

THE CRITERION

Archdiocese of Indianapolis

Bishops tackle tough issues during annual meeting

WASHINGTON—At their annual fall meeting the U.S. bishops elected a new president and vice president, voted to remove male-only references from Mass texts, explained why they oppose capital punishment and approved pastoral letters on Marxism and higher education.

At the Nov. 10-13 meeting at the Capital Hilton Hotel in downtown Washington the 250 bishops also approved:

- ▶ A \$14.50 million budget for 1981 for the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC), a slight decrease from the 1980 budget;

- ▶ A statement praising the involvement of lay Catholics in church activities; and

- ▶ A new plan for priestly formation which takes note of the many lay and Religious men and women attending seminaries and sets celibacy in a more positive context.

Archbishop John R. Roach, 59, of St. Paul-Minneapolis was elected president of the NCCB-USCC and Bishop James W. Malone, 60, of Youngstown, Ohio, was chosen vice president of the bishops' organizations.

On the second day of the bishops' meeting Archbishop Edward O'Meara was elected head of the NCCB committee on missions. He also was named one of four new board members of Catholic Relief Services.

At a news conference shortly after his election, Archbishop Roach said Catholics might remain in the church although they do not agree with all aspects of its teaching on artificial birth control. He pointed out that Pope Paul VI's encyclical "Humanae Vitae" (On Human Life), which restates the church's opposition to arti-

cial contraception, also urges "ongoing reconciliation" when such a difference exists between official teaching and personal belief and practice.

DECIDING THAT language in the Mass which refers exclusively to men should be changed to include both men and women, the bishops approved a series of changes in the eucharistic prayers of the Mass. Prepared by the International Commission on English in the Liturgy (ICEL), the changes must be approved by the Vatican before they can be put into effect.

The U.S. bishops are the first national hierarchy to recommend such changes, which would include changing the words of Consecration to read "it will be shed for you and for all" instead of "for you and for all men."

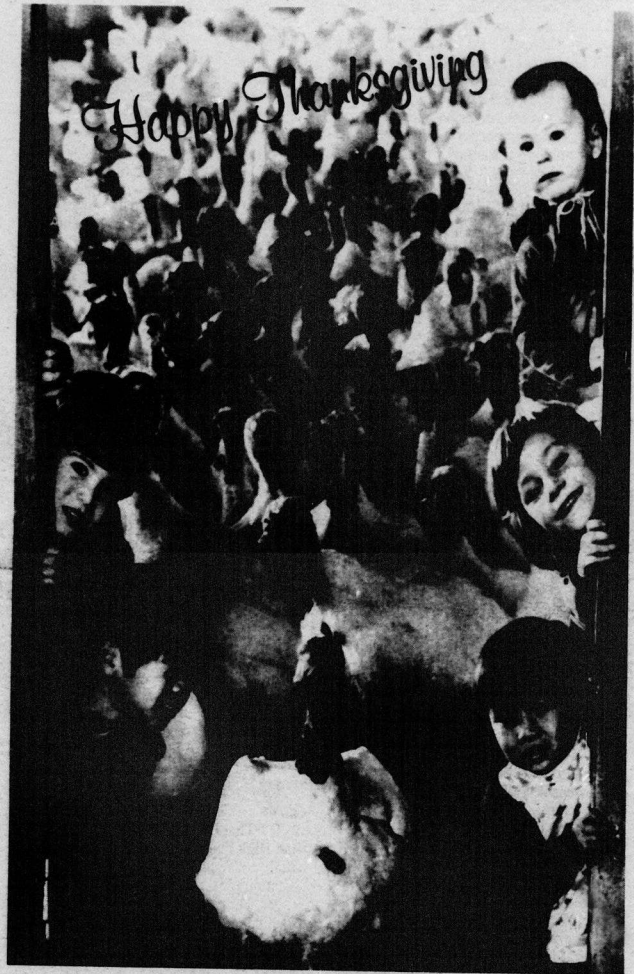
The statement on the death penalty was approved 145-31, with an unusually high number of bishops, 41, abstaining from the vote. The statement does not absolutely condemn the death penalty but opposes what it says is the unfair way it is applied in the United States now. Persons with adequate finances are able to hire talented lawyers who can avoid the death penalty while indigent criminals cannot, the statement said.

BY A VOTE of 236-17, the bishops approved a pastoral letter condemning Marxist communism but also urging cooperation with Marxist regimes in the quest for world peace. Mostly a philosophical examination of Marxism, the letter probes the areas in which Marxism has rejected Christian thought, but also notes that, like most philosophies, Marxism could "undergo radical changes in its attitude toward religion." A preamble said the bishops are "not blind to the horrendous violations of human rights perpetrated in the name of communism or the invasions of the territorial integrity of sovereign nations."

The pastoral letter on higher education, approved by a vote of 193 to 2, with one abstention, calls on Catholic colleges and universities to maintain their identity in order to survive. Noting that all church-related colleges and universities will meet new challenges during the 1980s, the letter stressed a continuing need for a "clear definition by each institution of its religious identity and mission."

The letter said also that the continued existence of church-related education is "essential to the preservation of pluralism in higher education."

Approved by a voice vote, the statement on the laity said the sense lay people today have of being adult members of the church has not always been reflected in their experience as church members. Due to the impetus of the Second Vatican



Council, the statement said, "lay people feel themselves called to exercise the same mature interdependence and practical self-direction which characterizes them in other areas of life." The statement called for church renewal through the laity.

The revised program of priestly formation, one of a series to update the training of those who will become priests or other ecclesial ministers, must be approved by the Vatican before implementation.

Because seminaries are not exclusively for the training of men in the modern church, limiting or sexist-sounding language has been removed from the new document, said Father Ron Anderson, executive director of the NCCB Committees on Priestly Formation and Vocations.

The revised document also points out the need to deal with such topics as the nature of sexuality, growth toward sexual maturity, marital and celibate chastity.

(See BISHOPS on page 3)

Clothing Drive set

The annual Thanksgiving Clothing Collection for the benefit of Catholic Relief Services will be held in archdiocesan parishes Nov. 23-30.

Catholic Relief Services provides necessities for the poor of many foreign countries, particularly for refugees and those struck by natural disasters.

Since its inception 30 years ago some 460 million pounds of new and used goods have been distributed. They have helped the poor in Africa, Asia, Latin America, the Caribbean and Near East.

Parishes will be accepting all kinds of clothing for the drive, but light weight clothing and blankets are especially needed.

THE CRITERION

Vol. XX, No. 8 — November 21, 1980
Indianapolis, Indiana

Letter from the Archbishop

My Dear Family in Christ:

When Pope John Paul II visited the United States last year, he commended us for creating and supporting the Campaign for Human Development. This was his prayer, "May God give you strength, courage and wisdom to continue this work for justice." Last year the Archdiocese of Indianapolis contributed \$67,000 toward breaking the cycle of poverty by generosity to the Campaign for Human Development, and for this I commend and thank all who made this aid possible.

The Campaign for Human Development is unique: not only is the money put into projects which must benefit the poor, but the projects must be directed by the low income group themselves, and the project must aim to bring about social change by attacking the root causes of poverty. The Campaign is not a "hand-out," but rather gives people a "way out" of poverty through self-help.

The Church teaches us clearly that working for a just social order is an essential part of being Christian. Psalm 103 states that "Yahweh . . . is always on the side of the oppressed." We who are his people can take the same stance through the Campaign for Human Development.

The Campaign for Human Development collection on the Sunday before Thanksgiving gives us an opportunity to meet the challenge of the Holy Father and of Sacred Scripture.

The Campaign for Human Development does a truly Christian work, and I urge you to support this year's drive with your prayers and offerings.

Devotedly yours in Our Lord,

Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

Cathedral High School embarks on \$10 million fund drive

Cathedral High School in Indianapolis, has embarked on a major capital funds drive. Its goal: to raise \$10-million dollars over the next five years.

The funds are earmarked for new school building and academic projects recommended by a priorities' committee: and to relieve the debt incurred in the 1973 purchase of the school's present 39-acre facility.

Cathedral's fund drive was announced at a kickoff dinner this week by Robert V. Welch, chairman of the board.

"During the summer of 1979, the board of directors mandated an extensive study to carry Cathedral into the 1980's as a leader in private secondary Catholic college preparatory education," explained Welch.

The study was carried out under direction of Father Clement T. Davis, board vice-chairman, and Michael D. McGinley, Cathedral president. Seven sub-committees met for a six-month period to examine the high school's purpose, resulting in a 75 page report from the Cathedral Committee on Priorities.

That report designated the following goals:

- 1) "That Cathedral be a Catholic/Christian High School and exist for the full spiritual development of each student and alumnus."
- 2) "That Cathedral pursue academic excellence as a college preparatory school with a rigorous curriculum."
- 3) That Cathedral be a "catholic" school drawing from all neighborhoods and economic sectors of metropolitan Indianapolis.
- 4) That Cathedral strive for the full development of each student in all extracurricular activities.
- 5) That Cathedral maintain policies of "financial integrity and responsibility."

Contained within these findings were special program goals: maintenance of a four-year religious curriculum, strengthening of music and library facilities, addition of a computer center serving mathematics and science classes, permanent endowment of the scholarship and grants program, and establishment of a multi-purpose Student Activities and Sports Center.

Welch called these goals "necessary for Cathedral's sustenance and growth."

The campaign committee is led by Lewis B. Renner and Harry L. Bindner as general chairman and co-chairman. Archbishop Edward T. O'Meara is honorary chairman.



CHD PROJECT—An oyster and clam hatchery enables the Shinnecock tribe of Long Island, N.Y., to gain self-sufficiency by providing a needed economic base on the reservation. A Campaign for Human Development grant helped seed the pilot shellfish project—one of its kind managed by Indians in the United States.

CHD now accepting applications for self-help projects

The Campaign for Human Development (CHD) of the Archdiocese of Indianapolis is now accepting application for funds to be allocated during the 1981 grant year. The deadline for submitting applications is Jan. 1, 1981.

To aid groups interested in receiving CHD funds, a proposal-writing workshop will be held from 9 a.m. to 3 p.m. Monday, Nov. 24, at the Archdiocesan Social Ministries Office, 915 North Holmes, Indianapolis.

Two representatives of an organization are invited to attend. Lunch will be provided. For workshop registration and application information, call 317-635-1914.

The annual Campaign for Human Development collection which supports the grants takes place this weekend in parishes throughout the archdiocese.

Since 1970, the first year of the collection, a total of \$619,346 has been contributed in the Archdiocese; 75 % of this amount has been sent to the national office to fund various self-help groups in which low-income persons are actively involved in decision-making and implementation.

Thirteen projects in the Archdiocese

have been supported by a total of \$397,600 during the 1970's.

Archdiocesan CHD director Tom Morgan reported that "the Indianapolis archdiocese is in the top 18 % of diocesan contributions throughout the country," adding that "the local committee and I are mindful of the generosity of contributors here in Indiana, and of our stewardship to the guidelines set forth by the United States bishops."

"The Campaign for Human Development represents the unique voice of the Catholic Church in its affirmation of the dignity of the poor and oppressed," said Morgan.

He explained that CHD works to effect change in those areas that determine attitudes and policies that perpetuate poverty and injustice.

An archdiocesan committee evaluates local and national proposals submitted for CHD funding. Any project that is funded by the committee must be approved by the archbishop. The local committee includes Kenneth Ackles, Robert Hellman, Antoinette Ressino, Providence Sister Rosemary Schmalz, Charles Stimming, Jr., Father Kenneth Taylor, staff member Grace Hayes and Morgan.



MOVING?
We'll be there waiting
if you give us 4 weeks
Advance Notice

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

NOTE: If you are receiving duplicate copies please send both labels.

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

Pope greeted with cheers, criticisms on German trip

MAINZ, West Germany—While West German Catholics gave Pope John Paul II an enthusiastic welcome, Protestant representatives had some criticisms in the pope's first days of his West German tour.

Lutheran Bishop Edward Lohse told the pope at a meeting Nov. 17 in Mainz that German Protestants would like to see changes in the Catholic stands on intercommunion and mixed marriages.

Speaking in the land of Martin Luther and the birthplace of the Protestant Reformation, the pope said intercommunion must await "full unity" among Christian churches. He did not discuss the marriage issue.

Protestant leaders, including Bishop Lohse, later publicly praised the pope's openness at the meeting. But privately they expressed disappointment at his failure to respond more positively to the concrete issues raised, according to Protestant sources.

The Mainz meeting is likely to have at least one long-range effect on Christian unity efforts in West Germany, where about half the population is Protestant, predominantly Lutheran, and the other half Catholic.

Dietrich Sattler, press officer for the Evangelical Church (Lutheran) of Germany, announced the formation of a new study commission with the Catholic Church. The commission will be established as soon as possible and will decide what topics to address, he said.

PREVIOUSLY at a Mass in Osnabruck, the pope encouraged Catholics "to

seek out and deepen" ecumenical activity with Lutherans.

Mainz was the fourth city visited by the pope on his five-day West German schedule and marked the trip's midpoint.

By the time the pope left Mainz, he had addressed a series of major issues: global hunger, the quest for peace, Christian unity, scientific freedom, the "painful division" between East and West Germany, abortion and family rights.

Despite almost continuous television coverage of his travels, about a million people braved the rain to attend papal events during his whirlwind tour through Cologne, Bonn, Osnabruck and Mainz. The welcome was warm, but some groups complained about scheduling problems.

Orthodox Jews said a meeting with the pope scheduled for Sunday, Nov. 16, in Osnabruck was unacceptable because it would mean that many Jewish participants would have to travel on Saturday, the sabbath, to attend and traveling on the sabbath is in violation of Orthodox Jewish law. The meeting was changed to Nov. 17.

FATHER ROMEO Paniciroli, Vatican press spokesman, reported on Nov. 16 that Pope John Paul was "happy with the trip" despite the rain in the first four cities.

The rain did not stop until the pope was in Mainz. By the time he reached Mainz, the pope looked tired from the rigors of his busy schedule.

The visit to West Germany—covered by about 4,000 journalists from around the world—gave the pope an opportunity to reiterate his stands on the world situation.

"We are reaching more and more the limits of economic growth," he told workers and their families at the Mainz-Frankfurt airport Nov. 16.

"Even if we do not want to, developments will force us to be less demanding and to manage without some of the material things of life in order to share the limited goods of the earth peacefully with as many people as possible," he said.

At a reception in the Augustusburg Palace near Bonn the pope told West German President Karl Carstens and other politicians that his meetings with government leaders in different countries "are not merely gestures of politeness and esteem."

Instead, they are "an expression of the solidarity and co-responsibility" shared by church and state to look "after the welfare of citizens," he added.

In Cologne Pope John Paul issued a stern warning to governments which threaten the rights of families.

"STATE AND SOCIETY bring about their own downfall if they no longer really foster and shelter marriage and the family and set other, dishonorable ways of living together on the same level with them," he told more than 300,000 people at an outdoor Mass outside Cologne.

The problem of world-hunger was discussed in speeches to workers, representatives of West German Catholic aid societies and scientists and students.

In the talk to scientists Pope John Paul said, "We may not say that progress has gone too far so long as many human beings, indeed many peoples, live in depressed conditions, even conditions unworthy of human beings, which can be improved with the help of scientific and technical knowledge."

The West German visit also brought an innovation for trips by Pope John Paul. At a Mass Nov. 16 at the Mainz-Frankfurt airport he distributed Communion in the hand to about 20 people. This is generally believed to be the first time he has publicly distributed Communion in the hand.

When the pope visited the United States in 1979 he refused to distribute Communion in the hand.

'Call to Action' not heeded

WASHINGTON—Although there were some encouraging aspects to the impact of the National Conference of Catholic Bishops' Call to Action program "To Do the Work of Justice," its overall impact will be small.

That was the conclusion of a survey, reported on by Auxiliary Bishop Joseph Francis of Newark, N.J., which the bishops heard at their meeting in Washington Nov. 13. The survey was on the diocesan implementation of the Call to Action plan approved by the bishops in 1978.

The plan, which will be concluded in 1983, "has not been well received locally by the laity and clergy," according to the report presented by Bishop Francis, chairman of the bishops' Ad Hoc Committee on the Call to Action Plan.

"Beyond the immediate scope of the NCCB program, it is clear from the survey that improvement and expansion of formal social advocacy and justice education in the dioceses across the country does not seem to be significantly occurring," the report stated.

The Call to Action document dealt with education for justice; family life; the church: people, parishes and communities; economic justice; human rights, and world hunger.

To check the progress of the five-year (1978-1983) "To Do the Work of Justice" program at midpoint, the ad hoc committee, which is responsible for monitoring the plan and reporting annually on it, had a diocesan-based national survey conducted during the spring of 1980.

"Sobering as the results of the survey

are," the ad hoc committee said, it believes "the present obstacles to local implementation are not insurmountable."

"At the very least, there is much which can be done to improve the quality of communication on the various aspects of the program," the report said. As a start, the committee recommended that the survey findings be distributed to priests' senates, pastoral councils, diocesan administrative offices, pastors and others.

Encouraging aspects indicated by the survey results include the indication that work is being done to improve textbooks and courses in social justice in Catholic schools, seminaries and catechetical programs.

Nearly two-thirds of the nation's dioceses now have a specific agency for justice education and advocacy, the report showed. Almost all dioceses now have family life offices. Fifty percent of the dioceses reported work on behalf of human rights and most have undertaken major anti-hunger campaigns.

However, most bishops said they feel strongly that white middle-class Catholics and their parishes do not see social justice as a priority for themselves. Bishops who head dioceses reported that "To Do the Work of Justice" has not been well received.

Only slightly more than a third of the bishops have appointed individuals, committees or other advisory bodies in their dioceses to guide implementation of the plan of action.

Where programming has occurred, it most often has centered on family life, with an emphasis on programs for the pre-married.



AT BISHOPS' MEETING—Archbishop Edward O'Meara and Father Alvin Illig, chairman and executive director, respectively, of the bishops' Committee on Evangelization share a light moment during the bishops' meeting in Washington. (Photo by Chuck Schisla)

Bishops (from 1)

the single state, premarital and extramarital sexual relationships and homosexuality.

THE BISHOPS ended a year-long attempt to cope with inflation by approving a \$14.50 million budget for the NCCB-USCC. Despite inflation's double digit pace during the past year, the new budget represents a slight decrease from the 1980 budget of \$14.55 million. The biggest cuts are in the USCC Departments of Education and of Social Development and World Peace.

Several other departments received allocations at about the same level, but, because inflation continues to force salaries and expenses up, those departments will also have to cut programs to meet their new spending limits.

During a discussion of NCCB-USCC priorities, the bishops called for a clearly defined mission and goals for the NCCB

and voted down criteria for setting priorities for 1982 and beyond. They defeated efforts to reapprove a 1970 statement of goals for the USCC and extend it to the NCCB.

The NCCB is an ecclesiastical body through which the bishops jointly exercise their pastoral office in the United States. The USCC, a civil corporation, is the operational secretariat and service agency of the NCCB for carrying out civic-religious work.

At the end of the meeting, Archbishop John R. Quinn of San Francisco, who completed his term as president of NCCB-USCC, reported that an NCCB delegation recently went to Rome to discuss proposed procedures for accepting dissident Episcopalians, including married priests, into the Roman Catholic Church. He said the NCCB was waiting for instructions from the Vatican on how next to proceed.

Editorials

A welcome first step to combat sexism

No one will accuse the United States bishops of timidity following their recent national meeting in Washington. The bishops spoke and acted boldly on a variety of complex and controversial issues. Not all of their decisions are likely to be greeted enthusiastically by the Catholic in the pew.

Among their actions, the bishops reiterated their opposition to the death penalty and its "unfair" application, condemned Marxism but urged cooperation with Marxist regimes in the quest for world peace, and in a document on revision of priestly formation programs, recommended that broad and indepth education in human sexuality be provided.

But perhaps most significant in symbolic as well as practical effect, the bishops voted that language in the Mass which refers exclusively to men be changed to refer to both men and women. This action, subject to Vatican approval, represents the first time that bishops of any country have moved to eliminate male-only language from the liturgy. Last year, the bishops failed to get the needed two-thirds majority for the same proposal.

Many persons, both lay and clergy, may disdainfully regard this as a trivial matter. Others will look upon it as a token effort by the bishops to appease feminists within the church. There are many men and women, however, who will applaud the decision and see it as reflecting a growing awareness by the bishops of subtle and not-so-subtle forms of sexual discrimination within the church.

In discussion of the issue, Archbishop Rembert Weakland of Milwaukee, chairman of the Committee on Liturgy, told his fellow bishops that so-called sexist language has caused pain for men as well as women, and he believes the changes could "help to unify our worshipping community." He recalled that even children in his own archdiocese have asked him why women aren't mentioned in parts of the Mass.

I know a little girl who, when asked "Did Jesus die for you?" on a religion test, answered "No." Questioned about her answer, she replied simply:

"Jesus died for all men, but I'm a girl."

Language is the primary way we communicate as human beings. The words we hear as children, the names we are given . . . and those we call each other, the books we read, the slogans we hear on television, the words of Scripture, the songs we sing at Mass—all have an effect on what we think and feel. Over a lifetime, they powerfully shape our beliefs and give us a sense of our world, of ourselves as persons, and of our God.

Psychologists now emphasize that language—verbal and non-verbal—along with classroom and storybooks, toys, clothes and many other forms of expression play a key role in the development of a child's self-concept. Up to a point, sex differentiation is critical if a boy or girl is going to establish sexual identity and role preference. But, when language is used to exclude or diminish one sex, it damages both sexes and distorts the attitudes they develop toward one another.

It really isn't anyone's fault that much of our everyday and church language has been heavily masculine. Our language developed haphazardly, coming down from earlier times and places, reflecting the cultural biases of such times. In centuries past, men have almost totally dominated civil life, the arts and sciences and church affairs. It's small wonder that use of the generic "man," "mankind," "brotherhood," and the pronoun "he"—meant also to apply to women—developed and remain in common usage. Yet, they and a long list of other masculine terms graphically express the concept that woman is non-existent in the public sector—or ought to be.

Of course, language is in flux, changing as the culture changes. We have seen growing use of non-exclusive terms in the larger society. But religious language and imagery, hymns, and the words of Sacred Scripture have been resistant to such development as they have been "frozen in time"—cherished and carefully preserved down through the ages.

Now the American bishops have taken a first step to recognize the impact of sexist language in the church. There are many other areas besides liturgy where such change is needed. But a first step has been taken and it is welcome.—VRD

Washington Newsletter

Bishops have mixed reactions to election results

by Jim Lackey

WASHINGTON—There's an old story of uncertain origin that one reason the U.S. bishops hold their fall meetings no earlier than the second week of November is to avoid discussing politically sensitive issues immediately before Election Day.

But this year, with only a week having elapsed since the landslide victory of Ronald Reagan and the Republican Party, forecasts about changes in public policy as a result of the elections formed a strong undercurrent at the bishops' Nov. 10-13 meeting.

Sometimes the issues came up only because they were pressed by reporters at the daily news briefings during the four-day meeting. But at other times individual bishops made mention of the election results during the course of the meeting itself.

And, like the reactions of other Catholics to the elections, the feeling among the bishops about the Republican ascendancy was decidedly mixed. While there was cautious joy about chances for new public policy on such issues as abortion and tuition tax credits, some bishops expressed concern about Republican positions on national defense and on the needs of the poor.

The bishops' strongly worded restatement

of their opposition to the death penalty also was at variance with the position taken by the 1980 Republican platform and by the incoming chairman of the Senate Judiciary Committee, Sen. Strom Thurmond (R-S.C.).

ONE BISHOP raised the election results in an unexpected way, saying that Reagan's victory might ease the federal regulatory pressure being felt by Catholic hospitals.

Bishop Walter Curtis of Bridgeport, Conn., said federal regulations may be forcing premature closing of many Catholic hospitals. But he prefaced his remarks by saying that Reagan's election may buy some time for the bishops, who urgently need to address the issue.

"If we had not had a change in administration, we would have found the possibility of many of our hospitals being squeezed out of business," he said.

The so-called "war and peace" issue, which at times dominated the Carter-Reagan race, also resurfaced at the bishops meeting.

Auxiliary Bishop Thomas Gumbleton of Detroit criticized both Reagan and Vice President-elect George Bush for their views on nuclear superiority and the possibility of fighting a winnable nuclear war. "When we have that kind of thinking going on it seems we are getting ever closer to the day when we will wage that war and no one will win it," he said.

And Bishop Edward W. O'Rourke of Peoria, Ill., warned that the issuance by President Carter of a new nuclear war

strategy last August might lead to production of the proposed neutron bomb, whose limited blast would kill humans but have little effect on buildings and crops. He urged a new statement by the U.S. bishops which would take into account military and political realities in nuclear warfare.

The last time election results were alluded to during the meeting was in the midst of the debate on the bishops' capital punishment statement.

BISHOP MICHAEL H. Kenny of Juneau, Alaska, said the new Republican administration may be favorable to the bishops' views on abortion and private education, "but that same administration may not be as receptive to our views on this."

But while election results may have been only a side issue during the meeting itself, they at times dominated the press briefings.

One day, Cardinal Terence Cooke of New York, chairman of the bishops' pro-life efforts, said in response to a reporter's question that he was encouraged that the election results seemed to show more people concerned about abortion. "Let's hope the message is strong to Congress," he said.

But when asked whether other issues of concern to the bishops might be endangered by the conservative election sweep, he answered in the affirmative, remarking that the bishops' public policy agenda includes a whole range of justice issues as well.

Other bishops at other news briefings seemed to be taking a "wait-and-see" attitude toward the election results, again pointing to such issues as abortion but also noting that the Republican majority in the Senate means a more difficult time on such issues as capital punishment and food stamps.

Their attitude may have been summed up by Archbishop John R. Roach of St. Paul-Minneapolis, the new president of the bishops' conference. "In my part of the country," he said at yet another press briefing, "Catholics are not jumping up and down with glee saying we've got it made."



THE CRITERION	520 Stevens, P.O. Box 174 Indianapolis, IN 46206
	Official Newspaper of the Archdiocese of Indianapolis
	Phone 317-635-4531
	Price: \$8.50 per year 25¢ per copy
	Entered as Second Class Matter at Post Office, Indianapolis, Ind. USPS 138-100
	Most Rev. Edward T. O'Meara Publisher
	Fr. Thomas C. Widner, editor-in- chief; Dennis R. Jones, general manager; Valerie R. Dillon, news editor; Agnes Johnson, circulation director; Dick Jones, composing director; Alice Cobb, advertising sales.
	Published weekly except last week in December.
	Postmaster: Please return PS Form 3579 to the Office of Publication.

Advent: First Sunday, Nov. 30

Christmas wreaths: A symbol of a family's Advent

The Advent Wreath

It originated in Germany many years ago. Simplicity itself, the wreath is easy to make and can find a place during Advent in homes, schools and institutions.

Materials needed: Evergreen branches, three tall purple candles and one pink candle, purple ribbons, a circular stand.

People can buy a stand at most religious bookstores. Or they can make one by crossing and fastening two pieces of plywood at right angles. Bore holes near the ends to hold the four candles. Or, find your own creative substitute, perhaps using simple candle holders with the greenery.

Construction: Place the greenery in a circle around the stand; position candles and tie ribbons into the wreath. Place the wreath, in a safe place, on the dining room table or as a centerpiece in the living room.

Symbolism: The green branches represent hope for the coming of Jesus. The four candles refer to Jesus, the light of the world, who will break through the symbolic darkness. The purple ribbons remind Christians of the need to repent and of the graces gained through preparing for the coming of Jesus. The circular form of the wreath stands for the ever-continuing flow of time as well as for the church's liturgical cycle.

How to use: At dinner on the Saturday before the first Sunday of Advent, bless the wreath. Light the first of the purple candles and say a short prayer together—perhaps a prayer from the Advent liturgy. Or, use a prayer listed below. Repeat this every night during the first week, burning the candle briefly each night.

The second Sunday, light two purple candles. Say a short prayer. Repeat each day during the week. On the third Sunday, light the two purple candles already used and the pink candle. This is Gaudete Sunday—a day of special celebration in the church. On the fourth Sunday, light all four candles. Family members might take turns lighting the candles and saying the prayers.

Prayer for first week:

"Look! In majesty the Lord is coming from afar and his glory fills all the earth."

Prayer for second week:

"A shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the Lord shall rest upon him; a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and of fear."

Prayer for third week:

"Rejoice and be glad, daughters of Jerusalem! See, your King is approaching. Do not fear, O Zion, for your deliverance is at hand."

Prayer for fourth week:

"Oh rising dawn, radiance of the light eternal and sun of justice; come, and enlighten those who sit in darkness and in the shadow of death."

The Advent Calendar

Children love them!

Calendars are usually a single sheet of paper or cardboard featuring a series of closed shutters over windows, numbered from 1 to 25. Each set of shutters covers a different brightly colored scene related to the Christmas season.

Advent calendars can be purchased at

religious stores, department and gift stores, and sometimes museums. Creative people may make their own. I once purchased an Advent calendar from the Smithsonian Institute in Washington D.C.

But use care in choosing an Advent calendar. Be sure of your purpose. Many calendars are not religious. Instead they sport cheery scenes of Santa and his elves working on presents.

If you want to stress the religious aspect

of Christmas preparation, then look for a calendar which highlights scenes pertaining to Jesus.

A calendar my children enjoyed was drawn on a map of the Holy Land. The final window revealed a lovely Christmas manger scene.

Advent calendars are a boon for parents who simply watch their children open one set of shutters each night beginning Dec. 1. The final picture is opened Christmas

Eve.

The pictures behind the shutters of an Advent calendar frequently are drawn on opaque paper. When the calendar is hung in a bright window, the sun streaming in each day illuminates the windows behind any shutters already opened.

My family usually put the calendar in the dining room and opened the next set of shutters during dinner—the only meal all of us routinely ate together.



A time of joyous anticipation

by Katharine Bird

What Is Advent?

Advent is a time of expectation, of joyous anticipation. For many people the four weeks before Christmas are a genuinely exciting time, as family members hasten to wrap gifts and decorate the home.

Children, especially little ones, are filled with thoughts of "what will Santa bring me?"

At the same time, Advent presents a challenge: How can this season be celebrated so that it anticipates the birth of Jesus, so that its religious significance remains clearly focused?

As the mother of four children, I always found Advent an easy season to celebrate religiously—precisely because my children always feverishly anticipated Christmas. They were anxious to participate in any activity which reminded them of the coming feast.

What's more, they understood what preparing for a baby's birth meant. So they could appreciate, somewhat, the mystery of Jesus' birth.

For me, the Advent wreath and the

Advent calendar were ways to weave together the spiritual threads of this season. Both can act as daily reminders of Advent's significance. They also serve well as a starting point for family activities and family discussions during Advent.

What can we tell our families about Advent?

The word "Advent" means "coming," or "arrival" and refers to the coming of Jesus as a man. Though the precise origins of Advent as a season are somewhat obscure, the first Christians used the word to refer to the coming of Jesus on the feast of his incarnation.

Only as the centuries passed did Advent gradually become identified with the time period before Christmas. By the sixth century, the Christians in Rome celebrated a liturgical season of Advent.

In church liturgy, Advent provides Christians a time to deepen their awareness of Jesus Christ's presence among human beings. During Advent, the church looks to the past, the present and the future:

- The past when Jesus came into the world as a man.

- The present coming of Jesus into the church and within his followers.
- The future or second coming of Jesus.

Ever since the ninth century, the First Sunday of Advent has marked the start of the church's liturgical year, as well.

Pope John Paul II calls Advent the time when "the church takes up its conversation with God at the beginning."



Deadline

Don't forget—your entry in the Criterion Christmas Essay Contest must be postmarked or in our office by Dec. 1. Time's a-flyin'!

To the Editor . . .

Liberal 'selective moral outrage'

Some of our parishioners active in Right to Life (anti-abortion) efforts called on a couple of Northside parishes recently requesting permission to distribute flyers with Right to Life voting recommendations in the church parking lots.

They reported they were rebuffed in no uncertain terms by two pastors who recently had been coming on like fire-breathing Old Testament prophets in the Riviera Club discrimination case.

Time to throw away the staff and

sandals, boys, and ease up on the "justice for all" rhetoric. It appears you weren't necessarily seized by the Holy Spirit in your worthy crusade. Mayhaps you were exercising that curious example of selective moral outrage that is so characteristic of today's liberalism.

How anyone can think the right to swim is important and the right to life isn't . . . boggles the mind!

Father Paul J. Courtney
Pastor, St. Luke's

Indianapolis

Missionary requests help

I write to thank you very much for your generosity in publishing our appeal over the past years. The response to our appeal has helped us to carry on our apostolate for the uplift of humanity, especially the poor and needy. We again request you to publish our appeal.

A free dispensary on our premises with doctors, nursing Sisters and social workers render medical aid to over 100 patients daily. Our medical van with a team of a doctor, two Sisters, a social worker, a compounder and helpers, daily visit slum areas of about 20,000 dwellers in the suburbs of Bombay. The child guidance clinic helps problem children and also provides expert guidance to parents, guard-

ians and teachers. The counseling clinic helps persons who in frustration and despair may contemplate drastic steps such as suicide. Our family service center provides expert guidance to all problems relating to the family. The employment bureau seeks to obtain employment for our youth. We have also stitching classes for the poor. Our rehabilitation center treats alcoholics.

Our needs are these: social and Christmas cards, unregistered packets, used light clothes, common medicines-vitamins, etc. Please send (4 to 6 lbs) to Father Pujol, Seva Niketan, Byculia, Bombay 400 008, India.

J.O. Pujol, S.J.

Bombay, India

Sees a possible civil war scenario

What do the following three items have in common? 1) A quote from a *Criterion* editorial: "There is a serious lack of faith evident in some right to lifers whose zeal-ousness leads them to extreme stands in the belief that no other opinion is possible.

Lavric Hall has a distinguished past

Dennis R. Jones in his "Generally Speaking" column (Nov. 7) describes Indianapolis' Holy Trinity adult day care center as a building which once served as a convent, school, and pre-school.

Lavric Hall, named after Holy Trinity's founding pastor, has had a much more distinguished career than Jones lets on. Built in 1911 with two classrooms on the first floor and the rectory on the second, it became the parish school building in 1915. Remodeled in 1938 it served as a convent until 1951 at which time it became home to grades one through four. In 1955 a classroom addition was built in the rear. In 1973 the child day care center was established in the school, which continued until last September. The St. Vincent de Paul Society and Simeon Project use the upstairs.

Few parish buildings have been used in so many different ways as Lavric Hall. The building's history teaches us about depth and variety in Christian ministry: school for immigrant children, residence for priests and sisters, haven for pre-schoolers, and now a center for the elderly!

James J. Divita

Indianapolis

This represents a lack of faith because of an unwillingness to recognize the ultimate faith God Himself has in the human race to recognize its own sinfulness and repent."

2) A quote from a recent *New York Times* editorial: "It needs to be emphasized, and without disrespect, that Carter lost this election even more than Reagan won it. The American people recoiled all year from having to choose either."

3) Words from a Birch Bayh news conference on Nov. 6: "I don't intend to sit still and let it happen in the tradition of Nazi Germany where no one spoke out when it started. It is important to put those haters in their place, and let the American people know what is happening."

I don't know how civil wars start. The items above suggest, however, a scenario ending with Americans killing Americans.

Implicit in each item is a "put down" of those who seriously oppose much that is happening in and to this nation. The focus of the opposition is abortion. Item 1 talks of the "extreme stand" taken by some right to lifers. In reality their stand is no more extreme than that taken by groups such as NOW, and individuals such as Senator Bayh.

Item 2 is way off the mark. But that is familiar territory for the *New York Times*. The majority of voting Americans already know what is happening, and on Nov. 4 they took the first step to stop it. They will not be put down. The issues here are as sharp and as serious as was slavery. If the minority refuses to capitulate—what then?

R.T. Jefferson

Columbus, Indiana

Abortion is the most heinous crime

I have just finished reading (twice) your editorial (Nov. 7) and agree that the Respect Life movement must not be confined to walls of any one political party—that there are many social injustices that need alleviating.

However, I do not believe right-to-lifers are unaware of these other social injustices, only that we have chosen to try to correct the most heinous injustice of all—the murder of the unborn child.

How can you state "they" refuse to believe any other opinion? What other opinion can one have of the murder of the defenseless?

These women who have abortions,

knowing full well what they do and preferring to bear the guilt to avoid embarrassment or inconvenience, are not our greatest concern. They are in God's hands and may He forgive them.

We are trying to educate the ignorant and the unbeliever to the fact that "life is a continuum" and that life exists from the moment of conception.

Our Lord taught us, through His example, that we must not buy human respect at the cost of our convictions.

If you prefer to stigmatize the "right-to-lifer"—so be it. This is a question you will have to take up with your own conscience.

Mary Ellen Wenz

Indianapolis

Takes exception to editorial

I must take exception to your editorial on "Narrow opinions and one-issue voting" (Nov. 7). It seems the point was severely missed by *The Criterion*. These are people trying to do the work of God and live the way they have been taught. They believe in the "ultimate faith," they believe in fighting injustice, they believe in feeding the hungry, clothing the poor and spreading the teaching of the church.

As to "partisan politics"—you've got to be kidding! It is stated that you must remain non-partisan and operate non-profit. To be non-partisan is fine but to try and rationalize the paper's non-profit status goes beyond me. As stated in the past, *The Criterion* does not have any excess or enough dollars and has to be serviced by outside help.

You are correct that "hysterical out-

bursts" do harm, but it takes much courage to stand up on any issue and be counted.

We want a "strong church" and not one of appeasement.

We want a "positive church" and not one that knocks effort.

We want a "working church" as a team. We want a "spiritual church" which walks in the sandals of Christ.

We want a "community church" that is open minded to other Christians using our teachings along with theirs to help others.

As you can see, we want our church to be many things, but this requires our clergy and lay people to make it so. There must be strong—very strong—leadership and appeasement to values thrown out.

John J. Laugle

Lawrenceburg

it's not that we
haven't been
invited - we
haven't r.s.v.p.'d

The Lord has invited all who believe in Him to reach out and share HIS Good News with others.

We, the Sisters of Providence, daily try to respond to that invitation. We find ourselves in schools, in parishes, in hospitals; wherever a need calls us as a community to serve the People of God.

We invite YOU to share your own good news with us. Together we can bring His message.



r.s.v.p. Sisters of Providence

St. Mary-of-the-Woods, IND

Generally Speaking

Wanna guess who's coming to dinner?

by Dennis R. Jones

The holiday season is a wonderful time of the year when people reach out to their families. Whether it's the Thanksgiving dinner at Grandma's house or the annual family Christmas party . . . "There's no place like home for the holidays . . ."

But many people in our society don't sing songs or have spirit of good cheer during the holiday season. Holidays can be lonely and depressing times, especially for the elderly who may live on very limited incomes, or who are widows or widowers that live alone. Many of their lucky friends—those close companions with whom they socialize through most of the year—have families and they seem to disappear on Thanksgiving and



reappear the day after Christmas.

Members of St. Patrick parish in Terre Haute, are doing something about helping the elderly of that city who normally face the holidays alone. They are planning to celebrate Thanksgiving Day by giving of themselves, and in so doing, helping to awaken the spirit of the holiday season among these senior citizens.

The parishioners will donate, prepare and serve a traditional Thanksgiving dinner to the elderly of the Terre Haute area on Thursday, Nov. 27, at noon in the school cafeteria at 449 South 19th Street.

According to Providence Sister Helen Louise, a St. Patrick parish visitor, "invitations have been sent to all churches in the area, both Catholic and non-Catholic, and announcements are being posted on the bulletin boards at the various senior citizen centers around town."

Special TV and radio announcements and news stories in local Terre Haute newspapers are being used to get the invitation out to anyone who may not have an

opportunity to eat a holiday dinner with loved ones.

Transportation will be provided if necessary and dinners will be taken to shut-ins who'd like to participate but who are unable to attend.

Last year was the first Thanksgiving Day community dinner at St. Patrick's and nearly 100 senior citizens were guests of the parish.

During the coming holiday season, parishes throughout the archdiocese may have similar activities for elderly or other lonely citizens. Thanks to each of them. After all, it 'tis the season to be jolly, isn't it? Fa-la-la-la-laaa-lala-la-laaa.



✓ **Mr. and Mrs. Elmer Stumler** of Starlight will celebrate their 50th wedding anniversary on Thanksgiving Day with a Mass at 3 p.m. in **St. John Church**, Starlight. They were married on Nov. 27, 1930. Friends and relatives are invited to attend the Mass and the reception that will follow in the parish hall.

They are the parents of Vincent, Andrew, Eugene, Bernice Stumler, Leona Gibson and Geneva Boone, all of Starlight, Benedictine Sister Geneva Stumler of Ferdinand, Irvin and Norman of Louisville, Melvin, Stephen and Anthony of Floyds Knobs and Helen Stumler of New Albany. One son, Kenneth, is deceased.

Check it out . . .

✓ A special choir, under the direction of **Charles Gardner**, is being formed by the **Office of Worship** to sing for the Christmas Midnight Mass at **SS. Peter and Paul Cathedral**, Indianapolis. The Mass will be presided over by **Archbishop Edward T. O'Meara**.

Anyone interested in participating is asked to call Dolores Augustin before December 1 at the Chancery (317-635-2579) between 9 a.m. and 4 p.m.

✓ **Cathedral High School**, Indianapolis, has announced that **Chris Duffy** is chairman this year for the school's annual Shamrauction. Duffy and his wife, Bobbi, will host a Media Madness Party along with WTHR-13 TV personalities on Sunday, Nov. 23, from 4 until 7 p.m. in support of the 1981 event.

Persons attending the party will be donating electronic gifts to be auctioned off on Feb. 21, the Shamrauction date.

✓ **Roman and Agnes Gaesser** of **St. Paul** parish, Tell City, celebrated their 60th wedding anniversary with a Mass at St. Paul Church on Sunday, Nov. 16. Their daughter, Mrs. Mary Rita Patterson, and four grandchildren, Sam and Mary J. Patterson, Vicci Jo Coyle and Jo Rita Brahm, hosted a buffet and reception at Twilight Towers following Mass.

Mr. Gaesser and the former Agnes Jones were married Nov. 16, 1920, at **St. Pius Church** in Troy.

Archbishop O'Meara's Schedule

Week of November 23

SUNDAY, November 23—Parish Visitation, Christ the King, Indianapolis, Masses at 10 a.m. and 11:30 a.m.; Presentation of awards for Boy Scouts, Girl Scouts and Adult Leaders, Mass at 2 p.m. at SS. Peter and Paul Cathedral, Indianapolis; Presbytery Meeting at Imperial House, Columbus, Indiana, 7:30 p.m.

MONDAY, November 24—Presbytery

Meeting, Imperial House, Columbus, Indiana, 8 a.m. to 4 p.m.; Parish Visitation, St. Bernard Parish, Frenchtown, Mass at 7:30 p.m.

TUESDAY, November 25—Our Discussion Club meeting, 8 p.m., Manor House Club, Indianapolis.

WEDNESDAY, November 26—Community election of the Carmel of St. Joseph, Terre Haute, 10 a.m.

Give Santa a Break . . . and Send Your Relatives and Friends a Unique Christmas Gift!

They'll appreciate your thoughtful gift on Christmas and remember you every week of the year when the Criterion is delivered to their door. Simply fill out this gift subscription coupon, mail it today and we'll do the rest.

Name _____
Address _____
City _____ State _____ Zip _____
My Name _____
Address _____
City _____ State _____ Zip _____

Enter this subscription for:

- ☐ 1 yr. — \$ 8.50
☐ 2 yrs. — \$16.00
☐ 3 yrs. — \$23.00

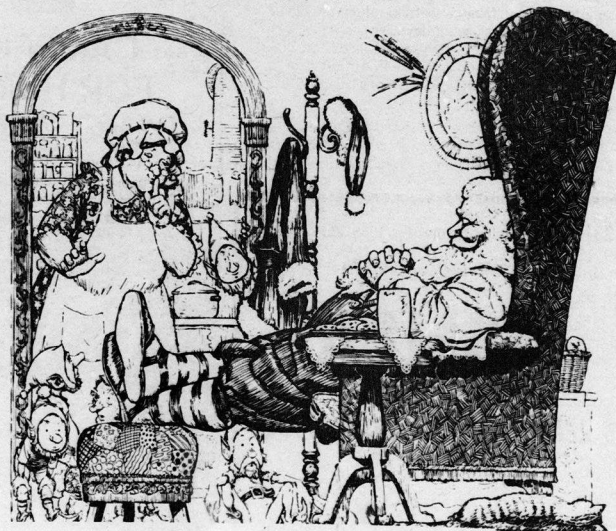
Designate whether gift is a:

- ☐ New Subscription
☐ Renewal

We'll even announce your gift with an attractive *Christmas Greeting*.

Make your check payable to:

THE CRITERION, P. O. Box 174, Indianapolis, IN 46206



Question Box

Can a child be 'conceived in sin'?

by Msgr. R. T. Bosler

Q How can a married couple living in the state of sanctifying grace have a child "conceived in sin and born in sin"? If grace begets grace, this doesn't make sense to me.

A Your understanding of the faith needs up-dating. You can blame St. Augustine for your problem. He linked original sin, the sin of the first humans, with concupiscence, or the strong desire for material and sensual satisfaction. He considered concupiscence the effect of original sin transmitted through the libido in the parents' love, by which humans come into existence, and looked upon infants before baptism as sinful and destined for Hell—though granting them a place where the punishment was mild.



The influence of Augustine on the teaching of the church was powerful, but gradually Christians recognized that it could not be reconciled with the biblical description of God as Savior. Medieval theologians began to distinguish between personal sin and deserving punishment and original sin as merely the absence of sanctifying grace necessary for the beatific vision. These theologians, therefore, came up with the idea of Limbo, a place where those who died without sanctifying grace might enjoy a natural Heaven forever.

The Church holds fast to the doctrine of original sin because it supports the most essential belief that salvation is a complete gift of God: an infant, even the offspring of Christian parents, has no claim to the beatific vision, which is only possible for those who share Christ's life as children of God. Christian belief, however, has developed beyond the explanations of the medieval theologians.

With the discovery of the enormous numbers of humans living outside the Europeo-Mediterranean world, the church had to reconcile the biblical belief that Christ died that all might be saved with the incontestable fact that most humans had lived and were living without knowledge of Christ. Thus developed the notion of the baptism of desire applied to those ignorant of Christianity but trying to fulfill the requirements of God. Such people would be baptized if they knew its importance.

The problem of children dying before reaching the ability to make religious decisions remains, but the doctrine continues to develop. Theologians today question that God ever intended a natural end for mankind and suggest that he planned only the supernatural one of the beatific vision in which "we shall be like him for we shall see him as he is." (1 Jn. 3:2). Hence they would hold there could be no such thing as Limbo and that God must have his own way of applying the saving action of Christ to unbaptized children.

Our Church seems to accept this view in the new ritual for funerals, which has a special rite for the burial of unbaptized infants containing prayers encouraging the

parents not to grieve but to trust their little one to the mercy of God. This view is also reflected in recent directives suggesting postponement of the baptism of infants whose parents give no assurance they will raise them in the Church.

Though the church still teaches that we should baptize infants in danger of death, to be on the safe side, it does not want us to feel that the death of an infant without baptism is the tragedy we once thought it was.

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

DO IT YOURSELF AND SAVE!

UPHOLSTERY FABRIC



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

Circle Fabric

Formerly United Upholstery Co.

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

3205 N. Shadeland Ave. 545-2318

Let Justice Flourish

Justice shall flourish in his day. ps. 72

COLLECTION SUNDAY:
NOVEMBER 23



CAMPAIGN FOR HUMAN DEVELOPMENT



2313 W. Washington St. 632-9352

Indianapolis, Indiana

USHER

Funeral Home, Inc

Anna C. Usher

Wm. A. Usher

Frank E. Johns

KNOW YOUR FAITH

What makes a good parish?

by Fr. Philip Murnion

In my work with the U.S. bishops' Parish Project, I have the opportunity to see many ways parishes try to make certain that Christ's mission is carried out.

Again and again I see how parishes try to respond to the actual needs of the people of their own area. It seems particularly interesting that no two parishes seem to serve people in exactly the same way.

There are parishes which seem to stress hospitality, others that are highly organized and have many activities, still others that are exceptionally skilled at reaching beyond their own borders into their neighborhoods and towns.

What appears to be true, however, is that in their efforts to genuinely respond to needs that are present, parishes share



certain characteristics. The Parish Project had an opportunity to look at some of these characteristics in a study of more than 200 parishes throughout the United States.

The parishes that were studied were recommended in large part by the diocesan-appointed contact person working with the Parish Project. The contact person selected a parish to be studied, one judged somehow effective at carrying out the mission of Christ.

These parishes tended to foster people's participation and collaboration. Often they had parish councils. The priests, sisters and lay ministers on the parish staffs tended to work closely together, having staff meetings at least every two to three weeks in 80 percent of the cases.

If collaboration is present, so are means of setting priorities and planning. About six out of every 10 of these parishes have gone through some kind of planning process and four of every 10 have brought in an outside consultant.

Characteristic of the parishes is the use

of many people in the work of the parish. On the average, the parishes have two full-time priests. But often they also have sisters, lay people and either permanent deacons or those interning in preparation for priesthood. Each of these groups is represented on staffs in half the parishes studied.

THE PARISHES carry out a number of activities. Liturgy planning, adult religious education, prayer groups, youth ministry and ministry to the elderly are the most prevalent of these parish activities. Liturgy planning, for example, takes place in 93 percent of the parishes.

The parishes have an average of 9-10 organized activities in addition to the parochial schools found in slightly more than half the cases. The staffs of the parishes tended to value highly the variety of activities offered by the parishes.

Decline in Mass attendance is occurring throughout the country, yet most of these parishes report very little drop in Mass attendance. What's more, only 6 percent of

the parishes receive any subsidy. We have found that, while this is not always possible, parishes, even in poor areas, often become self-supporting as they become more vital communities for all the people.

The size of the parish does not appear to be decisive in its ability to serve people. Only half the parishes we studied had more than 3,000 Catholics. We studied parishes with as few as 500 Catholics.

Almost half of these parishes have set out through a program of evangelization to bring the Gospel to people not participating in the church. Leadership training is also offered in half the parishes.

Parish ministry is hard work. It takes endless hours on the part of parishes and their people, combining vision and care for the individual, deep faith and careful organization.

QUALITIES OF faith are hard to measure. A highly organized parish can still be hit with great conflict, or it may be found lacking in warmth and community.

Nothing can substitute for the evidence of faith and love. Moreover, one person's dream may be another's nightmare. What for me may be an ideal, for you may be maddening.

There are some features of parishes trying to carry out Christ's mission that may be almost universal: attention to liturgy and preaching, care for individuals, a sense of community, support for family life and guidance for youth. But even these features may look different from one parish to another.

The parishes we studied are involving more people in the mission of the parish. They are taking pains to work at setting priorities and offering a variety of opportunities for people.

Moreover, they are putting these kinds of things in first place: liturgy, prayer, adult development, youth and the elderly.

© 1980 by NC News Service



Some features of a good parish are almost universal. They probably would include good liturgy and preaching, care for individuals in need, a sense of community, support for family life and guidance for youth. But approaches to these needs will vary widely from parish to parish. At St. Anthony parish in

Pewaukee, Wis., second graders preparing for their First Communion gather around the altar as Father John Gzyzinski explains the vestments and vessels. (NC photo by Anne Bingham)

Discussion Points and Questions

1. The Parishes he studied share certain characteristics, says Father Philip Murnion. List and discuss two of the common characteristics he mentions.
2. Is the size of a parish crucial to its ability to serve?
3. Does your parish have a council? What role does it play in operating the parish?
4. Are the Liturgies in your parish planned? Who is responsible for planning parish liturgies?
5. According to Father John Castellet, what is significant about St. Paul describing himself, Apollos and others like them, as both servants and administrators?
6. Why does Paul criticize the Corinthians for judging those like Paul and Apollos?
7. How effective is the youth program in your parish? Could you do anything to make it more effective?
8. Is there someone in your family that would benefit by participating in SDRC?



Personal decision-making can be tough. It can be the source of agony or of happiness. (NC photo by Mimi Forsyth)

THE WORD THIS WEEKEND

NOVEMBER 23, 1980
FEAST OF CHRIST THE KING

II Samuel 5: 1-3
Colossians 1: 12-20
Luke 23: 35-43

by Paul Karnowski

There is no denying it: the average American seems to be losing control of his life. Oil companies and Arab countries dictate the price of transportation; grocery chains, although they graciously give us 10 cent coupons, unscrupulously raise prices on old stock; the federal bureaucracy has grown to such proportions that we're not sure if anyone can control it; America's manufacturers provide us with products that have "planned" life spans; and the economy does what it pleases.

After a while, the economy, the oil companies, the government and the grocery chains begin to resemble "evil spirits" that exert a hold on us—coming and going as they please, laying low the best-made plans of "getting ahead."

There was a group of people living in the city of Colossae 2000 years ago that also had a problem with "spirits." This early Christian community, although it started out strong and confident, began to lose its strength in the face of misdirected teaching. Some of its leaders were main-

taining that the world was ruled by intermediate "spirits" or powers; these spirits were good, probably akin to the Jewish notion of an angel.

However, such thinking was leading to the conclusion that Jesus was just another spirit.

In today's second reading, St. Paul vehemently objects to such a position. Like us, Paul recognizes "spirits"—real or imagined, good or bad, worldly or spiritual—but in his letter to the Colossians, he reaffirms our belief in the supremacy of Jesus as Lord.

Paul's Lord, the Colossians' Lord, and our Lord are the one and the same: Christ the King. On this feast day we celebrate the fact that no one—no spirits, no government, no company, no economic condition—can rule our lives unless we allow it. We owe allegiance to one king and one Lord only. Our king reigns in our hearts and his kingdom endures forever; "He is the image of the invisible God, the first born of all creatures . . . all were created through him and for him. He is before all else that is."

SDRC: Where divorced C

by Don Kurre
(First of two parts)

"Who do you turn to when nobody's there?" For many separated, divorced, and/or remarried Catholics, the answer to this question posed in a currently popular song could be—SDRC.

SDRC, the anagram for local chapters of the North American Conference of Separated, Divorced, and/or Remarried Catholics, has been established to support and foster such ministry. Under auspices of the North American Conference, several local chapters have been formed in the Archdiocese.

SDRC is a Catholic ministry with a



three-fold purpose: to provide support, service, and education.

Providing support is perhaps its most important function. Separation and divorce cut a person off from his or her long-established support systems. Friends and family, once a part in any storm, often are unable or unwilling to understand the experience, needs and behavior of the newly separated or divorced person. SDRC provides a non-threatening and non-judgmental environment of people who already have been down this path. Because they share a common experience, there is no need for explanations of behavior nor feelings of rejection, anger, and fear.

MEMBERS OF SDRC support each other as they participate in activities such as "The Beginning" weekend, workshops, meetings, and being present to



st. paul writes to the church in corinth

by Fr. John J. Castellet

How should members of a Christian community regard their pastors, those commissioned as official ministers of the word? Inevitably this depends on the parishoners' views of ministry.

In First Corinthians, chapter 3, St. Paul explained his understanding of those in the apostolate who, he describes as co-workers with God, instruments of God's grace, sowers and tenders of the seed. Chapter 4 of this epistle, then, is the logical sequel to chapter 3.

Therefore, the Corinthian people should regard Paul and Apollos and all the rest "as servants of Christ and administrators of the mysteries of God." (1 Cor. 4:1)

Paul's choice of words here is very clever. They express both his subordinate position and at the same time his responsible authority. The word "servants" was used to describe the rowers on the lowest bank of oars in the old galley ships—about as subordinate as one could get.

At the same time, this word had acquired another meaning in the political area: official witness. Paul thus communicates two important ideas with this one word. He is not "his own man," acting and preaching on his own initiative and authority; he is utterly dependent on Christ and his Father.

ON THE OTHER hand, Paul is not a doormat. Because of his dependence he enjoys a special relationship with Jesus and his Father—that of an officially commissioned witness, invested with authority far surpassing any he could claim for himself.

As an administrator for God, Paul is, more specifically, a "steward," who holds a position of high honor and responsibility in the society of the day.

Royal stewards were second only to the king himself. Ordinarily the steward of an estate ran all of its affairs, with full authority and corresponding responsibility. That is why "the first requirement of an administrator is that he prove trustworthy." (1 Cor. 4:2) He must be faithful to his charge and is directly answerable to the lord of the estate—and to him alone.

This leads Paul to his immediate point. It makes little difference to him what judgment any merely human agency may pass on him. Nor does he pass judgment on himself, one way or the other.

Paul says he has no pangs of conscience as a result of his conduct of affairs but, quite consistently, he does not accept that as a guarantee that he is without fault. In the final analysis, there is only one competent to judge him—the Lord himself.

THEREFORE, the Corinthians are clearly in the wrong, almost arrogant really, in setting themselves up as judges of the respective merits of their ministers. They are wrong in splintering the parish community on the basis of their personal evaluations.

The day appointed for judgment is the day of the Lord's return, which Paul and his contemporaries looked for in the not too distant future. Any judgment anticipating that definitive one is, by its very nature, bound to be premature, immature and quite literally prejudicial.

So, Paul says, "Stop passing judgment before the time of his return. He will bring to light what is hidden in darkness and manifest the intentions of hearts." (1 Cor. 4:5).

Paul wants it clearly understood that this is to be a general norm for Christian behavior. The world may operate according to different standards, but their



holics turn

each other whenever the need arises. As the result of such support, healing begins. This healing promotes growth—growth toward personal wholeness.

Members of SDRC support each other as they begin the process of understanding their experience, clarifying who they are now, and establishing new directions for their lives. Establishing new directions means redefining relationships with self, parents, friends, the church, and Christ.

Those who have experienced it, testify that the breakdown of the marriage relationship often leads to a lack of self-confidence in dealing with all relationships. Suspicion and mis-trust frame every encounter.

Developing self-confidence, working through guilt, and accepting oneself again are some of the major tasks on the road to recovery. With the help of SDRC, members learn once again how to trust. They learn how to say it's "okay" to be divorced. With this understanding, relationships can be rebuilt with confidence and trust, members work to develop and participate in meaningful relationships once again.

SDRC ALSO provides support as members begin to work through often painful relationships with God and church. Participation in SDRC often signifies the desire to take a first non-threatening step to reunion with God and His church. Separated, divorced, and remarried Catholics often feel abandoned by the Catholic church. With the SDRC's help, members can work through any anger toward the church and misunderstanding of church policy. SDRC provides role models, education, and help in dealing with church rules for members who want to renew their relationship with Christ and the church.

Clergy and Religious play a significant role within SDRC groups. Through counselling and spiritual direction, they are able to facilitate a member's feelings toward faith and religion.

Because of the Church's stand on remarriage, divorced and remarried Catholics need to hear and understand that there is still a place for them within the Christian community. Divorced Catholics need to hear that they have not been excluded from full participation within the Catholic church. Remarried Catholics need to know that there is a path to reconciliation.

As Father Cos Raimondi, one of many clergy participants, put it, "people can always be reconciled to the Church." Within the Terre Haute chapter for example, about 50% of SDRC participants renew their active participation within the church. As lecturers, extraordinary ministers of the Eucharist, catechists, and members of the parish council, SDRC members find they are welcome and valuable in the Catholic community.

vocation is not to mimic the world but to transform it. Christians are to live by higher standards and a radically different value system.

For Paul, the Corinthians' attitudes to him and Apollos illustrates in an alarming way what the application of unchristian standards can do to a Christian community.

The Corinthians must learn from this experience. And act accordingly.

© 1980 by NC News Service



The Story Hour

Paul makes more Christian converts

by Janaan Manternach

Paul, Barnabas and John Mark decided it was time to move. All seemed well among the Christians at Antioch. Even the Roman governor, Sergius Paulus, had become a follower of Christ. So the three left Paphos.

They sailed to Perga in Pamphylia, the region on the southern coast of what is now Turkey. At Perga, John Mark suddenly decided to return to Jerusalem. Paul was very upset with John Mark for deserting them.

Paul and Barnabas continued on their mission. They went on to the important Roman colony called Pisidian Antioch. Its ruins can still be seen near the Turkish village of Yalvaz.

There were many Jews living in Pisidian Antioch. Paul and Barnabas wanted to tell them about Jesus. So on the Sabbath, the two went to the local synagogue and sat down with the rest of the congregation.

After the readings from the Bible, the synagogue leaders motioned to Paul and Barnabas. "Brothers," they said, "if you have a message for our people, please speak up." It was the custom to invite learned visitors to comment on the Bible readings.

PAUL STOOD UP before the crowded synagogue. Everyone became silent as he began to speak.

"Fellow Israelites, listen carefully to what I say. The God of our people chose our fathers, Abraham, Isaac and Jacob. In Egypt God made our people great through Joseph. Then under the leadership of Moses, God freed our people from Pharaoh's slave camps. For 40 years God cared for them in the desert."

The people listened intently. They loved what Paul was telling them. He was recalling the great history of their people. He was one of them. And he spoke very well.

Paul went on. "God gave our fathers the land of Canaan as their own land. He set

up judges like Samson to rule them until the prophet Samuel's time. Then God gave them Saul, of the tribe of Benjamin, to be their king. After Saul God raised up David as king."

The congregation in the synagogue was delighted. They especially were proud of David, their greatest king. Paul paused a moment and then went on. His words came as a surprise to his listeners.

"Just as God promised our fathers, he raised up a savior for Israel from David's descendants. That savior is Jesus. John the Baptist prepared the way for Jesus. My brothers, children of the family of Abraham, it was to us that this message of salvation was sent."

PEOPLE WERE sitting on the edge of their seats now. Paul's message was becoming very exciting. Paul continued to speak even more eloquently.

"Our rulers in Jerusalem failed to recognize Jesus as the savior. In fact, they begged Pilate to execute him. When Jesus died on the cross, they laid him in a tomb. Yet God raised him from the dead.

"For many days afterward Jesus appeared to his disciples. They are now his witnesses. We ourselves share with you this good news. What God promised our Fathers, he has done for us, their children. He has raised up Jesus to bring us forgiveness from sin. Jesus is our only Savior."

When the service ended, people began to leave the synagogue. They invited Paul and Barnabas to come to back and speak on the following Sabbath. Many members of the congregation followed Paul and Barnabas. The two spoke to them at length about Jesus.

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

PROJECTS:

1. Paul recalled the great history of his people and delighted his listeners in the synagogue. Find out more about that

history which is also our own religious history as Catholic Christians by reading Old Testament stories. Excellent sources for these stories include: "A Child's Old Testament" by Anne Edwards (New Jersey: Paulist Press), "The Taize Picture Bible," (Fortress Press, Philadelphia) and "The Child's Story Bible" by Catherine Vos (Eerdmans Publishing Co., Grand Rapids, Michigan).

2. After the past weeks of getting to know Paul, a picture of him should be etched in your mind and heart. For a while, in silence, play consciously with that picture and discover who you feel he looks like. Then take paints or colored chalk and a large sheet of drawing paper and create your image of Paul.

Other artists have done the same thing. They have put on canvas their images of Paul. One of the more famous is by El Greco. The original hangs in his home in Toledo, Spain, which is now an art gallery. Search in religious art books for Paul by El Greco.

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

QUESTIONS

- What happened in Perga that upset Paul?
- Why was Pisidian Antioch a good place for Paul and Barnabas to continue their missionary work?
- Why were Paul and Barnabas invited to speak at the synagogue service?
- How did the people in the synagogue feel about Paul's message? Why?
- What, for the people in the synagogue, was the most exciting part of Paul's message?
- How do you know that people in the synagogue were attracted to what Paul and Barnabas were teaching?

1980 by NC News Service

St. Martin Parish

Martinsville, Indiana

Fr. Charles Sexton, pastor

by Peter Feuerherd

Mrs. Kathryn Sheets can attest that being a Catholic in Martinsville is much easier than it used to be.

In 1935, the year Mrs. Sheets moved to Martinsville, there were only 13 Catholic families in all of Morgan County. They gathered for Mass once a month when the Franciscan priests that served the parish could make the trip from Indianapolis.

To add to the lack of weekly Mass, Catholics, like everyone else in the small Morgan county community, were coping with the Great Depression. And they also had to deal with the Ku Klux Klan.

"We were the thirteenth Catholic family in this parish. When we came here the pastor had been here for two months. We felt fortunate to have a pastor at the time," recalled Mrs. Sheets.

"Those were hard days during the depression. If a person could give a sermon on Sunday, they felt that they were giving quite a bit. Many a Sunday, people couldn't give anything."

The KKK in those days were a power in the town. They made little secret of their anti-Catholic feelings, recalled Mrs. Sheets, mother of Father Joseph Sheets, pastor of St. Mary's Parish in Lanesville.

"They'd burn their crosses up on the big hill in the park . . . They'd have parades with their white robes on."

Father Charles Sexton, who has been pastor of St. Martin's since 1945, can still recall those difficult times when anti-Catholic bigotry was publicly expressed in Martinsville.

"I USED TO walk downtown to the post office in those earlier years and at least twice a week, somebody would come up to me face to face and make a full stop . . . I'd say hi, and they would just scam. They were looking for my horns."

The small number of parishioners also posed a problem when Father Sexton first arrived. "We had 60 parishioners here—that included babies and all of Morgan county. I can remember distinctly when I made a remark, 'Nobody in this parish is allowed to die for the next three years.'"

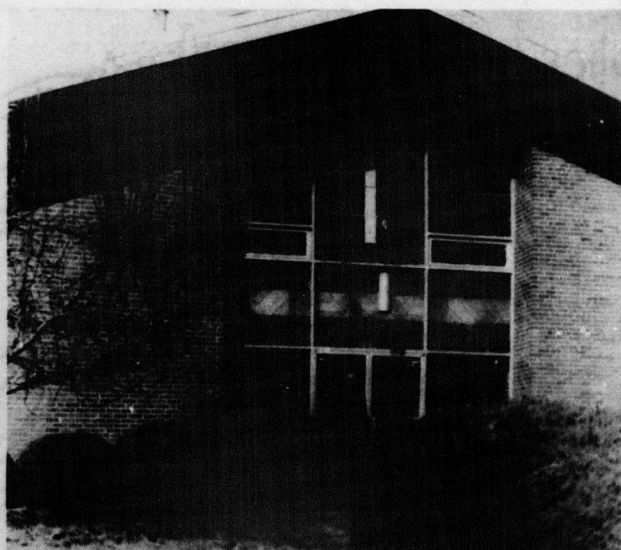
Father Sexton's stab at deadpan humor, remarkably enough, worked. No parishioner died in the following three years, giving the priest time to get the parish moving.

By 1962, the parish had grown enough to celebrate Christmas Midnight Mass in its present church. The new church, parishioners recalled, made the parish particularly proud of its growth as a congregation.

Father Sexton explained, "We were condemned by a certain element in town that said we couldn't do anything with it . . . But we put up a building we can all be proud of. It cost us money but it's worth the advertising."

THE PARISH HAD two previous churches before this, the first a tiny structure built when the parish began in 1848. Catholic settlers from an area named "Little Ireland" built the church on Indian Creek in Morgan County on a single acre.

This was succeeded by a second structure, built in 1888, and costing \$3500. It



A PASTOR AND HIS CHURCH—Father Charles Sexton stands proudly in front of his parish church built in 1962. The church is the third location for the Martinsville parish. Father Sexton has been pastor of St. Martin's since 1945. (Photos by Peter Feuerherd)

seated 110 people, and as the priest sadly described the situation in his early years in the parish, "You could have come in here on Sunday and had a private pew to yourself the congregation was so small."

But times have changed—and now the fledgling parish community of 13 families has grown into a strong 900 member parish. Though parishioners say there is still a threat of anti-Catholic feeling in Martinsville, the public display of Klan marches directed against Catholics are—gratefully—a thing of the past.

What do parishioners see as the strengths of the parish today? Adrian Sibbing, a parishioner for the past 12 years, sees St. Martin's educational programs as a particular value.

"We've come a long way in the past three or four years . . . We have about an 84 percent attendance record in our CCD classes," he stated.

THE SUCCESS of the CCD program, according to new parish council president Nancy Vernon, has necessitated the build-

ing of a \$400,000 parish hall, which will feature classrooms, meeting halls, conference rooms and a recreation facility to adjoin the parish church. A fund drive for the project is already underway.

Parishioners noted that Martinsville has changed and grown over the years. That growth has moved many more Catholics into Martinsville and the surrounding areas.

"The biggest change that I can see is the development of our parish and the influx of people that have come here," explained Kathryn Sheets.

Adrian Sibbing added, "We have gained so many talented people that have moved down here." It used to be, he recalled, that because of few parishioners, it was hard to find volunteers for parish projects. Now, he explained, "People constantly come to us."

With the growth of the parish too has come a more ready acceptance from the wider Martinsville community. Today, St. Martin's has the largest congregation of any church in town.



NEW PARISH PLANS—Father Sexton looks over the model for a new parish hall to be built adjacent to St. Martin's church. The hall will contain conference and CCD classrooms and recreation facilities. At left are Mrs. Kathryn Sheets (top photo), Mrs. Nancy Vernon, and Adrian Sibbing.

SCHWINN®
RALEIGH
Sales & Service
Everything for the serious cyclist
and the fun-loving bike rider . . .
of any age!
• Complete line of accessories
• Exercisers • New catalogs
• Factory trained repair technicians
• Parts and supplies
5506 Madison Avenue at Epler
Indianapolis, Indiana 46227
786-9244
Hours: 10 AM-6 PM Mon-Fri
12-6 PM Sat
"Fun begins at any age."
Suprema
bicycle
store inc.
George Dudgeon's

CHRISTMAS SHOPPERS Stop by

La Scala
RESTAURANT

110 South Meridian Street, Downtown Indpls.

For Your Convenience We're Open
Monday thru Thursday—4:30 p.m. to 11:00 p.m.
Friday and Saturday—4:30 p.m. to Midnight



Catering Available
for:
Christmas Banquets
Bowling Banquets
Class Reunions
Wedding Receptions
634-4621

Christmas
Gift
Certificates

New world of media forecast

WASHINGTON—A Federal Communications Commission member told the UNDA-USA general assembly in Washington that it is likely "government will come to expect special interest groups to seek out available channels and to provide some of their own programming, possibly at their own expense."

However, the commissioner, Robert E. Lee, added that he does not favor paid religious programming and that rather than paying to get their programs on the air, special interest groups may be asked to invest more time and expertise in advising producers of special programs.

"I think religious programming should be free," said Lee to UNDA, a group of Catholic broadcasters, producers and diocesan directors of communication.

During his talk to the group, which met Nov. 12-15, Lee also said:

- American communicators should not look to immediate changes in federal communications policy under Ronald Reagan.
- The FCC is considering having spectrum channels which are now reserved for instructional purposes used for other purposes as well but that he will try to protect

the status of the instructional channels, used by Catholics and others.

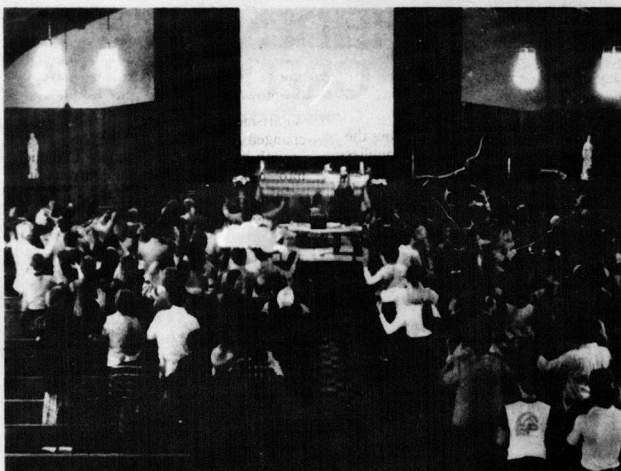
- Increasingly diverse programming will lead to more permissive programming requiring parents and educators to teach children values.

• "It is possible" he will be asked by Ronald Reagan to serve as temporary FCC chairman early next year until the president can appoint a new chairman.

Lee likewise told the UNDA participants that in the 1980s, "the issues which may attract the most attention probably will be those dealing with new gadgets and with the competition brought about by technological developments." But questions of information use will be even more important, he said.

"As religious communicators, you will bear much of the responsibility for teaching us how to deal with the information issues."

He also advised them to learn about technology. "You can't sit back and expect others to carry your message for you because others won't, not when the means of carrying your message are available to you with a little planning and foresight," Lee said.

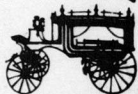


WALKING THROUGH—Some 175 persons from 26 parishes in the archdiocese and 24 other Christian churches enjoy a "Walk Through the Bible" seminar at St. Monica's Church, Indianapolis. During the daylong program, participants "walked through" the entire Old Testament, using hand motions and a methodical approach. Another such walk is scheduled in January.

Grinstein Funeral Home, Inc.

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

The oldest Funeral Establishment in Indianapolis
Founded 1854
1601 E. New York Street, Indianapolis, Indiana 46201
(317) 632-5374



G. H. Herrmann Funeral Homes

1505 South East Street

5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7211



LEPROSY STILL AFFLICTS THOUSANDS

Our Holy Father, Pope John Paul II, has asked us 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.

YES, I am eager to join the Holy Father in his concern for the victims of leprosy. Enclosed is my donation to the Propagation of the Faith Leper Campaign.

☐ \$500 ☐ \$200 ☐ \$100 ☐ \$25 ☐ \$10 ☐ \$5 ☐ Other

Name _____

Address _____

City _____

State _____

Zip _____

Please Send Your Gift to:

Catholic Leper Fund

136 W. Georgia Street • Indianapolis, IN 46225

the Active List

November 21

The mothers' club of Cathedral High School, Indianapolis, is selling Benson fruitcakes to benefit the school. They are available at the school's bookstore or contact Helen Scherrer, 842-5808, or Norma

Cripe, 251-6270, for names of persons selling in your area.

A Monte Carlo night will be held in the Little Flower parish cafeteria, Indianapolis, from 7:30 p.m. to 12:30 a.m. Admission: \$2.

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.

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.

Holy Cross parish, 125 N. Oriental, Indianapolis, will have a Harvest Dance beginning at 8 p.m. Admission: \$5 per person.

November 23

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

An SDRC meeting will be held at 7:30 p.m. at St. Mary parish, New Albany.



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.

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 25

St. Vincent Hospital and Health Care Center, Indiana-

polis, will present an informational program on the disease of toxic shock syndrome which has been linked to tampon use. The program is from 7 to 9 p.m. at the St. Vincent Wellness Center, 622 South Range Line Road, Carmel. For registration call 846-7037.

The SDRC in the North Vernon area will hold a meeting at 7:30 p.m. at St. Mary School, 209 Washington St., North Vernon. All separated, divorced or remarried persons are welcome to participate. Call Father Robert Drewes, 346-3504, for further information.

Nov. 26, 27

A citywide meeting of SDRC will be held at 7:30 p.m. at St. Luke School, Indianapolis, on Nov. 26. A liturgy of thanksgiving will be followed by a wine and cheese fellowship. On Nov. 27 a covered dish Thanksgiving dinner will be served at the Lambda Chi Alpha House on the campus of Butler University at noon.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Nov. 28-30

Weekend retreat schedules include the following:

►Tobit weekend for couples preparing for marriage, Alverna Center, Indianapolis, phone 317-257-7338.

►General Charismatic program, Mt. St. Francis Retreat Center, Mt. St. Francis, Ind., 812-923-8818.

►Intensive Journal workshop and a directed retreat through Dec. 5, Kordes Enrichment Center, Ferdinand, 812-367-9952.

Open Year Round For All
Your Plant Needs.

HEIDENREICH GREENHOUSES

Growing For You For 4 Generations

502 E. National Avenue

(1 Block North of Hanna Between US 31 & 431)

786-1528

Holy Cross Church
125 N. Oriental, Indianapolis

Harvest Dance

Saturday, Nov. 22

8:00 p.m. 'til ?

Floor Show will be featured

B.Y.O.B. — Beer for Sale

Snacks & Set-ups provided

— \$5.00 Per Person —

HOLIDAY GIFT SUGGESTIONS



Holiday... or any day...

Treat your family and friends... and yourself... to some of these fine, tasty foods

GETHSEMANI TRAPPIST CHEESE and FRUITCAKE

Order Now... this fast, easy way

- Choose your gift by Number.
- Print name and address of gift receiver.
- Mail to Gethsemani Farms with check or Money Order.

All prices include delivery.

N.B. Indicate whether orders are for 'Nose' or for 'Christmas' delivery.

No 30	Whole Wheel Mild Cheese	(about 3 lbs)	\$11.75
No 31	Whole Wheel Aged Cheese		11.75
No 29	Quarter Wheels - Mild, Aged, Smoky	(36 oz)	9.75
No 250	2 1/2 lb Fruitcake		9.75
No 500	5 lb Fruitcake	(flavored KY Bourbon)	17.50

GETHSEMANI FARMS BOX 462 TRAPPIST, KY 40073

Advent Vocations Retreat

For High School Age Young Men
Sophomore through Senior

Lead by Father Dave Coats,
co-pastor of St. Paul's Church, Tell City

December 5-7

Begins Friday 8 p.m. and Concludes Sunday after Lunch

Registration Form — NO FEE

Complete and Mail to:
Vocations Center, 520 Stevens Street, Indianapolis, Indiana 46203

Name _____ Age _____
Address _____ Phone _____
Parish _____
School _____ Class (Year in School) _____

Reservation Deadline: December 2

ATTENTION! ATTENTION!

NEWS FLASH!

"Woman requests a deputy—her pussycat is sick and will not come from under the bed. Deputy enroute."

"Earlier this evening the town marshal was kissed by a drunk, the marshal advised."

"Man has found a couch hidden behind wood pile."

"Wild cow in Fruitdale."

"Woman says two men are throwing bananas at her vehicle."

"Man reported to be riding a horse in the recreation hall in the State Park. He is disturbing the square dance."

"Woman accidentally grazed her husband while shooting at hogs."

Just seven of hundreds of amusing country accounts in 20 page book "The Best of Brown County Sheriff's Log." Send \$3.50 postpaid to:

Ron Neuman
General Delivery B
Nashville, Indiana 47418
(Indiana residents add 4% sales tax)

This book is the perfect gift for those hard to find and please persons on your Christmas list. Great stocking stuffers. Order one for yourself too! Beat the Christmas rush—Order Now. Limited Supply.

Cornucopia

Book guarantees laughs

by Alice Dailey

Whenever I'm low and in need of a good laugh, I turn to the funny book. This particular publication, in case you didn't know, is sometimes known as the Pictorial Church Directory. A laugh on every page is guaranteed, beginning with my family's pose.

At the time of our "sitting" the photographer kept insisting, "lean a little to the left; a little more to the left." His needle surely stuck on that line because half the congregation in the book is leaning like the Titanic before she went under.

I am firmly convinced there is some kind of conspiracy among directory photographers to perform hatchet jobs on women, even the more beautiful, so that they emerge looking like brides of Frankenstein. And where some couples possess more than ample avoirdupois, guess which half of the duo is posed so as to camouflage the other's girth?



Every time I remember looking over the proofs I go into orbit. Proofs, my foot! They were finished pictures, made up into sizes the company itself had decided upon.

"Just look at those ghastly things," I shrieked. "Wall to wall lines all over my face!"

My husband shrugged. "I don't think they look so bad."

who decided what poses would be chosen?"

"We have a group of women who make those decisions."

Great. A group of perfect strangers deciding which pictures looked like other perfect strangers. And those prices! For another few dollars we could have bought a whole museum of art.

But time heals all wounds, and one day I was giggling over the finished book when my husband appeared.

"What's so funny?"

"Just look what they did to Emmalou Klaubermeier! They've made her eyes real spacey and her mouth is puckered like she's whistling woo, woo! But you know," I mused, "that crazy picture looks vaguely like someone we know. I just can't put my finger on it. Here," I swung the book around to face him, "who do you think it looks like?"

"I'll never tell."

"Why not, for heaven's sake?"

He grabbed his jacket and headed for the door. "It looks like you."

"Help Us To Help Others"

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

Call Us
For Pick-Up
At Your Home.

CATHOLIC SALVAGE
632-3155



BUILDING PROGRESSES—Construction workers place a beam while working on the \$45.6-million expansion project at St. Vincent's Hospital, Indianapolis. The expansion will include a new front entrance, a stress center and therapy buildings. It is expected to be completed by early 1982.

Sacred concert slated

The Marian College Chorale and Chamber Singers will present a Sacred Concert at 8 p.m. Friday, Nov. 21, in the college chapel.

Dietrich Buxtehude's cantata, "Every Word and Thought," will be performed by the Chamber Singers. Soloists include soprano Anne Roday and Kurt Stüttler, bass.

The 43-member Chorale will offer Antonio Vivaldi's "Gloria," featuring four soloists: sopranos Anne Roday, Donna Schroeder and Regina Langerman, and alto Deborah Bishop. Both groups are directed by Kitty O'Donnell. Organist is Franciscan Sister Mary Gloria Gallagher.

The performance is open to the public without charge.



ARTHUR'S presents
PILGRIM'S

THANKSGIVING

BUFFET DINNER

Serving from 11 A.M. To 3 P.M.

Entree Selection:

- Roast Round of Beef
- Southern Fried Chicken with Country Gravy
- Baked Sugar Cured Ham with Champagne Sauce
- Roast Turkey with Sage and Apple Dressing
- Roast Loin of Fresh Pork with Dressing

PLUS: Variety of Vegetables. And featuring assorted cobblers, cakes, mince, pumpkin and apple pie; assorted salads with relish trays.

ADULTS \$7.65 Children Under 12 \$4.25

PHONE FOR RESERVATIONS
247-4200 Ext. 202

Bring Your Camera

and Take your
picture with
Tom Turkey!

**RODEWAY
INN**
AIRPORT

AIRPORT EXPRESSWAY
AT LYNHURST DRIVE



NEW LEGAL DIRECTOR—J. Stuart Showalter has been named director of the national Catholic Health Association's legal services division. He is the son of Dr. and Mrs. J.R. Showalter of Terre Haute and the son-in-law of Mr. and Mrs. Harold Lett of Indianapolis.

Take
stock
in America.

—NOW AVAILABLE—

The 1980-81 Directory & Yearbook for the Archdiocese of Indianapolis

Includes EVERYTHING from phone numbers and parish contact people to Mass schedules and priests' biographies from the day they were ordained. It includes but is not limited to:

- ✓ Archdiocesan Offices
- ✓ Parish Information
- ✓ Institutions & Organizations
- ✓ History of the Archdiocese
- ✓ Clergy Biographies
- ✓ Sisters' Directory
- ✓ Parish Statistics
- ✓ and Much, Much More

Still ONLY \$5 — Order NOW for Immediate Delivery

Please send _____ copy(s) of the 1980-81 Directory & Yearbook for \$5.00 per copy to:

Name _____
Address _____
City _____ State _____ Zip _____

Make Check payable to: The Criterion
P.O. Box 174
Indianapolis, IN 46206

Remember them

† **ANCIRA, William**, 62, St. Andrew, Richmond, Nov. 11. Husband of Betty; father of Maribeth Evans and William; brother of Margaret Wilson, Carmen and Charles Ancira.

† **BATTISTA, Irvin R.**, 54, St. Mary, Richmond, Nov. 10. Husband of Mary; father of Betty Green, Patricia, Lesa, Ronald and Norman Battista; brother of Elma Stevens, Valia Sallustio and Eugene Battista.

† **BECKER, Virgil (Bud)**, 58, St. Michael, Brookville, Nov. 8. Husband of Marcella; father of Amy, Virgil and Leon Becker; stepfather of Melvin and Wilfred Bruns; brother of Loretta Geis, Irma Kuntz, Florence Naurent, Marcella James and Eugene Becker; half-brother of Rita Garland.

† **BERBET, Nolene E.**, 85, St. Anthony, Clarksville, Nov. 11. No immediate survivors.

† **BONIFER, Margaret**, 72, St. Mary, New Albany, Nov. 14. Sister of Barbara Thayer, Mary Durr,

Loretta Robertson and John Bonifer.

† **CRAFTON, Joanne R.**, 45, Holy Cross, Indianapolis, Nov. 10. Wife of Marshall; mother of Debra Larson, Mary, Ruth, Christopher and James Crafton; daughter of Mr. and Mrs. James H. Crouse; sister of Constance Hibbert, James H. Jr. and Robert Crouse.

† **ENTWISTLE, Mary Hanlon**, 90, St. Anthony, Indianapolis, Nov. 17. Mother of Mary Patricia Sickle and Elleen Bright; sister of Anna C. Usher.

† **FAGAN, Thomas J.**, 68, St. Simon, Indianapolis, Nov. 10. Husband of Marion C.; father of Elizabeth Wroblewski; brother of Rosemarie Goodwin, Mary Theresa Ribar and James J. Fagan.

† **FRIEL, Mary C.**, 79, Our Lady of Lourdes, Indianapolis, Nov. 11. Sister of Catherine Kriech and Frank Friel.

† **GLENDY, Clyde P.**, 61, St. Andrew, Indianapolis, Nov. 10. Husband of Mabyle; father of Shel-

ley Rapp; brother of Mary Sanders and Ralph Glendy.

† **HAMILTON, Mary (Flaherty)**, 85, Little Flower, Indianapolis, Nov. 15. Mother of Helen Marie Packer.

† **HICKEY, Addie E.**, 89, St. Philip Neri, Indianapolis, Nov. 11. Mother of Frances E. Van Trees.

† **ISLER, Gertrude E. (Lesch)**, 79, St. Augustine, Jeffersonville, Nov. 12. Wife of Fiske W. Sr.; mother of Mrs. Kenneth Kuhn, Mrs. Harry Cooper, Joseph, Albert and Fiske W. Jr.; sister of Mary Ann Edwards and George Lesch.

† **KLINKOSE, Louise G.**, 77, St. Michael, Indianapolis, Nov. 12. Mother of Frank A. Jr. and David; sister of Helen Dollarhide and Antoinette Mathews.

† **MADARAS, Corinne B.**, Holy Spirit, Indianapolis, Nov. 15.

† **McCUTCHEN, James P.**, 76, St. Bernard, Frenchtown, Nov. 13. Father of Thelma Hockman, Ruth Aguire, James A., Philip E., Bernard and David; brother of Velsie Taylor and Paul McCutchen.

† **NASSER, Albert J.**, 70, St. Joseph, Terre Haute, Nov. 12. Father of Jan Murray and Albert A.; brother of Rose, Ruth and Marion Nasser and Josephine Azar.

† **ORTMAN, Bernetta**, 66, St.

Jude, Indianapolis, Nov. 10. Wife of Ralph; mother of Judith Ann, David and Robert; sister of Esther Thole, Betty Wallin, Irene Peters, Elmer and Sylvester Bruns.

† **PAUGH, Virginia M.**, 71, Our Lady of the Greenwood, Greenwood, Nov. 18. Wife of Arthur; sister of Leona Barth.

† **SHERIDAN, Philip**, 68, St. John, Indianapolis, Nov. 13. Husband of Florence; father of Jude and Mary Jane Sheridan; brother of Margaret Albright and Julia Heldman.

† **SNEER, Michael S.**, 86, St. Ann, Terre Haute, Nov. 12. Husband of Ella M.; father of Ethel Brown and Charles A.; brother of George Sneer.

† **STANSBERRY, Jessie Mae**, 63, St. Bridget, Indianapolis, Nov. 12. Wife of Lee; mother of Maxine Stansberry, Howard Leftwich and Rudolph Johnson.

† **STEINMETZ, Clem**, 84, St. Martin, Yorkville, Oct. 31. Husband of Marie; father of Mariene Werner, Anita Back, Stanley, Ronald, Marvin, Lyle and Francis. Father Gerald Steinmetz; brother of Catherine Fischer.

† **UNRUH, Katherine**, 21, St. Mary, New Albany, Nov. 14. Daughter of Rosemary Unruh; sister of Mary, William and Donald Unruh.

† **WALSH, Helen**, St. Patrick, Terre Haute, Nov. 5. Sister of Thomas E. Walsh.

Sisters Kircher, Gillman

OLDENBURG, Ind.—The Mass of Christian Burial was celebrated at the Franciscan motherhouse chapel here on Nov. 14 for Sister Mary Manetta Kircher, 91, who died on Nov. 11, and for Sister Mary Robert Gillman, 60, on Nov. 17. She died on Nov. 14.

Sister Manetta, (Irene), was born in Covington, Ky., on April 9, 1889. She entered the Congregation of the Sisters of St. Francis in 1910 and made her final profession of religious vows in 1918.

She taught in elementary schools in the archdiocese at St. Ann, Hamburg; St. Mary, Millhouse; St. Mary, Indianapolis; and St. Gabriel, Connerville. She also taught in Illinois and Missouri.

Two sisters, Mrs. Teresa

Nienaber of Covington and Mrs. Ted Kruetzman of Dayton, survive.

Sister Mary Robert of South Gate, Ind. entered the Franciscan community on Aug. 15, 1936. She professed her final vows on Aug. 12, 1942.

She was engaged in domestic work in schools and convents in Cincinnati and Indianapolis including Marian College and St. Mary Academy. She returned to the motherhouse in 1975 where she served as sacristan for the convent chapel.

She is survived by her mother, Mrs. Lena Gillman, brothers, Alfred and Ray, all of Harrison, Ohio, Paul of Cincinnati and a sister, Rosemary Mitchell, of Fort Wayne.

St. Elizabeth's Home

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

Which Way?

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

Single Parenthood
Family Stress

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

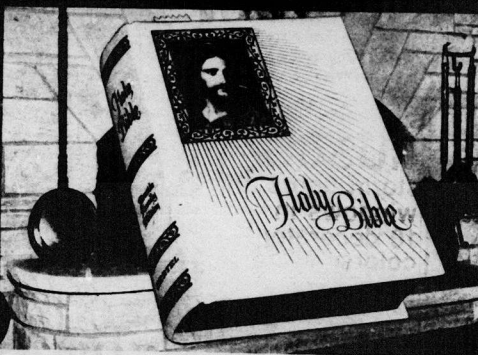
Funded by the United Way.
Daughters of Isabella and service fees.

(Non Sectarian Service)



CATHOLIC FIRESIDE EDITION The New American Bible

\$49.95
PUBLISHERS
RETAIL PRICE



IMPRIMATUR
+ PATRICK CARDINAL O'BOYLE, D.D.
Archbishop of Washington

FAMILY RECORD SIZE
9 1/2" x 11 1/2" x 2 1/2"

THE MOST OUTSTANDING AND PRACTICAL BIBLE OF THE 20TH CENTURY. Newly translated, newly designed and added features make this the most beautiful Bible available - and desired by everyone.
A major publishing achievement: The first completely American Bible translation specifically for American audiences. Produced under Catholic auspices with active participation by fifty Biblical scholars and editors over the past twenty five years.

OUTSTANDING INSTRUCTIONAL FEATURES INCLUDE:

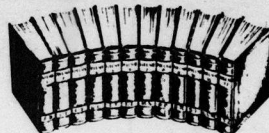
- Preface to the NEW AMERICAN BIBLE.
- Origin, Inspiration and History of the Bible.
- A Harmony of the Gospels.
- Synchronous History of the Nations.
- A treasury of cross reference explanatory notes and footnotes throughout both the Old and New Testaments.
- Words of Christ in red to facilitate reading and understanding.
- Encyclopedic Dictionary and Biblical Reference Guide.
- Gold page edges.

In the NEW AMERICAN BIBLE, you get these special full color features:

- His Holiness, The Pope and the Vatican
- Life of the Blessed Virgin and the Rosary
- Family Register and Presentation Pages
- Sacrifice of the Mass
- Reproductions of World-Famous Paintings by the Old Masters
- Plus many other Special Features

"The Wedding Gift They Will Remember"

YOUR OWN RELIGIOUS LIBRARY



The Equivalent of a complete religious encyclopedia in one master reference edition. With the most beautiful padded binding ever placed on the Holy Scriptures.

TO ORDER COPIES FOR YOUR FAMILY OR AS GIFTS SEND YOUR CHECK OR MONEY-ORDER FOR \$24.95 POSTPAID TO ADDRESS SHOWN BELOW. ALLOW 2 WEEKS FOR DELIVERY.

Fireside Family Bible — c/o The Criterion
P.O. Box 174, 520 Stevens St.
Indianapolis, IN 46206

Enclosed please find check/money-order for \$..... to cover the cost of FIRESIDE FAMILY BIBLES to be shipped postpaid to:

NAME:

ADDRESS:

CITY: STATE: ZIP:

Classified Directory

Remodeling

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

Miscellaneous

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

Want to Buy

ANTIQUES WANTED — Oriental Rugs,
Furniture, Glassware, Diamond Rings,
Sterling Silverware, Electric Trains,
Guns, Wicker, Anything Antique. Mr.
Saxon—632-4506.

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

Remodeling

RUSCO
storm doors and
windows in
10 decorator
colors

Carrico
home improvement co.

for replacement windows, siding, patio enclosures,
awnings, guttering and insulation.
639-6559

Electrical



LICENSED BONDED INSURED
FREE ESTIMATES

ALL TYPES OF
ELECTRICAL SERVICE
• 60 & 100 AMP SERVICE
• RANGE & DRYER OUTLETS
• AIR COND. WIRING
• REWIRING & REPAIRING
• ELECTRIC HEAT
• BURGLAR ALARMS

J. C. ELECTRIC CO.
South & East North & West
787-4485—253-1142

—NOW AVAILABLE—

The 1980-81 Directory & Yearbook for the Archdiocese of Indianapolis

Includes EVERYTHING from phone numbers and parish contact
people to Mass schedules and priests' biographies from the day
they were ordained. It includes but is not limited to:

- ✓ Archdiocesan Offices
- ✓ Parish Information
- ✓ Institutions & Organizations
- ✓ History of the Archdiocese
- ✓ Clergy Biographies
- ✓ Sisters' Directory
- ✓ Parish Statistics
- ✓ and Much, Much More

Still ONLY \$5 — Order NOW for
Immediate Delivery
(See Coupon on page 7)

Plumbing

Joe's Plumbing
24 Hour Service
No job too big
or small
Downspout and Sewer
Openings
Joe Fowler
356-2735

Auto Parts

Wilson Auto Parts & Service
2302 E. 38th St.
Complete Auto Service
Front End Alignment
HOURS:
Mon.-Fri. 8 a.m. to 6 p.m.
Sat. 8 a.m. to 3 p.m.
253-2779

Parish Classified

St. Jude

HEIDENREICH
444 Pine Flowers Anywhere
5520 Madison Ave. 787-7241
Member St. Jude
"THE TELEPHONE FLORIST"

ORME'S
Carpets and Interiors
LINOLEUM—HARDWARE—TILE
CUSTOM FLOOR DESIGN ST 6-1407
5505 S. Meridian St.

FARMER'S
Jewelry and Gift Shop
We Buy Old Gold
Jewelry, Watch Cases, Bridgework, etc.
Keystone Plaza—5250 N. Keystone
Phone: 255-8070

Sacred Heart

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

St. Ann

WALTER'S PHARMACY
Cor. Holl Rd. at Faraway
244-9000
• QUALITY DRUGS
• EXPERT PRESCRIPTIONISTS

St. Simon

VICTOR PHARMACY
Free Prescription Delivery

1057 E. 38th St. 897-3990

St. Catherine

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

St. Lawrence

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

St. Christopher

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

Christ the King

"Buy The Best For Less"
Richards Market Basket
2350 E. 52nd St. at Keystone 251-9263

St. Mark

We Love To Serve You
ASSOCIATED SERVICE
Deep Rock Products
4951 Madison 784-0644

St. Philip Neri

Wolfe Shell Service Station
1845 E. Michigan
Exp. Lub. — Tire Battery
Serv. — Wash — Shine
• SERVICE CALLS •
262-9967

JORDAN-LAWRENCE
Funeral Home
Home of Personal Service
2428 E. 10th Street 636-4304
Ronald C. Lawrence, President

Fieber & Reilly
Insurance Agency, Inc.
R. C. Hayford
"Constant Professional Service"
207 N. Delaware 636-2511
Indianapolis, Indiana

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

Thompson's
Quality "Chekd"
ICE CREAM
and
Dairy Products

Brownsburg
BROWNSBURG
HARDWARE, INC.
Lucas Paints
Electrical &
Plumbing Supplies
Brownsburg Shopping Center
904 E. Main St. 852-4587

Martinsville
Hays Pharmacy
Inc.
John Thomas
"Prescription Specialists"
Martinsville

Plainfield
The FIRST
NATIONAL
BANK &
Trust Company
of Plainfield
"A Good Bank to Grow With"

Milan
CHRIS VOLZ
MOTORS, INC.
Chevrolet — Pontiac
Olds — Buick — Cadillac
Chevrolet & GMC Trucks
MILAN, INDIANA
Phone
Office 2791 — Service 3891

Terre Haute

For Complete Building
Material Needs See . . .

Powell-Stephenson
Lumber

2723 S. 7th St. 235-6263

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

GREAT SCOT
Open 19 Hours
a Day
7 Days a Week

More Than the Price is Right

Batesville



WEBERDING'S
CARVING SHOP, INC.

HAND CARVING — PATTERN MAKING
CHURCH FURNISHINGS

R. R. NO. 3, BOX 117
BATESVILLE, INDIANA 47006



RIVERBOAT—A young and adventurous Sam, played by David Knell, left, is hired by crusty riverboat pilot Horace Bixby, played by Robert Lansing, in Mark Twain's "Life on the Mississippi," Nov. 24 on PBS. (NC photo)

Catholic Youth Corner

Ritter High seniors get involved

by Peter Feuerherd

Many high school seniors suffer from an illness known as "senioritis." The symptoms usually include a lethargic attempt to keep up with studies, partying with old friends who will go their separate ways in a few short months, and lots of intense scrambling to get into that perfect college or job after graduation.

But for some senior religion students at **Ritter High School** this disease has been abated by an intense program of volunteer service to the Indianapolis community.

Thirty-five students this past term participated in lending a helping hand at nine area agencies and institutions, including St. Augustine Home for the elderly, the Veterans hospital, homes for the blind and the retarded, the YWCA, and Catholic schools in inner-city Indianapolis. The program will eventually involve all Ritter High School seniors as part of their religion requirement.

The students visited patients, helped plan recreation programs, taught swimming to blind children, tutored pupils in inner-city Catholic schools, and in numerous other ways assisted people who needed their help. They were required to give 16 hours of service but some gave much more.

And, according to Franciscan **Sister Jane Frey**, who directed the program along with fellow religion teacher **Mindy Welch**, the volunteer efforts were a success both for the students and the people they served.

"It's been a plus all the way through. It's been uplifting to me that both the agencies and the students have gotten so much out of it," said Sister Jane.

Herb Benton, a senior, worked at the Northwest Manor Health Care Center, a local nursing home. He helped to organize recreation for patients on Saturday mornings.

"I learned a lot. I enjoyed being with older people. You can learn so much from them because they have been through a lot."

Benton added, "Now I have the feeling that I have lots of grandparents."

John Zerr worked at the Westview Osteopathic Hospital, where he discharged and admitted patients and delivered flowers and food. He now has a part-time, paid

their eyes they see more than we can."

In CYO athletic news, the **St. Jude** cadet "A" girls basketball team defeated a squad from Immaculate Heart by a score of 19-14 to win the Indianapolis city championship.

The **St. Luke's** "B" girls defeated the **Little Flower** team by a score of 22-10. Both championship games were held Nov. 13 at the Little Flower gymnasium.

In other CYO news, the 1980 hobby show deanery overall award winners are **Kelly Clemens** of Little Flower parish in the sewing competition; **Sara Letteller**, St. Luke's, skilled crafts; **Leigh Tully**, St. Jude's, fine arts; **Ann King**, All Saints, baking; **Julie Roehle** Nativity, ornaments; and **Dawn Babbs**, Little Flower, kit crafts.

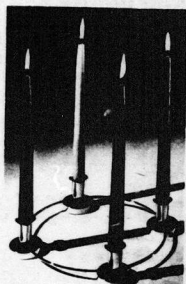
The pairings for the 1980 **Archbishop Bishop Basketball Tourney** have been announced. This year, all the games will be held at Chataud High School beginning Friday, Nov. 28,

starting at 7 p.m. The opening game will feature **Scena vs. Ritter**, followed by **Roncalli** playing the host team. The next night, at the same times, the consolation and championship games will be played.

On Nov. 22, Chataud will also host its first annual **Girls Basketball Tourney**. The tournament will feature Chataud, Avon, Decatur Central and Hamilton Southeastern and will begin at 9:30 a.m. with Chataud facing Avon. The championship game will begin at 3:15 p.m.

Marian College Campus Ministry will sponsor a panel presentation on Monday, Nov. 24 starting at 6:30 p.m. The panel—**Benedictine Sister Debbie Fischer**, Franciscan Sister **Mary Ann Stauffregan**, Father **Bob Sims**, Marynoll Father **Phil Bowers** and Holy Cross Brother **Tom Maddox**—will speak in the **Clare Hall Lounge** on "Full-time Ministries in the Church." They will repeat the presentation at 9 p.m.

PREPARE NOW FOR ADVENT!



Gold Plated Wreath Fixture w/Candles—\$10.60

Advent Wreath Candle Kits . . .

A daily candle lighting prayer service preparing for the coming of Christmas. Contains all the accessories needed for making an Advent Wreath easily and quickly. Complete instructions included.

Liturgically Designed
Terra Sancta
Solid Brass Wreaths
\$25.00—\$40.00—\$50.00

Basic Iron Wreath Fixture w/Candles—\$8.10

Evergreen Wreath w/Candles—\$11.90

Basic Green Iron Wreath w/Candles—\$9.95

Available—Large
Advent Wreath Assembly
For Church Use
Large Candle Refills

10" 12" & 15" Candle Refills
Purple & Green
60¢ each

ADVENT CALENDARS from \$1.00

**RELIGIOUS CHRISTMAS CARDS
Abbey Press Cards**

Mail Orders—Add 4% Sales Tax and \$1.25 Delivery

Parking South of Store
(Ample on Saturday)

Krieg Bros. Established 1892
Catholic Supply House Inc.

OPEN
9:30-5:30
Except Sunday

(2 blocks South of Monument Circle)
119 S. Meridian St., Indpls. 46225
(Area Code 317) 638-3416 or 638-3417

Eagle Glass Co.
4202 W. Michigan St.
Storm Window Repair
Auto Glass Replacement
Plate Glass
Call Steve Croddy
241-6902
Members of Little Flower Parish

**WE ALL
HAVE SOMETHING
WE DON'T NEED
...OR DO WE?**

ANNUAL CLOTHING COLLECTION



CLASSIC TALE—Ricky Schroder and Alec Guinness star as grandson and grandfather in the new adaptation of the classic novel, "Little Lord Fauntleroy." Tuesday, Nov. 25, on CBS. The story tells of an impoverished youngster from New York who becomes heir to his grandfather's vast English estate. (NC photo)

TV Programming

'Little Lord Fauntleroy'

by Henry Herx

NEW YORK—If you are interested in wholesome family entertainment, something with a message but one that is truly a delight to watch, don't miss **Little Lord Fauntleroy**, airing Tuesday, Nov. 25, at 9-11 p.m. on CBS.

This splendid adaptation of the venerable classic by Frances Hodgson Burnett retells the tale of an impoverished New York youngster who is taken by his widowed American mother to England as heir to the estate of his grandfather, the Earl of Dorincourt. The problem is that the earl loathes Americans and, banishing the mother from the estate, sets out to turn his grandson into a proper Englishman.

It is the crotchety old man, of course, who is transformed by the ingenious lad. Alec Guinness turns in a marvelous performance as the lonely, embittered earl who slowly warms to the natural appeal of 10-year-old Ricky Schroder as the "little lord."

Norman Rosemont's production is visually rich in period sets and costumes filmed in grand English locations. Jack Gold, a talented director, keeps the action crisp and the characters sharp. The values of the program could be called old-fashioned only in the sense of classic story-telling, something viewers of all ages can enjoy.

Just before the Civil War the young Samuel Clemens became a licensed pilot on the Mississippi River. Years later, as Mark Twain, he recounted the importance of his river experiences in **Life on the Mississippi**, a dramatization of which airs Monday, Nov. 24, at 8-10 p.m. on PBS.

For Twain, his apprenticeship as pilot had marked his passage from youth to manhood and its

responsibilities. The pilot from whom he "learned the river" was a wise but demanding teacher who taught a good-natured dreamer to respect the glory and the danger of the Mississippi.

Beautifully photographed on location, much of it aboard a refurbished steamboat, the film emphasizes the treacherous nature of a river whose ever-changing channels are littered with the wrecks of unfortunate vessels.

Against this dramatic background, the human drama is sharply etched with Robert Lansing as the crusty old pilot and David Kneel as his apprentice. The program's evocation of a long-past era is a pleasure and Twain's wry sense of humor adds to the enjoyment.

Based on a recent hit movie that had charm and humor to spare is **Breaking Away**, a new series that premieres Saturday, Nov. 29, at 8-9 p.m. on ABC.

The first show is a reprise of the movie's plot situation, a group of high school seniors in a small college town vying with the out-towners studying at the university. What distinguishes this from the rest of the new series is that it is about human beings rather than sex objects.

The cast is a good one with Shaun Cassidy as the central character and Vincent Gardenia and Barbara Barrie as his parents. The future of the series depends upon whether the quality of the weekly scripts can be maintained. The real question, however, is whether the public is interested in seeing something of the reality of small town America or prefers formula fantasy.

INDY BOOK NOOK

Thousands of
Used PAPERBACKS
ALL HALF PRICE or TRADE
for same title & price

7172 N. Keystone—Suite J
Phone: 255-5852

Monday thru Friday

10:00 a.m. — 6:00 p.m.

Saturday

10:00 a.m. — 2:00 p.m.

Harry Van Lewis

Programs of note

Sunday, Nov. 23, 8-11 p.m. (EST) (NBC) **Enola Gay: The Men, the Mission, the Atomic Bomb**. This docu-drama

explores the decision to use the atomic bomb against Japan and the training of the crew who dropped it on Hiroshima.

Monday, Nov. 24, 9-11 p.m. (EST) (NBC) **Children of Divorce**. The traumatic impact of divorce on youngsters in three socially different families, whose lives intertwine, is probed in this drama written and directed by Joanna Lee.

Tuesday, Nov. 25, 8-9 p.m. (EST) (PBS) **The Water Crisis**. Travelling around the country, this "Nova" documentary examines the growing contamination of our lakes, rivers and underground water resources and the great cost to localities in trying to avert it.

Wednesday, Nov. 26, 9-11 p.m. (EST) (CBS) **The Wild and the Free**. A comical adventure develops when a group of American-raised, language-trained

chimps comes into contact with a band of wild chimpanzees in the African Jungle. By the makers of "Born Free."

Religious broadcasting

Sunday, Nov. 23, 12:30 p.m. (EST) (ABC) **Directions**. Cardinal Paul Arns of Sao Paulo, Brazil, is profiled in this ABC News documentary, filmed in Sao Paulo and titled "Toward a New Brazil: A Cardinal and His People."

Sunday, Nov. 23, 10:30 a.m. (EST) (CBS) **For Our Times**. As World Hunger Week begins CBS correspondent Douglas Edwards examines the causes and magnitude of hunger throughout the world and efforts of religious organizations to bring relief. Holy Cross Father Theodore Hesburgh, Notre Dame University president, is interviewed.

OVER 40 YEARS EXPERIENCE



monument co., inc.
4707 E. WASHINGTON STREET
INDIANAPOLIS, INDIANA 46201

**MARKERS
MONUMENTS**
CEMETERY LIGHTS & CANDLES
IN CEMETERY LETTERING

MEMORIAL
DEALER

JAMES
STARK
MEMORIAL
CONSULTANT

357-8041

SEEK AID FOR TALBOT HOUSE

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

HERE'S MY CONTRIBUTION

Talbot House, Inc.
1424 Central Avenue
Indianapolis, IN 46202

Date _____ 19__

Please accept \$ _____ as my contribution to the effort of the Talbot House.

I understand that my donation will be used to further the cause of helping recovering alcoholics in any way the Board of Directors deems best.

Make Checks Payable To:
Talbot House, Inc.

(Contributions are tax deductible)

Signature _____
Address _____
City _____ Zip _____

Viewing with Arnold

Sinatra stars in 'First Deadly Sin'

by James W. Arnold

Frank Sinatra returns to movies for the first time since his "retirement" ten years ago in a very sad, downbeat film called "The First Deadly Sin."

That sin, of course, is pride, but there is no obvious exploration of any one sin. On the surface, this appears to be a New York-based detective story. But it's really about the wasteland of pain and despair the modern city has become.

Sinatra, who in a few weeks will be 65, plays a close-to-retirement police detective determined to solve one of those aimless, brutal, apparently random street crimes that plague the city. He pursues the case despite the cynical disinterest of his colleagues and the active opposition of his captain (Anthony Zerbe), an officious martinet with political ambitions who fears rocking the boat.

Mann Rubin's script, based on the Lawrence Sanders novel, makes it clear that the police bureaucracy, like most others, is so overwhelmed with cases, administrative difficulties and personal rivalries that it no longer really has the time and energy to solve every crime, or even to try very hard, especially if a case is perceived as "routine." Sinatra's Ed Delaney makes headway by persistently pushing people, like the coroner (James Whitmore). He also enlists the aid of civilians—the victim's



widow (Brenda Vaccaro) and an elderly museum weapons expert (Martin Gabel) who, like many old people, has nothing to do with his expertise.

Meanwhile, Delaney has a sick wife in (Mother Cabrini) hospital, slowly getting

worse after a kidney removal operation. The spouse is elegantly played by a somewhat miscast Faye Dunaway, and Delaney visits her repeatedly in a series of tender scenes designed to show the depth of their relationship. At first this seems just a conventional device to show the human side of a cop's life, what he's suffering in private as he tries to defend the public against a killer.

But director Brian Hutton obviously has more in mind. In a whole series of sequences, in which hard, rapid cross-cuts are made from crisis moments at the hospital to the activities of the psychotic murderer (David Dukes), we're being asked to make comparisons and see connections, e.g., the first street murder is intercut with a very frank, bloody depiction of the wife's operation. Later, her serious relapse is intercut with the killer's growing mania as he prowls his apartment, struggling with the impulse to strike another victim.

DELANEY, in fact, has problems with his wife's doctor, who seems sincere and competent enough but also somewhat remote, superficial, concerned with other problems. His prognosis seems to have been wrong, now his prescribed drugs don't seem to be working. Delaney fears he'll lose the most precious person in his life because of random bad luck in institutional health care. Similarly, on the street, the killer (who has somehow slipped through society's mental health screening process) is a ticking time bomb waiting to destroy some unfortunate passerby.

The movie is filled with images of such urban anguish, an environment without compassion, where everyone is a potential victim of the general cynicism or indifference. (One of the best realized examples is a smoothly decadent luxury high-rise doorman, played by Joe Spinell, a sleazy wheeler-dealer who sells his soul in small pieces, a tip here, a bribe there).

Through it all, director Hutton shows constant background symbols of religion—neon crosses, crucifixes on hospital walls, icons in a Catholic church where Delaney prays (in vain). The entire film takes place during the pre-Christmas sea-

son; as the despair mounts, we're reminded repeatedly of the coming birthday of the Savior.

"SIN" thus presents an image of a besieged, dark, unhappy city, full of people without hope, surrounded by ancient symbols and rites that no longer seem to have real meaning. God's presence in this city is in the hero-detective who cares

deeply, but who is a lonely, doomed, tragic figure. In the end, in sheer frustration, he takes justice in his own hands: he destroys one more pitiful maniac. But as he sits weeping in the dark by the body of his wife, what does it matter?

These are heavy, provocative themes. The movie is not fully up to them, but it does have beautiful moments. Some are due to

the effective ensemble acting, although Sinatra, who has slowed considerably, is the weakest link. There are several superbly moody action sequences on west Manhattan streets, and the killer's glass-and-metal apartment is truly a decorator's nightmare.

(Slow, heavy going, but a detective yarn that reaches beyond the genre; grim, but no real sex, violence or language problems; satisfactory for mature viewers. NCOMP Rating—A-3, morally unobjectionable for adults).

JAMES H. DREW
Corporation
Indianapolis, Ind.

BECKER
ROOFING CO.

ROOFING — SIDING
GUTTERING

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

2902 W. Michigan St.
636-0666
Jim Giblin, Owner

Call DIAL-A-MOVIE



for a complete
listing of current movies
showing in and around
Marion County
as rated by the National
Catholic Office for Film
and Broadcasting.

317-634-3800

Sponsored by the Catholic Communications Center

WHAT EVERY GIRL SHOULD KNOW...

THE NATIONAL SAFETY COUNCIL REPORTS THAT
SOMEONE IS ATTACKED EVERY 10 MINUTES.

What Can You Do To Prevent This.

We would like to share with you the birth of the complete Personal Protection System.

We have been searching for a year to offer a reasonably priced Protection System. A system that is tiny enough to fit in your hand and easy to use.

And when we heard... The SHRIEK ALARM, a piercing shriek at the flick of a finger. A shriek that would scare off any attacker and summon help.

And when we discovered... The SPACE AGE FLASHLIGHT, a brilliant beam, powered by a silver cell (included) that lasts over 50,000 times. Ideal for speedy entrance to house door after dark or to a locked car in an empty parking lot.

And when we sprayed a drop of... The COUNTER ATTACK, an unforgettable experience of severe burn and tear in the eyes. And we imagined the effects of a full shot in the face. Active ingredient Orthachlorobenzolmalononitrile temporarily renders an assailant helpless.

And when we combined the SHRIEK ALARM with the COUNTER ATTACK and the SPACE AGE FLASHLIGHT attached to a key ring, we knew we had found a complete system to defend you against the would be rapist or mugger.

Your Personal Protection System is tiny enough to fit in your hand. For your own peace of mind and security, order your Personal Protection System today!

Please send me my Personal Protection System. I understand that if not fully satisfied, I shall return the system in new condition within 15 days for a PROMPT AND COURTEOUS REFUND of the purchase price (except shipping and handling).

My check for \$17.45 plus \$1.75 for postage and handling (Indiana delivery, add \$.70 for tax) is enclosed.

Please Charge:

☐ Master Charge

☐ VISA

Card #

Exp.

NAME

SIGNATURE

ADDRESS

CITY

STATE

ZIP

MAIL TO:

VAL-YU Products
P.O. Box 50631, Dept. C-11
Indianapolis, IN 46256

The worst time to think
about a funeral is when
you have to!

Pre-plan ahead

A sudden death in the family can be devastating unless you've made arrangements in advance. Save grief—and money, too—by calling us now about pre-planning your funeral.

FEENEY-HORNAK MORTUARIES

MERIDIAN KEYSTONE SHADELAND
1901 N. Meridian 71st at Keystone 1307 N. Shadeland

INDIANAPOLIS
923-4504



Mike Feeney



Mike Hornak