

# THE CRITERION

Archdiocese of Indianapolis

## Commission brings forth plan for family ministry

by Valerie R. Dillon

BLOOMINGTON—Some 200 parish delegates heard the culmination of two years of work by the Family Life Commission Saturday—an ambitious plan to thrust the archdiocese into broadscale family ministry. (See Editorial on page 4)

A series of goals for eight areas of concern, plus recommendation for a family life office and unveiling of a marriage preparation policy comprised a package of family ministry which now will be brought to local levels for consultation, and ultimately, to the archbishop's desk.

The conference, held at Indiana University and chaired by commission director Father Lawrence Voelker, included presentations on specific elements of the plan, workshops, and deanery sessions on Sunday morning for parish representatives.

The plan's eight areas are:

- 1) A need for reaffirmation of families

and for marriage enrichment at parish level. The goal set up to accomplish this—provide training for leadership volunteers who would develop local programs of family enrichment and identify resources for parish use.

- 2) Need for an effective and consistent policy of marriage preparation. Such a policy has been worked on for two years by a separate committee, headed by Father Robert Klein, who presented his group's work at the conference. The proposed policy focuses on the use of "sponsoring" couples to assist the parish priest in preparing young couples for marriage. It also provides a three-month "discernment" period before formal marriage arrangements are made.

- 3) Need for quality Christian counseling and other forms of healing ministry, especially to those suffering from divorce. The goal here would be to provide leadership training and informative programs on divorce.

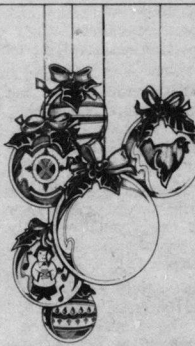
(See COMMISSION on page 13)

## Yule essay contest

This week, the *Criterion* announces the first-ever "Christmas Essay Contest."

It is hoped the contest will encourage you, our readers, to reflect on the meaning and place of Christmas in your life, and to share your thoughts, hopes, and experiences—happy, serious or funny—with others.

Open to readers of all ages, there will be four categories and a first-place cash award for each: 1) Kindergarten, Grades 1, 2, and 3 (\$10 prize); 2) Grades 4, 5, 6 and 7 (\$15 prize); 3) Grade 8, all High School levels (\$20 prize); and 4) Adult (\$25 prize).



Essays of these winners—plus second and third place in each category—will be printed in *The Criterion's* annual Christmas Special, Dec. 19.

You may choose from any of these topics: "What Christmas Means to Me," "Gift-Giving at Christmas—a (Good) (Bad) Idea," or "What I Would Like Christmas in the Future To Be."

Essays will be judged by the *Criterion* editors, based on content, originality and expression. They are to be between 50 and 200 words and must be postmarked no later than Monday, Dec. 1, or delivered to the *Criterion* office by that date.

Name, home address, and category must be included on each entry, which may be typed or handwritten. If typewritten, please double-space on one side of paper only. All essays become the property of the *Criterion*.

Send your entry to: *Criterion* Essay Contest, P.O. Box 174, Indianapolis, IN 46206. We'll be waiting with bells on to hear from you!

## Priest comes to town, spreads call for evangelization

by Fr. Thomas C. Widner

"Let's make history!" That's what Father Alvin Illig wants to do whenever someone asks him about evangelization. And it's what he's been doing as a Paulist priest for nearly 30 years.

Father Illig, executive director of the American bishops' Committee on Evangelization, gave four presentations around the archdiocese last week as the initial

effort toward implementing an archdiocesan effort to reach the inactive and the unchurched. Welcomed by Archbishop O'Meara, who is chairman of that same bishops' committee, Father Illig received an enthusiastic response from participants—clergy, Religious and laity.

Many people don't understand the meaning of the term "evangelization," Father Illig began, and illustrated this with a story about a church whose pastor

asked his congregation to buy a chandelier to go over the altar. The congregation told the pastor they didn't know how to spell the word, couldn't find one, and besides, they believed what they really needed was a lighting fixture over the altar.

That's the problem we have in talking about evangelization, Father Illig said. "What is it? It's simply sharing Christ with others."

In evangelizing, Father Illig pointed out that "we don't make converts of others. Conversion is coming to know Jesus and is the result of a personal, intimate dialogue between me and Jesus through the Holy Spirit. We can create an atmosphere," he emphasized, "or set up a situation. But we don't do the converting. That's something accomplished by our Lord Himself."

Father Illig spoke at length about the 1975 encyclical of Pope Paul VI, "Evangelization in the Modern World." Saying that we wouldn't have been interested in the subject even five years ago, he encouraged his audiences to consider their interest now and then.

LEST MANY people feel inadequate to the task, he also pointed out that evangelization has been mainly the work of the laity. Calling Mary the first Christian evangelizer "because she brought Christ into the world," Father Illig constantly repeated that evangelizing is primarily extending an invitation to others to come to Christ. A study his committee is completing reveals that 4 out of 5 people who return to the Church do so as a result

of the influence of a friend, relative or neighbor. Only one person in 10 returns because of the influence of a priest or Religious.

Who should be evangelized? Father Illig identified both the inactive Catholic and the unchurched as objects of attention in evangelization.

In his encyclical Pope Paul VI said spoke of evangelization to active Catholics (of whom there are 50 million in the U.S.), inactive Catholics (15 million), members

(See EVANGELIZATION on page 13)



HOW TO DO IT—Father Alvin Illig answers questions for a group of people who came to hear him speak about evangelization in the archdiocese last week. Father Illig spoke at four locations throughout the archdiocese to several hundred priests, Religious and laity. (Photo by Father Thomas C. Widner)

THE CRITERION

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Indianapolis, Indiana

# Catholics talk about a 'personal relationship' with God

by Peter Feuerherd  
(Final of a series)

The Ignatian spiritual exercises require long hours of quiet reflection and journal keeping. Charismatic prayer, with its spontaneous expressions of praise for God that sometimes break into "speaking in tongues," is a more physical, outward expression of spirituality.

Yet the two forms of prayer have at least one element in common. Advocates for these prayer forms both claim that their goal is to work towards developing a more "personal relationship" with Jesus through prayer. And they are apparently succeeding.

It may not be something that most of us are ready for—but there is a quiet revolution going on among many Catholics who comfortably refer to God as "Father", to Jesus as a "brother" and to the Holy Spirit as making a difference in day-to-day living.

"I was brought up in the Catholic religion. But I was always brought up with a vindictive God who held grudges if you didn't quite do what was right," recalled Dick Fiorelli, an Indianapolis construction firm owner who recently engaged in a six-month session of the Ignatian spiritual exercises.

"I didn't know who Jesus Christ was. Now I consider him to be my friend... Once you have a personal relationship with God, your life tends to get in order."

Mrs. Nita Reuter, mother of eight children and a former leader in the local Charismatic renewal, added, "I used to know a lot about Jesus. But to know him by personal experience is something else. Charismatic prayer has allowed me to know Jesus personally."

Her husband Bill, a retired engineer and also active in the local Charismatic Renewal, agreed, "I think it's a relationship through your daily life. You take him along with you in everything you do."

Nita added, "It's like a friend. If you see him once a week, you don't get to know him very well. But if you're with him daily, moment by moment, he gets to become a part of your life."

The Ignatian spiritual exercises are based upon the conversion experience of the Spaniard who founded the Jesuit order, St. Ignatius of Loyola. A nobleman and soldier born in 1491, Ignatius was severely wounded in battle at 30 years of age. While recovering from leg wounds, the nobleman reflected on his own sinful life and read stories of the saints and Gospel

accounts of the life of Jesus. His conversion experience became the basis for the Ignatian spiritual exercises.

"THE SPIRITUAL exercises is basically a person's reflection on his or her own life, and then you reflect on the life of Jesus. You go through his early life, his years of public life, his death and resurrection... The idea is to better understand yourself and what it means to be a follower of Jesus," explained Jesuit Father Joseph Casey, rector of Brebeuf Preparatory School in Indianapolis.

Over forty people have taken the Ignatian spiritual exercises under guidance of the Jesuit Fathers at Brebeuf. They include Mrs. Sue Hale of Indianapolis, who claimed that the major benefit for her was a better understanding of Jesus.

"I realized how much his life is like ours is. He became much closer to me after the exercises than he was before."

The Ignatian exercises include a weekly meeting with a spiritual advisor who suggests Scripture readings to meditate on. A half-hour daily period of personal reflection is suggested, and participants keep a journal as a way to better "see how the Lord is working in your life," as Father Casey described it.

Why bother to keep a journal? For Dick Fiorelli, the reason is clear. "We tend to forget rather easily about our everyday life. If you forget your everyday life, you tend to repeat the same mistakes."

Sue Hale explained that she learned about herself through practicing the spiritual exercises. "We began by reminiscing about my life, from the earliest time I could remember. By concentrating on the good things I realized how many blessings I have from God through family and friends."

FOR FIORELLI, the spiritual exercises were a religious conversion experience. His voice took on a special liveness while describing it.

"I had spiritual problems. These exercises were really made for what my life was at the time. I really had to find out who I was and who God was. I thought God had to deal with me—I didn't understand at the time that I had to deal with him."

Today, Fiorelli said, old friends, his wife, and his children have noticed changes in his life. For example, he does not get as upset by business setbacks.

"This is my little cross... How we respond to that cross is how we will continue to live our life, and what we are going to find our satisfaction in."

Bill Reuter described his own dramatic initial experience in the Charismatic movement as resulting in a similar kind of conversion experience.

At his first prayer meeting, Bill remembered, "Like most people we were just taken aback at what we saw going on... People were praying very openly and very freely—we weren't used to that."

"But there was something there that struck me as being really sincere and deep. People really meant what they said. They sang beautifully."

After a "Life-in-the-Spirit" seminar, an opportunity for people to be introduced to the Charismatic movement, Bill had a dramatic religious experience.

"A REAL JOY came over me—a real deep joy. I had a real sense of understanding what it meant to be alive in the Spirit."

"I'd heard people describe it, I'd read about it—how some people really do have dramatic experiences while others have very quiet and gradual experiences... Mine was very dramatic. I was so happy I just couldn't believe it."

Nita Reuter had a less dramatic experience, but it was powerful nonetheless. "I too experienced a peace. It was a gradual growth for me. What I noticed most was a hunger to read Scripture. After this experience the words actually came alive."

So the mother of eight stopped one of her favorite hobbies, watching soap operas, and substituted for it a constant reading of the Scriptures. Although both she and her husband had always been religious Catholics, the Charismatic experience worked to transform their lives. She compared it to "The Wizard of Oz."

"My life before that time was in black and white, and it was good because that's all I knew. But all of a sudden, my life was in color."

She added, "My life with prayer is much like the disciples on their way to Emmaus. On my Christian journey I walked with Jesus, talked with him, but I really didn't know him." Charismatic prayer, Nita asserted, has given her "a spiritual language" to communicate as a friend with Jesus.

## Sexual equality not yet here, survey says

by Valerie Dillon  
(Second of a two-part series)

More than half of all adult women in the country today hold down jobs outside the home. This includes a large number of married women with children, who juggle multiple home-family-work responsibilities.

How has this new circumstance changed attitudes toward traditional male and female roles in the home? Is there more sharing going on? Do couples perceive a greater need for splitting up home chores? What about decision-making?

This broad topic of man-women roles was explored by more than 18,000 Catholics and *Criterion* subscribers who last spring returned a wide-ranging questionnaire sent by the archdiocesan Family Life Commission. Responses were used

by the commission in its plan for family ministry.

Survey results recently were analyzed by Dr. M. Desmond Ryan, who administered the questionnaire for the commission.

"Role concepts are extremely interesting," said Ryan, who is associate director of the Indiana Catholic Conference. "When we first look at the data, it suggests most people are really open to sharing responsibility. But when we look at special roles such as earning money and house chores, a different pattern emerges."

HE POINTED OUT that although 40% of wives in the study work, only 26% of respondents said the "Financial Provider" role is shared. Instead, 73% view it as only the man's responsibility.

"It is still perceived as a male role," said Ryan. "Wives work because the family needs more income to survive. Yet women see themselves and are seen as only helpers, if that."

On the other side of the picture, such duties as cooking and housekeeping remain a woman's responsibility. Fully 77% saw "Housekeeper" as strictly the woman's role; 22% said it was shared; 81% labeled "Cook" as the wife's job, while 18% called it a shared duty.

Observed Ryan, "Half of all women work, yet they see housekeeping as their responsibility. That's an incongruity." According to the sociologist, many findings do suggest "a sense of mutuality," but even here, he has some doubts.

In child care and education, many duties were listed as shared, but if the respondent said "we don't share this," it is, Ryan claimed, "always the wife who does the job. If her husband doesn't take it on, it virtually always falls to the wife." Some of the areas where this trend appeared were:

►Religious educator: shared—76%, wife—21%

►Educator, social values: shared—86%, wife—12%

►Educator, social skills: shared—83%, wife—14%

►Sex educator: shared—81%, wife—16%

►Nurturer of children: shared—80%, wife—19%

The younger the respondents, the more likely they were to see all roles as shared. But, Ryan concluded that the "most important roles in the family still are seen as the ultimate responsibility of women." The mother, he says, is regarded as the heart of a family and she carries the "burden of the family's welfare, while the male's prime responsibility is still to bring home the paycheck."

Other results in the area of roles were:

►Disciplinarian: shared—84%, husband—7%, wife—9%

►Bookkeeper: shared—40%, husband—25%, wife—36%

►Family Decision Maker: shared—84%, husband—13%, wife—3%

►Social Planner: shared—72%, husband—3%, wife—25%

"This part of the survey is very expressive of how Catholic women feel about their place in marriage," Ryan summarized. "It's my opinion that while many people say certain roles are shared, women still perceive themselves as housekeepers and cooks, and if 'shared' duties aren't taken on by their husbands, these too fall to the wife."

It was on a different topic that Ryan got his biggest surprise. The question was posed: "A child-free marriage OF CHOICE is unacceptable within a Catholic value system—agree, disagree, or unsure?" In a very unexpected response, 39% disagreed with this and 19% were unsure, while 42% agreed (the traditional answer). Among those under 30, more than 75% disagreed.

"What this response clearly indicates to (See SURVEY on page 8)



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**POPE ON TOUR**—Pope John Paul II was invited to West Germany to mark the seventh centenary of the death of St. Albert the Great, bishop and theologian. He also will visit the Cathedral of Cologne. (NC photo)



## Interfaith tensions rise as pope visits Germany

by Nancy Frazier

When Pope John Paul II arrives in West Germany tomorrow (Nov. 15) he will find the birthplace of Protestantism simmering with newly revived ecumenical tensions which may last well beyond the five-day visit.

The papal trip is primarily designed to mark the seventh centenary of the death of St. Albert the Great, but the pope said in his Sunday Angelus talk Nov. 9 that he considers the visit "particularly important from the ecumenical point of view as well."

Many Germans, too, see the pope's scheduled hour-long meeting with representatives of non-Catholic Christian churches in Mainz as a key event of the visit.

The length of the meeting has already caused a furor among some German ecumenists, who say the issues which need to be discussed cannot be adequately covered in that time.

But time has always been at a premium during Pope John Paul's previous visits to 14 countries, and the West Germany trip will be no exception.

The schedule for the Nov. 15-19 trip includes seven Masses and 16 meetings in seven West German cities.

**THE PRE-TRIP** ecumenical problems arose primarily from three booklets, published hurriedly because of the shortness of time between the announcement of the papal trip and the pope's arrival.

One of the books describes Martin Luther, leader of the Protestant Reformation, as a man "whose uncontrolled anger and polemics made him blind to the Catholic truth." An article in another of the three booklets says that development of the Catholic doctrine on infallibility is "unbalanced" because it "exaggerates the significance of the pope."

The (West) German Bishops' Conference funded the booklets and approved their publication, but failed to control the editorial content.

Although the German Catholic bishops and the National Working Committee of Christian Churches, which represents 99 percent of Germany's non-Catholic Christians, issued a joint statement repudiating offensive sections of the booklets, much damage was done to ecumenical relations at the local level.

Msgr. Aloys Klein, a priest of the Paderborn Diocese working in Catholic-Lutheran relations for the Vatican's Secretariat for Promoting Christian Unity, described the ecumenical climate in Germany as "desolate" shortly before the papal visit.

**HE SAID** he hoped the ecumenical tensions would lead to "new life" in the German ecumenical movement and not touch its foundation.

Hansjacob Stehle, a German historian and writer living in Rome, had a grimmer assessment of the ecumenical damage.

"Ancient resentments that were already forgotten have been revived, old battles that were won or lost are being discussed again," he said. "There is an atmosphere of sensitiveness and an awareness of denominational differences that had nearly died out after World War II."

Pope John Paul has made a practice in each of his trips abroad to meet with representatives of non-Catholic Christian churches. Except for his trip to Turkey in 1979 when the pope and Orthodox leaders announced the establishment of official international Orthodox-Catholic dialogue, the meetings have generally been quiet, pro-forma affairs.

The ecumenical encounter in West Germany promises to involve equally substantive issues, at least if the Lutheran-dominated National Working Committee of Christian Churches has its way.

According to Msgr. Klein, the Protestant leaders have prepared an agenda for discussion with the pope which includes the Catholic Church's positions on mixed marriages, intercommunion and the primacy of the pope.

## Bishops' agenda includes Marxism, death penalty

**WASHINGTON**—The U.S. bishops began their annual meeting with a busy agenda, considering pastorals on Marxism, and on higher education, statements on capital punishment and on the laity and changes in liturgical language.

Archbishop John R. Quinn of San Francisco, who is completing his term as president of the National Conference of Catholic Bishops and U.S. Catholic Conference, opened the meeting Nov. 10 with a report on the world Synod of Bishops in Rome which just completed a month's deliberations on family issues. The archbishop told his colleagues that the church must take unpopular stands if it is to be true to its mission.

Archbishop Quinn said the church "must ultimately set its own agenda and must do so, of course, ultimately out of the sources of faith."

In discussing the proposed pastoral on Marxism and communism, the bishops debated whether the document should be a philosophical treatise for scholars or a condemnation of current denials of human rights by communist regimes.

Bishop Joseph A. McNicholas of Springfield, Ill., chairman of a special committee of bishops formed to develop the proposed statement on Marxism and communism, argued for a philosophical approach on the grounds that the bishops should approach the subject from an analytical rather than political context.

**BUT BISHOP** Mark J. Hurley of Santa Rosa, Calif., in a lengthy intervention, argued that a statement from the bishops should also more thoroughly consider Leninism in the Soviet Union and other applications of Marxism around the world.

Bishop Hurley and other bishops also wondered what the audience for the document would be since it was written in such a philosophic way as to be beyond the understanding of most Catholics.

The statement was scheduled to be voted on Nov. 12.

"This is a statement about an extremely technical subject," said Bishop McNicholas, "and our committee felt the way we could best address it as bishops is from a philosophical base divorced from politics."

The bishops also began discussing their proposed statement calling for the abolition of the death penalty in the United States. The statement, developed by the bishops' Committee on Social Development and World Peace, was scheduled for a final vote Nov. 13.

The proposed statement argues that capital punishment should be abolished in this country because several evils are present in its current practice and because its abolition would promote several positive values.

**THE STATEMENT** got only slight discussion on the first day of the bishops' meeting, with some questioning whether recognition ought to be given to the need for capital punishment to deter terrorism or to prevent the rise of another tyrant such as Hitler.

In a proposed pastoral letter on higher education, the bishops called on Catholic schools to maintain their identity in order to survive.

The U.S. hierarchy as a group has never

specifically written on Catholic higher education, said Bishop Daniel Pilarczyk of Cincinnati. Bishop Pilarczyk, chairman of the bishops and presidents committee, introduced the document, a message to those working in Catholic higher education and to the church at large.

The document stressed a continuing need for a "clear definition by each institution of its religious identity and mission." It added the future of church-related education is "essential to the preservation of pluralism in higher education."

Bishop Albert Ottenweller of Steubenville, Ohio, presented the proposed statement on the laity's role in the church and made a plea for renewal in the church through the laity.

Bishop Ottenweller, who chairs the bishops' Committee on the Laity, suggested that, "We must be about the renewal of the body of the church." He compared attempts to renew the church through the laity to efforts to renovate the interior of churches.

**OFTEN, FIXING UP** the interior of a church involves improving the altar and sanctuary but overlooks the "body" of the church's interior. In the same way, involvement of the laity has often centered on having lay people as lectors or special ministers of the Eucharist at Mass, the bishop suggested.

But the proposed statement discusses other aspects of lay involvement as well and seeks to "affirm the laity and call them to be a strong force in the church, especially challenging them to holiness and to be about building the kingdom of God in the world," Bishop Ottenweller wrote in a background piece to the proposal.

Scheduled for a vote Nov. 11 was a series of action items on changes in the liturgy. The changes were designed to delete what Archbishop Rembert Weakland called "exclusive language" in the liturgy or to, as he said, "try to touch up the theology" of certain passages.

Archbishop Weakland of Milwaukee, head of the bishops' Committee on Liturgy, said any changes made would be interim changes until the International Commission on English in the Liturgy (ICEL) publishes a revised sacramentary in 1985 or 1986.

The revised eucharistic prayers and translations of additional Mass texts were prepared by the ICEL. Changes voted on by the bishops would be sent on to Rome.

Of the 10 action items presented to the bishops, several eucharistic prayer alterations were proposed to drop "exclusive" or allegedly sexist language which is said to ignore women.

A proposed new program for priestly formation which attempts to provide a "broader, more flexible and more creative dimension" than its predecessor was also introduced.

### Oops! Correction

The photo in last week's issue identifying the billboard for which St. Mary's Parish, Greensburg, is evangelizing was incorrectly identified as St. Mary's, Greenwood. We apologize for the error.

# Editorials

## Family recommendations welcome

It's no news to anyone that marriage and family life have come in for hard times. Divorce rates currently are placed at four or five of every ten marriages, and the dreary accounts of infidelity, alienation, desertion, spouse and child abuse, abortion, etc. attest to a domestic breakdown of tragic proportions.

And so, the recommendations and commitment expressed this past weekend at the archdiocesan Family Life Conference are very welcome.

The Family Life Commission has laid out a multi-level plan for ministry which it acknowledges is only interim, but which also is comprehensive, compassionate and pastoral. It proposes as well that some sort of family life office be established to begin to work toward implementation of the plan.

At the same time, commission members acknowledge that the diversity of needs can't be met by a single agency or office or by a planning process that focuses only on family ministry. Instead, such ministry must dovetail with many other church movements and in the context of broad pastoral planning.

In its rationale, the commission offers a "non-technical, non-professional" concept of ministry, emphasizing that the church's primary focus should be the ministry of families and *within* families, not simply delivery of more programs and professionalized services. The commission believes the church's role must be to facilitate efforts by families to take on such personal ministry.

Nearly 200 lay persons representing parishes throughout the archdiocese responded positively to this concept. Clearly, this is an area in which lay Catholics earnestly look for help and support from the church. Archbishop O'Meara expressed strong support not only for family ministry efforts, but also for the concept of a separate family life office.

If one wanted to be cynical about all of this, it would be possible to say—"It's about time!" The family life movement is about 35 years old, and though its beginnings were nearby—Chicago and Milwaukee—nothing comparable ever happened here. This is one of the few large dioceses or archdioceses in the country which doesn't already have some sort of central family life office or agency. Instead many individual efforts have emerged, many successful, to provide forms of marriage education and enrichment. But without accountability and coordination, these efforts also have at times brought fragmentation, duplication and competition.

But such negativism at this point is without point. Instead, what is needed is a hard-headed look at the plan and, if needed, refinement and modification of it, leading—one would hope—to eventual ownership by all in the archdiocese who can and must play a role.

Already Archbishop O'Meara has signified his basic approval of the commission's work. He asks sensitive awareness of those involved toward the problem of financing a family life office, but clearly, he is behind the effort.

One area of concern might well be those organizations and agencies which already have a vested interest. We applaud the commission's recommendation of an office which does not function under another agency. We are hopeful that groups or individuals already engaged in family ministry will continue in a cooperative link to whatever central authority is established.

The biggest "if" may be pastors, who understandably could regard the commission's plan as one more task piled onto a desk already filled with mandates on evangelization, parish renewal, spiritual growth, social justice, liturgical reform, et al—as well as the budgets, bills, memos and crowded appointment books that signify they must also run a parish.

We urge the priests of the archdiocese to put aside any first negative reactions as the family ministry plan or some modification comes before them, seeing it instead as a vital link to parish renewal and grass-roots evangelization, and ultimately to the creation of a stronger, more stable, and more loving parish community.—VRD

## Congratulations, Archbishop Roach

As *The Criterion* went to press this week, word came from Washington that Archbishop John R. Roach of St. Paul-Minneapolis had been elected president of the National Conference of Catholic Bishops. Archbishop Roach, 59, has been NCCB vice president for three years, and is known in his own diocese for his advocacy of racial justice, ecumenism, and a greater role for women in the church.

Chosen vice president was another midwesterner, Bishop James W. Malone of Youngstown, who delighted Catholic Press Association members at a recent meeting when he "turned the tables" and incisively interviewed several Catholic editors.

*The Criterion* congratulates these two men on their selection. But even more, we congratulate the bishops who once again have chosen strong, open, and balanced leadership for the American church.—VRD

## Washington Newsletter

# Church school tax credits given better chances

by Jim Lackey

WASHINGTON—Reaction in the Catholic community to Ronald Reagan's election as president has made much of Reagan's avowed support of tuition tax credits. Reagan repeatedly said throughout his campaign that he favored the credits as an issue of economic justice and parental rights for taxpayers who want to send their children to non-public elementary and secondary schools.

Non-public school officials and other supporters of the tax benefit legislation thus have been saying that with Reagan in the White House and Republicans dominating the Senate, chances of tuition tax credits being enacted into law during 1981 or 1982 are very good.

But as with all legislative proposals, the initial optimism over the opportunity to pass a long-awaited bill has to be tempered with the reality of the legislative process with all its potential roadblocks. There also are the legal challenges which are certain to be set in motion by strict church-state separationists should the proposal become law.

Of course, one of the major roadblocks has been removed with Reagan's election. President Carter made no secret of his

opposition to tuition tax credits and probably would have vetoed the measure had it been passed by Congress in 1978. Congress then probably would have been unable to muster enough votes to override the president's veto.

Though nothing is certain in Capitol Hill politics, the House appears willing to continue its support for the credits.

**WHEN THE HOUSE** approved tuition tax credits in 1978, two key votes approving the legislation were 209-194 and 207-183. Although those votes gave tuition tax credit supporters only narrow victories, it would probably be safe to assume that the Republican gain of more than 30 House seats—though still not a majority—would give tuition tax credits an even safer margin. The Republican platform strongly expresses support for the legislation.

The measure also should have an easier time next year in the House Ways and Means Committee, which would have jurisdiction over any tax credit proposal. Rep. Al Ullman (D-Ore.), the committee's chairman, opposed the credit in 1978. But he was defeated for re-election Nov. 4, and his probable successor as chairman, Rep. Daniel Rostenkowski (D-Ill.), a Catholic from Chicago, has voted for tuition tax credits in the past.

In the Senate, there also is some room for optimism on tuition tax credits, though chances for passage there seems less certain than in the House.

When the Senate defeated tuition tax

credits in 1978, the vote was 56-41. Of the 56 senators who voted against the measure, 33 will still be in the Senate next year. Likewise, of the 41 senators who voted for the credits, only 27 will still be around to vote for the legislation again. Thus, backers of the measure need at least 23 commitments from either new senators or senators who have changed their minds before they can claim a majority.

Another indication of the tough time the legislation might have in the Senate is the overwhelming defeat earlier this year of the proposal by Sen. Daniel Patrick Moynihan (D-N.Y.) to give needy non-public elementary and high school students federal grants to help pay tuition. Of the 71 senators who voted against the bill, 59 will still be members of the 97th Congress.

But there are good signs in the Senate as well. The probable new chairman of the Finance Committee, Sen. Robert Dole (R-Kan.), has consistently voted for aid for non-public school students. And backers of the credits say part of the reason it was defeated in the Senate in 1978 was the intense lobbying effort against it by the Carter administration.

A court battle also looms if tuition tax credits are enacted, even though the Reagan campaign argued strenuously that the measure would pass the test of constitutionality.

**REAGAN CLAIMED** that tuition tax credits are based on the right of parents "of any or no religion" to choose the kind

of education their children should receive, thus taking it out of the realm of church and state.

But tax credit opponents are just as forceful in arguing that past Supreme Court decisions, especially the 1973 decision in Committee for Public Education vs. Nyquist, indicate that any program of tuition tax credits would have the unconstitutional effect of advancing religion.

Tax credit supporters hope that if their bill does pass, the Supreme Court might see what they say is the error in its Nyquist decision and uphold the measure.



THE CRITERION

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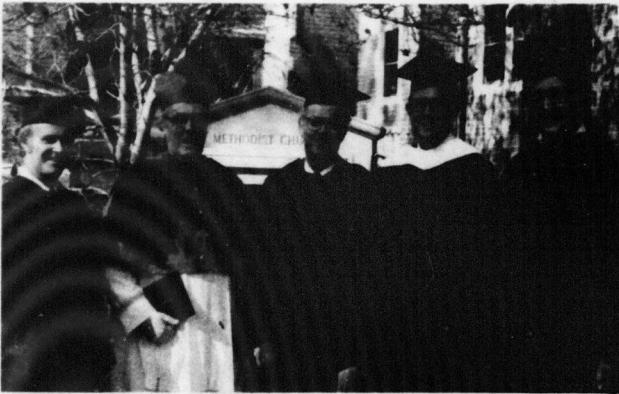
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**HONORARY DEGREES**—This ecumenical group is all smiles after honorary degrees were awarded at Depauw University, Greencastle, Oct. 29. Archbishop O'Meara, second from left, received an honorary Doctor of Divinity degree from the 143-year-old Methodist University. Joining him are (from left to right) Depauw President Dr. Richard F. Rosser, Indiana United Methodist Church Bishop A. James Armstrong and new honorary degree holders Dr. James Jones, president of Illif School of Theology in Denver, and Hoosier UMC district superintendent Lloyd M. Wright. Archbishop O'Meara praised the United Methodist college "for the missionary zeal of the students of Depauw," a reference to the school's nationally recognized volunteer service projects to Catholic and Protestant groups in the U.S. and abroad. (Depauw News Bureau Photo)

## CHD aids the local poor through self-help grants

Where will the money go from the Nov. 23rd Campaign for Human Development (CHD) collection? Well, most of it (about 75%) will be sent to the National Campaign Office in Washington D.C. The rest will stay in the archdiocese.

No matter where the money goes, however, all the funds collected from parishes will be directed towards assisting self-help groups for low-income people and for justice education to enable Americans to understand the effects of poverty on the entire society.

According to CHD diocesan director Tom Morgan, "the campaign represents the Church's finest focus on social justice."

Last year's archdiocesan collection amounted to \$67,843.05. Much of that money was plowed back into local efforts, including a \$35,000 grant to an Indianapolis neighborhood group, Westside Cooperative Organization (WESCO). Four other local grants also were awarded: Low Income Community Organization, Austin, \$3925; the Gabriel Richard project at Holy Angels Parish, Indianapolis, \$2750;

Shelby County Youth Shelter Care, Inc., \$1,000; and the Hispanic Concerns Task Force of the Indiana Interreligious Commission on Human Equality, \$1,000.

At Austin, the philosophy of the Low-Income Community Organization was described by director Mrs. Louise Wilson as designed to develop self-reliance.

"The greatest support we can give to people is the confidence that they can do things for themselves," she said.

The volunteers in the southeastern Indiana community provide information about financial assistance, housing, food, medical care and school books. They will also help low-income people write letters, fill out forms, mend clothes and provide emergency transportation.

The Gabriel Richard program at Holy Angels parish helps low-income people develop confidence in themselves through training and practice in communication. The course is designed to help people feel confident in the skills needed to overcome powerlessness and affect institutional change. Some graduates of the course have used their training to become active in community and parish leadership.

Two pilot efforts of the Archdiocesan Campaign for Human Development are grants directed to Shelby County and the Hispanic Task Force. The Shelby County group will conduct a study of the relationship of low-income youth and the juvenile court system. The Hispanic Task Force will undertake an in-depth study of the Hispanic community in the Indianapolis area, especially low-income Spanish-speaking people.

Complementing these self-help efforts have been education efforts by the local CHD office. These have included two proposal writing workshops to help low income groups who want CHD grants.

A film-discussion series was also offered as a forum for people of diverse backgrounds to reflect on the varied situations of poverty and powerlessness, as depicted in full-length films.

## Mixed reviews greet Reagan election landslide sweep

WASHINGTON—Pollsters said that Catholics helped Ronald Reagan sweep to the presidency in an election which left church groups expecting big gains for their causes or fearing a move backward in social justice concerns.

Pro-lifers and supporters of tuition tax credits were delighted that the party which supports their issues had scored such a major victory Nov. 4.

But other Catholic groups concerned about such questions as disarmament, domestic social legislation and international affairs were left wondering whether their issues would receive less attention.

Reagan, 69, former Hollywood actor and two-term governor of California, was elected with 51 percent of the popular vote. President Carter, who lost his bid for a second term, received 41 percent of the vote, and independent candidate John Anderson took 7 percent of the vote.

But it was in the electoral vote totals that Reagan built a landslide victory. He won in 44 states with a total of 489 electoral votes while Carter won only six states plus the District of Columbia for a total of 49 electoral votes.

**CATHOLICS**, according to several election day polls, gave Reagan between 46 and 48 percent of their votes. Carter received about 43 percent of the Catholic vote, and 9 percent of the Catholics who went to the polls chose Anderson.

"I am not frightened by what lies ahead and I don't think the American people are frightened by what lies ahead," said Reagan in a victory statement in Los Angeles on election night.

"Together we are going to do what must be done—we are going to put America back to work," he added.

Among the congratulatory messages sent to Reagan were ones from Pope John Paul II and Archbishop John R. Quinn of San Francisco, president of the U.S. Catholic Conference and National Conference of Catholic Bishops.

"I pray that almighty God will assist you in your role of leadership in your country and in striving to build the edifice of world peace on the solid foundations of truth and love, freedom and justice," said a telegram from the pope.

The first-person telegram marked a departure from usual Vatican practice. In past presidential elections, the papal secretary of state transmitted congratulations in the pope's name to the new president-elect.

Archbishop Quinn's message to Reagan offered congratulations on the victory and cooperation in dealing with "the many critical problems, domestic and international, which our nation faces at this time."

**ARCHBISHOP QUINN** also sent a message to Carter expressing "appreciation and thanks for your many services to the nation as president."

Organizations opposed to abortion were elated at Reagan's victory and at the defeat of Sens. Birch Bayh (D-Ind.), John Culver (D-Iowa), George McGovern (D-S.D.), Frank Church (D-Idaho) and Jacob Javits (R-N.Y.). "I'm euphoric," said Paul Brown, director of the Life Amendment Political Action Committee.

Added Dominican Father Charles Fiore, chairman of the National Pro-Life Political

Action Committee, "It (the elections) exceeded all our hopes and expectations. We couldn't possibly have envisioned the dimensions of the pro-life victory."

The political action committee of National Right to Life proclaimed that pro-lifers had gained 11 seats in the Senate as a result of the election. Two other seats—in Pennsylvania and New Hampshire—were lost, making a net gain of nine Senate seats.

Because of the victories, Brown predicted that the 97th Congress, which will begin meeting in January, may pass a human life amendment.

**OFFICIALS AT** the National Abortion Rights Action League, which opposes such efforts, tended to agree. "I think it is very probable we will see a constitutional amendment on the floor of the U.S. Senate sometime during the 97th Congress," said Karen Mulhauser, chairwoman of NARAL's political action committee.

But church groups lobbying on U.S. foreign policy and other issues expressed concern that the elections will lead to a de-emphasis of human rights and concern for the poor.

"From what Reagan has said and what is in the Republican Party platform, I fear that human rights will be dropped," said Father Daniel Driscoll, associate director of the Justice and Peace Office of the Maryknoll missionary society.

**ALTHOUGH HUMAN** rights was a key Carter foreign policy issue, it was not well thought out, according to Father Driscoll. He said Carter did not see that a stressing of human rights had to be accompanied by fostering significant social and economic reforms in Third World countries.

"Once people are allowed to organize and have free speech, they want changes. They no longer want to work for slave wages," said the Maryknoll priest.

By advocating civil and human rights without socio-economic changes, "Carter left many people out on a limb," he said.

"Reagan will be less prone to be critical of military allies of the United States," said Pharis J. Harvey, Executive Director of the North American Coalition for Human Rights in Korea, a group composed of about 40 church-related organizations.

"The security-human rights equation will be bent toward security, meaning military force," he said.

The current military government in South Korea would "see less external pressure to move toward civilian government," said Harvey.

## Singers needed for Midnight Mass

The Office of Worship is forming a special choir to sing for Midnight Mass at Sts. Peter and Paul Cathedral, presided over by Archbishop Edward O'Meara.

The choir will be under direction of Charles Gardner. Any person interested in participating is asked to call Dolores Augustin at 635-2579 as soon as possible.

## Plans set for local pastoral musicians

Plans are underway to form an Indianapolis chapter of the National Association of Pastoral Musicians.

The music committee of the Archdiocesan Liturgical Commission, which made the announcement, said the chapter's purpose will be to "bring church musicians together for spiritual and social enrichment and for continued formation in music and liturgy."

Those interested in helping to form the group are invited to the committee's regular meeting at 7:30 p.m. Tuesday, Nov. 18, in Marian College Music Building, or call Charles Gardner at 634-4519.

# Priest experiences ups and downs of I.U. football

by Chuck Schisla  
and Peter Feuerherd

Every autumn Saturday afternoon Father James Higgins can be seen pacing the sidelines of Indiana University's Memorial Stadium, hoping the Hoosier football team will come through with a victory.

This may not be unusual, for many football teams have official or unofficial chaplains—but few share the kind of deep relationship that Father Higgins has with what he calls his "boys."

The unofficial counselor, confessor and advisor to the I.U. coaches and players believes that his duties with the team are part of his job as pastor of St. Paul Catholic Center on campus, a post the 55-year-old priest has held since 1969.

"My work on campus is the work of the church . . . My purpose is to see that the church is represented. If you have talents other than theology and preaching, you should use them for the church," declares Father Higgins, a CYO football coach while a curate at Sts. Peter and Paul Cathedral in the 1950's.

He adds, "Athletics have always been a talent—if I can further the faith of the young men that we're dealing with—both Protestant and Catholic—as well as better the image of the church on a secular campus, then I feel it's worthwhile."

**IN HIS REFERENCES** to the Hoosier team, the chaplain uses the term "we," expressing, perhaps, more identity than is felt by even the most dedicated fan. For Father Higgins not only knows every player—he is especially close to the coaching staff, particularly head coach Lee Corso.

The priest has experienced with Corso the frequent downs and infrequent ups that have been part of the I.U. football program during a tortuously slow rebuilding process which began when Corso took over as head coach in 1973. Father Higgins recalls the first three

years of the Corso reign, as the Hoosiers compiled a disastrous 5-27 record.

"Those first three years were tough on him. That's when we became very close and I tried to help him overcome and put up with what he had. Over the years we have gotten closer and closer until now I am as close to him as anybody."

Father Higgins remembered that the Catholic student center was one of the first places Corso came after arriving at I.U. The new coach wanted a priest to celebrate Mass for the team before games. Father Higgins happily obliged and soon the coach and the priest became friends.

"In the beginning, when things were really dismal and Lee was fighting 2-9 and 1-10 seasons, he was very discouraged and he used to come by and we'd talk. I would try to encourage him and offer suggestions."

Now that things have improved for I.U. football, (the Hoosiers won a bowl game last year), Father Higgins still does all he can do to help the staff develop a program which one day might challenge Ohio State and Michigan for Big Ten supremacy. The priest has even helped Corso land a few blue-chip Catholic athletes.

**FATHER HIGGINS** talks to every Catholic football prospect that visits the school. He especially impresses on the boy's parents that I.U., with St. Paul's Center, has a strong, visible Catholic presence on campus.

The priest estimates that more than half of all Hoosier players are Catholic, most of whom attend the team's weekly Mass. He thinks it is not surprising that I.U. has such a high ratio of Catholic gridders.

"You still get, from the CYO programs on up, a built-in discipline that certainly aids in making a dedicated football player. We find that Catholicism per se has nothing to do with their ability, but it should give them added incentive to be totally dedicated."

In his chaplain role, the priest often lis-



**SPIRITUAL FORTIFICATION**—Father James Higgins says a pre-game Mass. In the front row (at left) is Coach Corso and next to him, Mark Rodriguez, a junior tackle and graduate of Lawrence North High School, Indianapolis.

tens to the problems that athletes are dealing with campus life and the highly pressurized world of big-time collegiate sports.

"Both coaches and players will come with their personal problems, whether it's due to academics, their spiritual life, their girlfriends, or whatever. Any time you are as close to young men as we are, you certainly augment your work schedule."

The priest notes that a young man with deep personal problems normally does not make a good football player. "If a boy has a traumatic situation, we try to work with that beforehand in the course of the week. So hopefully he can have a solution to it and can concentrate on football for that Saturday."

**THE ILLNESS** of a parent, for example, can take the mind of a player off football.

"Things like that will upset a boy—part of our job is to try to help him deal with that situation so he can concentrate on what he's got to do . . . The intricacies of offensive and defensive football don't leave room for distractions. When you're on the field, you can get hurt."

Autumn weekends for I.U. football players do not constitute the usual life of a college student. On Friday night the team comes together for a "get right dinner," the purpose being "to remove them from the normal pattern of campus life . . . to try to remove them from normal distractions and get them to concentrate on the work at hand for that Saturday."

On a game day, the team is up by 8:30 for a 9 o'clock team meeting. Then players break into groups to discuss offensive and defensive strategy and do limbering up exercises before preparing to take the field.

Of course, the team gets a final "pep talk" from Lee Corso, often built on discussion between the fiery coach and Father Higgins about how to best motivate the players.

"We take a walk after game day breakfast," the priest explains. "Usually we'll discuss the concepts to give to players in the pre-game talk. We'll discuss a little bit about the psychology to use that day."

"We'll talk about the opposition, and see from both a football viewpoint as well as a psychological approach how to deal with them, especially in the first five min-

utes of the ballgame. And he'll use me as a sounding board for his philosophy, and I'll react to it."

**THE PRESSURE** of game days for a coach in big-time college football is immense, the priest adds. Coach Corso is "always uptight on game days; it's difficult for him to relax. After all, he's taking his weekly exam in front of 50,000 people."

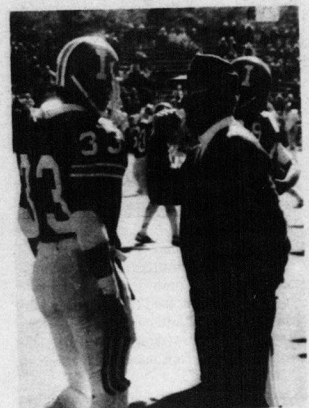
Yet the priest acknowledges that the main thrust of college football is the players. And—disagreeing with criticism that is increasingly leveled at big-time college athletics—he believes that most I.U. football players are better people because of their experience as athletes.

In Father Higgins view, the goal of any athletic program "is to train them to discipline themselves, to realize that despite what problems they may have in life they have a given task at hand and they must concentrate on the accomplishment of that task. Then, we serve not only our football program, we serve that young man for life."

Long-suffering I.U. football fans hope that such discipline and dedication may, one of these days, pay off in the added bonus of a Hoosier Rose Bowl victory.



**PRE-GAME HUDDLE**—Indiana coach Lee Corso (right) and Father James Higgins share one last moment of discussion as the Hoosiers take the field in a recent game. (Photos by Chuck Schisla)



**FOOTBALL CAN BE FUN**—Father Higgins shares a laugh in pre-game drills with John Mineo, a sophomore fullback.



# Generally Speaking

## It's hard to hold a 'good Catholic' down

by Dennis R. Jones

Horatio Alger (1832-1899) was a writer who wished to write novels for adults, but whose actual literary labors resulted in a great many series of boys' books. During his life, he wrote 119 books which sold perhaps 20 million copies. The heroes in his books were bootblacks and newsboys who invariably were good and as a result became rich and successful.



The "Horatio Alger Award" is presented annually by the Boys' Club Association of Indianapolis to a citizen whom, in their judgement "has risen to fame and fortune despite handicaps at the beginning."

The 1980 recipient of this prestigious award, presented on Oct. 20, was Harry L. Bindner, president of the American Fletcher Corporation and a member of St. Lawrence parish, Indianapolis.

Bindner was chosen for his success and perseverance in what has been described as a "rags to riches" story. He began his banking career in 1936 as a messenger for Fidelity Bank and Trust Co., and progressed through a number of positions to his present status as president of Indiana's largest banking institution.

In addition to his professional success, he has been an asset to the community as well. In 1974, he spearheaded a fund drive to raise \$650,000 for the Marion County Association for Retarded Citizens, and with his leadership, another \$1 million was raised for the Salvation Army in a fund campaign.

Bindner served as president of the Boys' Club in 1975-76, and was awarded the "Man and Boy Award," an honor that has only been given four times since the chapter originated in 1893.

Among those attending the "Horatio Alger Award" ceremonies were his wife, Ruth, their five children, and Msgr. John J. Doyle for whom 11-year-old Harry Bindner served Mass at Little Flower Church, Indianapolis.



Mr. and Mrs. James F. Hopp will celebrate their 50th Wedding Anniversary on Saturday, Nov. 15, with a Mass of Thanksgiving at St. Luke's Church, Indianapolis. Mr. Hopp is retired from the Western Electric Company, after more than 43 years of service. The couple has three children, James J. Hopp, Barbara Curtis, and John L. Hopp as well as 10 grandchildren and two great-grandchildren.

## Check it out . . .

✓Bowlers will "Bowl for Breath" on Friday, Nov. 28, at the Hindel Bowling Center in Indianapolis to help kids who are suffering with Cystic Fibrosis (CF).

Indiana University basketball coach, Bobby Knight, is the state chairman this year. He'll join celebrities and bowling proprietors nationwide in an effort to exceed the 1979 'Bowl for Breath' campaign in which \$2.5 million was raised to support programs of the Cystic Fibrosis Foundation," said Ron Johnson, local coordinator. Bowlers will seek sponsors to pledge a penny per point for their bowling scores.

Proceeds will help the foundation's state chapter in its support of CF centers located in five Indiana hospitals—Methodist (Indianapolis); Riley (Indianapolis); Deaconess (Evansville); St. Joseph's (South Bend); and Lutheran (Fort Wayne).

This dreaded disease ranks as the #1 genetic killer of children and young adults in the U.S.

If you'd like to sponsor a bowler or participate in this year's "Bowl for Breath," contact Ron or Barbara Johnson (317-823-6161) or Jerry Hindel (317-545-1231).

Just take a deep breath and do it.



Hughes



Fr. Nogosek

✓A parish community retreat will be held at St. Barnabas Church from Nov. 21-25 by Holy Cross Father Robert Nogosek, and Miss Beth Ann Hughes, a team from the Fatima Retreat Center, Notre Dame, Indiana.

The content of the retreat concerns the

growth and renewal of the individual Christian and the parish community.

The entire parish, from high school freshmen to senior citizens, is encouraged to seize this opportunity and participate. Those unable to attend are asked to pray for the retreatants and offer some service such as babysitting or transportation.

✓The new State Deputy of the Knights of Columbus, Caren G. Siefert, was honored at a testimonial on Saturday, Nov. 1.

Siefert was grand knight of St. Anthony Council #1461, Batesville, in 1971-72. He has been a state officer since 1974, serving as advocate, treasurer and secretary before being elected to lead 30,600 Knights in Indiana as state deputy, assuming office July 1.

Caran and his wife, Jeanne, are the parents of a 10-year-old son, Michael.

✓Rev. Thomas Ostlick, O.S.B., President-Rector of Saint Meinrad Seminary College since 1975, recently was elected to the executive committee of the Indiana Conference of Higher Education (ICHE).

ICHE is an official organization of presidents of private and public colleges and universities in Indiana.

## "Jigsaw"



WINNER—Wava Schumacher, Our Lady of Perpetual Help parish, New Albany, was drawn from the three entries that correctly identified the current "Jigsaw" as Florence Henderson, well-known actress and singer, native of southern Indiana. The \$25 "pot" was sent to Wava for her efforts. The first piece of the next "Jigsaw" will appear in the Dec. 5 issue of *The Criterion*.

## Archbishop O'Meara's Schedule

Week of November 16

SUNDAY, November 16—Will attend installation of Most Reverend Oscar Lipscomb as the Archbishop of Mobile, Ala.

MONDAY, November 17—Senate Age Group VIII meeting at the Vocations Center, Indianapolis, 3 p.m.

TUESDAY, November 18—Parish Visitation, St. Mark Parish, Perry County, Mass at 7:30 p.m.

WEDNESDAY, November 19—Visitation with the Sisters of St. Joseph, Sacred Heart Convent, Indi-

anapolis, Mass at 5 p.m.

THURSDAY, November 20—Co-sponsor of the Central Indiana Council on Aging and the Institute on Religion and Aging at 9 a.m., St. Peter Claver Center, Indianapolis; Kick-off dinner for the Capitol Funds Campaign for Cathedral High School, Indianapolis, to be held on the Cathedral campus at 6:30 p.m.

SATURDAY, November 22—Parish Visitation at St. Philip Neri Parish, Indianapolis, Mass at 5:30 p.m.

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## Question Box

# How can our 19 year old return to the church?

by Msgr. R. T. Bosler

**Q** How can I help our son, nearly 19, return to assisting at Sunday Mass and the sacraments? He has been neglecting his religious duties for months. Everything I use to encourage him fails. He simply refuses. He is a good boy and had religious training. I pray daily for him to return to his religious faith.



**A** You have lots of company, for many other parents are facing the same problem. The young have always expressed their need for independence by refusing to observe the rules of their elders. Missing Sunday Mass was one way Catholic youths asserted themselves. The revolt of youth today against the establishment is stronger than any of us oldsters remember. It should not be surprising, therefore, that more young people are staying away from Mass. For them the church is part of the establishment.

You won't accomplish anything by hounding the boy. Let him alone. He'll return to Mass on his own or he'll never return. Persuade him with your example. As he grows older and discovers that you are wiser parents than he thinks you are now, he may want to return to the religion that helped make his home the pleasant place he remembers. The best thing you can do for him now is to show him that your own faith helps you create a pleasant home where love is experienced.

You may be prematurely concluding that your son has lost the faith. He may temporarily fail to appreciate its importance.

**Q** In answering the question "Why have we no churches named for God the Father?" you presumed there were no

churches so named. It may interest your readers to learn that there is at least one. We spend a few months in Olmito, Texas, and the Catholic church there is named "Our Heavenly Father." It is a small mission church under the guidance of St. Cecilia's Church in Los Fresno, in the Brownsville Diocese. There probably are more around, too.

**A** Thank you.

**Q** How do you prepare for a priest coming to a home to anoint and bring Communion to a sick person? Do you still need a glass of water and spoon, candles and bread in a saucer, and a standing crucifix? Finding a standing crucifix is a problem.

**A** Most priests today bring along what they need, including cotton to wipe their fingers after anointing with oil. Unless your local priest instructs you differently, a table with a candle and a small crucifix lying flat will do. None of these even is essential.

**Q** I am preparing instructions for my own burial. I should like to be buried after a short wake in a mortuary and then have a funeral Mass offered later. Is this possible?

**A** This is common practice in some European countries. Your request would be respected. But, have you given sufficient thought to others? Once you are dead it won't make any difference to you whether your body is brought to church for Mass. However, some of your friends or relatives who would attend the Mass of the Resurrection for you might receive the grace to return to the sacraments or find a new faith through the sermon and experiences of the Mass. It's worth considering.

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

## Survey (from 2)

me," Ryan stated, "is that Catholics are open to choice in child-rearing. If the interpretation is correct, it says that Catholic people are saying: we have the right of choice in the spacing and planning of our children. Even farther, they don't see this view as conflicting with current Catholic thinking."

DR. RYAN called it a "reasonable assumption" that many archdiocesan Catholics are "open to the right of a Catholic to have no children in their marriage." He called this "the control of birth to its ultimate—childlessness."

"Once you buy the concept of contraceptive freedom, it isn't foreign to that mindset to accept that a person has the right to have no children at all," he said.

Ryan, who formerly headed the sociology department at St. Joseph's College, added that the concept of freedom and choice shown in the survey "dovetails" with Archbishop Quinn's recent statement at the World Synod of Bishops that

80% of Catholics do not agree with the church's ban on artificial contraception. Further, he noted, the younger the practicing Catholic, the more likely they are to perceive childless marriage as appropriate to Catholic teaching.

"If you come at it from strictly the sample in our survey—those who go to Mass weekly, go to Communion, belong to a parish—the response to this question is mind-blowing. I don't know of a study that's gone this far."

Ryan, husband of an elementary school teacher and the father of five, observed that the survey breakdown particularly suggests that contemporary secular values are impacting younger Catholics.

In what he called a "broad sweeping conclusion," Ryan stated that "Catholics who are members of a parish in the Indianapolis archdiocese are family-oriented people who place family life above personal gain. But, they do not see having children as a personal choice conflicting with their Catholic value system."

# LEPROSY STILL AFFLICTS THOUSANDS

Our Holy Father, Pope John Paul II, has asked to join him in reaching out to the victims of this

disfiguring disease by giving our generous support to the annual campaign sponsored by the Society for the Propagation



of the Faith. Your gifts will enable our dedicated missionary men and women to continue to provide medicine and medical care for the victims of this ancient scourge.

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# KNOW YOUR FAITH

## Small groups crucial to the church's future

by Fr. Philip Murnion

"Ecclesiolas" are the "little churches" started five years ago in St. John's Parish in the Bronx. These little groups bring 10-12 neighbors together three times a year in the home of a member: during Advent, Lent and once in the summer.

Msgr. John Doherty, pastor of St. John's, helps provide material for the group's discussion. In the "ecclesiolas," the people talk about important events in their neighborhood and about the purposes of the church.



The "Ecclesiolas" of St. John's are just one example of the small groups that are a part of parish life in many parts of the world. In small groups, people reflect together on their lives and their values.

One group I know in a parish spent an entire year talking just about the Gospel of Mark. Another group has been talking about the Sunday Scripture readings, as part of preparing for Sunday liturgy. In other groups, adults examine their roles as the parents of teen-agers or as Christian members of hurting cities.

In Latin America small groups, composed often of poor peasants, are known as "comunidades de base"—basic communities. They meet often to examine the political, social and economic forces affecting their lives, to consider what faith demands, sometimes to consider what actions they can take together.

**AFRICAN** Christians form small groups to relate Christian life to the still important family and tribal network.

In Europe too, small groups of Christians play an important role in the church.

The origins of such groups vary. In general, people are trying to counteract the trend toward isolation in modern life. Their quest is for the time and the space in which to be a little more reflective about their lives. To avoid simply "going along with the tide," they may need the support of others—support that is close enough to be felt.

In the United States small groups take many forms. Some have modest purposes, perhaps meeting just once. Others develop as ongoing events in the lives of members.

At St. John the Evangelist Parish in the Diocese of Toledo, small groups have met for prayer and reflection for several years, dating from the time when Bishop Albert Ottenweller, now bishop of Steubenville,

Ohio, was pastor. The groups are part of the basic structure of the parish, a parish which is a community of communities.

**IN A POOR** neighborhood in Brooklyn, Father Bryan Karvelis felt he had found valuable support in a fraternity of priests called "Jesu Caritas" which met each month for prayer and reflection. So Father Karvelis adapted the idea for his parish. Now groups of 10-12 adults, mostly Spanish-speaking, enjoy support similar to that found by their pastor in a small group.

Small groups are not a new development. For decades, Catholic couples found meetings of the Christian Family Movement helpful. These were groups of about six couples who followed the basic pattern of many small groups, "observe—judge—act."

In fact, many organizations and movements have had small groups that were designed to sharpen members' awareness, deepen commitment and foster mutual support.

Some people view small groups skeptically, fearing they will cause parishes to break down into cliques. This fear can be defused if groups are open to everyone, if members share in other parish activities, and if groups see their meetings not as a sign of special status but as a call to be of greater service to others.

What factors help small groups become valuable elements within the whole of their parish's life?

**FIRST**, leadership is needed. People need to be identified as leaders, to be trained and supported.

Second, groups should address concerns important to members and to the life of the church.

Third, sessions that combine consideration of people's experiences with reflection on faith and church are likely to be considered valuable.

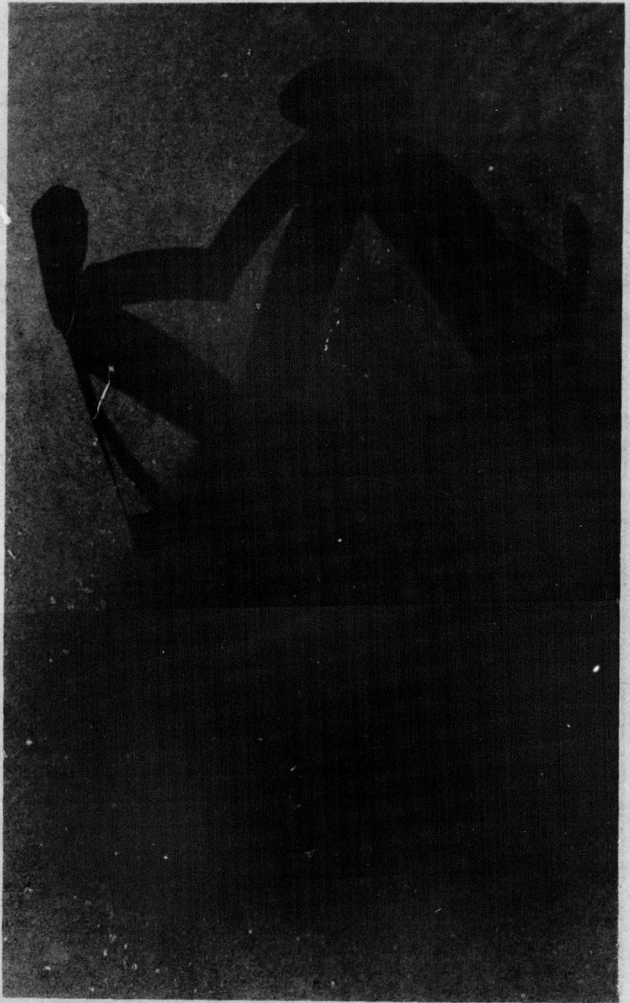
Fourth, people generally need good printed materials as an initial basis for reflection. Then they can adapt the materials to their own needs.

Fifth, staff-level support from the parish is important.

Sixth, members of groups should also take part in the liturgy and other activities of the parish.

Seventh, members of groups can be encouraged to play active roles as leaders in other groups and activities.

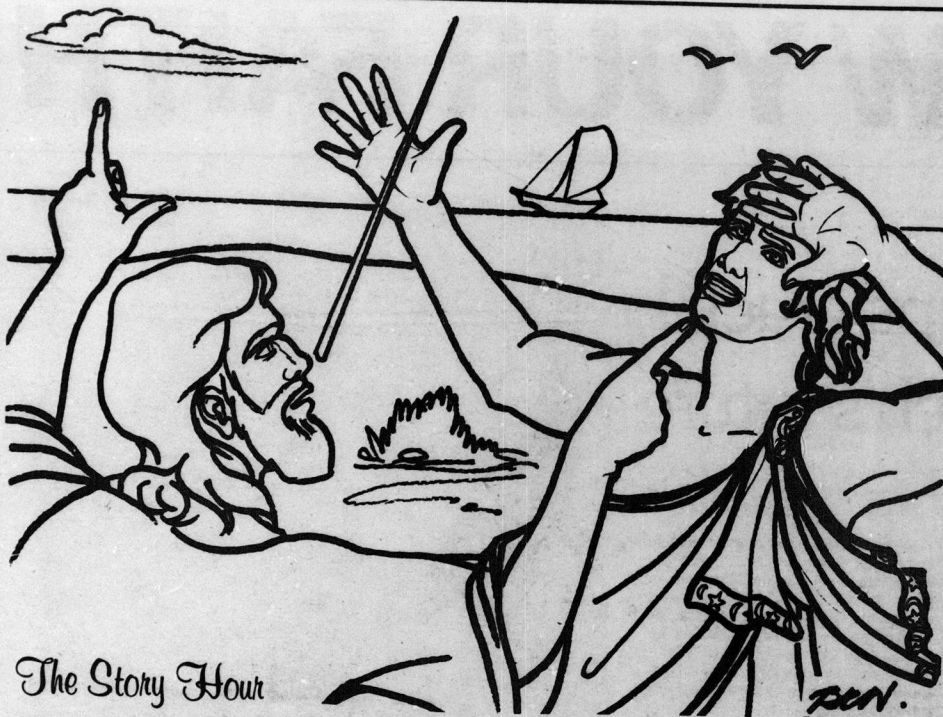
The role small groups can play in the lives of parishes and their people has led some commentators to think that the groups are crucial to the church's future. Perhaps their potential is only beginning to be realized.



**IN A CIRCLE**—The emergence of small groups of adults who gather for reflection with other adults is an interesting phenomenon which has emerged in the church in recent years. The groups reflect on their lives and work, pray together, and look to the group for opportunities to discuss matters of importance in their lives. (NC photo)

## Discussion Points and Questions

1. Most people have been part of a small group at one time or another. Think of a group you joined. Why were you meeting? What did you talk about? Was there a leader who planned the evening? How valuable was the experience to you?
2. Why did Father Philip Murnion say small groups are popular today?
3. What are the groups called which Father Murnion says are meeting in Latin America? Why are they meeting?
4. According to Father John Castellet, in what way are preachers God's co-workers?
5. In your life who are the instruments of God's grace? Are you an instrument of God's grace for any one else?
6. On a scale of 1 to 10 (1 for most and 10 for least effective) how would you rate your own communication skills? Can you list at least three areas in which you would like to improve? What action will you take this week to make these improvements?
7. Remember the last time you had a conversation with your spouse, teen, or child that you did not feel good about. What in your actions was blocking real communication? How could you have prevented this from happening?



## The Story Hour

# Saul's leadership qualities shine through

by Janaan Manternach

Among all Christians in Antioch five men stood out, including Barnabas and Saul. They were filled with the Holy Spirit. The community saw that the Spirit gave these men special gifts of prophecy and teaching.

One day the five were celebrating a liturgy with the Christian community. They were all fasting. Suddenly they felt the presence of the Holy Spirit in a special way.

"Set apart Barnabas and Saul," the Spirit said to them. "They are to do a special work I have called them to do."

The leaders and the whole community continued to fast and pray. It soon became clear the Holy Spirit was calling Barnabas and Saul to leave Antioch and take the good news about Jesus to still further parts of the world.

The other leaders placed their hands on the heads of Saul and Barnabas. The whole Christian community stood around them. All joined in asking God's blessing on the two men. The community officially sent Barnabas and Saul on their mission.

The two, guided by the Holy Spirit, went down to Antioch's port, known as Seleucia. They were joined by the cousin of Barnabas, John Mark, as their assistant. From there they sailed to the island of Cyprus. They landed at Salamis, known today as Famagusta, on the East Coast of Cyprus. At Salamis they proclaimed God's word in the Jewish synagogues.

**BARNABAS**, Saul and John Mark traveled all over the island, coming finally to the town of Paphos on the West Coast. They met a Jewish magician. He was known as Bar-Jesus, as well as Elymas, which means "magician." The man was posing as a prophet.

The magician was a very influential

man in Paphos. Elymas lived at the palace of the Roman governor. The governor was a very good man and very intelligent. His name was Sergius Paulus. The Paulus family was a famous Roman family.

Sergius Paulus was anxious to hear the word of God. So he called Barnabas and Saul to his palace. He wanted them to tell him more about Jesus.

The magician did all he could to keep the governor from faith in Jesus Christ. When Barnabas and Saul came, Elymas strongly opposed them. He argued with them in the presence of the governor.

In the middle of the argument Saul was filled with the Holy Spirit. He stood up and walked over to Elymas. Looking him straight in the eyes, Saul challenged the magician.

"YOU ARE A fake," Saul said in a loud voice. "You are a complete fraud, you son of Satan! You are an enemy of everything that is right! Will you never stop trying to make the straight paths of the Lord crooked? The Lord's hand is upon you even now! For a time you shall be blind. You will not even be able to see the sun."

As soon as Saul finished speaking, a misty darkness came over the magician's eyes. He could not see anything. He groped about for someone to lead him by the hand.

When the governor saw what happened, he believed in Jesus. He was impressed with Saul. The governor was also impressed by Saul's teachings about the Lord. It was clear to Sergius Paulus that the Lord was with Saul.

The governor always called Saul by his Roman name instead of his Jewish name. Saul's Roman name was Paul. From that time on Saul was known to everyone as Paul.

**Suggestions for parents, teachers and young people using the Children's Story Hour for a catechetical moment:**

### PROJECTS:

1. Make a mural that shows the interesting details of this story. Or draw a cartoon strip that visualizes and tells the story. Display your work where your friends and family will be able to see it.
2. Two stories about Saul-Paul are in the Arch book series of "Quality Religious Books for Children," Concordia Publishing House, St. Louis, Mo. They are: "The Man Who Changed His Name," by Loyal Kolbreck, 1972; "Paul and the Unfriendly Town," by Margaret Penner Toews, 1976. If these books are available, read them. Or, you may want to buy them to add to your personal collection of Bible Story Books.

**After reading the story, talk together about it. Questions like the following may guide your conversation.**

### QUESTIONS:

- Why were Barnabas and Saul leaving Antioch?
- How did the Christian community in Antioch send Saul and Barnabas away from them—what did the leaders and the community do?
- Why is the town of Paphos a memorable place in the journeys of Barnabas and Saul?
- Why did they go to the governor's palace in Paphos?
- Why, do you think, did Elymas try to keep the governor from faith in Jesus Christ?
- How did Saul become known by a name other than his Jewish name?

# 'A lack of co cause o

by Don Kurre

If someone were to ask me, what is the biggest cause of friction between parents and children, parents and teens, and husbands and wives, I would say lack of communication. Obviously, you say. Perhaps not. There is an abundance of talking to within family; unfortunately, all too often there is very little communication.

Is there a sound in the forest if a tree crashes down and no one is around to hear it? Sound waves are generated but, is there sound? There is no sound unless someone perceives the sound waves. Communication is the process of creating and perceiving meaning. That is to say, unless someone hears, understands, and accepts as meaningful what has been said there is no communication.

The problem develops when we understand the making of sound waves—talking, as the whole or most important part of the communication process. As opposed to common practice, the significant part of the communication process is found in the reception. Unless the sounds that we generate are received, understood, and accepted as meaningful there is no communication. We are like the tree in the forest that crashes to the ground with no one around—making no sound at all.

The breakdown of communication within the family is most often based upon faulty assumption. We tend to assume that other family members share our perceptions, expectations, values, purposes, and aspirations. If our desire is to communicate, making this assumption is a fatal mistake.

**EFFECTIVE** communicators do not make this mistake often. Rather they ask, does my wife understand and know what I'm saying? And, do I really know what my teenage son is talking about? Asking questions and restating what we heard are the basic ways we can be sure we are not causing a breakdown in the communication process.

If we truly intend to communicate, we must be sure that we clearly focus upon the aspirations, values, and motives of our loved ones. We must be willing to let go of our position, "white-horses," and hard days; long enough to check and be sure we really know what our spouse, teen, or child is saying. We must also be sure that we understand the meaning that they are intending to create between us.

Walking a mile in their shoes before sending our message is a good rule of thumb. Asking ourselves: who has this member of my family been with today? What have they done or not done today? What have they seen and experienced? What does he/she expect from me at this moment?

By asking ourselves these questions we put ourselves in touch with the values, expectations, purposes, and aspirations of the other. In one sense we become the other. In this way effective communication happens between two of us.





# Communication—' The biggest tense family squabbles

Communication never takes place between me and you.

WHEN OUR communication is ineffective we tend to become frustrated, defensive, and angry. Each of these conditions makes true communication even harder to achieve. When frustrated we try hard to make our point using more examples, talking louder, or laying down the law. Defensive, we shut the door to protect our turf, or throw up a wall of tears, arguments, or facts. Anger breeds contempt in us, or causes us to seek revenge. All of these responses lead to the break down of the communication process.

As we all know, repeated failure in

communication most often destroys relationships. How often have we seen what began as a little family spat end up in divorce court, in the dean's office, or in a needle?

True communication is hard work. When we communicate with a member of our family, even the youngest, we face the risk of needing to change. True communication makes demands upon our own perception of the world and the behavior that comes from that perception. But, the alternative is far worse. Time is too short for engaging in confrontations that could have been avoided. True communication allows us to participate in the life of those we love. Isn't that what love is all about?



## St. Paul writes to the church in Corinth

by Fr. John J. Castelot

The Corinthian Christians tended to exaggerate the importance of individual preachers. So St. Paul had to help the people see these preachers in proper perspective.

Preachers are only instruments of God's grace, sowers and tenders of the seed. The Christian community itself is God's garden, his "cultivation." (1 Cor. 3:9) Not averse to mixing metaphors, Paul calls the community, in the same breath, "God's building."

It is this latter figure of speech which he develops in his continued reflections on the ministry and ministers of God's word. Lest he be misunderstood once more, he is anxious to point out that God alone is the ultimate source of faith and of life in Christ for all the Christians. His ministers have a grave responsibility to do their part to the best of their ability. They are "God's co-workers." (1 Cor. 3:9)

Empowered by God's grace, Paul did what any good builder does first: He built a solid foundation. Those who contribute anything to the construction of the building—a very special building—should take care to guarantee top flight workmanship and high-grade materials.

The mention of a foundation reminds Paul of something important. So at this point he throws in a parenthetical remark: "No one can lay a foundation other than the one that has been laid, Jesus Christ." (1 Cor. 3:11)

**PAUL DOES NOT** seem overly concerned about who or how many people spread the good news. In fact, he implies

that all Christians have an obligation to use their talents in this enterprise.

But wherever they work, they are to do their very best. It may be difficult to tell on the spot how well or how poorly they are carrying out this Christian vocation, but the day is coming when their work will be put to the test.

For Paul that day is when the Lord will return. Paul uses the biblical image of fire here, the common biblical image for testing, discernment. The reference to "one fleeing through fire," (1 Cor. 3:15) has nothing to do with the later church doctrine on purgatory. It is simply a continuation of the analogy he has been using. If a builder puts up a firetrap, he may get caught in it himself and escape only by the skin of his teeth.

On the other hand, positively wrecking the community is far worse for Paul. The community is a temple, a dwelling-place of the Spirit, and, like the temple of old, set apart for the worship of God. To tear this temple apart by rivalries, cliques and the resultant hostilities is tantamount to sacrilege.

**PAUL IS NOT** saying there is a conflict between human and divine wisdom, for human intelligence is one of God's most precious gifts. Rather, he is saying human intelligence, all alone, without the guidance of divine wisdom, can lead to utterly disastrous conclusions for humanity itself.

The entire discourse is designed to show how foolish, how destructive, how unchristian the Corinthians' divisive attachment to individual ministers is. They must not lose their perspective—which he summarizes with no little eloquence of his own:

"Let there be no boasting about men. All things are yours, whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or the future: All these are yours, and you are Christ's and Christ is God's." (1 Cor. 3:21-23)



**CLOSER TO PEOPLE**—As we get to know others in our group, we find it easier to share our faith, our lives, our questions and ourselves. We arrive more quickly and effectively at what really matters as we come closer to people with whom we gather regularly to talk and pray together. (NC photo by Bob Strawn)

# THE WORD THIS WEEKEND

Malachi 3:19-20  
2 Thessalonians 3:7-12  
Luke 21:5-19

NOVEMBER 16, 1980  
THIRTY-THIRD SUNDAY IN ORDINARY TIME

by Paul Karnowski

Several weeks ago, I sat down to watch "Catastrophe"; in the course of one hour, I was "entertained" by the sinking of a storm-battered ship, the eruption of Mount St. Helens, and the ill-fated flight of the Hindenburg. (What fun!) The success of the programs "Real People," "That's Incredible," and "Catastrophe" signals a growing preoccupation with the unusual, the bizarre, and the disastrous.

At first glance, today's readings resemble a recent edition of "TV Guide." They speak of "great earthquakes, plagues, and famines in various places—and in the sky fearful omens and great signs." Jesus goes on to say that "the day will come when not one stone will be left on another."

In the first reading from the book of Malachi, we are told that "the day is coming, blazing like the oven when all the proud and all evildoers will be stubble."

Contemporary society's preoccupation with the disastrous is nothing new; what is new is the lack of direction.

In the days of the Israelites, disaster

was understood in terms of a divine plan. It was a common belief, for instance, that the "Day of the Lord" would be accompanied by signs and portents; these disasters were to signal the destruction of evil. After all evil was eliminated, God would make Himself manifest in all of His goodness. The "Day of the Lord," or what we call the Second Coming of Christ, is a day of rejoicing for men and women of good will.

No one knows when that day will come or exactly how it will happen. Meanwhile, we find ourselves on this earth looking toward the future, but living in the present. In his letter to the Thessalonians, Paul reminds us that we must not fix our eyes so intently on the Second Coming that we neglect our day to day life.

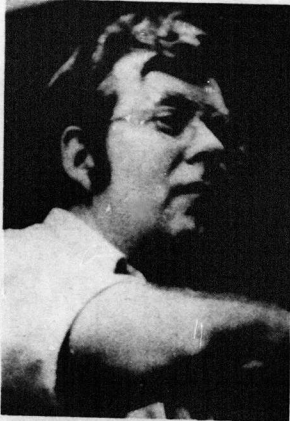
Although we have yet to experience God's full glory, we believe that He dwells among us, living within us. By "working quietly" in this spirit of love, we can become "real" people; and no matter what television tells us; we know that the all-pervading mystery of Christ's death and resurrection is the only thing that is truly "incredible!"

# Our Lady of Providence Parish

Brownstown, Indiana

Fr. Gerald Renn, administrator

by Fr. Thomas C. Widner



**WHAT IS A VOCATION?**—Reactions among high schoolers to the topic are mixed as Bob Butcher, a teacher and parish member (top photo), lends expertise in the parish's religious education program. (Photo by Father Thomas C. Widner)

Where can you find two priests sharing the ministry to five parishes scattered over five counties at distances of 50 miles or more (one way)?

The place is the archdiocese of Indianapolis; the counties are Scott, Clark, Washington, Jackson, and Lawrence. The parishes are located at Scottsburg, Henryville, Salem, Brownstown, and Mitchell. The priests are Father Gerald Renn and Carmen Petrone. Fortunately, they have the able assistance of two Benedictine sisters, Elvira Dethy and Mary Sylvester Will.

In the near future, these profiles will look at each of those parishes. The first we visited was Our Lady of Providence, Brownstown. Though Father Renn has specific care of that parish, involvement at each of the five parishes is an effort involving both priests and sisters.

With only approximately 20 families, the parish offers one weekend evening Mass on Saturday. "We like to welcome visitors," Father Renn gloated, "for it helps fill the church." The small chapel size building was constructed in 1948 although the parish was founded in 1934. Brownstown is Jackson county's seat of government, but Seymour, about 10 miles to the east, is its largest city.

"People recall Archbishop Schulte wanting a church in every county seat in the archdiocese," Father Renn said, "and that seems to be why there's one at Brownstown."

Never having a resident pastor the parish has been served over the years mostly from Seymour or Bedford.

Millie Dill, the parish's bookkeeper and a native St. Louisan, remembers bringing her family from Missouri. "We had been so pleased with Catholic schools there and hoped to have our children in Catholic schools here. Father Jim Moriarty served here at that time and he hoped to get a few of the parishioners' with school age children together to bus them to Seymour. Unfortunately, Father Moriarty was transferred before it could be implemented. We never again heard about getting a bus to go to Seymour."

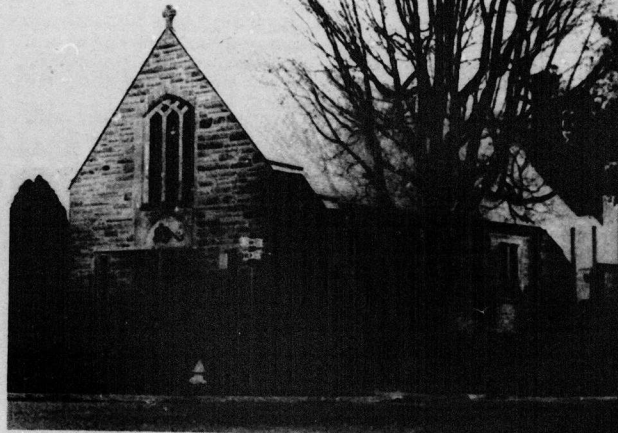
**JOHN AND** Maureen Pesta own and publish the *Brownstown Banner*, the town's twice-weekly newspaper. A Notre Dame graduate, John and his St. Mary's of the Lake graduate wife have built a strong 5,000 circulation paper which is well-accepted in the community.

"We probably give more news space in the paper than others do, but we are very proud of the job we accomplish. It's not just a business to us," John stated.

Originally from Pennsylvania, the Pestas settled in Brownstown after graduation and eventually bought the paper both worked for.

Father Renn, Sister Elvira and I had been invited to supper with the Pestas before going to the parish's youth meeting at the home of George Visty and his wife Bonnie. Eight teen-agers talked about vocations and what they might do with their lives once they graduated from high school.

Only one teen-ager was absent that night. Attendance was remarkable by any parish's standards. Sister Elvira provided a brief prayer service beforehand and



each teen-ager responded with Brownstown parishioner Bob Butcher leading the discussion.

"God is calling each of you to do something special," Butcher told the group. "It might be hard to see now. It might not work like it did for St. Paul; you might not get knocked off a horse and come face to face with it. But God will probably in a very ordinary way help you decide what you want to do with your life."

Sister Elvira pointed out the distinction between a life's work and a lifestyle and that all the teen-agers would be choosing marriage, single life or Religious life as well as a particular job.

The meeting ended on a social note. The Vistys offered refreshments for the teen-agers as well as the adults gathered that evening, including Jo Timperman, the parish's religious education coordinator.

For the adults the discussion centered on being a Catholic in a heavily rural Protestant area. "I think our kids are stronger Catholics for being a minority," Bonnie Visty claimed.

Father Renn agreed that the parish community at Brownstown seemed better united perhaps because of fewer opportunities to take advantage of a Catholic environment.

The most telling thing of all, however, was probably Millie Dill's earlier comment. Though the Brownstown priests reside at Scottsburg, the parish seems most appreciative of their presence. Getting into homes and being with the people is a priority for the priests and the Religious women as well. The pleasure the families seemed to have in welcoming us for supper and socially seems to indicate the best sign of an awareness of Christ at work.



**PARISH STAFF**—Father Gerald Renn, administrator, stands with Benedictine Sister Elvira Dethy, pastoral associate, and Mrs. Jerry (Millie) Dill, parish bookkeeper, inside the small structure on the west side of Brownstown. (Photo by Father Thomas C. Widner)



# Commission (from 1)

orce, alcoholism, homosexuality, mental illness and other problem areas.

4) A need to address problems of the family as it is impacted by political, cultural, social and economic conditions in society. These must be recognized and strategies developed for dealing with such influences.

5) The need to provide support for parents and families in their role of transmitting religious values. This might be done through such formats as discussion groups, film series, recreational and cultural events and other programmatic efforts.

6) A need for greater dissemination of Catholic concerns to the wider society, accomplished through a media campaign, closer cooperation with the Indiana Catholic Conference and other interagency efforts.

7) Need for greater awareness of the archdiocese's diverse population—social, racial and geographical—with ministry to all.

8) Need to develop ecumenical cooperation on common concerns about family.

**IN HIS LUNCHEON** remarks, Archbishop O'Meara praised the commission and Father Voelker for facing up to "very difficult questions which are very important in the life of the contemporary church."

"I see the commission's work as a faithful reflection of the bishops' national concerns," the archbishop stated. He spoke of the "great need to emphasize the per-

manence of marriage and openness to family," and to impart this to "our younger Catholics who have never heard these two things before."

"All of us together are the church: no one of us exhausts the whole church in our own person. Each of us truly is a living cell of a living body—the church," he emphasized.

Archbishop O'Meara also supported the notion of an independent office for family ministry, and asked that the group be "patient, sensitive and supportive of your archbishop in his efforts to determine where revenues will come from" to establish the office.

Sounding one of the few negative notes of the day, dinner speaker Christopher Lasch charged that industrial capitalism has destroyed the dignity of work and threatens the nuclear family.

**LASCH, AUTHOR** and Harvard University professor, claimed that technological society has created "a nation of consumers—an organization for the sanctification of greed." In his view, the worker has been stripped of skills and forced to use work merely as a means of consumption. "Work," he claimed, "has become a way of sustaining our habit, our 'fix.' It has lost its moral dignity as well as its educational value for the young."

Because of this, Lasch believes that home and family have come to be regarded as "a haven in a heartless world . . . the only place where men and women can be renewed."

"This is a tremendous moral indictment of the outside world. It says that work is destitute of any enduring satisfaction," said Lasch, adding that the "cult of domesticity also represents an implicit condemnation of domesticity itself."

The speaker explained that "when any duty is limited to the woman (nurturing), you can be sure it's devoid of value.

Nurturing isn't really important in society's eyes."

According to Lasch, "just a change of heart is not enough. It is very important not to be caught in a purely programmatic effort to 'help save families.'"

The Family Life Commission, headed by Father Voelker includes Pat Bolanos, Jim Davis, Fred Evans, Matt Hayes, Bettye Johnson, Evelyn Kesterman, Father Robert Klein, Bill Paradise, Franciscan Sister Sheila Shine and Mary Kaye Tolen.

# Evangelization (from 1)

of other Christian religions ("We refer to this as ecumenical dialogue," Father Illig said.), members of non-Christian religions ("This is directed particularly to the Jewish community and we speak of it as inter-religious dialogue."), and the unchurched (of whom there are more than 70 million in the U.S.)

Indiana, according to the priest, has the twelfth highest percentage of unchurched individuals, i.e., people who have no church affiliation whatever, of any state in the union.

Father Illig told his audience George Gallup of the Gallup Organization called the Catholic Church "the sleeping giant of evangelization." "If ever the Catholic Church mobilizes itself," Gallup said, "it will do tremendous things in evangelization."

There are, according to Father Illig, 100 active Catholics for every active member of the Jehovah's Witnesses. There are also more inactive Catholics (15 million) than there are active Southern Baptists

(13 million), which is the largest Protestant body in the U.S. And, he added, over 95% of Americans are within a 30 minute drive of an American Catholic parish someplace.

**WHAT ARE WE** waiting for, Father Illig seemed to ask? Let's make history!

How did the first Christians spread the Good News? "They gave witness to what Christ had done, they developed peer to peer ministry (husbands to husbands, divorced to divorced, etc.), they invited others to join them, they prayed, and they were enthusiastic. It's those things which are happening again.

As Father Illig said, "You don't have to be a theologian to bring Christ into the world. Only a few Christians are called to this. The rest of us are witnesses, messengers. And we leave "fingerprints" in evangelizing. We develop as many styles of evangelization as there are people to evangelize. So extend the invitation," he asked. "Let's make history!"

# CAMPAIGN FOR HUMAN DEVELOPMENT

For God's Sake

break the hellish cycle of poverty

Pope Paul VI

# COLLECTION SUNDAY NOVEMBER 23



November 14

The Indianapolis Cursillo Community will sponsor an Ul-treya at 7:30 p.m. in the community room, St. Thomas Aquinas parish.

\*\*\*  
The semi-annual citywide SDRC auction will be held at Immaculate Heart parish, 5692 Central, Indianapolis, at 7:30 p.m.

Nov. 14, 15

The Drama Club of Christ the King parish, Indianapolis, will present two hours of music and comedy in the school auditorium. Call Janet Jacobs, 255-0256, for tickets.

November 15

St. Malachy parish, Brownsburg, will have a Christmas bazaar from 9 a.m. to 8 p.m.

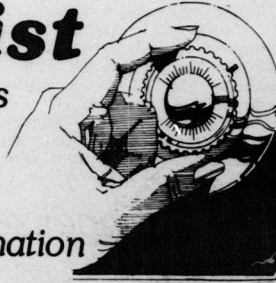
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The Marian College Alumni Association will observe the school's homecoming with an informal party at the Westside K of C, 220 N. Country Club Road, Indianapolis, starting at 8 p.m.

\*\*\*  
Secunia High School's Booster Club, Indianapolis, will sponsor a fall dance with disc jockey from 9 p.m. to 1 a.m. in the cafeteria.

\*\*\*  
A rummage sale will be held at St. Philip Neri School, Indianapolis, from 9 a.m. to 3:30 p.m.

\*\*\*  
St. Pius X parish, Indianapolis, will have its

the **Active List** has the **Magic Combination**



Speakeasy Night beginning at 7:30 p.m. Admission: \$2.

\*\*\*  
Cathedral High School, Indianapolis, has scheduled eighth grade entrance examinations from 8:30 to 11:30 a.m. For complete information call 542-1481.

Nov. 15-16

A holiday bazaar will be held at Holy Trinity parish, 902 N. Holmes, Indianapolis. Food service on Saturday is from 11 a.m. to 8 p.m. and on Sunday from 12:30 to 4:30 p.m.

November 16

The Athletic Club of Chatard High School, Indianapolis, will serve a spaghetti dinner in the school cafeteria from 4 to 6 p.m.

The St. Vincent de Paul Society of St. Patrick parish, Indianapolis, will have a poultry card party and other awards. The hall opens at noon.

\*\*\*  
The St. Vincent de Paul Conference of St. Rita parish, Indianapolis, is the sponsor for a Gospel concert at 3:30 p.m. at the parish.

\*\*\*  
The Indianapolis Simeon House, a congregate living facility for retired adults, will have open house for the public at 3830 Forest Manor, from 1 to 4 p.m. The location is the former convent in St. Andrew parish.

\*\*\*  
The Indianapolis Central Committee of the Knights of St. Peter Claver are sponsoring

the "Sounds of Music" chorale in concert from 4 to 6 p.m. at the Peter Claver Center, 3110 Sutherland Ave.

\*\*\*  
A chili dinner will be served at St. Mary parish, 317 N. New Jersey St., Indianapolis, following the noon Mass. All are welcome.

\*\*\*  
Roncalli High School, 3300 Prague Rd., Indianapolis, will sponsor a spaghetti dinner in the school cafeteria from noon until 6 p.m.

\*\*\*  
The Ladies Auxiliary of the Knights of St. John, Little Flower parish, Indianapolis, will have a card party that begins at 1:30 p.m.

Nov. 17-18

"Holiday Visions," the annual holiday bazaar conducted for St. Francis Hospital Center, Beech Grove, will be held from 10 a.m. to 7 p.m. in the Center auditorium.

Nov. 17, 21

St. Vincent Wellness Center, Carmel, is offering the following programs: Preparation for Childbirth, Cardiopulmonary Resuscitation (CPR), and Nutrition for the Well Woman. Call 846-7037 for information.

Anti-smoking campaign

On Thursday, Nov. 20, the American Cancer Society will sponsor "The great American Smokeout" to help cigarette smokers prove to themselves they can quit smoking, if only for 24 hours.

St. Francis Hospital Center is actively supporting the Cancer Society's effort to get at least one in every five smokers to give up cigarettes. From Tuesday, Nov. 18 through Thursday, Nov. 20, materials will be available in the hospital lobby about smoking and health. The hospital's respiratory therapy department will provide free Pulmonary Function Testing to employees and to the public during the three-day period.

Also, on Nov. 18, from 7:30 to 9 p.m. St. Francis

Nov. 18, 20-23

Mt. St. Francis Retreat Center, Mt. St. Francis, Ind., will have a leisure day for women on Nov. 18 and a Cursillo for women of all ages from Nov. 20 through 23. Pre-register by calling 812-923-8818.

November 20

The parish group of SDRC Indianapolis' west side will meet at St. Gabriel School 7:30 p.m.

November 21

"Managing, Mothering and Monitoring Volunteers," workshop sponsored by the Office of Catholic Education and the Association of Parish Administrators and Religious Education will be held from a.m. to 3 p.m. at Our Lady of Grace Center, Beech Grove.

November 19

The Ladies Auxiliary of St. Joseph Council K of C will have a card party in the council hall, 4332 N. German Church Road, Indianapolis, at 8 p.m.

\*\*\*  
The first in a series of four lectures on "The Inside Story of What Happened at Vatican II" will be held at St. Malachy parish, Brownsburg, at 7:30 p.m. Msgr. Raymond Bosler is the speaker. The remaining three lectures will be on Dec. 3, 10 and 17.

Nov. 21-22

Sites for weekend retreats include retreats for women at Mt. St. Francis Retreat Center 812-923-8818, Mt. St. Francis Ind.; and Fatima Retreat House, 317-545-7681, Indianapolis; for those involved in di-

New leader for alumni club

New president of the 3,600-member Marian College Alumni Association is Joan Bailey Lefler of Indianapolis. A 1971 graduate, Mrs. Lefler is a homemaker

and substitute teacher and resides at 5728 Rosslyn Ave.

Elected first vice-president and president-elect was Cornelius S. (Neal) Howe, a 1959 graduate, who is assistant vice-president of sales and marketing for American Underwriters Group.

Other new officers are Sara Greubel Allen, a 1971 graduate, second vice-president, and Carolyn M. Brown, a 1972 graduate.

**Thanksgiving Poultry Card Party**  
Sponsored by: St. Vincent de Paul Society  
**Sunday, November 16**  
Doors Open at 12 Noon for Turkey Raffle Card Party, 2:00 p.m.  
Admission \$1.25  
**St. Patrick's School Hall**  
936 Prospect Street

Get-togethers set for parish

St. Philip Neri Board of Education will sponsor "Greet, Meet and Eat" sessions from 7 to 9 p.m. Nov. 17 to 21. Each of five geographical areas of the parish will meet on an assigned evening. Featured will be a liturgical ceremony and a session of faith sharing.

The series will culminate on Saturday, Nov. 22, when Archbishop Edward O'Meara will celebrate Mass with Father Gerald Kirkhoff, pastor, at 5:30 p.m. in the church. A pitch-in supper in will follow.

St. Rita's Conference, St. Vincent De Paul invites you to participate in a

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3:30-5:30 p.m.

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(The proceeds will be used as our Christmas funds to benefit and aid the poor in our conference.)

For information call **317-632-9349**  
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--	---

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orce, death, separation or broken relationships, Kordes Enrichment Center, Ferdinand, Ind.

The Ladies of Madonna Circle, Our Lady of Perpetual Help parish, New Albany, will have a Christmas bazaar from 10 a.m. to 2 p.m.

SDRC meetings will be held at 7:30 p.m. at St. Mary parish, New Albany, and Providence High School, Clarksville.

A turkey social will be held at St. Paul parish, Sellersburg. Sausage sandwiches and hot dogs will be served beginning at 5 p.m. followed by the social at 6 p.m.

**November 22**

A workshop on parish councils will be held at Marian College, Indianapolis, from 9:30 a.m. to 3:30 p.m. in the library auditorium. The \$5 fee is payable at the door.

\*\*\*

**November 23**

A holiday bazaar/chili supper is scheduled at Holy Name School cafeteria, Beech Grove, from 1 to 6 p.m.

\*\*\*

Those participating in the Archdiocesan Vocation Center's Acts II program will visit St. Ann parish, Indianapolis, for the noon Mass. The afternoon and early evening will be spent at the "cabin" of Father Charles Chesebrough at Paragon, Ind.

\*\*\*

**Nov. 23-24**

A Scripture workshop under the direction of Benedictine Father Conrad Louis will be held at Fatima Retreat House, Indianapolis, from 7 to 10 p.m.



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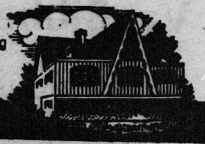


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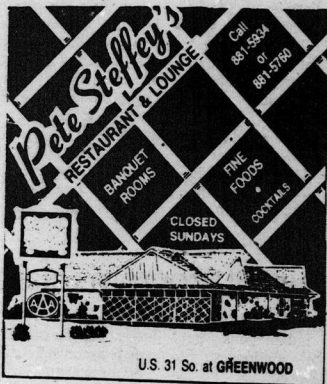


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**CHRISTMAS SPECIAL**—Sister Clotilda Marie Gohmann and Sister Estelle Nordmeyer are among the Franciscan Sisters working on handmade items for sale at activity center of the motherhouse in Oldenburg. Items will include afghans, wall hangings, macrame objects, scarves, Christmas tree ornaments, and toys. Proceeds from the sale will help defray the cost of renovating the convent kitchen.

## Remember them

- † **ARNOLD, Ladybird Pryor**, 80, St. Bridget, Indianapolis, Nov. 7.
- † **BARTH, Richard E.**, 60, Holy Family, Richmond, Nov. 3. Husband of Mary Catherine; father of Deborah, Susan and Thomas Barth; brother of William C.
- † **BAXTER, Charles N.**, 37, St. Jude, Indianapolis, Nov. 5. Husband of Mary; son of Michael, Beth and William; son of Mr. and Mrs. Novie Baxter; brother of Betty Grady, Jack and Nicholas; grandson of Estelle Baxter.
- † **FLOCKMAN, Lillian**, 77, St. Agnes, Nashville, Oct. 30.
- † **BROCKNER, Christina S.**, 85, St. Mary of the Knobs, Floyds Knobs, Nov. 3. Mother of Felix F. Brockner.
- † **DONAHOE, M. Kathleen**, 65, St. Mary, New Albany, Nov. 4. Mother of Edward and Michael; sister of Tom Ush and Mary Byrne.
- † **FAGAN, Thomas J.**, 68, St. Simon, Indianapolis, Nov. 10. Husband of Marian C.; father of Elizabeth Wroblewski; brother of Rosemarie Goodwin, Mary Theresa Ribar and James J. Fagan.
- † **FENIO, George**, 61, Sacred Heart, Clinton, Nov. 3.
- † **FESTA, Rose**, 91, St. Joseph, Universal, Nov. 1.
- † **FUCHS, Helen**, Sacred Heart, Clinton, Nov. 5. Mother of Jayne Ann Baldwin and Alice Ruth Mitchell; sister of Martha Kress, Harry and Waldo Barton.
- † **GLASKA, Mary O.**, 88, Little Flower, Indianapolis, Nov. 5. Mother of James and John Hayden.
- † **GLASS, Ralph B.**, 69, Little Flower, Indianapolis, Nov. 8. Husband of Ann L.; father of Gene C.
- † **GOSSETT, Mary R.**, Holy Trinity, Indianapolis, Nov. 6. Sister of Hubert, Raphael, Edward and Richard Stergar.
- † **HEAD, Charles O.**, 88, Holy Spirit, Indianapolis, Nov. 3. Brother of Mary Pearl Head and Eunice Lynch.
- † **HOUCHEMS, Christopher D.**, 22, Holy Trinity, Indianapolis, Nov. 8. Son of Mr. and Mrs. Bennie R. Houchens; brother of Robert R.; grandson of Katie P. Houchens.
- † **KUNKLE, Edward J.**, 88, St. Peter, Franklin County, Nov. 4. Husband of Lena; father of Rita Williams, James and Irvin; brother of Albert Kunkle.
- † **MONTGOMERY, George A.**, 87, St. Joan of Arc, Indianapolis, Nov. 8. Husband of Florence.

- † **O'CONNOR, Cecelia M.**, 87, St. Simon, Indianapolis, Nov. 7. Mother of Patrick, Paul, Lawrence E., Walter and Timothy and Mary Lacy.
- † **QUINLIN, Leroy A.**, 91, Holy Cross, St. Croix, Nov. 8. Father of Lorene Howerton, Theresa Miles, Lucille Lawson, Dorothy Reas, Hilda Hudson, Leonard Laurent, Eleanor Whitley, Florence, Paul, Edmund and Marion Quinlin; brother of Ethel Steahne, Ella Lucas, Stella Sinclair and Edna McDonald.
- † **REICHEL, Eunice M.**, 42, St. Thomas, Fortville, Nov. 7. Wife of Duane; mother of Jacquelin and Deborah; sister of Clifford, Ivan, Edward, Richard and Donald Bishop.
- † **STATEN, William**, 68, St. Catherine, Indianapolis, Nov. 4. Husband of Esther; father of Thomas; brother of Waneta Nelson Robert and Earl Staten.
- † **STRATTON, Alicia L.**, St. Monica, Indianapolis, Nov. 3. Wife of J.T., Jr.; mother of Judith James, Alicia Wayland, Wayne, Joseph and Theodore; sister of Florence and Adeline Hagarty.
- † **TINSMAN, Mary R.**, 58, Sacred heart, Indianapolis, Nov. 3. Wife of Lisle; mother of David Camden; siter of Harold, John, Sam Remley, Alice Bundy and Catherine Foster.
- † **YOUNG, Hrold E.**, 64, St. Andrew, Indianapolis, Nov. 5. Husband of Jean; father of Jean Ann Myers, Kathleen, Marcia, Phil, Bruce, Jeffrey, Kevin and David; brother of Nina Brownfield.



## SOMEONE FOR THANKSGIVING

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You'll be happier this Thanksgiving if you give something of yourself to someone who has nobody.

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**SOMEONE WHO HAS NOBODY**

Attend Mass that morning in your parish church.

Take fifteen minutes to visit someone in the hospital.

Have someone who eats alone join your family for turkey and all the trimmings.

Better yet, feed someone who needs food.

There are millions of people in the world who have hollow eyes and swollen stomachs because they have no food.

We don't see them because they are overseas.

We know they're there, however.

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\$975 will give a two-acre model farm to a parish in southern India, so that the priest can raise his own food and teach his people better crop-production.

The 40-year old, mud-walled church of Our Lady of Sorrows in Mundakayam, India, built for 1,000 souls, is ready to collapse. It's totally inadequate for the 3,000 Catholics there now. The poor parishioners have given all they can for a desperately needed new church — but \$5,000 is still lacking. Can you help?

Giving belongs to Thanksgiving, it's part of life. How much will you give back to God?

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## Sister Mary Remke

OLDENBURG, Ind.—The Mass of Christian Burial for Franciscan Sister Mary Noel Remke, 82, was held at the motherhouse of the Sisters of St. Francis here on Nov. 7. She died on Nov. 4. Sister Mary Noel spent 63 years in the Oldenburg community which she entered on Dec. 25, 1917.

She served 46 years as a high school science teacher in schools in Ohio, Missouri, New Mexico and Indiana including St. Mary Academy, Secocina High School and Marian College, all in Indianapolis.

One brother, Albert Remke of California, survives.

## League sponsors workshop

The League of Women Voters of Indiana will sponsor a "legislative workshop" that will teach state-house lobbying skills for low-budget public interest groups.

The workshop will be held Saturday, Nov. 22, at the Indiana State Library Auditorium, 315 W. Ohio, Indianapolis from 9:30 a.m. to 1 p.m.

Ray Rufo, director of the Indiana Catholic Conference, will join other panelists, including Mary Crean of the Legal Services Organization, State Representative E. Henry Lamkin, and Millie Pilot, statehouse reporter for WJOB, Hammond, in describing the legislative process and how lobbyists can make an impact.

## Renewal programs slated

Renewal programs for three Indianapolis parishes—St. Andrew's, St. Barnabas, and St. Bernadette—will begin this month.

St. Andrew's will hold a Nov. 16, 17, and 18 "Parish Thanksgiving Celebration." The program will feature Father Keith Hosey from Pope John XXIII Center who will give talks on spirituality, healing and commitment. Sunday's event begins with a 5 p.m. dinner; Monday and Tuesday will have informal talks scheduled at 6:30 a.m. (coffee

and doughnuts), a noon brown bag lunch and 7:30 p.m. program and service.

St. Bernadette's will hold a parish renewal on Nov. 20, 21, and 22 with the theme "The Church—The Family of God." Frs. Charles Cheesebrough, John Schoettelkotte, and William Morley will speak on various aspects of Church. Mass will be at 7:30 on Thursday and Friday and at 6 p.m. on Saturday with a pitch-in dinner to follow.

Saint Barnabas will hold its parish retreat from Nov. 21 through Nov. 25.



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## Catholic Youth Corner

# Brebeuf musical to recapture 1920's mood

by Peter Feuerherd

To be young, in love, and fancy-free in the 1920's. That's what **Brebeuf High School** will try to recapture in its all-school musical "The Boy Friend" by Sandy Wilson.

"The Boy Friend" is a spoof of 1920's Charleston music and dancing. It is the story of five "flappers" on the prowl, looking for men on the French Riviera.

In leading roles are Cherie Markstone, Tom Baltz, Kristy Miller, Eric Nelson, Julia Garstang, Joe Van Camp, Stephen Gemignani, Carolyn Gray, and Marie Hebenstreit.

For the production, the Brebeuf gym will be transformed into a festive 1920's dance hall. Murals and clothing of the 1920's also will be on display.

The show will be presented at the school gymnasium on Nov. 22 at 7:30 p.m. and on Nov. 23 at 2:30 p.m. Tickets can be purchased at the door for \$2.50.

\*\*\*

Don't look now, but it looks like basketball season

is upon us. The **Marian College** basketball team will have an early opener with a Nov. 15 contest slated for 2 p.m. at the Ritter High School gymnasium.

The Knights are coming off a fine 19-6 season, and are blessed with six returning lettermen, including 15 point-per-game forward **Chad Miller** from South Bend. The NAIA team's 27 game schedule includes

NCAA entries like local rival Butler and Wright State.

Excluding the first game, Marian College will play its home contests at the Naval Armory on West 30th St. in Indianapolis.

\*\*\*

CYO football teams from **St. Lawrence** and **St. Barnabas** won the 1990 football championships held at Roncalli High School in Indianapolis Nov. 5.

St. Lawrence won the "56" championship with a 12-0 victory over St. Christopher's. **Kenny Altheer** scored in the first quarter on a 13 yard run and **Brian Conway** scored late in the fourth quarter for the team's final six points.

In the "cadet" division, St. Barnabas scored a 19-0



**BREBEUF STUDENTS PREPARE FOR "ROARING 20's" MUSICAL**—Student actors Cherie Markstone and Tom Baltz sing about love in "The Boy Friend," a show to be presented at Brebeuf Preparatory School Nov. 22 and 23.

shutout over Christ the King. **Tim Anner** scored in the first quarter on a one yard run. **John Lawson** and **Bryan Kalen** added two more touchdowns to ice the victory.

\*\*\*

The **Ad Altare Dei** religious scouting awards will be presented by Archbishop O'Meara on Sunday, Nov. 23, during a Mass at Sts. Peter and Paul Cathedral. Pope Pius XII, Marian, St. George, St. Anne, and

Bronze Pelican awards will also be given.

The new and past award winners will be honored at a reception following the Mass at the old Cathedral gymnasium.

## Paths of Promise

# Goodbye Indiana!

by Joanna J. Dunn

After spending some time with a dear friend recently, we approached the moment of departure. I said to him, "this is the hard part—saying goodbye."

His words to me I shall always remember. "It should not be that difficult because I take you with me in my head and in my heart, I will always have a part of you with me."

As the child of a military officer, then the wife of a military man, my life has had its share of goodbyes. And yet, it has not become easier as many times as I've had to do it. Although each goodbye brings a hello to something new, the pain is still there. Pain is growth and it's sometimes necessary to feel the pain and grow on.

A little over three years ago I arrived in Indianapolis, not planning to become a resident. It's been three years of new experiences, new friendships, new growth, new awareness, new joys and new sadness. It's been a part of my life I shall always remember and cherish.

Indiana for me was a place I renewed my faith as a Catholic when once it was in doubt. I shall always remember my first Easter season at Immaculate Heart where I truly felt the real meaning of my religion and my faith through my involvement in the various services. That has created an impression which will always remain with me and helped to enhance my continued openness toward my view as a Catholic. Indiana has been a place where I found myself as a person and willingly tried to share myself with others. It represents to me a water hole in the desert where I stopped to be refreshed and retooled in order to move on.

Without the opportunities I've experienced here, both joyful and sad, painful and exciting, I would not have the courage to continue my journey of growth.

Indiana has been a place to overcome many false expectations within myself and others. Through my many relationships with so many people I've experienced acceptance, support and love. I've learned the meaning of community and the importance of relationships and the pain of risk.

Throughout the last three years I've not only experienced my own personal growth, but the growth of the archdiocese and the growth of an idea. In a short period of time, I've seen greater acceptance and genuine concern for a specific ministry within our Church to separated, divorced, remarried. I've also seen tremendous involvement from so many where once there were so few. I've shared in the growth and expansion of programs and activities. I've experienced some pain and frustration over this growth, but it had to be. Letting go and moving on is not easy, but for me it is necessary. With renewed faith and courage I return home—back to Virginia.

As I say goodbye, I also say thank you to all the people who have touched my life in various ways, thank you to the courage I've seen from so many, thank you to the acceptance I've felt and thank you for the love I've shared. As I leave, my head is full of memories and my heart is full of love and hope for the future.

Goodbye Indiana! I will always remember you.

Hello new faith!

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# TV Programming 'American Dance Festival'

by Henry Herx

If you are among the great majority of television viewers who has never felt any strong urge to tune in to a program of classical or modern ballet, you might be enjoyably surprised by watching "The American Dance Festival: Pilobolus," airing Monday, Nov. 17, at 8-9 p.m. (EST) on PBS.

The reason is that the Pilobolus troupe of seven performers has developed since 1971 without reliance on any tradition of classical dance. Instead, the company's choreography has been a combination of acrobatic movement, pantomime dramatics and slapstick routines. Their work is a cross between the imaginative fantasy of the Munchausen mimes and the gravely absurd physical comedy of Buster Keaton.

The Pilobolus troupe is something new in the world of dance, as popular with audiences as it is with critics. Interspersed with four of its pieces are interviews with members of the company who explain their aims and the precision with which they structure what appears to be spontaneous improvisation.

One need know nothing about dance or music to respond to their creative use of the body in expressing the joyful play of the human spirit. Pilobolus is a choice example of what is meant by art being the best kind of entertainment.

\*\*\*

During the Vietnam War

various groups in the peace movement were accused of being led by communist radicals. The history of a similar movement, opposed to America's entry into World War I, is told in "Free Voice of Labor—The Jewish Anarchists," a documentary airing Saturday, Nov. 15, at 8-9

p.m. (EST) on PBS.

Jews from Eastern Europe came to America in great numbers between 1880 and 1920. Some were disillusioned by their exploitation in sweat shops and turned to anarchism as an alternative. They founded their own newspaper, the *Free Voice of Labor*, and formed a lively counterculture that flourished until after World War I.

The film about this movement is a fascinating footnote to history, using recent interviews but mainly relying upon vintage newsreel footage, still photos and ex-

cerpts from Yiddish songs and films. Among other things, viewers will learn of the contribution made by this radical movement in organizing trade unions in the garment industry and that, contrary to their image, few anarchists were ever involved in terrorist activities.

Initiated by the American Jewish Congress and partially funded by the American Film Institute, this documentary is a modest introduction to a neglected but rich facet of American history. What comes across most clearly is that although these anarchists were against all forms of government and organized religion, they were motivated by a simple ideal, "ultimate human justice for every-

## Television Films

**The Godfather** (1972-74) (NBC, Thursday, thru Sunday, Nov. 13-16): This is the second telecast of the specially edited nine-hour version of Francis Coppola's two theatrical epics tracing the history of the Mafia's fictional Coreleone family. Mario Puzo's story is now told in chronological order, scenes have been added that did not make the original versions, and the roughest sex and violence have been edited. Satisfactory for adults and mature youth.

**Rocky** (1976) (CBS, Thursday, Nov. 13): Sylvester Stallone's stirring saga of the American Dream, in which a downtrodden, nice-guy loser gets himself in shape to fight the champion on equal terms. Already a pop culture legend. Satisfactory for mature viewers.

**California Suite** (1978) (ABC, Friday, Nov. 14): Medocre Neil Simon formula comedy (four vignettes set in the same hotel) that works even less as a film, despite the best efforts of people like Walter Matthau, Alan Alda, Jane Fonda, Maggie Smith, etc. Tangled moral situations make it chiefly for tolerant adults.

**Saturday Night Fever** (1977) (ABC, Sunday, Nov. 16):

This is the mostly exploitative study of a working class Italian Catholic family in Brooklyn that simultaneously made "stars" of John Travolta, disco dancing and the Bee Gees. The music and dancing are fun, Travolta is credible and graceful (if overrated), but the movie itself degenerates into a standard punk youth exploitation flick which rips off real-world people and problems. Satisfactory with reservations, in this PG version, for adults and mature youth.

**Trial of Billy Jack** (1974) (CBS, Tuesday, Nov. 18): Tom Laughlin's interminable sequel to his super-Indian hit is a young people's soap opera. It combines outrageous sentimentality, half-baked mysticism, endless preaching and weeping, and lots of violence to hold our interest in the problems of a progressive school and abused Indians in the Arizona wilderness. Idealism is great, but talent counts for something, and little is visible. Not recommended.

## Religious broadcasting

Sunday, Nov. 16, 12:30 p.m. (EST) (ABC) "Our New Fellow Immigrants: Pilgrims or Pariahs?" The ABC News series, "Directions," looks at U.S. immigration policy and possible changes in federal laws. (Please check local listings for exact time in your area.)

Sunday, Nov. 16, 10:30 a.m. (EST) (CBS) "For Our Times." New efforts to deinstitutionalize mentally retarded people is the subject of today's program. (Please check local listings for exact time in your area.)

## Programs of note

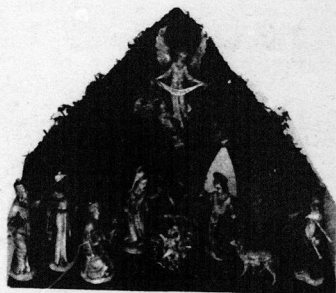
Monday, Nov. 17, 9-11 p.m. (EST) (NBC) "The Diary of Anne Frank." Melissa Gilbert stars in this drama based on the real story of a Jewish teen-ager hiding with her family and their friends in an attic in Amsterdam during World War II to escape deportation to the Nazi death camps.

Wednesday, Nov. 19, 9-11 p.m. (EST) (CBS) "Homebound." This made-for-TV movie focuses on the strong relationships that develop in the face of tragedy among a divorced man, his long-estranged father and his incurably ill teen-age son.

Thursday, Nov. 20, 9-11 p.m.

(EST) (NBC) "Skyward." Bette Davis stars in this "G. E. Theater" presentation of a drama about a paraplegic girl who yearns to escape the confines of a wheelchair by learning to fly an airplane with the help of some understanding friends.

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Hynes, James J.  
Pluckebaum, Frank W.

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Hagerty, Ramona  
Finch, Russel W.

Farmer, Margaret M.  
Costello, Eileen M.  
Jansen, Laetitia J.

Fogarty, Maurice L.  
Radican, Anna J.  
Rogers, Joan B.

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Sauer, Elsie J.

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Rooker, Helen

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Kaufman, Elsie M.

Neville, Clarence F.  
Coval, James F.

### Calvary

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Neal, Bernice M.

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Creeley, Mary G.

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Arnett, Inf. Kristian M.  
Laffin, Robert E., Sr.

Luichinger, Mary R.  
Johnson, Loretta M.  
Gordon, Myron J.

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# Viewing with Arnold 'Elephant Man'

by James W. Arnold

"The Elephant Man" is a film about compassion—the beauty of it, the ugliness of the lack of it. It's also full of the awareness of soul, mind, spirit as something quite different from the bag of bones we carry around and sometimes identify as "I," "we," "me" or "us."

As everybody must know by now, this is a movie based on the life of (as Queen Victoria put it) "one of England's most unfortunate sons," John Merrick, a grotesquely deformed and crippled victim of a still mysterious disease (neurofibromatosis), who died in London in 1890 at the age of 27. He made a wretched living as a freak show attraction until he was befriended by a famous surgeon, Frederick Teves, under whose protection he was able to live his final years, not only in dignity but as a well-known curiosity of London society. (A Tony award-winning play of the same title, based on the same character, is still running on Broadway).

The screenplay, by an impressive pair of 26-year-old novices (Christopher DeVore, Eric Bergren), mixes fact and fiction to tell the essentials of the Merrick-Teves story. Along the way, it contrasts the reactions of other human beings to Merrick's plight, demonstrating to a contemporary world remarkably hung-up on appearances the ancient truth that beauty lies within.

In its unique way, "Elephant Man" is in the tradition of horror fantasies like "Beauty and the Beast" and the original "Franken-



human. Merrick, beautifully played under tons of make-up by John Hurt, is a gentle and affable fellow who is mostly apologetic for his appearance, and overwhelmed with genuine feeling when he's treated with simple kindness.

Undoubtedly the best of many heart-crunching scenes in the film comes when the noted grande dame of the London stage, Madge Kendal (played by Anne Bancroft), visits Merrick and brings him the first copy of Shakespeare he has ever seen.

HE BEGINS reading at random the magnificent (and appropriate) masque scene from "Romeo and Juliet," and she responds warmly in the words of Juliet. When it's over, she kisses him in sheer joy: "You're not an elephant man at all ... you're Romeo!"

Earlier, Merrick has surprised Treves (Anthony Hopkins), who assumed, even hoped, he was mentally retarded, by quoting from memory an equally moving passage from the 23rd Psalm. The situation makes this particular reading terribly poignant, and it's clear throughout that the movie isn't trying to hang God for Merrick's affliction.

In fact, it struck this viewer anyway, as a perceptive insight into explanation for the Mystery of Suffering, if not an outright argument, especially in a subtle and poetic death scene, for the soul's immortality.

All of which should make it obvious that "Elephant Man" is not a horror film, although it has horrific aspects. Director David Lynch (well-known on the cult circuit for his student film "Eraserhead") has given it the look and style of a Val Lewton horror film of the 1940's—murky black and white cinematography, fades to black as scene transitions—and selected sets and locations to emphasize the ugliness and brutality of the environment for workers and outcasts in Victorian London. Everything is drab, gloomy and miserable.

NOT only are the freak show scenes frightening, largely because of what they suggest about the depths of human cruelty in less sensitive times, but Lynch proves

that it's much easier to look at poor Merrick's body than at the mishapen forms of human behavior.

Even when Merrick is "safe" in his remote hospital room, a greedy night porter sells tickets to bar patrons and whores to come and look at him, abuse him, embrace him. These scenes are almost unbearable to watch, but they are a superb statement of the truth that there is no horror worse than definition and treatment of a human being as a thing.

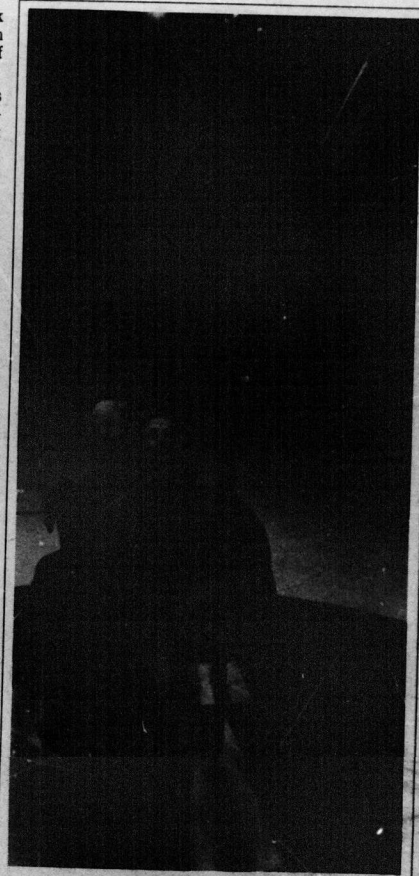
This is another in a string of recent movies that are brilliantly acted. Hopkins unselfishly underplays Treves as a quiet, somewhat embarrassed but deeply loving scientist, allowing the central focus to fall on Hurt and Bancroft.

QUALITY goes deep into the cast, with John Gielgud and Wendy Hiller as generous hospital staff people, Michael Elphick as the contemptible porter, and Freddie Jones as Merrick's freak show manager, who has a strange love-hate relationship in his exploitation of him.

We're currently a people fascinated by the grotesque. Here it's not simply a grim willingness to look honestly at the worst that can befall us, but a desire to understand it. By the time we've spent two hours with Hurts-Merrick, we no longer even think what he looks like: we see only the miracle of the human heart,

Satisfactory for mature viewers.

NCOMP rating: A-3, morally unobjectionable for adults.



GALILEO ON STAGE—Robert Prosky, left, as Galileo Galilei discusses astronomy with Stanley Anderson as Sagredo in a new production of Bertolt Brecht's "Galileo" which opened recently at Washington's Arena Stage. Galileo was put on trial and condemned in 1633 for teaching and defending Copernican astronomy which says the earth revolves around the sun. During the world Synod of Bishops the Vatican announced that it is restudying the Galileo case. (NC photo by Joe B. Mann)

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## Film Ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

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

B, morally objectionable in part for all;

C, condemned)

Airplane.....A-3

Battle Beyond the Stars.....A-3

Bad Timing: A.....A-3

Sensual Obsession.....B  
(Some graphic sexuality)

The Big Red One.....A-3

The Blue Lagoon.....B  
(Contains a coy, peek-a-boo, nudity)

The Blues Brothers.....A-3

Caddyshack.....B  
(Lewd jokes and nudity)

The Chant of Jimmie Blacksmith.....A-4

Coast to Coast.....A-3

The Elephant Man.....A-3

The Empire Strikes Back.....A-2

Fade to Black.....B  
(Sordid atmosphere and violence)

The Fiendish Plot of Dr. Fu Manchu.....A-2

The Final Countdown.....A-2

The First Deadly Sin.....A-3

The Getting of Wisdom.....A-2

Gloria.....A-3

He Knows You're Alone.....C  
(Physical and psychological violence, sexual titillation and occasional profanity)

Hopscotch.....A-3

In God We Trust.....B  
(Contains an irreverently tasteless attitude toward the sacred)

It's My Turn.....A-3

Jun.....B  
(Offensive sexuality)

Kagemusha.....A-2

The Kidnapping of the President.....A-3

Loving Couples.....B  
(Implies that mate-swapping can

have a therapeutic effect on marriage)

Melvin and Howard.....A-3

Middle-Age Crazy.....A-2

Motel Hell.....C  
(Graphic violence and nudity)

Mother's Day.....C

The Mountain Men.....B  
(Contains foul-mouthed profanity and graphic violence)

My Bodyguard.....A-3

Oh, God! Book II.....A-2

One-Trick Pony.....B  
(Contains several sexual scenes, nudity and gross language)

Ordinary People.....A-3

Private Benjamin.....B  
(Contains scenes ridiculing sexual morality as well as some nudity and gross language)

Resurrection.....A-3

The Return of the Secaucus Seven.....A-3

Somewhere in Time.....A-2

Stardust Memories.....A-3

The Stunt Man.....B  
(Graphic nudity and sexuality)

Touched By Love.....A-1

Why Would I Lie?.....B  
(Profanity and vulgarity; contains a warm endorsement of promiscuity)

Willie and Phil.....A-3

Xanadu.....A-2