing more "movie magic" and splendor than ever before.

THE MOST promising newcomers were Barry Bostwick ("Movie Movie") and Sigourney Weaver ("Alien"), and the best among the least noticed acting performances were by James Mason ("Murder By Decree") and Charles Kimbrough ("Joe Tynan").

I also especially liked scripts by Larry Gelbart ("Movie Movie"), James Brooks ("Starting Over") and Steve Tesich ("Breaking Away"), and music by Georges Delerue ("A Little Romance") and Henry Mancini ("10").

We also saw a wider range of locales, ranging from Singapore and Acapulco to Baltimore, Bloomington, Ind., and Ludington, Mich.

Here's one final look at the Top Ten:

Alien (A-3) (Ridley Scott): At least you know you've been scared out of your sox by experts.

Apocalypse Now (A-4) (Francis Coppola): Gorgeous, moody, magnificent, crazily personal moral diatribe on Vietnam.

Breaking Away (A-2) (Peter Yates): Fresh, warm and yummy apple pie, for fans of bikes and people.

Days of Heaven (A-3) (Terry Malick): Rural morality play whose images could be hung in a museum.

The Deer Hunter (B) (Michael Cimino): The ethnic working class and male rites of passage at home and at war.

The In-Laws (A-2) (Arthur Hiller): Alan Arkin and a wild CIA-spoof script provide year's best visual comedy.

Kramer vs. Kramer (A-4) (Robert Benton): The classic divorce triangle, observed with intelligence and compassion.

Manhattan (A-4) (Woody Allen): Even an Allen disappointment comes in at a high level of wit and cinematic panache.

Norma Rae (A-3) (Martin Ritt): Sally Field's oppressed factory worker and Ron Leibman's union organizer unite in memorably platonic heroism.

Time After Time (A-3) (Nicholas Meyer): H.G. Wells and Jack the Ripper invade California and discover Victorian London wasn't that bad.



## Today's Music



by Charlie Martin

Music colors our lives with many feelings and thoughts. The year 1979 in music provided us with a rich palette of new and old sounds. New artists like Nicolette Larson, Eddie Rabbitt, Nigel Olsson and Sister Sledge began creating their musical pictures, while some of the old masters, artists like James Taylor, Billy Joel and Kansas, expanded our thoughts and reflections.

Music is as diverse as human experience and focuses on a variety of themes. Looking over the columns written for 1979, songs about the dynamics of love dominated my selections. Some spoke of the pain flowing from being rejected in love, like the Little River Band's "Lonesome Loser," or the Commodores' "Sail On."

These songs remind us that we should not take our relationships for granted and that we need to be sensitive and caring about those people who form the deepest levels of meaning in our lives.

Peaches and Herb gave us "Reunited," and Suzi Quatro's hit was "Our Love Is Alive." Both songs talk about the ups and downs of learning to love, but also affirm the power of love that endures.

While the idea seems so simple, Nicolette Larson is correct when she says it takes a "Lotta Love" to keep a relationship growing.

Songs about discovering personal identity asked us to consider how well we know ourselves. Heart's skillfully composed "Dog and But-

terfly" encouraged us to appreciate our inherent freedom. Life's experiences often redefine our concepts of who we are.

Each individual uses these experiences as a type of journey or process in discovering new potentials and abilities. James Taylor's "Up on the Roof" told us to find our own space and use its quiet to gain perspective in examining our life's concerns.

IN SUCH quiet moments we discover our true and

changing selves, and learn to accept this gift of our individuality. In Carole King's words, we can "Welcome Home" and be at peace with the person we are becoming.

Part of life's journey is our search for God. There are many surprises in this search. John Denver's "Singing Skies and Dancing Waters" helps us realize that God fills the simple as well as the majestic. Kansas reflected on our inner restlessness in "Lonely Wind," but took us a step further in "A Glimpse of Home."

We may not be able to understand or define this mystery of God touching our lives but, for those who will slow down life's hectic pace, a glimpse of our real home can be attained. Our origin and destiny form a completed circle: we will be whole when we are back home again, one with God.

IT MAY be stretching Kenny Rogers' "You Decorated My Life" to apply the song's meaning to our relationship with God, but its message fits perfectly.

This coming year is

another opportunity to walk in the light of this relationship. Time and life are God's invitations that we know his love and be forever changed by it. Perhaps some lines from England Dan's and John Ford Coley's recent hit can guide our coming journey: "Light of the world, shine on me, love is the answer; shine on us all, set us free, love is the answer."

We can be sure that God, our light, is with us. Today we walk ahead into 1980 with trust and confidence.



Martinsville

Hayes Pharmacy  
Inc.

John Thomas  
"Prescription Specialists"  
Martinsville

Terre Haute

For Complete Building  
Material Needs See...

Powell-Stephenson  
Lumber

2723 So. 7th St. 225-4263

2 LOCATIONS  
11TH & LOCUST STS. &  
HONEY CREEK SQUARE

Open 19 Hours  
a Day  
7 Days a Week

More Than The Price Is Right

Batesville

Nobbe Chevrolet-  
Oldsmobile, Inc.  
Nobbe Oil Co., Inc.  
Batesville, Indiana 47008

Lawrenceburg

Let Us Be Of Service To You

Home Furniture &  
Appliance Co. Inc.

Hwy. 50 West 537-0610

Franklin

Woods  
Buick-Pontiac  
Inc.



BUICK



U.S. 31 North  
Franklin, Ind.  
Ph. 736-7171



# Classified Directory

## Brookville



Pepsi  
Pours  
It On!

## Brownsburg

### BROWNSBURG HARDWARE, INC.

**(HWD)** Lucas Paints  
Electrical &  
Plumbing Supplies  
Brownsburg Shopping Center  
904 E. Main St. 852-4587

## Madison



Main & Jefferson 265-3421

## Plainfield



The FIRST  
NATIONAL  
BANK and  
Trust Company  
of Plainfield

"A Good Bank to Grow With"

## New Castle

### Citizens Federal Savings & Loan Association

(Across From Court House)  
New Castle, Ind.

## Tell City

### Werner Drug Co.

(Walgreen Agency)  
Edw. Paulin, and R. V. Schneider  
Phone KI 7-5584  
627 Main St. Tell City, Ind.

## Pittsboro

### State Bank of Lizton

Lizton, Pittsboro and  
Brownsburg, Indiana

Member F.D.I.C.

## Milan

### CHRIS VOLZ MOTORS, INC.

Chevrolet — Pontiac  
Olds — Buick — Cadillac  
Chevrolet & GMC Trucks

MILAN, INDIANA  
Phone  
Office 2791 — Service 3891

## Columbus

Vetter's Home  
Entertainment  
Center 372-7833  
2523 Central

Patronize Our  
Advertisers

For MEN'S and BOYS'  
CLOTHING  
In Columbus... See  
Dell Bros.

**Dell Bros.**  
416 Wash St. (Downtown)  
Also 25th St. Shopping Center  
Seymour, Ind.

## Mail Order

### Palm Crosses

If you buy palm crosses made  
in Africa, you help people whose  
income is \$55.00 per year to buy  
the bare necessities of life and to  
fill health and educational needs.  
All work done in this country is  
volunteered. Orders are acknowl-  
edged and must be received by  
March 15 to assure delivery by  
Palm Sunday. Rates based on  
\$6.00 per 100; \$3.00 per 50, in  
units of 50 only. Individual palm  
crosses only are available. Include  
United Parcel Service delivery ad-  
dress.

AFRICAN PALMS  
P.O. Box 575  
Olney, Maryland 20832

Thompson's  
Quality "Chekd"  
ICE CREAM  
Dairy Products

## Electrical



Feeney  
Electric  
Co., Inc.

Licensed—Bonded  
Insured

100 amp & 200 amp Services  
Rewiring & Electrical Maintenance  
546-4791 356-6573

## Miscellaneous

Can Goods and Usable  
Men's Clothes Including  
Work Clothes Always  
Welcome at Talbot  
House, 1424 Central Ph.  
635-1192.

## Want to Buy

ANTIQUES WANTED — Oriental Rugs,  
Furniture, Glassware, Diamond Rings,  
Sterling Silverware, Electric Trains,  
Guns, Wicker, Anything Antique. Mr.  
Sexson—283-8371.

WANTED TO BUY — Cash for your home  
or equity. No obligation. 253-1443

## Help Wanted

### PART TIME EARNINGS

Plasma donors earn up to \$100  
each month, \$5 new donor bonus  
with appointment and this ad.  
Call 635-1266.

Mon-Fri 7:30 a.m. - 6 - 30 p.m.  
Sat. 10:15 p.m.

BLOOD PLASMA SERVICE  
365 N. Illinois St.  
Physician in attendance — Free parking

## JOB OPENING

Part-time assistant to Secretary  
of Department of Religious  
Education, Office of Catholic  
Education. 20 hours per week,  
accuracy in typing (approximately  
50 wpm required). Inquiries and  
application should be directed to  
Mary Ellen Hudson, Office of Catholic  
Education, 131 S. Capitol Ave.,  
Indianapolis, IN 46225.  
Phone: 634-4453.

## Remodeling

Complete Drywall Repair  
Free Estimates

EATON  
DRYWALL SERVICE  
881-3337

Home Improvement — Water Damaged  
Textured Ceilings & Walls



## Electrical



LICENSED-BONDED-INSURED  
FREE ESTIMATES

### ALL TYPES OF ELECTRICAL SERVICE

- 60 & 100 AMP SERVICE
- RANGE & DRYER OUTLETS
- AIR COND. WIRING
- REWIRING & REPAIRING
- EI ECTRIC HEAT
- BURGLAR ALARMS

J. C. ELECTRIC CO.

South & East North & West  
787-4485—253-1142

## For Rent

1, 2 & 3 BEDROOM APARTMENTS —  
From \$198.00. Now Renting, Tara West  
Apartments, 34th & Modler Rd. 293-  
0244.

## Remodeling

COOMER ROOFING CO.  
ROOFS AND GUTTERS REPAIRED  
NEW ROOFS—GUTTERS  
Bonded and Insured  
636-7261

## SPIVEY

### Construction, Inc.

341 E. TROY AVE.

Attics Finished  
New Rooms Added  
Gutters — Plumbing  
Garages — Furnaces  
Complete Job

CALL FOR  
FREE  
ESTIMATE

ST.  
6-4337  
ST.  
4-1942

## RUSCO

Storm Windows and Doors

Free Estimates

Replacement Windows  
Awning  
Porch Enclosures  
Siding — Jalousies  
Roofing — Gutting

We Repair All Makes  
Storm Sash

639-6559

Carrico Home  
Improvement Co.  
2506 W. Mich., Indpls.

## Plumbing



### Joe's Plumbing

24 Hour Service  
No job too big  
or small.  
Downspout and Sewer  
Openings  
Joe Fowler

356-2735

## Auto Parts

### Wilson Auto Parts & Service

2302 E. 38th St.

Complete Auto Service  
Front End Alignment

HOURS:  
Mon.-Fri. 8 a.m. to 6 p.m.  
Sat. 8 a.m. to 3 p.m.

253-2779

## Parish Classified

### Christ the King

"Buy The Best For Less"  
Richards Market Basket  
2350 E. 32nd St. at Keystone 251-9243

### St. Lawrence

AIDE ELECTRONICS  
Sales and Service  
We Service All Makes  
Hrs. Daily 9 a.m. to 7 p.m.  
Sat. 9 a.m. to 1 p.m.  
4721 N. Franklin Rd. 547-1384

### St. Jude

HEIDENREICH  
We Phone Flowers Anywhere  
5320 Madison Ave. 787-7241  
Member St. Jude  
"THE TELEPHONE FLORIST"

## Sacred Heart

MILLER'S  
REGAL MARKET  
"Serving the Southside Since 1900"  
Terrace at Madison Ave.

## St. Ann

WALTER'S PHARMACY  
Cor. Holt Rd. at Farnsworth  
244-9080  
• QUALITY DRUGS  
• EXPERT PRESCRIPTIONISTS

## St. Christopher

ROSNER PHARMACY  
THE RXALL DRUG STORE  
16th and Main 244-0241  
FREE PRESCRIPTION DELIVERY

## St. Simon

VICTOR PHARMACY  
Free Prescription Delivery  
N057 E. 31st St. 897-3990

## St. Catherine

AERO  
TERMITE &  
PEST CONTROL  
"STATE WIDE"  
786-0456  
1729 SHELBY

We Love  
To  
Serve  
You

ASSOCIATED SERVICE  
Deep Rock Products  
4951 Madison 784-0664

## St. Philip Neri

Wolfe Shell Service Station  
1845 E. Michigan  
Exp. Dub. — Tire Battery  
Srv. — Wash — Simontite  
★ SERVICE CALLS ★  
262-9967

## JORDAN Funeral Home

"Home of Personal Service"  
2428 E. 10th St. 636-4304  
John R. Sowers, Owner 636-4305

# 'Seizure: The Story of Kathy Morris'

NEW YORK—An emotionally strong drama based on the life-and-death struggle of a real individual is told in "Seizure: The Story of Kathy Morris," airing Wednesday, Jan. 9, at 9-11 p.m. (EST) on CBS.

A young singer is operated on for a small brain tumor. During the surgery something goes terribly wrong and she lapses into a deep coma that her surgeon considers irreversible. Contrary to medical expectations, she slowly recovers and overcomes impairments of speech and vision to resume her singing career.

This is a story of courage and the resources of the human spirit winningly enacted by Penelope Milford, who earns our emotional support throughout her extraordinary ordeal. In the film's upbeat conclusion the real Kathy Morris is shown singing "It's Good Today."

In a variation of his emotionless Spock role, Leonard Nimoy plays the coldly impersonal neurosurgeon who learns from Kathy's experience that there is more to life

than medical science. Although some of the hospital scenes may be too intense for younger viewers, the program is a strong affirmation of the value and mystery of the human person.

\*\*\*  
The plight of the Soviet Union's dissident artists, whose esthetics do not conform to the official Soviet ideology, is told in "Yulya's Diary," a documentary dramatization airing Tuesday, Jan. 8, at 9-10 p.m. (EST) on PBS.

Yulya Voznesenskaya is a Leningrad poet who joined with 31 other authors in submitting an anthology of their works to the State Publishing House. Rejected by the authorities, the group was harassed by the secret police. Some were fortunate enough to be allowed to emigrate, others were sent to prison.

The program is based on the journal Yulya kept before she was arrested in 1976 and imprisoned for two years. Except for some footage of her smuggled out of Russia, the film is a dramatization of her diary, using some of her friends

now living here and, in the title role, Victoria Fyodorova, the Russian actress who rejoined her American father in 1975.

The emphasis is upon the Soviet suppression of a dissident culture, among whose most avid audience was the KGB. One gets little sense of the literary merit of this circle of poets, but the point is the right of an artist to be judged on esthetic rather than political grounds.

One of the most colorful figures in the group is Konstantin Kuzminsky, a self-styled "Dostoevski cowboy" now living in Texas, who gives an amusing slide lecture on the didactic nature of official Soviet art as compared to the non-political, humanistic or religious vitality of unofficial art in Russia.

The Russian accents may be a bit thick at times, but the program makes clear Yulya's statement that "inside the Soviet Union there is still a Russia" where Leningrad will ever be St. Petersburg.

\*\*\*  
If you are a science fiction devotee, don't fail to watch "The Lathe of Heaven," airing Wednesday, Jan. 9, at 9-11 p.m. (EST) on PBS.

Set in Portland, Ore., in the near future, the story is about a man (Bruce Davison) whose dreams actually come true. A scientist (Kevin Conway) tries to channel this power to change reality into a force for the future good of humanity. Instead of Utopia, however, the result is a living nightmare.

The plot deals with one of science fiction's main themes: the dangerous meddling of science in the natural order of things. The problem is that this adaptation of Ursula K. Le Guin's futuristic novel muddles the meddling, leaving the viewer grasping for connections that don't seem to be there.

The production makes up for this, however, with a fine cast and creative use of contemporary Portland locales. In addition, there are some excellent special effects. If you like science fiction, this one is worth two hours of your life.

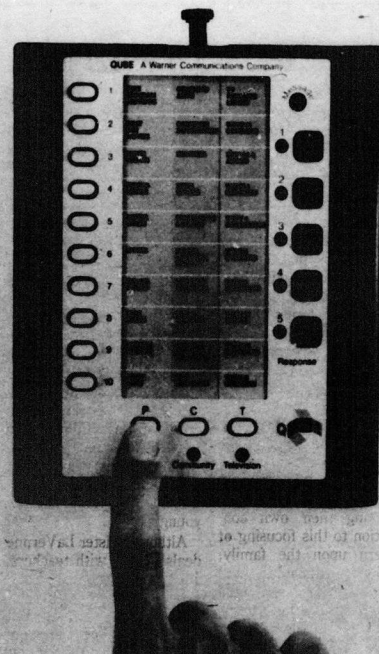
\*\*\*  
Yet another story of a woman whose husband suddenly walks out on her is told in "Make Me an Offer," a TV movie airing Friday, Jan. 11, at 9-11 p.m. (EST) on ABC.

Susan Blakely plays a young wife who has worked for three years to put her husband through law school. When he passes the bar exam, he takes off with car, bank book and another woman.

Ms. Blakely gets a job with a Beverly Hills real estate operator (Patrick O'Neal in top form), learns the tricks of the trade and opens her own agency. Along the way to success in a world where everything's for sale, she suddenly realizes that success isn't everything.

This is a slightly comedy about a wronged woman getting her own back in a male chauvinist world, directed by Jerry Paris with his accustomed flair for humor that derives from the humanity of the characters.

Parents should be aware, however, that the movie's attitude seems to approve sex outside of marriage as long as it is a caring and not exploitative relationship. In other words, "Make Me an Offer" is definitely not family fare.



**INSTANT POLL**—By pressing the buttons on this console, viewers of Qube cable television in Columbus, Ohio, can respond to questions posed on the screen. The feature will be used Jan. 9 on "Columbus-Amen!" an ecumenical religious series, allowing church leaders to get instant feedback from the laity. (NC photo)

## TV Programs of Note

Wednesday, Jan. 9, 9:30-11 p.m. (EST) (NBC) "Live from Studio 8H." The New York Philharmonic Orchestra, conducted by Zubin Mehta, with soprano Leontyne Price and violinist Itzhak Perlman, perform in a concert dedicated to Arturo Toscanini, who led the NBC Symphony Orchestra in broadcasts from the same studio from 1937 to 1954.

Friday, Jan. 11, 9-10 p.m. (EST) (PBS) "Free to Choose." In this 10-part series economist Milton Friedman examines the current state of the American economy through documentary segments and discussion with those offering contrasting views.

Saturday, Jan. 12, 9-10:30 p.m. (EST) (PBS) "Visions." The season premiere of this dramatic series presents Ted Shine's "Shoes," about teenage blacks contemptuous of their hardworking elders, and Alice Childress' "String," an updated version of a Guy de Maupassant story about an honest old man who is accused of being a thief.

### Fieber & Reilly

Insurance Agency, Inc.  
R. C. Hayford  
"Constant Professional Service"  
207 N. Delaware 636-2511  
Indianapolis, Ind.

DO IT YOURSELF AND SAVE!

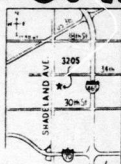
# UPHOLSTERY FABRIC

... by the yard or by the roll.  
Shop in our new 6,000 sq. ft.  
fabric warehouse and save!

## Circle Fabric

Formerly United Upholstery Co.

3205 N. Shadeland Ave. 545-2318



OPEN DAILY  
10 a.m. - 6 p.m.  
SATURDAY  
10-4 p.m.



## Grinstainer Funeral Home, Inc.

SAM H. PRESTON—HAROLD D. UNGER—F. EDWARD GIBSON

The oldest Funeral Establishment in Indianapolis

Founded 1854

1604 E. New York Street, Indianapolis, Indiana 46201

(317) 632-5374

## The 1979-80 Directory and Buyers' Guide for the Archdiocese of Indianapolis is now available

### The Directory includes:

- ✓ All parishes and institutions
- ✓ biographies of archdiocesan priests
- ✓ mass schedules
- ✓ rectory and school phone numbers
- ✓ directory of religious women
- ✓ and much, much more

## Still ONLY \$5.00

Order NOW for immediate delivery

DIRECTORY DEPARTMENT  
THE CRITERION  
520 Stevens St.  
P.O. Box 174  
Indianapolis, IN 46206

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
Enclosed \_\_\_\_\_



# Television can be a teaching tool for families

NEW YORK—With the holidays all but forgotten, it's back to the familiar routine of work and school. For many Catholics, however, the year is going to be more than a routine one because 1980 has been designated by the bishops as the Year of the Family.

Not only is 1980 intended to celebrate family values and ministry, but the bishops hope that this Family Year will lead to a decade of deeper understanding and commitment to Christian marriage and family life through responsive programs of family ministry.

Making their own contribution to this focusing of concern upon the family, religious educators will provide resource materials to assist parents in fulfilling their role as the primary catechists and teachers of spiritual and social values for their children.

The home is the child's first school, one that is today equipped with its own audiovisual learning device, the television set. Family Year is an opportune occasion for parents to consider not only the negative aspects of television but also the positive ways it can be used to reinforce the values taught in the home.

Someone who has given considerable thought to the constructive uses of television is Sister Mary LaVerne, a Franciscan nun who is learning services specialist for WGTE, the

public television station in Toledo, Ohio.

Interviewed a few months ago as she began her second year of full-time work for the station, Sister LaVerne spoke enthusiastically of her work and of television's potential as a learning resource for home and school.

"TELEVISION as an educational tool is here to stay," she said. "It is up to the teachers and particularly the parents—because they are the primary force in the formative development of a child—to learn to use television effectively in transmitting values to the young."

Although Sister LaVerne deals mainly with teachers, she has conducted many workshops for parents. Children are learning bad study habits, she said, from being allowed to sit passively at home, glued to the television set for hours without a conscious thought about what they are watching.

In these workshops, Sister LaVerne encourages parents to watch TV shows with their family as often as possible. "A parent has an obligation at the end of a program to ask questions—how would you have felt, what about the means used to accomplish a good end, and so on."

In helping the young to reflect on, to interpret and to judge what they see on TV, including the commercials, parents can turn watching TV entertainments into "an education in critical thinking."

What of programs parents don't want their children to see? "We can holler and holler about what they're watching," Sister LaVerne said, "but we're in control, not the networks. We have the power at the flick of a button to determine what comes into our homes."

THE MAIN purpose of these workshops, however, is to foster a better understanding of how television can help students in school and how the home can participate. Many school districts use the instructional programs broadcast on the PBS daytime schedule and it is these that Sister LaVerne works with in the Toledo area.

If you haven't watched any of these educational programs recently, Sister LaVerne suggests that you

tune in your local PBS affiliate some morning or early afternoon. The quality of production and the liveliness of presentation has improved radically in the decade since "Sesame Street" and their educational potential today is "mind-boggling," she said.

She used as an example a current series called "Think About," consisting of 60 15-minute segments dealing with the basic skills of thinking logically in problem solving. It deals with practical everyday situations and gets youngsters to participate in an active way in thinking

through problems and working out solutions.

Sister LaVerne is a teacher with many years of experience ranging from the primary grades through the university level. She sees her present position at Toledo's Channel 30 as "a natural extension of my vocation."

The Toledo station had tried for three years to get a teaching nun on its instructional television staff. When her mother general asked her to take the position, Sister LaVerne accepted the move "from one non-profit organization to another."

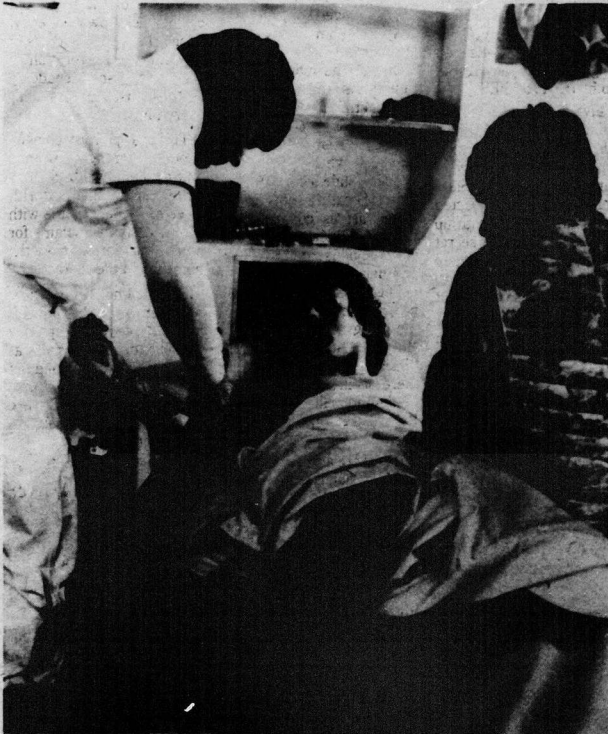
THE TIMES have changed and the means of educating the young offer new possibilities and challenges. Sister LaVerne says that she "feels like an evangelist" spreading the word about the constructive potential of television.

The church also is changing and there are fewer and fewer nuns. "We have to use our sisters in the most strategic positions where we can do the best for God," Sister LaVerne said.

Getting back to the question of the opportunities that television as a media center within the family offers parents for the education of their children, consider the following astonishing fact. At current levels of daily viewing, better than six hours a day, the average American family will spend almost 100 24-hour days during 1980 before a television set.

At the end of this year, will you and your children know each other better and have experienced a growth in love and shared values? Or, because they have been abandoned to passive TV watching, will the minds and hearts of your children be further removed from your embrace and alienated from your sense of values? One hundred days is a long time.

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



**SPECULATIVE FICTION**—Bruce Davison, center, plays a young man whose dreams are manipulated by a scientist in "Lathes of Heaven," a dramatic special based on Ursula K. LeGuin's science fiction novel. The two-hour "speculative fiction" airs Jan. 7 on PBS. (See review on preceding page) (NC photo)

## Religious Broadcasting

RADIO: Sunday, Jan. 6, 1980 (NBC)—"Guideline" presents the first of a two-part series on the action plan which the National Conference of Catholic Bishops is developing in response to the wide variety of needs that so many families are experiencing in today's world. The guest will be Auxiliary Bishop J. Francis Stafford of Baltimore, who chairs the bishops' Commission on Marriage and Family Life. Interviewing Bishop Stafford will be Paulist Father John Geaney who is president of UNDA-USA, the national Catholic association of broadcasters and allied communicators. (Please check local listings for exact time in your area.)

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

## PLAINLY A MATTER OF CHOICE

In Shirley Funerals, selection of standards depends on two elements . . .

1. There must be a full range of costs to fit every purse.
2. There must be a true freedom of choice for every family.

TRULY A REMEMBERED SERVICE

**Shirley Brothers**  
FUNERALS

Eighty-One  
1898-1979  
Years

Indianapolis, Indiana

## St. Elizabeth's Home

Area Code (317) 787-3412  
2500 Churchman Avenue  
Indianapolis, IN 46203

### Which Way?

- Maternity Program (Live In Optional)
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

Single Parenthood  
Family Stress

... love, life, care, and concern for the opportunity to grow and develop.

Funded by the United Way,  
Daughters of Isabella and service fees.

(Non Sectarian Service)



## Viewing with Arnold

## 'Kramer vs. Kramer'

by James W. Arnold

"Kramer vs. Kramer" is the first movie in the new breaking-up-starting-over genre that really works. It's about a divorced father who finds that a man's place—at least this man's place—is in the home, and that women have no corner, except for biology, on motherhood.

It's an incredibly tough story to bring off, with landmines in all directions. There's the macho thing—is this guy a real man? There are feminist feelings not to be trampled on. There's the child-of-divorce routine, with its potential for bathos (cf. "The Champ"). There's the whole moral controversy surrounding divorce, which has a statistical rate of increase approaching that of inflation.

Somehow "Kramer" manages to avoid all these pitfalls as if it were being led by a guardian angel. It is sensitive, humane, compassionate, and gives everyone a fair hearing. It's also terrifically pro-family, the most adult, touching father-son movie in several generations. And it finds a resolution in real sacrifice.

The film is adapted by writer-director Robert Benton ("The Late Show") from the 1977 best-seller by Avery Corman. Since Corman also wrote "Oh, God!" he may be an author who merits attention.

He writes here not only about a wrenchingly relevant subject, but he seems to have the knack of achieving a moral and common sense perspective while delighting and moving restless, skeptical audiences.

It's not only a writer's

movie but an actor's movie, with Dustin Hoffman and Meryl Streep giving depth and sympathy to each of the embattled Kramers, Jane Alexander helping as an involved friend, and young Justin Henry playing the kid without the usual Show Biz



cutesies and weepsies.

One's only fear is that this is really a TV movie gone astray. The subject needs the intimacy of either the novel or the tube; in the raucous vastness of the cinema, it has the feel of a string quartet in the Astrodome.

But considerable audiovisual class is added by the studio-quality camera of Nestor Almendros ("Days of Heaven") and a musical score adapted from classical pieces by Purcell and Vivaldi.

It's no joke to describe "Kramer" as a kind of "Unmarried Woman" in reverse. In that film, a suddenly abandoned wife discovered she could not only survive but also thrive in the world as an independent person.

Here, a suddenly abandoned husband, a winner in the career-obsessed ratrace so familiar to upper middle class men, discovers fulfillment in the nurturing role of single parent. The guy who destroyed his marriage because of his single-minded drive to succeed in business ends up happily taking almost any job so he can keep custody of his seven-year-old son.

**THE STORY** is really about the injustice of rigid sex roles. Ironically, just when the hero has painfully matured as a parent, his ex-wife returns to claim the child with the full force of her claims of natural motherhood.

Although she's something of a heavy in this combat, women's movement people will like this movie. Obviously, if men are not competent and free to be mothers then women cannot be free to seek ambitions elsewhere. Liberation moves both ways or not at all.

While "Kramer" is told from the man's viewpoint, there are no good guys and bad guys. With remarkable economy, the film suggests the husband's selfishness, the wife's desperation, and the psychic squeeze on the child, who has to switch affections from mom to dad, and then after two years, face the prospect of switching back again.

Divorce is seen as hard and tragic, bearable perhaps but unnatural. When the custody battle gets to court, we bleed for everyone, except perhaps the lawyers,

who play their accustomed roles as very expensive hired assassins. Does anybody like lawyers?

Although the social-moral issues are intriguing, and the courtroom provides the drama and the big Hoffman-Streep acting scenes, the heart of "Kramer" is in the carefully developed relationship between father-and-son and father-and-career.

**AT FIRST** Hoffman

represents the boy and the new demands on him, and struggles to keep pleasing his aggressive ad agency boss. But slowly the pendulum swings. Perhaps it's a flaw that the intense, hard-driving father loses his career ambitions without observable anguish. Because change is slow doesn't make it entirely credible.

Most memorable are specific moments: Hoffman in a whisper explaining to the boy (with understanding) why his mother has left and why he will not, or staying with him in a frantic emergency room crisis, or (beautifully) recalling what it was like when he was a boy when

there were Dodgers instead of Mets, automats instead of McDonald's, and Kilroy instead of graffiti.

Director Benton also provides a funny-poignant scene (among many others) when the desperate unemployed Dad, seeking a job, has to anguish through a boozy office Christmas party.

"Kramer" is about the heartbreak and courage of some of us in these crunching, confusing times, and it's told with insight and love for all the wounded on the battlefield. Recommended for adults.

**NCMP RATING:** A-4, morally unobjectionable for adults, with reservations.



**CHILD CUSTODY DRAMA**—Ted Kramer (Dustin Hoffman) pleads with his wife Joanna (Meryl Streep), to reconsider her decision to leave him and their young son in Columbia Picture's "Kramer vs. Kramer." (NC photo)

feeney mortuaries

**Our Family**

**Serving Your Family**

**Since 1916**

**Feeney—Kirby Mortuary**

1901 N. Meridian St. 923-4504

**Feeney-Hornak Mortuaries**

**Shadeland**

1307 N. Shadeland  
353-6106

**Keystone**

71st at Keystone  
257-4271

Indianapolis



Harry Feeney



Mike Hornak



Mike Feeney

AN INVITATION TO CELEBRATE

## A Charismatic Mass

The Word of the Lord  
stands forever; it is the  
Word given to you, the Good News.  
(1 Peter 1:24-25)

I solemnly tell you:  
Those who have left everything  
and followed me will be  
repaid a hundredfold, and will  
gain eternal life.



**THE MONTHLY CHARISMATIC MASS**  
**WILL BE HELD ON THE FIRST FRIDAY OF JANUARY 1980 AT:**

Immaculate Heart  
of Mary  
5692 Central Avenue  
Indianapolis, Indiana 46220

**DATE:** January 4, 1980  
Soup and Bread Supper — 6:00 p.m.  
Prayer and Praise — 7:30 p.m.  
Mass — 8:00 p.m.  
Celebrant — Fr. George Knab, O.M.I.

For further information call:

**Catholic Charismatic Community Center**  
**Phone: 283-LORD**

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