

THE CRITERION

Vol. XIX, No. 3

Indianapolis, Indiana

Oct. 19, 1979



CONGREGATE LIVING—In her article Valerie Dillon describes the successful Archdiocesan Social Ministries residence called Simeon House in Terre Haute. Among its residents are: (left photo) Mary Urban and Myrtle Davis, (right photo)

Robert Goodwin and Mike Olah. Social Ministries, an agency of Catholic Charities, depends for its support on an annual appeal made in December. (Photos by Kay Hinds)

Social Ministries works to assist parishes

by Valerie Dillon

Last year, a 77-year-old woman earned \$200 a month selling her macrame art through a senior citizens craft store in Terre Haute.

During 1979, 375 Archdiocesan couples learned the sympto-thermic method of family planning, approved by the Church for controlling fertility.

When Pope John Paul spoke in Des Moines about just use of the land, he quoted a national bishops' statement which originally developed out of hearings at the Indiana State Fairgrounds.

Very soon, a Russian emigrant will arrive from sanctuary in Austria, to find a job and a home in Indiana. Meanwhile, the "boat people" continue to build new lives here.

Within months, battered wives and children, wayward travelers and others in trouble will be able to find emergency shelter at a place called Bethany House in Terre Haute.

What do all these events have in common? Every one of them has its origins in the work of Archdiocesan Social Ministries (ASM), an agency of Catholic Charities.

According to Executive Director Tom Morgan, with Charities for 11 years, Social Ministries helps people to help others.

"Our mission," he says, "is to enable individual Catholics and parish communities to respond to human needs by:

—helping them become aware of those needs,

—offering training so they can develop their own skills,

—and by suggesting programs and formats which they can carry out at the local level.

"In other words, we assist Catholics to take on responsibility for charitable works."

The result has been a wide range of programs and projects, spanning many social and human needs:

Family Life Education

With rising divorce rates and juvenile runaways and suicides, as well as stress over changing roles, marriage preparation has become a major ASM concern.

Pre-Canva Conferences, staffed by more

than 50 ASM-trained volunteer couples and six priests, are held monthly at Our Lady of Grace on Indianapolis' South Side. This year, some 500 engaged couples from a 75-mile radius, will attend daylong sessions on sacramentality, communication, budget, family planning and moral perspectives.

States Steve Kramer, program director, "Young couples are hungry for ideas about marriage. They show tremendous appreciation for the Church's interest in their marriage."

"Once we used only young marrieds but (See SOCIAL MINISTRIES on page 17)

Prayers Requested

As the Criterion goes to press on Wednesday morning, the condition of Archbishop Biskup progressively worsens. Confined to St. Vincent Hospital, the Archbishop's condition is critical. He has lapsed into a coma and is taking no food whatever. Your prayers are encouraged that the Archbishop may have a peaceful death.

Looking Inside

Sunday, October 21 is Mission Sunday. Msgr. Francis Tuohy, Archdiocesan administrator, addresses all Catholics of the Archdiocese on **page 2**.

Emanuel Cardinal Nsubuga was in Indianapolis last week. The prelate talked about his country—Uganda—on **page 9**.

The Know Your Faith section this week asks the question, "Is there room in your life for a baby?" on **pages 11-14**.

NFP group praises Pope's birth control policy

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In Cincinnati, calling it "one of the best things that has happened in the Church in the last fifteen years," the national leaders of the Couple to Couple League praised both the papal statement on birth control and the way in which it was made. Responding to the dissenters, John Kippley, president of the League, said Father Andrew Greeley was "being unreal" and that Father Richard McCormick was guilty of red herring tactics.

About the teaching on birth control, Kippley said that "never before in history has there been less reason to change Church doctrine. Never before has there been so much practical help available to live up to the Church's teaching by using natural family planning; never have the unhappy results of the contraceptive mentality been so evident; never have the detrimental effects of the Pill and the IUD and sterilization been so widely known;

and never has there been more published testimony in favor of NFP by the married people using modern natural family planning (NFP)."

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Further information about the Couple to Couple League and natural family planning may be obtained by contacting Mark and Cathy Carnes at 317-547-9987 or Bob and Susanne Sperback at 317-247-5847.

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Mission Sunday 1979

Brothers and Sisters in Christ:

We live in a world of instant communication and transportation. There is nothing of consequence that happens in the most remote part of the earth that is not instantly known all over it; there is no place so remote as to be unreachable.

In touch as we are with one another through radio, TV, and the press, as close as we are by road and by jet, there are still wars, there is still hunger, there is still suffering, there is still darkness of spirit.

What a challenge to the Church—to you and to me! We are the ones chosen to announce to the world the God of Hope and the Good News of his love. This is Mission! It is the mission of each one of us to offer the Gospel and service in Christ's name to all the Family of Man... to be Christ to the world's poor.

How can we fulfill this mission? By providing missionaries with the wherewithal to bring the Good News of this God of Hope to those who have as yet not heard it. This involves assistance that is both spiritual and financial.

This is why Mission Sunday exists: to fill the hands of our missionaries and the local clergy and to provide them with spiritual backing. Your prayerful concern and generous sacrifice to The Society for the Propagation of the Faith helps them be the voice of hope to Asia, Africa, Latin America, and Oceania. It helps them support the Church, where it is young and poor.

And your generosity gives you a share in their mission—your mission—to help open wide the doors for Christ. Please pray and sacrifice for the Missions on Mission Sunday, October 21st.

Sincerely yours in Christ,

Francis R. Tuohy

Rev. Msgr. Francis R. Tuohy
Archdiocesan Administrator

October 8, 1979

Sister Brennan to speak to ARIA

outstanding women church leaders.

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- promote personal growth, particularly spiritual growth, that leads to deeper involvement in life;
- encourage a Christian response to the call of ministry in the Church
- raise the consciousness of the role of women in the Church

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3. That a letter be written to the new Archbishop to establish as a priority the means and structures to address social justice concerns at the parish and archdiocesan levels.

All Souls' Day observances

In observance of All Souls' Day on Friday, Nov. 2, eleven Masses will be celebrated on the hour at St. Joseph Cemetery, 2446 S. Meridian, Indianapolis. The first Mass will begin at 8 a.m. and the final one for the day is scheduled for 6 p.m.

Celebrants for the Masses include the following priests: Father Stephen Jarrell, 8 a.m.; Father Thomas Widner, 9 a.m.; Father Athanasius Ballard, O.S.B., 10 a.m.; Father James Bonke, 11 a.m.; Father Paul Landwerlen, noon; Father Ivan Hughes, O.S.B., 1 p.m.; Father John Sciarra, 2 p.m.; Father William Morley, 3 p.m.; Father J. Nicholas Dant, 4 p.m.; Father Joseph Rautenberg, 5 p.m.; and Father Michael Bradley, 6 p.m.

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CENTER OF CONTROVERSY—Mercy Sister Theresa Kane, president of the Leadership Conference of Women Religious, is blessed by Pope John Paul II during a prayer service at the National Shrine of the Immaculate Conception in Washington. Sister Kane earlier in the service had challenged the pope to include women "in all ministries of our church." The pope responded with silence. (NC photos)

St. Matthew's initiates 'Families for Prayer' program

St. Matthew parish is the first in the city of Indianapolis to initiate the Families for Prayer program. The second Indianapolis parish, St. Gabriel's, will introduce the same program to its parishioners on Sunday, Oct. 28.

Families for Prayer is an organized, five-week family-centered renewal program. It aims to help people develop a happy, more wholesome family life, to give families a sense of direction and to promote unity and spirituality in the home and throughout the parish.

Pastors or their representatives were invited to attend an information session last spring when Sister Angelita Fenker from national headquarters in Albany, N.Y., presented the program format. At that time six Indianapolis parishes and 12 other parishes in the archdiocese responded and indicated a positive acceptance of the FFP program. Six other parishes in southeastern Indiana had already introduced the program prior to that time.

St. Matthew's and St. Gabriel's are the only two that have begun the fall program while others are planning the program for the advent or lenten season.

In preparation for last Sunday's opening, Father James Moriarty, pastor at St. Matthew's and Don and Vivian O'Brien, parish coordinators, selected twelve families to recruit six or eight other families to serve as area representatives.

Providence Sister Frances Rees, a regional director for FFP, who was in Indianapolis prior to the kick-off of the program, said that the "area representatives are the key people in introducing FFP to the parishioners. They go from door to door in the parish and present each family with a booklet that gives suggestions for family prayer, signifies the value of prayer and the timeliness and necessity of prayer in the home."

The same type of preparation has been

done at St. Gabriel's with Father Lawrence Frey, pastor, and his coordinators, Dominic Pavese and Ron Abel.

The Families for Prayer was organized in 1973 by Holy Cross Father Patrick Peyton, director of the program. He may be better known for his crusade that has for its slogan "The family that prays together, stays together."

THE PROGRAM was piloted in three phases in various types of parishes throughout the country. Since 1975 it has been successfully implemented in parishes in over 100 dioceses nationwide.

Sister Angelita is the regional director-at-large. She works with a team of about 18 other regional directors whose territories are quite large. Sister Frances, the director for the Indianapolis Archdiocese, has a territory that also includes the Evansville diocese, three dioceses in Kentucky, the Archdiocese of Cincinnati and two dioceses in Tennessee. Her headquarters are in Evansville.

Sister Frances noted that more than 300 parishes have responded in a positive way to the program.

There are three phases in the program which include preparation, actualization and continuation. A number of steps and activities associated with each phase insures a well-coordinated and well-organized program. The entire undertaking is centered in the home. The home program booklet, "Families for Prayer," is complemented and strengthened by a liturgy program, an education program and a youth program. Together, these comprise a total parish effort.

Through Families for Prayer, parishes hope to gather together the members of all parish organizations and activities in a common thrust to encourage them to work towards a common goal—the unity of the family and of the entire parish community through prayer.

Sister Kane's talk raises women's ordination issue

An NC News Round-up
by Stephenie Overman

The words "ordination of women" were not spoken at the National Shrine in Washington when Pope John Paul II attended a prayer service with women Religious but the subject has come up repeatedly since then in connection with the pope's address and Mercy Sister Theresa Kane's greeting.

In her address to the pope, Sister Kane, president of the Leadership Conference of Women Religious, said the church must provide "the possibility of women as persons being included in all ministries in our church" and she urged the pope to respond to women who want to serve the church as "fully participating members."

Although she did not specifically mention women priests, many interpreted her remarks to include the priestly ordination of women. Pope John Paul did not specifically reject the ordination of women in his talk to the women Religious—he had already done so several days earlier in an address in Philadelphia.

The pope's address at the shrine emphasized the traditional role of nuns in the church and the role of Mary in salvation. He did refer to Mary's absence at the Last Supper, when the priesthood was established.

Sister Kane was applauded by some women Religious at the shrine while others remained silent. They were not silent later—some women Religious rejected Sister Kane's position and one order even placed a display advertisement in the Washington Post Oct. 12 to apologize to the pope for Sister Kane's "public rudeness."

Signed by Mother M. Sixtina, provincial superior of the Sisters of St. Francis of the Martyr St. George, the ad stated that "Sister Theresa was not only impertinent to the Holy Father, but she has also offended the millions of us who love him and gladly accept his teaching."

Sister Kane's statement met with the approval of some other religious leaders. Sister Clare Fitzgerald, vice president of the LCWR, said Sister Kane showed her the statement before she spoke at the shrine.

"She asked me: 'Do you think it's all right? Do you think I should delete something?'" Sister Fitzgerald said. "I read it quietly and prayerfully, and I thought it was fine."

The Archdiocese of Washington Oct. 12 issued a statement saying that it had not seen Sister Kane's talk in advance because "it had been understood" that the remarks would only be a brief greeting like many others given to the pope. In the week following her Oct. 7 remarks at the shrine, Sister Kane, the 43-year-old administrator general of the Sisters of Mercy of the Union, could not be reached at the congregation's headquarters in Potomac, Md., a suburb of Washington.

SHE RELEASED a brief statement Oct. 8 reaffirming "my respect for and fidelity to the Holy Father."

"I appreciated the opportunity to greet the Holy Father and it was his openness that encouraged me to express a concern experienced by me and many other

women across the country. It is my hope that such opportunities will increase when women can dialogue further with the Holy Father about such concerns as I expressed yesterday," she said in the statement given by the Sisters of Mercy communications office. The office said many reporters had been trying to contact Sister Kane but that she did not want to comment further on her remarks at the shrine.

Sister Kane's desire "to dialogue further with the Holy Father" could be realized when she and other delegates from the Leadership Conference of Women Religious meet in Rome in November. The conference, made up of more than 5,000 nuns, has asked for an audience with Pope John Paul but nothing had been scheduled by mid-October.

Pope John Paul has not responded directly to the appeal in Sister Kane's greeting. In fact, the Washington Post speculated that because of the church's acoustics, he may not have heard clearly what she said. However, some interpreted his remarks Oct. 10 to be directed toward her statement on the role of women in ministry.

He chided women Religious who become "irritated or embittered for nothing" at his first general audience after returning from his U.S. visit. At first, journalists interpreted these comments to Italian superiors general as a criticism of Sister Kane but other Vatican observers saw it simply as a sign of the pope's continual interest in women's role in the church.

No Vatican official would discuss, on the record, the connection between the pope's comments and Sisters Kane's appeal, but observers privately rejected the idea that the pope was using his regular general audience as an occasion to chastise her.

"The words were very similar to those he used in his Holy Thursday message to bishops in telling them how they should deal with their priests," said one.

EARLIER THAT same day, in a talk to participants in the General Assembly to the Pontifical Council for Laity, Pope John Paul made a point of mentioning the role of women in the church.

"Women in particular must find exactly the roles that are their due in the church and make use of all their resources of faith and of charity," he said.

The two references led to the speculation that the pope—although firm in his stand against the ordination of women to the priesthood—wants to make increasingly clear his support for the contributions of women to the church.

Not all nuns or women's groups opposed the papal stand on women priests. A superior general of the Congregation of

(See SISTER KANE on page 10)

NOTICE

Criterion offices will be closed on Friday, October 26 while several staff members attend the regional Catholic Press Association meeting. Because of this all advertising deadlines are moved up one day to Thursday afternoon.

Editorials

Creeping anti-Catholicism?

Is there a creeping, subtle anti-Catholicism in America? *Time* magazine has listened to the suggestion that this is so and in its current issue has published an essay by Lance Morrow on the topic.

Morrow concludes that what seems to be anti-Catholicism (an issue raised because of some strident voices complaining about the visit of Pope John Paul II) is a much broader problem. "The deeper conflict," Morrow writes, "is not between the Catholic Church and other religions, or between Catholics and people of other faiths. It is between religion and humanism, between the idea of a natural moral law and moral relativism."

Edward Hanify, a Catholic and a Boston lawyer quoted in Morrow's essay, claims that all Western civilization was based on the idea that man is a creature of God while the current philosophy of humanism sees man as an autonomous being with no external controls.

Certainly the concerns of the church clearly oppose much which is considered acceptable in our contemporary society. The Church seems very often to be the only organized group which refuses to accept certain lifestyles as valid for full and purposeful human development. Morrow, we suggest, is on target. Catholicism may be the only effective body able to withstand contemporary hedonistic ideas.

It is one thing to condemn the sinner and another the sinner. In the past the church has been seen to do both at the same time. In our own age it makes serious attempts to welcome the sinner while condemning his sin. Could one realistically expect any segment of the church to approve divorce, homosexuality, contraception, abortion, etc. per se? To accept is to encourage. The role of the church is not to encourage such behavior but to be merciful in lieu of its existence.

Pope John Paul has chosen to repeat and, therefore, reinforce traditional teachings. Indeed, he does not seem to want to add any new dimensions to these teachings. In fact, he does not see these issues as particularly important in the face of issues which affect the world at large, issues which affect humanity itself.

Pope John Paul II is not as attentive to internal personal problems nor internal church problems as he is to the larger questions of justice and peace and human rights. When

these issues touch the more personal ones, he clearly distinguishes their importance. As Father Richard McCormick pointed out during the pope's visit to the United States, he brings a solid moral leadership backed up by intellect to a world which desperately seeks such leadership.

Thus the pope did not accede to the wishes of liberal or conservative bishops in Mexico. He provided the framework for the local church to deal with its own problems. His response to the issue of women's ordination was to distinguish the issue as a question of tradition and not a right which belongs to either man or woman. Ordination is not a question of human rights but a question of vocation.

No, to reduce the contemporary spiritual problem to a question of anti-Catholicism is to ignore the real problem altogether. But not many Catholics can even do this. We cannot recall the significance of his address to the United Nations and are only interested in having our medals and crucifixes blessed by him in person.

Is it possible that the Church can ever look outward as the pope looks outward? We have succumbed to the principles of the Me-Generation as much as any group. As time goes on it is possible that Pope John Paul may become less popular—not because he will not have been doing his job, but because we will gradually grow tired of having him remind us that as human beings we deserve to treat ourselves better than we do.

The rich young man

With Mission Sunday coming up and Vocations Awareness Week just ending, it might be well to consider last Sunday's Gospel about the rich young man who went away sad from Jesus because "he had too many possessions."

The words of Christ told us that it is extremely difficult for a rich man to enter God's kingdom. What we may not be considering enough is the richness of our lives with or without money. By the standards of our world, everyone who lives in the United States is rich. Wealth, in other words, is not only a question of money but also freedom, security, possessions, choices, etc. By those standards most all of us are very wealthy indeed.

By Jesus' criteria then we might suggest how difficult it will be for an American to enter God's kingdom. Our Catholic faith calls us to share and give to the poor so that we will lay up for ourselves treasure in heaven. Such activity might further tell us to see to it that those who are lacking in freedom, security, possessions, etc., might also be able to share in them.

What this might mean then is that Christianity is much more difficult than we realize. When being a good Catholic meant simply attending church on Sunday it was a snap. Now the Church stresses our sharing our treasures. Is that why so many Christians, like the young man of the Gospel, seem so sad?

Reporter's View

by Peter Feuerherd

This country appears to be going through a religious revival.

The Pope goes on a tour and he is acclaimed in every city and small town that he visits; millions, including such a diverse group as President Carter, former Nixon aide Chuck Colson and ex-Black Panther Eldridge Cleaver have experienced the emotional conversion of "being born again," and the Charismatic movements of both Protestant and Catholic churches are flourishing.

And now Bob Dylan, the minstrel of the rebellious



youth of the 1960's, has produced an album, entitled "Slow Train Coming" that details his conversion to Christ.

The major emphasis of any Dylan album is neither the music nor his singing (the music is usually bland and no one could seriously claim that Dylan ever had much of a voice). The message is contained in the lyrics.

In previous albums, this "message" was practically as decipherable as Egyptian hieroglyphics. A novice venturing into the obscure meaning of these lyrics needed a highly trained "Dylanologist" to chart his or her way.

But "Slow Train" is different. The meaning of most of the songs is quite obvious; the lyrics point to a deep religious experience of Jesus Christ that has touched Dylan's life.

In the first song on the album, Dylan says that "You're Gonna Have to Serve Somebody." Dylan shouts, in his nasally tone, that, "It may be the devil, it may be the Lord, but you're gonna have to serve somebody."

The song sets the tone for the album. Dylan apparently has made the ultimate decision to serve a special kind of "master." As Dylan puts it in another song on the album, he wants to dedicate his life to "the man who came and died a criminal's death."

But there is something of fundamentalist Christianity that seems to have infected Dylan's thought, that does get a bit overdone. The attitude of "us against the world" that pervades this album, is a view of Christianity that is a bit distorted.

IN ONE SONG DYLAN proclaims, "They don't want me around, because I believe in you." He quotes Scripture, in a song entitled, "Gonna Change My Way

of Thinking," to say, "If you're not for me you're against me."

This type of "us against them" Christianity does have validity, for after all much of the "world" is not receptive to the Gospel message or those who preach it with conviction. But in this album it gets a bit tiresome.

Dylan apparently fails to perceive that one of the essentials of Christianity is realizing that evil, like in the old "Shadow" radio serial, "lurks deep in the hearts of men," within each and every one of us, Christian, pagan, "born-again" or those of us who were just born once.

In other words, it is good to realize that not only can the world be evil, but it is also humbling to see that so often, as one wag put it, "We have met the enemy and he is us."

There was one song, however, that did impress me. It seems that Dylan, in the song, "When You Gonna Wake Up?" is echoing a similar message that Pope John Paul gave us during his recent tour of our nation.

Dylan proclaims, "They tell you time is money as if your life was worth its weight in gold . . . There's a man on the cross and he was crucified for you. Believe in his power, that's all you got to do."

MAYBE A SIMPLISTIC message, but one that has meaning for each of us. Communicated here is a feeling of emotional intensity about the saving power of Jesus, a feeling that is becoming more and more common. If founded on a firm foundation, it can be the jumping off-point for heroic Christian living.

It is a possibility that Dylan will musically usher in the religious revival of the 1980's, much like he did the feeling of rebelliousness that pervaded the 1960's. It will be interesting to see if he develops his thoughts on Christianity more fully in future albums.

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THE CRITERION

Living the Questions

'Miracle Worker' dramatizes the value of life

by Father Thomas C. Widner

I had forgotten—until a new production was televised this past week—what a strong, emotional experience the play *The Miracle Worker* can be. Although this last week's production was professionally polished, it nevertheless seemed remote and unable to bring its audience completely into the action. The play itself, however, remains a remarkable force endorsing a highly unpopular idea among some—the value of human life, all human life, even life that is in some way physically impaired.

Near the end of the play Annie Sullivan, Helen Keller's teacher, attempts to convince Helen's parents that it is not enough for her to have learned to become better mannered at eating, to become cleaner and more adept at personal hygiene. Helen has become quite obedient and docile but this is not enough, Annie says. "Obedience without understanding is a blindness," she screams at Captain and Mrs. Keller. Annie's goal has been to teach Helen language—the key to human understanding, the tool which enables men to communicate, to express themselves, to know and appreciate each other.

The Miracle Worker is a useful tool for religious educators to teach Catholics in faith. Many of us are as blind, deaf and dumb about our faith as Helen was about herself and her world. Indeed, when one knows nothing about faith one knows nothing about oneself.



That is why, it seems to me, the dramatic effect of Helen's learning of the connection between Annie's finger games spelling out the word 'water' and the wet substance Annie pours over her hands takes on a religious significance. It is for Helen a true baptism, an awakening of something deep within, a realization of one's relationship with one's surroundings. Christian baptism does that for us. It connects us with the eternal.

What many of us don't always appreciate, however, is that we have to understand the importance of baptism for it to mean anything. Like Helen playing finger games without knowing what they mean then, to simply receive the sacraments ritually without seeing a connection between them and our daily lives is a blindness.

Drama provides us with many opportunities to see more deeply our faith. Too bad more religious educators miss the opportunity to use it.

Young and easy under the apple boughs

Besides offering us opportunities for relating our faith to our daily lives, drama offers us means of stimulating our imaginations which, if motivated in that direction, may challenge our insights into the spiritual.

The Indiana Repertory Theater has been providing dramatic excellence for a number of years now, excellence which is sometimes educational, sometimes didactic, sometimes designed to provoke, but mostly always entertaining. As it began its season this week,

it gave the public a pre-season stimulant in a one-man show.

Emlyn Williams, noted British actor, has for years been giving readings of the works of the Welsh poet Dylan Thomas. His program at the IRT offered us interpretations of Thomas' writings on childhood. If the remembrances aren't specifically like our own, they nevertheless remind us that a child's life is a very different world and growing up a most unique experience.

What made the evening even more intriguing was knowing that Thomas' later years (he was less than 50 when he died) were filled with alcoholism and a stormy relationship with his wife. Authors seem sometimes to find meaning in life by recalling the innocence of their youths and holding up such innocence for us to marvel and to wonder. It is indeed a marvel that an author can require with fondness a youth which has grown into an adulthood of desperation.

Perhaps in his own way, Dylan Thomas recognized what our Lord had taught long before—unless one becomes childlike, one cannot become God-like.

The IRT is opening its regular season this week with a contemporary work by Ronald Ribman entitled "Cold Storage." The play concerns a middle-aged man diagnosed with a terminal illness. Considering the attention given to the subject of death and dying, the play seems another opportunity for religious educators to deal with a subject which any educator and pastor must face. It could very well be a means for individuals to look at themselves and begin dealing with the possibility of their own death.

To the editor . . .

Resents Dolan column

Re: Oct. 5 Criterion "Women's Liberationists Are Off Base!" by David Gerard Dolan

Has David Gerard Dolan checked his facts regarding "all the women's libbers who are making a big stink" about the fact that none of the laity were able to distribute Communion during the Pope's visit?

Priests need our encouragement

Leaving Beech Grove where I was for several years does not make me less interested in the archdiocesan news. God bless the great work you are doing.

You may have room at some time for the following which is prompted by a remark at our recent Institute in Ohio that priests need a word of encouragement, of appreciation, etc.

With many years of teaching experience I surely appreciate and thank the priests who, at the penitential rite, in Holy Mass, take time to call attention to some specific sin or fault, for example: For our failure to encourage some one who is weakening; for our sins of the tongue; etc. I know this means so much more to the children (and adults) and I'm sure God sees a much more meaningful, "Lord, have mercy."

Sr. Rose Geneva, O.S.F.

Hamilton, Ohio

Fact—We are the Church and as such it would have been just and fitting for lay men and women to have been given the opportunity to distribute communion as they so often do throughout Catholic churches all over the United States. It may even have given John Paul II a truer glimpse of the Catholic Church in America as she strives to encourage among her members participation, collaboration, and collegiality.

Fact—"Women's libbers" are not the only ones "making a big stink" about this particular example of injustice. When he

came to Beech Grove Sept. 22 to speak about social justice issues, the Most Rev. Thomas J. Gumbleton, auxiliary bishop of Detroit and president of Bread for the World, called the decision to have only members of the clergy distribute Communion a mistake and encouraged those present to respond in some way to those responsible for the decision.

Fact—the particular law quoted by Mr. Dolan is indeed on the books. One is always free to reflect, however, upon the mind of the Lord in such matters.

Furthermore and perhaps more importantly, I resent Mr. Dolan's misuse of journalism to throw barbs at other Christians of good faith in a Christian newspaper. I do not appreciate his offensive language, nor do I appreciate his editorial asides in a column that should be straight news.

Sister Jacquelyn McCracken, O.S.F.
Oldenburg

Pleased with Criterion

The October 5 issue was just astounding! The journalistic scope and quality of the *Criterion* continues to skyrocket.

The editorial on the Indianapolis Teachers' Strike was a masterpiece and I loudly applaud it (you). The descriptive stories about St. Elizabeth's Home and the Indiana State Newman Center gave us a solid peek at a couple of the many worthy organizations in this Archdiocese. David Dolan provides a good balance to the paper too.

Keep up the good work, the *Criterion* is looking better with each issue—clearly a rag that others will want to imitate.

John Obst

Indianapolis

Write it down

The *Criterion* welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The *Criterion*, P.O. Box 174, Indianapolis, IN 46206.



'Deplorable' conditions at cemetery

I am not writing purely for the intention of criticizing but with the hope that brought to light maybe something can be done about the deplorable condition of Holy Cross Cemetery.

My father died over eight years ago, and I have seen this cemetery go from bad to almost beyond help. In May we visited the cemetery and again in July and each time we had to pull grass from the stone and take cans of water to wash the mud off of the stone.

About three weeks ago we went and the entire cemetery had been cut and all the grass had been left in hay mounds to dry.

We had to count down from the fence to the approximate row and then we had to crawl along the row and push back the grass to even find my father's stone. I have heard lots and lots of complaints about this condition but nothing seems to be done about it.

I have noticed at least two non-Catholic cemeteries on the far eastside and both of them are beautiful—well cut and trimmed. Is there any reason why ours can't be this way? I think the Catholic people have a right to have their loved ones in a decent resting place.

Joan Shea

Indianapolis

Chancery Report

(A monthly record of the activities of Archdiocesan agencies, the Chancery Report is published the third Friday of each month.)

chancery

Msgr. Francis Tuohy attended the meeting of the hierarchy of the country with Pope John Paul II in Chicago on October 5. He also attended the two day meeting of the Indiana bishops with the major superiors of men and women at Fatima Retreat House on October 8-9. A seminar was held on October 18 at the Chancery for the newly ordained priests of the Archdiocese and religious priests recently assigned to parishes in the Archdiocese to acquaint them with the working of the Chancery and the agencies of the Archdiocese. The ministries of Lector and Acolyte will be given at St. Meinrad Seminary on November 3. Receiving acolyte are: **Dan Kriech, Joseph Schadel, Jr., and Daniel Staublin.** Receiving lector are: **Joseph Bozelli, David Coons, and George Deitchman.**

catholic charities

The deanery meetings with priests and parish representatives have been completed. Attendance has been good and the response of the people favorable. The goal of \$312,500.00 has been broken down by Deanery and parish on the same basis as the Retirement Fund. A large part of this year's Appeal Goal is specifically set apart to initiate new programs in the Richmond, New Albany, North Vernon, Lawrenceburg, Tell City and Bedford Deaneries. These programs will be under local direction. Catholic Charities has also made the commitment that any pledges over the goal for a Deanery will be spent within that Deanery.

office of catholic education

The meeting on October 16 of the Archdiocesan Board of Education completed the action of the board on proposals presented to it by the Educational Planning Commission. **Father Gettelfinger** will attend the annual fall meeting of the Chief Administrators of Catholic Education in Albuquerque, New Mexico during the week of October 21. He will share with the administrators progress with the planning process and the new personnel process which was 'unveiled' on October 13 at the Educational Leadership Conference. The parish and district evaluation of the first cycle of the Educational Planning Process is underway. Results will be given to the EPC on December 2 and to the Archdiocesan Board of Education at its December meeting. **Monsignor Tuohy** has signed the plans submitted at the convocation. The signature sheets will be returned to the parishes and districts. Parishes which began the process but were unable to finish are being contacted to offer them any assistance they wish. **Providence Sister Judith Shanahan** is working with ten parishes which are moving to form a board of education. The Religious Studies Program is being

conducted in four locations throughout the Archdiocese. The preliminary enrollment numbers 406. National Catechetical Directory Briefings have been held at St. Barnabas and St. Lawrence, Indianapolis; St. Jude, Spencer; St. Mary of the Knobs, Floyd Knobs and St. Michael's, Bradford. Eleven other parishes have requested briefings which will be held in the next few months. Hearings on Catechist Certification and the Religious Studies Program will be held between October 24 and December 4 in the following places: Nashville, Terre Haute, Batesville, Clarksville, Tell City, Indianapolis and Richmond. They will be conducted by **Fr. Jeff Godecker**. The Elementary Religious Education Guide was distributed at the Educational Leadership Conference. The Guide contains: a recommended syllabus for grades 1 through 8, a list of recommended texts and a process to select a text, a recommended program criteria and process to construct a program criteria and recommended reporting procedures for reporting outcomes to students and parents. The Guide is available for \$5 at the OCE. **Steve Noone** and **Benedictine Sister Helen Jean Kormelink** will begin visiting schools. There are eight visitations scheduled for the month of October. All schools which were not visited last year (by school request) will be visited throughout the school year 1979-1980. A briefing on the Urban Educational Ministry Report was held Wednesday, October 3, sponsored by the Department of Schools. Participants in the workshop reviewed the recommendations of the UEM Committee with members of the committee.

catholic communications center

Coverage of the visit of Pope John Paul II to Chicago on October 4-5 was quite extensive. Seven media representatives travelled to Chicago with the Official Archdiocesan delegation; and, three media representatives, plus **Father Tom Widner** and **Peter Feuerherd** of the *Criterion* were in Chicago for both days of the Papal visit. In addition to the coverage given the actual visit of the Holy Father by the local media, there were several stories in the daily papers, on TV and radio newscasts prior to and following the visit. The Focus on Faith program which aired Sunday, October 14, was on the visit of the Pope. Additionally, a segment of the WIRE "live" radio program featured an interview with **Father James Bonke**; and, the WISH-TV News program "Behind the Scenes" featured a round-table discussion of the Pope's visit to the U.S.A. by **Msgr. Joseph Brokhage, Franciscan Sister Marie Adelaide Speier, and Dr. Paul Stauffer** of the Christian Church, Disciples of Christ. As the organization of the local networks for implementing the Information/Action program of the Indiana Catholic Conference for the 1980 meeting of the Legislature takes shape, all indications are that there will be an additional 6-8 networks functioning in the archdiocese. Most of the new networks are those that have been established to urge support of

specific key legislators in positions of power in both the Indiana Senate and House of Representatives. I.C.C. Coordinator for the archdiocese, **Chuck Schisla**, will be meeting with local parish and organizational coordinators within the next two months in order to plan for the establishment of the new networks. In addition, contacts have and will be made with the 1979 Network coordinators on the local level during this time to reactivate their networks in preparation for the 1980 Legislative session. The staff of the Catholic Communications Center will be directly responsible for conducting the 1979 Gabriel Awards Banquet and Presentation at the annual General Assembly of Unda-USA (National Catholic Broadcasters Association) in Los Angeles the week of November 26-30. During that time, volunteers are needed to staff the Center's Indianapolis office. Anyone who is interested, is asked to contact **Chuck Schisla** by November 1 at 635-3877.

cyo

Cadet Football Leagues are into the sixth weekend of competition for regular season play. Play-offs will be conducted on Sunday, October 28 with Championship games to follow on Sunday,

November 4. Both Junior Girls and the Cadet Leagues have completed the season in Kickball with the League Champions crowned last week. Cadet Girls' Basketball program began Sunday, October 14 with 50 teams divided into 2 Leagues. Cadet Hobby Show finalists from the respective 14 parish schools involved will display their exhibits for judging and viewing of the public at Little Flower Gymnasium at 6:30 p.m. on Thursday, October 25. Awards will be presented at 7:30 p.m. St. Luke, Indianapolis, will begin Youth Week by hosting the monthly Youth Mass, Sunday, October 21. The 27th Annual CYO Banquet will be held at Secenia Memorial High School on Tuesday, October 23, at 6:30 p.m. The highlight of the evening will be the presentation of the St. John Bosco Medals to the deserving adults, as well as awards given to the winning CYO Units. The Halloween Party and dance will be held at St. Catherine's on Monday, October 22, at 7:30 p.m. The next event of the week will be the Baking Contest and Dance on Sunday, October 28 at St. Andrew. The Communion Supper of the Feast of Christ the King is scheduled for Sunday, November 25. A Search will be held November 2, 3, and 4, at the Vocations Center for Indianapolis High School Juniors and Seniors.

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For more information about the Atonement Friars or Sisters contact: Vocation Office, The Society of the Atonement, Graymoor Garrison, NY 10524 914 424-3671



High school principal aids Providence 'community'

by Peter Feuerherd

A high school girl makes an exquisite checkerboard in her shop class. Proud of her accomplishment, she wants to show it to someone she respects.

Who does she decide to go to? Surprisingly enough, she takes a walk to the office of her school principal to show off her proud creation.

The principal is Robert Larkin of Providence High School in Clarksville, winner of the "Secondary School Administrator of the Year" award for District 8, an area that covers all 16 counties of southeastern Indiana.

Mary Boyce, assistant principal at Providence, related that story to illustrate how closely students at Providence feel towards their 46 year old principal, who although handicapped by an automobile accident, still gets around the school enough to become a very familiar sight to students and faculty.

Larkin won the award, according to Mary Boyce, due to "His ability to

motivate people and keep morale high; his humanness, his courage."

Father Gerald Gettelfinger, Superintendent of Education for the Archdiocese, explained that one of the strong qualities of the principal is his abundance of "grit and courage."

The priest defined Larkin's courage as one that is an inspiration for both teachers and students. He added, "His (Larkin's) immobility has not kept him from being present (to students and faculty)."

Larkin is a native of Loogootee, Indiana, and he attended Xavier College in Cincinnati. He graduated with a BA from Oakland City College, and received his graduate degrees, including an EDS, from Indiana University.

Married for 25 years, Larkin is the father of four daughters, the oldest being 24 years old and the youngest a senior in high school.

LARKIN EXPLAINED that one of his biggest challenges as principal is dealing with the financial situation of the

school. Although enrollment is now steadily rising, during much of the 1970's there was a danger that the school, like many other Catholic high schools in the archdiocese, would be forced to close.

The action of parishes in the New Albany Deanery to subsidize Providence now has put the school on a firm financial base.

The principal explained that the years that Providence was in danger of closing were "trying times."

The other great challenge, according to Larkin, "is to be aware that you are continuing a goal of excellence." He emphasized that a principal can lose sight of the ultimate goal of education in the day-to-day running of a school.

The principal believes that Providence High School provides an important service to the community. He asserted that Catholic school education should not stop after eighth grade.

"I feel it is important to continue the Catholic education of students." He added, "We are unashamedly Catholic."

IN HIS EIGHT years as principal of Providence, Larkin is most proud of some of the innovations that he helped to institute. One of these innovations is a junior high program, where eighth grade students from local parochial grammar schools come to Providence to take state required courses in home economics and shop. The principal believes that the program provides an opportunity for eighth graders to find out more about high school.

Other programs at Providence provide individualized learning for students having difficulty keeping up with high school work. Another program provides an opportunity for advanced seniors to take college courses at a local college.

The major theme of this school year, as Larkin described it, is "building a supportive community." The principal's ability to boost morale, according to Mary Boyce, is an important aspect in building the "supportive community" that the students and staff at Providence are striving for this year.

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MISSION SUNDAY OCTOBER 21



THE SOCIETY FOR THE PROPAGATION OF THE FAITH

'Celebration of Life' at St. Thomas

by Sr. Mary Jonathan Schultz

It was a "Celebration of Life" at St. Thomas Aquinas parish, Indianapolis, on Friday, Oct. 5, when Father Martin Peter, pastor, and a large number of his parishioners celebrated the life of Mrs. Helen Straub.

The celebration of the liturgy and a dinner was an act of thanksgiving to God for the life of Mrs. Straub and a tribute to her, as well.

In November, 1976, Mrs. Straub learned after undergoing surgery that she was the victim of pancreatic cancer. The surgeon's prognosis was, indeed, a bleak one—perhaps "six months to live."

But Mrs. Straub had a deep faith, a love for life and a determination to live. She agreed to submit to experimental treatment with neutron radiation at Bolling Air Force Base in Washington,

D.C. Today she is the longest living person in the country with this particular kind of cancer.

"Helen, who has been the secretary in our parish for 17 years, is not only still alive but is also at work every day," commented Father Peter enthusiastically.

He continued, "She has been such an inspiration to the parish 'family' at St. Thomas. She has touched—and continues to touch—our lives with her example of faith and confidence in prayer. And we wanted to express our appreciation to her."

Father Marty said that so often "we don't let people know when they are alive how much we admire and appreciate them."

This was the spirit of the entire celebration and the readings at the Mass were chosen very specially for the occasion.

And what was Mrs. Straub's reaction to this tribute to her?

"I was a little embarrassed to have a special place in church and to hear Father Marty, in his homily, say the things he did. I felt he must be talking about someone else. He couldn't possibly be saying all of these beautiful things about me."

The experience moved her deeply and she expressed the wish that other parishes might have similar celebrations.

"But it was really my 'family' (I call the St. Thomas parishioners 'family') who prayed me through my ordeal and merited for me the strength and courage to fight the odds against me."

One of the happiest surprises at the

celebration was poster-size pictures of her two young grandchildren. "I'd always looked forward to the day when I would be a grandmother and within nine days I was grandmother twice!" she said proudly.

She was also presented with 63 red roses that represented each year of her life and a silver serving tray.

"This moving expression of appreciation didn't really hit me until I got home that night. And I immediately called my three children to tell them of this wonderful happening," Mrs. Straub said.

Her children include Dennis in Thousand Oaks, Calif.; Michelle Robinson in Oxnard, Calif.; and Terrence in Washington, D.C.

"When I die, Father Marty can use the same homily that he did at this 'Celebration of Life,'" Mrs. Straub concluded.

Question Box

Was something lost in the copying of Scriptures?

by Msgr. R. T. Bosler

Q. We have the new American Bible. The introduction says: "No original manuscripts of the Bible have come down to us." If this is true, how do we know that the current writings are in conformity with the originals?

A. Those who made copies of the Old Testament and the New believed they were handing on the Word of God; so they took great care in their work. Being human, however, they made minor errors in copying, changing a word here and there, leaving out a phrase or adding a word.

Ancient books were all reproduced by hand. Sometimes as many as a hundred copies might be made at one time, with one person reading from an original while a hundred copied what was read. The reader may have mumbled a word that was misunderstood or read something in its place, or a copyist may have nodded. Thus mistakes were made.

This possibility was recognized from early times, and efforts were made to compare manuscripts for corrections. Scientific textual criticism, or the science of putting together a critical text of the Bible as close to the original as possible, began to flourish in the 19th century.

Investigators traveled all over Europe, Asia Minor, Palestine and Egypt searching for Greek and Hebrew manuscripts of the Bible. A critical study of these by many different scholars has made it possible for Scripture experts to be confident they now work with texts that do not differ in any serious way from the originals.

Scholars who translate from the original Greek or Hebrew into modern languages work from texts that give variant readings. Some modern Bibles give variant readings in footnotes. Biblical

commentators use this information in helping readers understand the Bible.

We can be sure that the present texts of the Bible are closer to the originals than are those texts of classical authors like Cicero, Aristotle or Plato, because there are far more manuscripts of the Bible to compare than there are manuscripts of the ancient classics. Moreover, the discovery of first-century Hebrew texts in the Qumran caves in recent years has confirmed the work of the textual critics.

All this is an argument for having an up-to-date translation of the Bible. The old King James version or the Douay-Rheims were made before the days of scientific textual criticism.

Q. Does the pope approve communion in the hand as well as having wine served to all during communion? And what about the baked bread instead of the Host? It seems to me this is causing a serious split in our church.

A. Yes, the pope has approved communion in the hand and the giving of the consecrated wine to the people even on Sundays, where the bishops are willing, though leaving this always an option for the ones receiving.

Directives from Rome urge that the unleavened bread be baked thicker and resemble ordinary bread as much as possible. Leavened bread is still not officially permitted in the Latin rite, though the Eastern rite Catholics united to Rome use bread made with yeast.

The trend in the revised liturgy since Vatican Council II is to make the participants aware they are sharing in a sacrificial meal; hence, the use of bread that looks like regular bread as much as possible, and all sharing in the cup.

The instructions that are part of the new Sacramentary (Mass book) say: "The faithful should be urged to take part in the rite which brings out the sign of the eucharistic meal more fully." Some parishes do this better than others.

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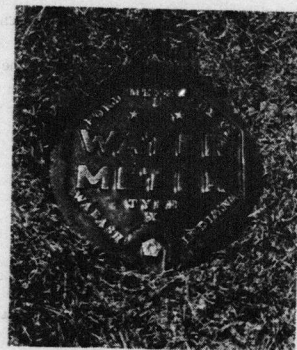
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Church still strong in Uganda, Cardinal says

by Peter Feuerherd

The Catholic Church in Uganda, despite eight years of persecution by now deposed dictator Idi Amin that resulted in the murder of numerous Christians, is strong, vibrant

and willing to help in the reconstruction of that country in the aftermath of the civil war that resulted in Amin's ouster. That was the message that Emanuel Cardinal Nsubuga, of Kampala, Uganda, gave in a short talk on October 10 at the St. Peter Claver Center in Indianapolis. The Cardinal spoke to a group of approximately 200 spectators and a contingent of the Knights of St. Peter Claver.

The visit to Indianapolis was part of the Cardinal's tour of eight American cities, Canada, and Europe that began September 2 and will continue into November. The purpose of the tour is to raise funds to help in the reconstruction of the church in Uganda, which is over 70% Christian.

The Cardinal explained that he felt, in the aftermath of the havoc wreaked on Uganda by Amin and the subsequent civil war, like "one who is sinking in the sea after the shipwreck."

Cardinal Nsubuga claimed that nearly 500,000 Ugandans lost their lives during the purges of the Amin years. He asserted that there was "no freedom whatsoever" during the Amin years.

The results of the war that deposed Amin, spearheaded by troops from neighboring Tanzania, as of now have not resulted in a stabilizing the country, according to the Cardinal.

"MANY SMALL TOWNS were completely destroyed," he said. The Cardinal asserted that there are currently thousands of homeless Ugandans and some are dying of hunger.

Cardinal Nsubuga cited the example of the approximately 100 Ugandan martyrs, killed six years after the introduction of Christianity into the East African nation in 1885, as a symbol of the strength of the Catholic church in Uganda. He stated that the example of those martyrs became a symbol of strength for the church during the persecutions of the Amin years.

"My people during the persecution of Amin became very strong," the Cardinal stated.

Cardinal Nsubuga explained that he is thankful for the material aid given to the church in Uganda by Americans who have supported the missions.

"We receive from you even though we don't know your names. You are benefactors for us," he said.

Father Cyprian Lwanga, secretary to the Cardinal, in a private interview after the Cardinal's talk, explained that 42% of Ugandans are Catholics. He asserted that even during the persecution of the Amin years, the churches were always filled with worshippers. "During the time of Amin we always had hope," he explained.

AMIN'S PURGES, according to Father Lwanga, were aimed at the educated class of the country, the majority of whom are Christian.

"He (Amin) eliminated the leaders among the Christians—doctors, professors and some priests."

Father Lwanga added, "Amin left the country ruined." The priest explained that conditions in the country are still not normal, after the destruction and looting of both Amin's troops and the Tanzanian army.

"There is nothing in the stores," the priest explained.

But Father Lwanga believes that there is hope that free elections will help to create a more democratic government to take the place of the current oligarchy made up of former Ugandan political exiles and the Tanzanian army.

"The people want freedom," the priest said.

The seminaries in Uganda to train Catholic priests are currently filled with students. Father Lwanga attributed this to "the strong foundation of the church in Uganda."

Cardinal Nsubuga's secretary asked that American Catholics offer Ugandans "spirit support and prayers." He also explained that Uganda is in dire need of material assistance.

Despite the need for material aid, Father Lwanga asserted that the spirit of Catholicism in Uganda is very much alive. The priest explained that evidence of this is that their currently is a small group of missionary Ugandan priests and nuns who are working in American parishes and Catholic schools.



HELLO!—His Eminence, Emmanuel Cardinal Nsubuga, Archbishop of Kampala, Uganda, is greeted by Most Reverend Edward T. O'Meara, S.T.D., National Director of The Society for the Propagation of the Faith, in New York recently. Cardinal Nsubuga spoke in Indianapolis last week.

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Judy, Minnie R.
Gazvoda, Anna

Holy Cross

Thompson, Elsie J.
Kent, Elizabeth
Roche, Helene W.

Guntz, Mary O'Brien
Collins, Thomas M.
Orphe, Clarence P.
Wilson, John E.
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Catholic Charities annual appeal launched

Announcements at Masses this past weekend in the 160 parishes and missions of the Archdiocese of Indianapolis launched the 1980 Catholic Charities Appeal. This annual appeal asks all Catholics to participate in the social ministry of the Catholic Church in the Archdiocese through Catholic Charities and its four agencies. Catholic Charities is the official coordinating and fund raising body for all social ministry under official Archdiocesan sponsorship.

Heading the campaign is Rev. Lawrence W. Voelker, Director of Catholic Charities. The eleven deaneries in the Archdiocese have been organized for the campaign and are headed by priests serving as deanery coordinators and associate deanery coordinators.

Following is a list of the deaneries and coordinators:

Indianapolis Northeast—Rev. Joseph V. Beechem, pastor, St. Lawrence Church, Coordinator; Rev. Donald L. Schmidlin, pastor, St. Joan of Arc Church, Associate Coordinator.

Indianapolis West—Rev. John P. Elford, pastor, St. Joseph Church, Coordinator; Rev. John Beitans, associate pastor, St. Michael church, Associate Coordinator.

Indianapolis South—Rev. Edwin A. Soergel, pastor, Our Lady of the Greenwood Church, Coordinator; Rev. James R. Wilmoth, pastor, Holy Name Church, Associate Coordinator.

Indianapolis Central—Rev. Larry P. Crawford, pastor, Holy Trinity Church, Coordinator; Rev. Clarence R. Waldon,

pastor, Holy Angels Church, Associate Coordinator.

Bedford—Rev. Robert F. Borchartmeyer, pastor, St. Charles Borromeo Church, Bloomington, Coordinator; Rev. Bernard V. Koopman, pastor, St. Vincent de Paul Church, Bedford, Associate Coordinator.

Lawrenceburg—Rev. Thomas J. Amsden, pastor, St. Lawrence Church, Lawrenceburg, Coordinator; Rev. Harold A. Ripberger, pastor, Immaculate Conception Church, Aurora, Associate Coordinator.

New Albany—Rev. James J. Sweeney, pastor, Our Lady of Perpetual Help Church, New Albany, Coordinator;

Rev. Gerald T. Renn, co-pastor, Church of the American Martyrs, Scottsburg, Associate Coordinator.

North Vernon—Rev. John F. Geis, pastor, St. Mary Church, Greensburg, Coordinator; Rev. Robert F. Drewes, pastor, St. Mary Church, North Vernon, Associate Coordinator.

Richmond—Rev. Harold L. Kneuen, pastor, St. Gabriel Church, Connersville, Coordinator; Rev. Henry P. Brown, pastor, St. Elizabeth Church, Cambridge City, Associate Coordinator.

Tell City—Rev. Richard Lawler, co-pastor, St. Paul Church, Tell City, Coordinator; Rev. Daniel Armstrong,

Administrator, St. Mark Church (Perry County), Associate Coordinator.

Terre Haute—Rev. Joseph P. Wade, pastor, St. Patrick Church, Terre Haute, Coordinator; Rev. Dismas Veenemen, pastor, St. Joseph Church, Terre Haute, Associate Coordinator.

Information meetings on a deanery level were held during the past three weeks, at which the plan and purpose of the appeal were explained to pastors, co-pastors, administrators, parish campaign chairmen, and parish campaign secretaries. Campaign meetings on a parish level are scheduled to begin the week of October 22nd.

Women's ordination (from 3)

the Sisters of St. Joseph of St. Augustine, Fla., welcomed the pope's position. The superior, Sister Mary Christine Zimorski, who heard the pope speak in Chicago and in Washington, said Pope John Paul "kept insisting that we look at the uniqueness and roots of our own lifestyle as women Religious. His address at the National Shrine was so right in holding religious women to their own charism through their vows."

Although no one other than Sister Kane spoke publicly to Pope John Paul about the "the intense suffering and pain which is part of the life of many women in the United States," others disagreed with the pontiff's views on the role of women.

When the pope spoke at the shrine 53 women Religious wearing blue armbands

stood in protest and laywomen outside distributed leaflets.

Notre Dame Sister Helen Gallagher said standing at the shrine, "was a symbolic gesture to show not only loyalty to the church but also the pain and frustration of being excluded from significant church roles and not having women's experiences taken seriously."

SHE SAID THE shrine group was calling the church to examine its entire treatment of women at all institutional levels: "its exclusive language, liturgy, theology, decision-making structures and sacramental ministries."

The group had delivered a letter to the pope at the Apostolic Delegate's residence Oct. 5 asking that he "listen to

the particular concerns of Catholic women in the United States."

"Saddened, but not disheartened" was the response of Priests for Equality to the pope's reaffirmation of the traditional church exclusion of women from the priesthood. The pope had said in Philadelphia that confining the priesthood to men was the way "God has chosen to shepherd his flock."

"We are deeply conscious of the pain his words brought women who offer their rich gifts for service to the ministry of the church," said Jesuit Father William Callahan, national secretary. "We had hoped that a pope who speaks so powerfully of human rights might have courageously applied those words to the life of the church at this time."

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WHICH "TEAM" WHOSE "SIDE"

Dear Fellow Citizens:


I am happy to acknowledge that a member of Mayor Morris Settles' "working team" in Lawrence is able to work on both "sides."

The "team" BOSS may not be so happy to find out that Republican Councilman, first district, Lawrence, GEORGE E. KELLER, was in attendance on Thursday, Sept. 27, at Indian Lake Country Club at the citizens for Sheriff Jim Wells' committee's party and golf tournament.

Yes, Mr. George E. Keller is a member of the "working team;" however, it makes one wonder to which "team."

Make your vote count! Vote for JIM DWYER, Democratic candidate for councilman-at-large, who won't be intimidated and will be on YOUR TEAM!

Have a nice day.


Jim Dwyer
Candidate
Councilman-at-Large
Lawrence

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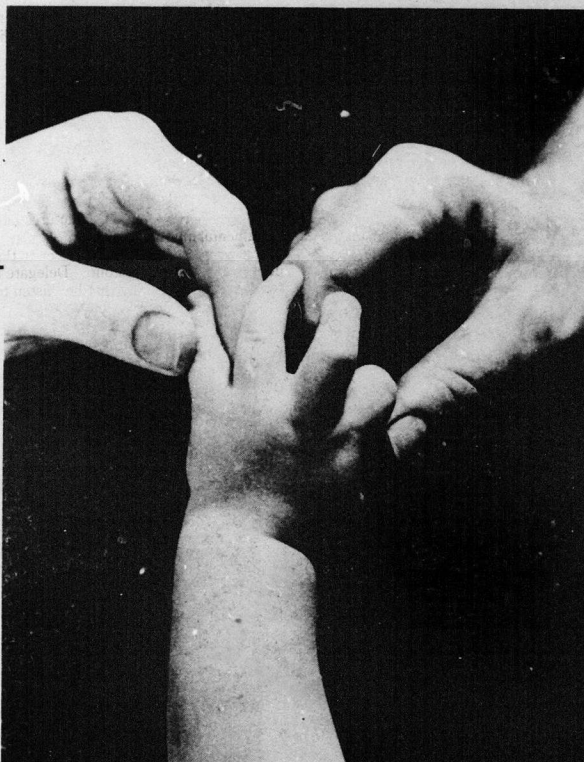
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KNOW YOUR FAITH

Is there room in your life for a baby?



By Rebecca Christian

Seven weeks ago, I held a baby in my arms for the first time. It was my own.

Never to have changed a diaper or powdered a tiny back made taking Kate home from the hospital almost as terrifying as it was exhilarating. I have no younger brothers or sister, no nieces or nephews. What cousins there are are at least a time zone away.

Granted, my family is small. Yet it seemed an apt commentary on modern attitudes toward childbearing that I had never held an infant until I was myself a mother at 26.

WHEN MY husband and I told friends and co-workers we were expecting a child, we were baffled by the responses. Mingled with heartfelt cries of congratulations were:

"But you're so young!"

"You've only been married a year!"

"What about a career?"

"Not an accident, I hope."

What was so singular about two happily married 25-year-olds starting a family? we asked them. "Plenty," they answered, "when you're used to the designer clothes, ski weekends, trips to Europe and dinners out that go along with freedom from responsibility and two solid incomes."

"You won't be alone together for the next 18 years," warned a frazzled mother of four.

"What's the rush? You're still on your honeymoon," another friend chimed in.

OUR FRIENDS had a point. Sociologists note that as couples marry later, women become more career minded and children become ever more expensive to raise, many people forego parenthood. Some postpone it until the fourth decade of life, only to be faced by worries about chromosomal defects that more often plague babies born to mothers over 35.

The statistics speak for themselves. In

a special study last year, researchers learned that to 900 women who were graduated in the five previous years from Ivy League sister schools, only three children had been born.

To make the finding even more dramatic, recent surveys show that twice as many 20 to 30-year-olds are childless now as in 1960. Researchers speculate that as many as a quarter of these women will never have children.

The news makes government economists shudder. The President's Commission on Pension Policy recently learned that by the year 2035, the number of people over 65 may increase as much as 120%. But by the same time, the labor force of younger workers — which has traditionally supported the elderly — is expected to grow by only 6%.

OF COURSE, we didn't have Katie to buoy up the Social Security Administration in the 21st century. Nor would we limit our family size to oblige the statistical department of the U.N.

We had her because we wanted her, because having her seemed to validate our marriage vows. As a childless member of my carpool observed with a hint of trepidation, "Having a kid really puts a seal on the marriage. After that, you're stuck."

Just like the old saying little girls used to taunt each other with at recess, expressing our love in the form of a third human being was part of a natural progression.

"First comes love, then comes marriage, then comes (blank) in a baby

carriage!" They'd shriek, filling the blank with the name of their victim's heartthrob.

WHILE EVENTUAL motherhood may still be assumed on the playground, it is elsewhere out of vogue. Having a baby, some of our acquaintances hinted, would not only cramp our style but annihilate it. One friend was only half joking when she eyed my protruding belly at a picnic and asked, "Is it contagious?"

True, we eat more tuna casserole and less fresh shrimp. We play more Monopoly games and see fewer movies. I turn out fewer articles and more laundry.

Jeff rides his bike to work and I clip coupons. For the first time in my life, I've missed a deadline. It was hard convincing an impatient editor that the croup was to blame. And the only place we can go on the spur of the moment is to the bathroom.

At the same time, we have forged the strongest bond a man and woman can have between us. Our eyes have met in a ragged breathing of a labor room and in the happy chatter outside the nursery window. They'll meet again over our daughter's high fevers, broken curfews and first loves.

WHEN I FOLD my baby's tiny T-shirts and the thought of her makes my breasts tingle with milk, I marvel at a God who can wed emotion and metabolism to fulfill a child's needs.

The challenge of helping our Kate to become a strong, useful, loving person makes the quest for job promotions and career satisfactions seem piddling in comparison.

Still, we wish our childless acquaintances well. Sometimes, stained with spit-up and frazzled from midnight wailing, we will probably envy them.

But deep in the place reserved for God and each other, we echo the poet and father, Carl Sandburg: "A baby is God's opinion that the world should continue."

Sharers in creation

Before this modern age when some see married men and women as burdened by children, there was a time when to be childless was the worst thing to happen to a married couple. It was a sign, it was thought, that God's favor did not rest upon them, and the Biblical stories of people in this situation form an interesting contrast to today's view of parenthood.

By Father John J. Castelot

When the author of Psalm 128 was looking for a way to describe the blessings that would come to the man who strove to live a good life, the following thoughts came readily to mind and to expression:

Happy shall you be, and favored.
Your wife shall be like a fruitful vine in the recess of your home;
your children like olive plants around your table . . .
The Lord bless you from Zion . . .
May you see your children's children.
Peace be upon Israel! (Psalm 128: 2b, 3, 5a, 6).

His enthusiasm reflects the attitude of all the sacred authors toward children. They were a blessing, a sign of God's favor; their absence was a curse, a reproach.

Beginning with the providential birth of Isaac to the aged and childless Abraham and Sarah, this theme runs throughout the Bible. Luke picked it up and used it to good effect in his birth narrative, wherein

he parallels, in contrasting panels, the births of John the Baptist and Jesus.

HE INTRODUCES John's parents as follows: "They were childless, for Elizabeth was sterile; moreover, both were advanced in years" (Luke 1.7). But God intervenes and sends an angelic messenger to tell Zechariah: "Your prayer has been heard. Your wife Elizabeth shall bear a son whom you shall name John. Joy and gladness will be yours, and many will rejoice at his birth" (1, 13-14). And Elizabeth's reaction is significant: "In these days the Lord is acting on my behalf; He has seen fit to remove my reproach among men" (1, 25).

Luke didn't have to search hard to find models on which to construct this situation. There was the story of Abraham and Sarah, but he was familiar also with the touching tale of Elkanah and Hannah.

Hannah, too, was childless, and heartbroken because of it. On their annual pilgrimages to the shrine at Shiloh, she would be desolate, unable to eat. And her husband would ask her, in an effort to

'Hannah, too, was childless because of it. On the annual pilgrimage to Shiloh, she would be desolate, unable to eat.'

comfort her: "Hannah, why do you weep, and why do you refuse to eat. . . Why do you grieve. . . Am I not more to you than ten sons. . ." (1 Samuel 1.8). Through her tears she poured out her heart to God: "O Lord of hosts, if You look with pity on the misery of Your handmaid, if You remember me and do not forget me, if You give Your handmaid a male child, I will give him to the Lord for as long as he lives" (1, 11).

The Lord heard her prayer, and after the birth of Samuel and the fulfillment of her promise to dedicate him to God's service, she burst into song in a canticle which became one of the sources of Mary's Magnificat. It began: "My heart exults in

Having babies: it's a matter of trust

By Al Appell

"It's all a matter of faith and trust. You can't say to the Lord, 'Okay, God, I trust You in everything but this baby business. That's too important and I'm going to take care of that myself.' You have to trust Him all the way."

Tom Highfill pulls up a chair and sits down, close to his wife, to discuss how they feel about having children.

The subject is intimate, and their answers reveal the closeness of their relationship, their love for each other, their children and God.

THROUGH the open windows, the laughter of their two sons and three daughters drifts into the pleasant living room. It is late afternoon, and the family will soon attend the 5:30 Mass at St. Mark's, Peoria.

"From the beginning," Tom continues, "we felt we would be willing to have the children that God blessed us with. We left it in his hands."

"And we went through a period where people were prodding us toward birth control — Catholics as well as non-Catholics — but we always believed that God is the author of life and continue to believe that He will provide for us."

"Lots of people say this, but when it comes to living it, some draw the line because it isn't easy."

THE HIGHFILLS are a young couple who married 11 years ago. They met at a college "mixer" in Dubuque, Iowa. He comes from a family of two children and she is the oldest of 10.

After Angie Marie, 10, and Tammy Marie, 8, were born, friends and family voiced concern about the family size. Soon after Tammy's birth, Gerri was pregnant again, and she admits she became a little angry with God. They had been busy with activities outside the home; a new baby was going to tie them down.

"But it brought us closer together," Gerri says. "We stayed home together, remodeled the kitchen together and waited for the baby together. The family unit became stronger."

MARK, THEIR first son, is now 7,

another daughter, Jennifer Marie, is 5, and a second son, Matthew, is almost 2.

"If other couples want just two children, that's all right," say the Highfills. They can appreciate the concerns of couples who fear having children because of economic reasons, the threat of nuclear war or population explosion rumors. But they don't agree with them.

"We have the same concerns," says Tom. "But it's a matter of trust. Every day is a test of faith."

They are aware of the escalating costs of raising a growing family. Tom is a public school employee and worked two jobs this summer. He says, "We don't have a lot, not enough for a big vacation, but God has always provided the jobs I needed."

THE HIGHFILLS don't buy the overpopulation rumors. Man's technology, they feel, can match man's needs. "If you think about it, if you believe God is the One sending the children, that the size of your family is up to Him, you also believe He will provide," says Gerri.

Four of their children are in St. Mark's School, and both Tom and Gerri are busy with parish activities. Tom is director of spiritual renewal and Gerri is chairman of the music commission and song leader.

And that's why Gerri says now, "I can't imagine why He wouldn't send another baby. We get so involved it appears we couldn't possibly pull out of all the activity, but the Lord works illogically sometimes."

"I don't see how I could handle another little one. I'd back off of everything, though and it would be a peaceful time, a blessing in disguise, and we'd get closer to each other."

GERRI ADMITS that she is a calendar watcher — "God gave us the intelligence to plan our family naturally" — and insists that they ignore artificial birth control methods because they feel it might hurt their relationship with God.

Some friends and family members may be concerned — fearful about how they're going to manage — and some, Tom and Gerri admit, "think we're crazy."

But the Highfills' trust in God is total; it covers all aspects of their lives, even, as Gerri says, "in this baby business."



Peoria's Highfills can appreciate the concerns of couples who fear having children because of economic reasons . . . but they don't agree.

ss, and heartbroken
pilgrimages she and
shrine at Shiloh, she
eat.'

Lord, my horn is exalted in my God" (Samuel 2:1; see Luke 1:46-47).

ALL OF these instances God's creative power was seen to be at work, creating life where there was no life, not any hope of life. It was the same that was pictured as hovering over dark, watery chaos at the beginning of time and calling the universe out of nothingness.

God gave sublime expression to this when he had the angel announce to Mary: "The Holy Spirit will come upon you and the power of the Most High will shadow you; hence, the holy offspring born will be called Son of God. Know Elizabeth your kinswoman has conceived a son in her old age; she who was thought to be sterile is now in her ninth month; for nothing is impossible with God" (Luke 1:35-37).

Discussion questions for Know Your Faith'

Discuss the changing attitudes about parenthood.

Rebecca Christian, a young mother, expresses her feelings about parenthood in her article. What are the main points in her article? Discuss them.

If you are a parent, how has this role changed you? How has it affected your spiritual life and growth? Discuss.

What attitude towards children do we reflect in Scripture?

Discuss the influence of culture with regard to marriage and parenthood. Does our nature change or does it remain the same?

In the article by Al Aspell, Tom and Mary Highfill observe that God is the author of life, but when it comes to giving Him to provide, some people view the line because it isn't easy." Why is so? Discuss.

What are some of the benefits of natural family planning? Are you familiar with natural planning methods? If you do, fully understand the current natural family planning methods, acquaint yourself with them.

Suggestions for parents and teachers for the children's story hour for a rhetorical moment with children:

After reading the story, "Elizabeth and Zechariah," talk together about it. Questions like the following may come up in your conversation.

Why was the day such an important one for Zechariah?

Why did Zechariah become blind?

What did the messenger tell Zechariah? Why did Zechariah know exactly what the message meant?

Why did Zechariah find the news so unbelievable?

Why was Zechariah to be childless until the baby was born?

How did Zechariah and Elizabeth know about having this child?

Why was naming the child John unusual? How did Zechariah's and

God could and did reverse the lifelessness of both sterility and virginity and, by his creative power, make them both fruitful. And Mary's song could quite appropriately echo the songs of so many predecessors:

My being proclaims the greatness of the Lord,
My spirit finds joy in God my Savior,
For He has looked upon His servant in
her lowliness.

God who is mighty has done great things for me,
Holy is His name (Luke 1:46-49).

THOUSANDS of childless couples can identify with these yearnings, these prayers, and with the joy of having them answered.

How strange it is that thousands of others look upon children as a threat to their independence and enjoyment of life. It is true that the Bible reflects a culture vastly different from ours. But it reflects the same human nature, and it is a paradoxical law of that nature that egocentricity and selfishness are in fact destructive of self and productive of crabbled misery.

Men and women grow as authentic persons and in self-fulfillment through the unselfish nurturing of new persons, through the creative fashioning of new personalities, an activity in which they realize their full dignity as sharers in the creative image of God.

Elizabeth's friends feel about the name?

- What happened to Zechariah when he announced that the baby's name was to be John?

- 2. Search through magazines and newspapers for stories and pictures of parents excited and happy about the birth of their son or daughter. Clip them and make a book of them, titling your book: "Modern Zechariah and Elizabeth Stories."

- 3. Do some research on the meaning of the name John. Is anyone in your family named John? In your dad's family? In your mother's? Why do you think God wanted Zechariah and Elizabeth to name their son John?

- 4. Children are so special that this whole year, 1979, is celebrated as the International Year of the Child. Talk with an adult about the Declaration of the Rights of the Child that was declared by the United Nations General Assembly in November 1959: THE RIGHT

- to affection, love and understanding.
- to adequate nutrition and medical care.

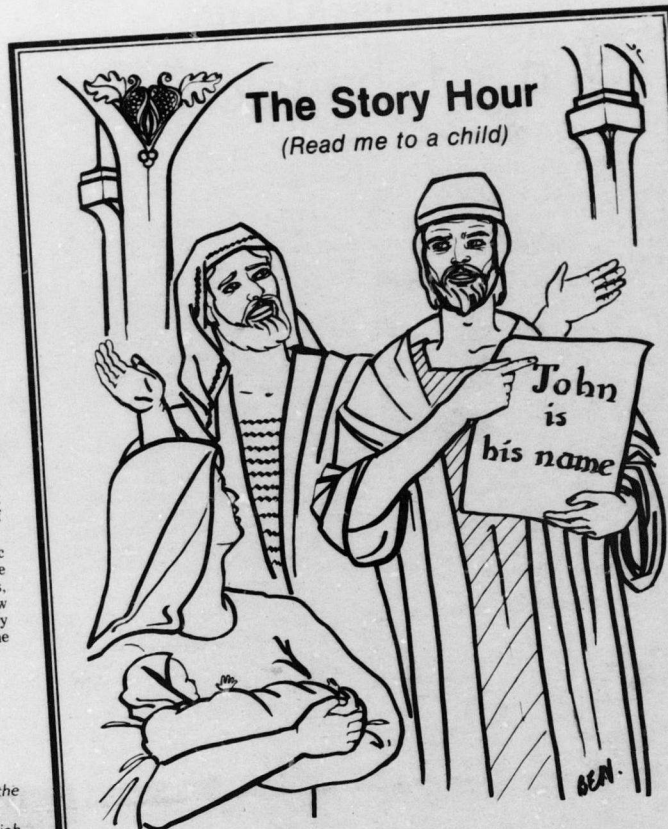
- to free education.
- to full opportunity for play and recreation.

- to a name and nationality.
- to special care, if handicapped.
- to be among the first to receive relief in times of disaster.

- to learn to be a useful member of society and to develop individual abilities.

- to be brought up in a spirit of peace and universal brotherhood.

- to enjoy these rights, regardless of race, color, sex, religion, national or social origin.



Elizabeth and Zechariah

By Janaan Manternach

Zechariah solemnly strode through the crowd. It was the most important moment of his life. Today was his day to make the evening offering of incense in Jerusalem's great temple.

Zechariah entered the inner part of the temple, the sanctuary. He bowed to the ground before the altar of God. He could hear the crowds outside singing a psalm. He was alone in his holy place. As priest of the Jewish people, he began to offer incense in their name.

Suddenly he was overwhelmed by a feeling of God's presence. He seemed to see someone beside the altar. It was a messenger from God. Zechariah was terrified.

"Do not be afraid," the messenger said gently. "The Lord has heard your prayer."

ZECHARIAH KNEW exactly what the messenger meant. Every day for all the years of their marriage, he and wife Elizabeth prayed, begging God to bless them with a child. But year after year their prayer was unanswered. They remained childless. Now they were both old, well beyond the age at which people can have children.

"Zechariah," the messenger continued, "Your wife Elizabeth will have a baby. You will have a son. You are to name him John. He will bring you much joy and happiness. God Himself will be with him."

Zechariah could hardly believe what he was hearing. "How can this be? Elizabeth and I are already old. How can I believe you?"

"Zechariah, God Himself sent me to you. But you question my word. Therefore you will be unable to speak until the baby is born."

THE CROWDS outside could not understand what was taking Zechariah so long. Finally he came out from the sanctuary. He could not speak. So he tried to explain what happened by making signs. The crowd gradually realized that God had spoken to him.

Zechariah then went home. Soon Elizabeth became pregnant. They were both so happy they could hardly believe it was all happening. Alone together for so many years, they were now about to have a child. It was clearly God's doing. He was blessing them with a baby.

When the child was born, all their friends and neighbors came to Zechariah's and Elizabeth's house. It was a time of great celebration. Eight days later they came again for the circumcision of the child. This was the day that a Jewish child received its name. The relatives expected the boy to be named Zechariah after his father.

But Elizabeth insisted that the boy was to be called John. They could not understand why. None of their relatives had ever been named John. So they asked Zechariah what the boy was to be called.

ZECHARIAH motioned for something to write on. He wrote, "His name is John." Everyone was amazed. At that moment Zechariah sensed that he was again able to talk. It was just as God's messenger had promised.

He picked up the child, stood beside Elizabeth, and sang a prayer of thanks to God. "All this is the work of the kindness of our God," he sang, as tears of joy fell down his wrinkled cheeks onto his grey beard.

At last, in old age, God had blessed him and his wife with a child.

Our Church Family

Nun aids handicapped

by Fr. Joseph M. Champlin

When Brooklyn-born Bernadette Downes was 16, she joined the Ancient Order of Hibernians and sold Christmas cards for an A.O.H. fund raising project. Through this group she met its chaplain, Father Tom Cribbin who in turn introduced her to the world of deaf people. That was the beginning of a life given over to serving the handicapped.

Bernadette learned sign language, taught religion to those with impaired hearing and interpreted at fashion shows designed to raise money for the deaf apostolate. The attractive young woman continued this volunteer work for ten years while working as private secretary to the vice-president of a New York textile company.

During their contacts, Father Cribbin would occasionally drop the idea of the religious life to Bernadette. She finally made that decision and entered the Nursing Sisters of the Sick Poor, a diocesan community whose members all labor in health related fields.



PROFESSED IN 1961, her assignment was as cooking sister for a convent on Long Island. Soon, however, the superior added to her tasks a part-time job: teaching retarded children on Saturday. With no training at all for such a responsibility, she still plunged into this ministry, partly out of religious zeal, partly out of a human need to preserve her sanity in the midst of all those pots and pans.

Bernadette's enthusiastic efforts bore fruit. The original cluster of ten students grew in two years to a crowd of 150 exceptional pupils.

The community then asked if she would like to earn a degree in this field. The idea seemed interesting so Sister Bernadette went back to college, gained a B.A. in early childhood education, an M.A. in special education and practice taught in the public schools.

In 1967, an articulate Nursing Sister of the Sick Poor named Downes, with two degrees and practical experience teaching the retarded, accepted a position at the Brooklyn Catholic Charities office. Her supervisor?

The ubiquitous Father Cribbin, of course.

She was a staff of one, then. Now, a dozen

years later, there are 140 persons in that diocesan department laboring with and for handicapped people.

A LIST OF their activities and services for disadvantaged individuals would fill a book. But the dental clinic for handicapped persons they developed serves as a good example.

Severely retarded or handicapped people normally do not come to the neighborhood dentist's office. Have you ever seen one while you sat in the reception area?

They take longer, require special chairs, can upset other nervous, waiting patients, and do not easily understand the doctor's directions.

Under Sister Bernadette's leadership, the agency obtained \$20,000 in contributions, located rooms at an abandoned hospital, secured volunteers from the Catholic Dental Association who would serve one day a week or month, purchased the necessary equipment and opened up operations. Later they added all the specialists needed for adequate oral care.

Today some 300 handicapped individuals receive proper dental treatment in that Brooklyn clinic.

Last August Sister Bernadette was elected president of the "National Apostolate with Mentally Retarded Persons," a 900-member group working to promote this ministry (P.O. Box 4588, Trinity College, Washington, D.C. 20017).

Sitting in the audience with a smile of pride at the announcement of his protegee's election—Father Tom Cribbin, her spiritual guide, co-worker and joint author of the recent U.S. Bishops' Pastoral Statement on the Handicapped.

FULL & ACTIVE PARTICIPATION

The Church calls for full and active participation of all members in the liturgy. That should include handicapped persons. Here are a few possibilities: a blind lector proclaiming from the scriptures in braille; a deaf person serving as eucharistic minister; a parishioner confined to his or her wheelchair bringing up the gifts; a bed ridden adult making the telephone calls for the Worship committee; a sick individual receiving communion each Sunday at home from someone designated for that task, a relative or other caring church member.

needs to be done; namely, to initiate open, honest communication.

Recently The Christophers conducted a national survey in which 3,000 high school students were polled on their attitudes toward their church. One question was: "What attracts you least about your church?" The winner by a large margin was "the Sunday sermon." I think a large percentage of the adults would agree with this view.

HOW DO YOU reach the preacher? Very simply, you write to him. Tell him your reactions, your feelings about his ideas, his delivery. Be constructive and positive, but don't pull punches. The purpose is not to vent your emotions but to improve the quality of preaching in your church.

Let preachers know there's someone out there listening. Preaching is an art that can be perfected through hard work, but it is also a mysterious revelation of the heart.

There are some preachers who simply don't know how to grab a good idea and deliver it. They need help to learn how.

the Saints

by Luke

ST. MARGARET MARY ALACOQUE



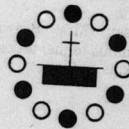
"BEHOLD THIS HEART WHICH HAS SO LOVED MEN..."

ST. MARGARET MARY WAS BORN AT TERREAU IN BURGUNDY, FRANCE, ON JULY 22, 1647. IN 1671 SHE ENTERED THE ORDER OF THE VISITATION AT PARAY-LE-MONIAL AND WAS PROFESSED THE FOLLOWING YEAR. OUR LORD APPEARED TO HER IN NUMEROUS VISIONS, SHOWING HER HIS SACRED HEART; SOMETIMES AS A BURNING FURNACE OF CHARITY AND SOMETIMES TORN AND BLEEDING DUE TO THE COLDNESS AND INDIFFERENCE OF MEN.

IN 1675 THE GREAT REVELATION WAS MADE TO HER THAT SHE AND JESUIT FATHER, BLESSED CLAUDE DE LA COLOMBIERE WERE TO INSTITUTE THE FEAST OF THE SACRED HEART AND SPREAD THE DEVOTION THROUGHOUT THE WORLD.

SHE SUFFERED MANY TRIALS AND CONTRADICTIONS FROM THOSE AROUND HER BUT BORE ALL IN LOVE AND PATIENCE AND REMAINED FAITHFUL TO THE ADVICE OF HER CONFESSOR.

THE SACRED HEART OF JESUS MANIFESTED TWELVE PROMISES FOR MANKIND THROUGH ST. MARGARET MARY ALACOQUE. SHE DIED OCT. 17, 1690 AND HER FEAST DAY IS OCT. 16.



LITURGY

Isaiah 53:10-11
Hebrews 4:14-16
Mark 10:35-45

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

OCTOBER 21, 1979
TWENTY-NINTH SUNDAY
OF THE YEAR (B)

by Rev. Richard J. Butler

Jesus was one of us. This simple statement is at the root of our faith. We believe in Jesus, true man and true God. But many are still uneasy with the statement. Many are still coming in from the battle front having defended the divinity of Jesus against humanists who saw nothing more than humanity in Jesus. They are edgy at any declaration of Jesus' humanity.

The unease is not novel. Through the centuries theologians and indeed all Christians have struggled with the grasping of this simple fact: Jesus, son of God, emptied himself becoming one of us. He grew as human beings grow: in wisdom, age, and grace. He became more and more conscious of himself and gained insight to his origin as son of God and to his destiny to return to the Father.

The question comes to us in the liturgy today in several ways. Isaiah reminds us that justification will come through the suffering of the servant. In the Gospel the relationship of Jesus to the sons of Zebedee is reciprocal.

Others have the gift but they fail to develop it; they do not prepare well enough or they lack passion, fire, conviction. But all of them are capable of touching hearts if they desire it and pray for it.

The listener needs to be tempered, however, with a large dose of realism. God's gifts are not distributed equally. Some preachers try very hard but the results are discouraging. Yet their faith comes through. They need our love and support.

Flannery O'Connor recommends both charity and realism when she says: "To expect too much is to have a sentimental view of life and this is a softness that ends in bitterness."

To this The Christophers add: "It is better to light one candle than to curse the darkness."

They are to drink of the cup that he shall drink. They are bound by a common life and common suffering. The letter to the Hebrews encourages us that we do not have a high priest unable to sympathize with our weakness but rather one who is one of us.

THE INITIAL generation of Christians needed little proof of this. They ate with him, walked with him, laughed with him, cried with him, prayed with him, suffered with him, and in his death all died as in his being raised all came to life.

The constant preaching was not the obvious—that he was man—but the news that he was indeed Son of God. It is only later generations that have difficulty in hindsight seeing the obvious, so excited are they in the news of his divinity.

But the balance must be kept if our focus of Jesus is to be clear. He is indeed human and divine. He has shared our weakness and he invites us to drink of the cup he drinks, to be baptized in the same bath of pain as he, to embrace his cross.

IT IS IN the liturgical act of taking memory of his death where this is most realized. To bring present the event of calvary is not a pious gesture to escape the realities of our weakness or the problems of our time. It is rather to declare that, yes, he was one with us in our suffering and, yes, we are one with him not only in his suffering but in his conquering the evil of death.

The unity we share is realized uniquely in drinking from the chalice of his blood and eating of his body. In the act of communion we are at one. We are at one with Jesus and we are at one with those gathered at the table now and in ages past and in lands distant.

To accept the commonness of our humanity I share with brothers and sisters across lines of space and time. Such a vision can be awesome. With faith in Christ Jesus such a vision gives confidence.



The Sunday Sermon

by Fr. John Catoir

"It's easy for any child to pick out the faults in the sermon on his way home from church every Sunday. It is impossible for him to find out the hidden love that makes a man, in spite of his intellectual limitations . . . his own lack of strength, give up his life in the service of God's people, however humbly he may go about it . . ."

—FLANNERY O'CONNOR

The Sunday sermon is the subject of considerable conversation in homes all over the world. Sometimes the discussion centers on the inspirational ideas offered by the preacher; more often it does not. The response to the Sunday sermon can range from gratitude to criticism to annoyance to pure outrage.

Unfortunately none of these reactions ever reach the ear of the preacher. Why? Because very few people have the courage to do what



The Hoosier Scene

Youth flock to programs at Protestant church

by David Gerard Dolan

Edna and I try to be active in our small rural parish. Sometimes I wonder if there isn't some plot by some of the church bureaucrats in Indianapolis to close us down. Take our CYO.

One of the youngsters in the area was telling me about the parish CYO here. It's practically coming apart. The moderator is complaining that all the kids are going to Protestant churches for youth programs because our pastor doesn't cooperate with the CYO program we have. The Protestant churches have discussion programs and the kids like to get together to talk and they have something this youngster called 'fellowship.' It all sounded strange to me, but Edna thought it sounded like those churches have a good thing going.

Then I read the article in last week's *Criterion* about Father Tom Amsden at Lawrenceburg who has 'slumber parties' in his rectory for his parish's kids to get to know the priest and nuns there. It's not just a high school program but it sounded like the kind of thing my youngster friend described the Protestant churches in our area doing.

Our CYO seems to have a lot of parties and they go bowling and now they're coming up with a bake sale and some other things. But the youngster I talked to said that's all they ever do. Oh, he likes all the parties and games but he told me that it's a while it all gets a little boring. But the kids at the Protestant churches have some really good get togethers, he said, and they also learn a lot.

I believe I read somewhere in the *Criterion* sometime back that our Archdiocesan CYO spent a lot of money to study the needs of the CYO here. But nobody in our parish seems to know anything about it. I talked to a couple people in the *Criterion* office and they don't even seem to know whatever happened to it. I think a lot of people in parishes like my own would like to know what the Archdiocese in Indianapolis is going to do to help us keep our kids interested in our own parishes. Maybe someone who reads this column can tell me what some other parishes around the diocese are doing for our youngsters these days.

► **Father Joseph Beechem**, pastor at St. Lawrence Church in Indianapolis, installed officers for the parish Sunset Club recently. This was followed by a luncheon at the Cambridge Inn. The officers are **Mary Rose Givan**, president; **John Hickey**, vice president; **Imelda Post**, secretary; and **Clara Williams**, treasurer.

► We continue to receive notes about people who had special roles to play during the visit of Pope John Paul II to the United States. Just this week we learned that **Father Carmen Petrone**, co-pastor of American Martyrs parish at Scottsburg, was among those priests in Washington, D.C., who helped to distribute Communion at the papal Mass on the Mall.

► **Kathleen Sweeney**, a junior at St. Mary's College, Notre Dame, has received the distinction of being on the

dean's list for academic achievement during the 1979 spring semester. Kathleen is the daughter of Mr. and Mrs. James R. Sweeney, members of St. Luke parish, Indianapolis.

► Although Edna and I are Notre Dame fans, we have been enjoying the success of **Indiana University** during the current football campaign. The team, after a bunch of losing seasons, is now in contention for Big 10 honors.

We are happy to announce that Coach Lee Corso and the Catholic members of the team will be honored at the 10 a.m. Mass at St. Paul's Catholic Center in Bloomington on Oct. 21. "Big Red" football fan Father James P. Higgins, who accompanies the team on all out-of-town football games, will offer the Mass for his parishioner, Coach Corso.

Following the Mass, there will be a reception for the Indiana University footballers at St. Paul's Center.

► **Mary Rose (Strobel) Beavin**, a member of Little Flower parish, Indianapolis, and a free lance writer has been named one of the finalists in a creative writing contest sponsored by *Writer's Digest*. There were over 5,000 entrants in the contest.

At a recent weekend conference of Central Indiana Writers held at the Indianapolis Hotel Essex, Mrs. Beavin received special recognition for her article from Mrs. Rose Adkins, editor of the *Digest*.

Mrs. Beavin has contributed articles for *The News* at Tell City and has written features for the *Evansville Courier*. Current issues of *Womankind Literary/News* publication, Indianapolis, and *Boone Magazine*, Lebanon, will carry articles by Mrs. Beavin.

► **The William L. Dolls** are looking forward to celebrating their golden wedding anniversary with an open house



for family and friends from 2 to 5 p.m. on Sunday, Oct. 28. The open house will be held at the home of their daughter, Mrs. A. W. (Carole) Lux, 8836 Ridge Hill Drive, Indianapolis. Another daughter, Norma, and their three grandchildren will assist Mrs. Lux. The Dolls—she is the

former Goldie Beck—are charter members of St. Thomas Aquinas parish where a Mass of Thanksgiving will be offered at 5:30 p.m. on Saturday, Oct. 27. The couple was married on Oct. 29, 1929, at St. Joan of Arc Church, Indianapolis.

► **Brother Cyprian Rowe**, Executive Director of the National Office of Black Catholics, will be in Indianapolis on October 20 and 21 to speak at St. Thomas Aquinas Church. Fr. Martin Peter, Pastor of St. Thomas, has announced that Brother Rowe will be one of the guest homilists participating in a month long program focusing on racial awareness and sensitivity.

Brother Rowe brings an extensive



background in black studies to his topic, "Blacks Today: Whose Responsibility for Social Justice?" While completing his Ph.D. in African Studies, Brother Rowe lived in Ghana, West Africa for two years. Before being elected to his current position at N.O.B.C., he was a professor of African and English Literature at several universities, including the University of Rhode Island, where he was also the Director of Black Studies.

Brother Rowe will be presenting his homily at St. Thomas Aquinas, 4600 N. Illinois at 5:30 p.m. on Saturday and 8:00 a.m., 10:00 a.m., and 12:00 p.m. on Sunday. An open discussion will be held on Monday, October 22, at 7:30 p.m. in the St. Thomas School A.V. Room to further examine the issues from Brother Rowe's homily.

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Remember them

- † BRAUNECKER, Charlie, 46, St. Paul, Tell City, Oct. 13. Brother of James, Earl, Phillip and Mrs. Irene Knaebel.
- † BRENNAN, John F., 82, St. Gabriel, Cincinnati, Oct. 10. Husband of Flora Updike Walker Brennan; stepfather of William F. Walker; brother of Sister Clemente, S.P., and Martin Brennan.
- † BRENNER, Adell C., 76, St. Paul, Tell City, Oct. 10.
- † BURRIS, Anna Casey, 88, Our Lady of Lourdes, Indianapolis, Oct. 11. Mother of Garland F. Burris.
- † CARNES, Helen A., 83, Holy Family, Richmond, Oct. 11. Mother of Mary Jane Baker, Fred, Richard and Don Carnes.
- † CLARK, Joseph G., 22, St. Bridget, Indianapolis, Oct. 13. Son of Mrs. Joseph A. Jones and William Clark; stepson of Joseph A. Jones; grandson of Mrs. John Moore, Jethro Greene and Mr. and Mrs. Walker Cornett.
- † CURETON, Frank H., 67, St. Mary, New Albany, Oct. 11. Husband of Violet; father of Frank H., Jr., Steve and Rick Cureton. Mrs. Gerald Maggs and Mrs. Dean Wolverson.
- † DAUBY, Cheryl Rose, 26, St. Paul, Tell City, Oct. 14. Daughter of Mr. and Mrs. Charles M. Dauby; sister of Larry, Charles David, Tim and Mrs. Caroline Lasher; granddaughter of Mrs. Martha Dauby.
- † ENDRIIS, Gertrude K., 77, Holy Family, New Albany, Oct. 9. Mother of Jack O. Endris.
- † FITZGERALD, Patrick T., 25, St. Patrick, Indianapolis, Oct. 12. Father of Shane Patrick; son of Mrs. Marie Fitzgerald; brother of William, John, Michael, Cathie and Judy Fitzgerald, Patricia Stewart, Connie Pruitt, Mary Weimer, Shirley Springman and Madonna Pollard.
- † GILLESPIE, James M., 33, St. Jude, Indianapolis, Oct. 11. Husband of Marie; son of Mr. and Mrs. John P. Gillespie; brother of John C. and Jerald and Mrs. Jo Ellen Paulson.
- † GRABNER, Cleo M., 66, Christ the King, Paoli, Oct. 9. Wife of Anthony M.; mother of Anthony and Duane Grabner. Mrs. Forrest Murphy, Mrs. Shari Cantrell, Mrs. Helen Auck and Mrs. Marcell Grimsley.
- † GREGORY, Constance (Walterman), 33, St. Barnabas, Indianapolis, Oct. 11. Mother of Dennis, Aaron and Lori Lynn; daughter of Mr. and Mrs. Harold R. Walterman; sister of Delbert and Don Walterman and Carolyn Hoeping.
- † HAGGARD, Morris, 60, St. Agnes, Nashville, Oct. 11. Husband of Mary; brother of Fremont, Lester and Alvin Haggard, Opal Walker, Dorothy Smith and Leona Helton.
- † HESSEL, Mary Louise, St. Lawrence, Indianapolis, Oct. 13. Wife of Howard C.; mother of Dan, Gary, Chris, Holly and Patty; daughter of Mr. and Mrs. Herbert H. Betz; sister of Dorothy Meyer, Paul and Thomas Betz.
- † JONES, Lillian C., 81, Immaculate Heart of Mary, Indianapolis, Oct. 13. Wife of Earl L.; mother of Carol E. Jones, Sr.
- † KNARZER, Joseph L., Sr., 66, Holy Spirit, Indianapolis, Oct. 12. Husband of Lola; father of Phyllis A. King, Joseph L. and Thomas Knarzer; son of Mrs. Anna Knarzer; brother of Dolores Rolles, Pauline Nester, Eleanor Doyle and Louise Goddard.
- † KORTE, Lawrence H., 58, St. Mary, New Albany, Oct. 15. Husband of Louise; stepfather of Barbara Napier.
- † LEHNERT, Robert G., 47, St. Mary, Madison, Oct. 5. Son of Florence Goebel; brother of Mary H. and Norma Tingle and Charles Lehnert.
- † MARTEL, Paul Robert, 61, Holy Family, New Albany, Oct. 8. Husband of Betty; father of Michael A. Martel and Paula Whalin.
- † MEIRING, Anthony H., 85, St. Anthony, Indianapolis,

Oct. 15. Husband of Catherine, father of Betty Morgan, Clyde and Kenneth Meiring; brother of Irene Cunningham and Clara Fox.

† MCGOVERN, Robert F., Holy Name, Beech Grove, Oct. 11. Husband of Patricia; father of Robbie and Tom; stepfather of Kathy Copley and Debbie Verhines; brother of Mary Jo Seveska, Edward, John, James, Joseph, Thomas and Michael McGovern.

† NIECE, Kenneth Wayne, 38, St. Joseph, Terre Haute, Oct. 12. Father of Michelle; stepfather of Bud; son of

Mrs. Helen Niece; brother of James Niece.

† O'CONNELL, William J., 83, St. Joseph, Terre Haute, Oct. 10. Husband of Maude; father of Rita Christy, Eileen McDaid, Patricia and William J. O'Connell; brother of Marie Thoms and James F. O'Connell.

† PATRICK, Stella Ruth, 56, St. John the Apostle, Bloomington, Oct. 6. Wife of Oscar (Pat) Patrick.

† RIDGE, James L., 46, St. Vincent de Paul, Bedford, Oct. 9.

† SALLEE, Edna B., St.

Monica, Indianapolis, Oct. 10. Mother of Doris J. Beasley.

† TRAPP, Marcellus G., 70, St. John the Apostle, Bloomington, Oct. 8. Husband of Dorothy; father of Michael and Marilyn Billings.

† VAN HORN, Margaret, 78, St. Ann, Terre Haute, Oct. 12. Father of Charles Van Horn and Mrs. Madonna Fischer; brother of Bill Van Horn, Payliss Ave, Loretta Browning, Rose Langer and Anna Meyers.

† VOGELGESANG, Joseph F., 75, St. Andrew, Rich-

mond, Oct. 10. Husband of Irene; father of James, Donald and Ruth Vogelgesang and Martha Hammerle; brother of Loretta Westendorf, Howard and Henry Vogelgesang.

† WHITE, Mary M., 50, St. Susanna, Plainfield, Oct. 12. Wife of Robert L. (Jack); mother of Mary Ann, Nancy, Matthew and Kelly; daughter of Mr. and Mrs. Charles J. Stamp; sister of Charles J. Stamp, Jr., and J. Patrick Stamp.

† YORK, Elizabeth, 65, St. Mary, Rushville, Oct. 8. Widow of Virgil (Bud) York.

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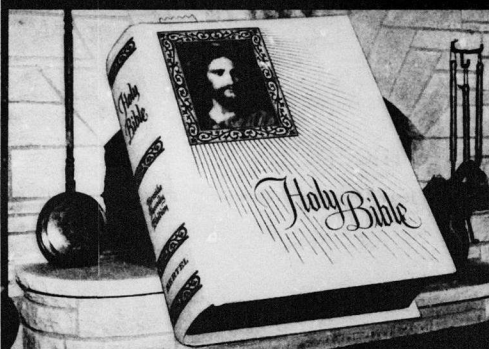
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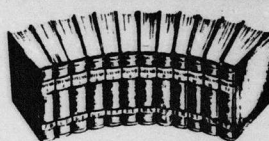
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Social Ministries (from 1)

now we have many older couples. Why? Because we find engaged couples now have doubts, even fear, about long-term commitment. They can't imagine marriage beyond five years.

"Their need is to see that it's possible to stay married for 20 or 30 years," Kramer says.

Another project is Natural Family Planning. Since January, 375 married couples have learned how this method works. In a 12-hour course taught by other couples, they receive what Kramer calls "basic and solid sex education," enabling them to choose natural fertility control, and to reject contraceptive methods.

"All kinds of people, newly married to old-timers, come to these classes," according to Kramer. "Many come who have had problems with the pill."

Teenage marriage is another area of concern. Two years ago, a special Archdiocesan committee, staffed by ASM,

developed a policy for teenagers seeking to marry. This included use of "second opinion couples," trained by Social Ministries, to help pastors evaluate maturity and marriage readiness.

Father William Munshower, pastor of Holy Spirit, was so impressed by this concept, he recruited nine such couples to assist in parish marriage preparation.

"What we have is an idea so old that it sounds new," says Munshower. "It's so obvious that the married couple and the priest together make a stronger team—putting the experiences, insights, strengths and caring of married couples and priests into a ministry of service to the engaged."

Following a meeting with the priest, young couples spend 8-12 hours in discussion and sharing with an individual married couple from the parish.

Several other parishes around the diocese plan to adopt this program.

The Archdiocesan Family Life Commission, convened by Charities Director Father Lawrence Voelker, is staffed by Social Ministries as it develops a five-year family ministry plan mandated by the national bishops.

Birthline

This program aids women and girls facing crisis pregnancies. More than 30 trained volunteers do phone counselling, distribute infant and maternal clothing, and speak to a variety of audiences on the service.

Through a 15-branch telephone hotline around the diocese, counsellors help arrange for free pregnancy tests, identify where women can get medical, financial or housing aid, and provide emotional and moral support.

According to Birthline director Grace Hayes, its ultimate purpose is to help women contemplating abortion to seek other alternatives and to experience compassion and support in their situation.

Simeon

The needs of the elderly are obvious, yet not always easy to respond to. Through numerous ASM training programs, volunteers from many parishes in the diocese know how to visit and assist the elderly, how and where to locate agencies to help them.

Transportation to church, shopping and doctors, and parish-based social events are offered by many such volunteers in New Albany, Terre Haute, and such Indianapolis parishes as Cathedral, Holy Trinity and Holy Angels.

A more decisive step was taken in Terre Haute a year ago, when St. Patrick's convent was turned over to ASM. Through the "unremitting efforts" of volunteers, Simeon House was opened to provide low income housing for the elderly.

According to John Etling, "core staff" for ASM at Terre Haute, Simeon House offers a "sheltered pastoral environment" to 14 persons, most in their late 70's, in an area which ranks only behind Southern California and Florida in percent of elderly people.

Simeon volunteers daily provide recreation and activities, and also help run the Curiosity Shop, where anyone in the city over 65 can put up their crafts for sale. Simeon House residents, with the help of an "angel" recently raised \$10,000 to install a needed elevator.

The Simeon project was named for the elder in the Bible who first recognized the infant Jesus as the savior.

Emergency Shelter

Right now, volunteer carpenters and pipe tradesmen are renovating the former St. Ann's convent in Terre Haute. By January, it will open as Bethany (the place where Jesus rested), available to anyone needing emergency shelter. This project was taken on by the community's parishes when need for such a facility became obvious.

Tom Morgan sees this and Simeon House as feasible in any community where need is discerned and suitable facilities and volunteers are available.

Refugee Resettlement

Started in 1975, this project provides for job development, English training and

mental health assistance for Vietnamese, Laotian and Cambodian refugees forced to flee their homelands.

Only 50 to 60% of refugees survive, according to project director Sue Ley. The rest starve, die of disease, or go down at sea. Those who do make it to our shores have survived months, even years, in refugee camps where they may have been robbed, the women raped.

Mrs. Ley is statewide director of IN-DOPLOY, the Catholic Charities interdiocesan program which handles resettlement.

"We presently have 900 Indochinese settled in the Archdiocese, 2,400 throughout the state. Through Catholic efforts, we have found sponsors for families needing them, and have offered job placement and language tutoring," Mrs. Ley explained.

"Our newest effort is in mental health. Amazingly, most refugees are emotionally well. But they may suffer displacement depression and miss the support system of their families."

The goal is to get troubled refugees to go to agencies where they can be helped. According to Mrs. Ley, most are suspicious of professional assistance.

At St. Ambrose parish, Seymour, where one Vietnamese family settled four years ago, Joseph Corcoran, an ASM Board member, sees the effort as "positive action for people in need."

He states: "The refugees have not been a burden to the taxpayer, but rather a self-sufficient example for the community."

Mrs. Ley backs this up. "The refugees are very ambitious people. Some are prosperous but others illiterate, even in their own language. But they are willing to work two fulltime jobs at minimum wage to support their families."

ASM occasionally helps other refugees, and recently assisted two Cuban immigrants. It will do the same for a Russian man who is joining relatives here.

St. Vincent De Paul

This traditional work of charity has been aided by training programs which helped recruit and develop skills of parish volunteers. ASM now is getting out of this work because St. Vincent de Paul is "ready to carry on by itself" in its material and spiritual assistance to the poor.

Sometimes, the work of Archdiocesan Social Ministries doesn't fit into an obvious category. Last year, ASM convened rural people from all over the state and their testimony was used to draft a Charities paper, "Social Ministry and the Rural Parish: A Catholic Charities Response." This paper later was incorporated into a United States Catholic Conference statement on Rural Life and Family, from which the Pope quoted in Iowa.

ASM also convenes and assists the efforts of local community organizations who develop self-help programs for the poor under the Campaign for Human Development.

A series of training programs for sisters and some laity in parish social ministry is now being co-sponsored by ASM and other agencies.

St. John's slates 'information hour'

Each Sunday afternoon at four o'clock, beginning Sunday, Oct. 28, Father William Stinemann, pastor, and Father Jack Porter, associate, will conduct an information hour at St. John Church, Indianapolis.

These sessions are for Catholics and other interested persons who wish to learn more about the teachings and practices of today's church. Such topics as prayer, women in the church, face-to-face confession, divorce and remarriage, and the ecumenical movement are some of the subjects already suggested.

Short presentations with discussion, occasional films and guest speakers will provide variety. Those who attend will have an opportunity to ask questions of

special interest to them.

Everyone is welcome, Catholic and non-Catholic alike. Sessions will be held in the rear of St. John Church.

Sisters to meet

About 200 Sisters of Providence from six states will assemble at Holy Rosary Church, Indianapolis, on Saturday, Oct. 20, to reflect on the quality of simplicity in their individual lives and their corporate witness to Christian simplicity.

Jesuit Father William Callahan, founder and director of Quixote Center in Washington, D.C., will lead the reflections and discussions. In his talks, he will share his own "personal journey in setting his face to the challenge and risk of living simply so as to move with the people as Jesus moved with people." He will speak on "Simplicity in Ministry and Community Life" and "Freedom and Simplicity."

Following Father Callahan's talks, the Sisters will meet in their various local community groupings to begin to formulate action plans incorporating the concepts of simplicity into their own living situation.

During this Province Day, the Sisters of Providence will view the new provincial residence at Early Hall of the former Latin School and the new office site of St. Patrick Convent, formerly the USCO Adult Education Center.

Sisters will come from all parts of Indiana and from areas of Illinois, Kentucky, Michigan, Ohio, and Tennessee for this day of study and reflection. "We look forward to welcoming the sisters to this time of sharing," said Sister Ann Margaret O'Hara, provincial of St. Gabriel Province.



Sister Mary Jane Peine

OLDENBURG, Ind.—Funeral services for Franciscan Sister Mary Jane Peine, 85, were held in the motherhouse chapel of the Sisters of St. Francis here on Monday, Oct. 16. She died at St. Vincent Hospital, Indianapolis, on Oct. 8.

A native of Oldenburg, Sister Mary Jane entered the convent in 1914. Her early teaching assignments included elementary schools in Cincinnati and the Academy of the Immaculate Conception at Oldenburg.

She joined the faculty at Marian College in 1938 during its first year of operation. In addition to teaching art, she conducted speech classes and directed the college's annual plays and musicals for 25 years.

In 1976 Sister Mary Jane, professor-emeritus of art at the school, was honored for her service to the college and theater arts by the dedication of the Peine

Arena Theatre, a 175-seat experimental theater located in the Student Activities Center at Marian. Survivors include two sisters: Miss Linda Peine and Sister Mary Albert Peine, both of Oldenburg. Memorial contributions may be made to the Marian College Scholarship Fund.

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October 19

The Athletic Board of All Saints School, Indianapolis, will hold a fish fry from 5 to 8 p.m. in Ryan Hall followed by a Monte Carlo from 6 to 11 p.m. Proceeds will go to the school's sports program.

Lamport at 899-4682. The charge for the evening is \$5.

St. Rita parish at 1733 Martindale, Indianapolis, will sponsor a Monte Carlo beginning at 7 p.m. There will be a variety of games for adults only. Donation is \$2. See St. Rita's ad in this week's *Criterion*.

Enjoy the Fun Night at Holy Cross parish, 123 N. Oriental St., Indianapolis, from 6 p.m. until midnight. There will be games and refreshments for anyone over 18 years old. An ad publicizing the event appears in today's *Criterion*.

The twelfth annual Chrysanthemum Benefit Ball for St. Francis Hospital Center, Beech Grove, will be held in the ballroom of the Hyatt Regency-Indianapolis. Cocktails will be served at 7 p.m. and dinner at 8 p.m. Dancing will be from 9 p.m. until midnight. Admission is \$75 per couple.

Holy Family Council Knights of Columbus, 220 N. Country Club Road, Indianapolis, will hold its annual Oktoberfest "With An International Flavor" with a smorgasbord of international foods from 7 to 8 p.m. Dancing is from 9 p.m. until 1 a.m. Tickets are \$16 a couple.

A spaghetti supper sponsored by the Respect Life Committee at St. Michael parish, 3356 W. 30th St., Indianapolis, will be

held from 5 to 7 p.m. in the school cafeteria. Tickets are \$10 for a family, \$2.50 for adults and \$1.50 for children.

An al-alumni reunion dance will be held at St. Philip Neri parish, Indianapolis, from 9 p.m. to 1 a.m. For tickets call 631-8746. A Sunday anticipation Mass will be celebrated at 8:30 p.m.

October 20-21

The popular musical, "Oliver," will be presented at Chatard High School, Indianapolis, at 7:30 p.m. performances. General admission tickets are available from the cast and from the main office at Chatard, 251-1471.

October 20-28

Father Joseph L. Portaski, superior of the Franciscan Friary of St. Anthony at Uniontown, Pa., will conduct the annual solemn novena in honor of St. Jude at St. Jude Church, 5353 McFarland Road, Indianapolis. The novena service with Mass each evening will begin at 7:30 o'clock. The Sacrament of Reconciliation will also be administered before and after the novena service during the nine days.

October 21

Holy Name Junior CYO is sponsoring a spaghetti dinner in Hartman Hall, 21 N. 17th Ave., Beech Grove, from noon until 6 p.m. The charge is \$2.50 for adults and \$1 for children. There will be an authentic Italian menu.

The Irish Performing Arts Society will sponsor a performance by Margie Steiner of Bloomington in a concert at St. Michael Church basement, 3354 W. 30th St., Indianapolis from 2 to 4 p.m. Ms. Steiner is a folklorist and student of Irish music.

parish, Lawrenceburg, will offer a marriage enrichment day at the parish from 1:30 to 5:30 p.m. Father James Sweeney, pastor of Our Lady of Perpetual Help Church, New Albany, and a former pastor at St. Lawrence, will conduct the day's activities.

Two southern Indiana groups of Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in locations: at St. Mary parish, New Albany, and at Providence High School, Clarksville.

A ham and turkey shoot will be in progress at St. Isidore parish, Bristow, beginning at 11 a.m. and a closed match for beef and pork will close at 3 p.m. Lunch will be served on the grounds. There will also be a variety of games for the entire family.

Single Christian Adults will have a cookout at the Rembold

A card party will be held at St. Patrick parish, 936 Prospect St., Indianapolis, at 2 p.m. Admission is \$1.

Georgetown University, in conjunction with its local alumni association program, will host a reception for area high school students at 7 p.m. at Stouffer's Indianapolis Inn, 2820 N. Meridian St., Indianapolis.

All students interested in the University and their parents are invited to attend. For further information contact James Martin, 317-436-7075.

St. Matthew parish, Indianapolis, will have a chili and hot dog dinner in the school cafeteria from 1 to 6 p.m.

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October 20**
6 p.m. — Midnight

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& Monte Carlo
6 p.m. to 11 p.m.
Friday — Oct. 19

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The Criterion, October 19, 1979

There will be homemade desserts and games for the children.

October 22

Marian College has scheduled four courses at Fort Benjamin Harrison. The classes in accounting, real estate and political ideologies will meet two evenings each week from 6 to 8:30. Further information is available from Mrs. Russell at 317-542-3657.

October 23

The seventh in a series of eight "Mature Living Seminars" will be held from 10 a.m. to 2 p.m. at Marian College, Indianapolis. The theme, "Developing After Sixty," will focus on the topic, "Nutritionally." Connie Wesner will be the speaker.

All priests of the archdiocese are invited to attend the "Priests' Afternoon and Reflection" at Fatima Retreat House, Indianapolis, beginning at 3 p.m. and concluding with dinner. Father George Knab will speak on "Ministry and Spirituality." Reservations are necessary.

October 24

The area groups of the Indianapolis Separated, Divorced and Remarried Catholics will meet at St. Luke parish, 7650 N. Illinois, at 7:30 p.m. The group extends an invitation to priests, Brothers and Sisters to share the evening with them.

The Everyday Circle No. 1133, Daughters of Isabella, will hold an evening of Recollection at 6:30 o'clock at Marian College. All members are invited.

October 25

A "Come Pray Day" for women will be held at Mount St. Francis Retreat Center, Mount St. Francis, Ind., from 9 a.m. to 5 p.m. The group is limited to 40 with a fee of \$5 for the day. Registrations may be made by calling 812-923-8810 between 9 a.m. and 4 p.m. on weekdays.

A giant rummage sale will be held at St. Lawrence parish, 46th and Shadeland, Indianapolis, from 7 a.m. to 6 p.m. A special will be offered after 5 p.m. when a bag of items may be purchased for \$1.

October 25-26

The Nativity parish Ladies' Club will hold a rummage sale in the parish hall beginning at 9 a.m. Proceeds will be used for the Home Missions.

October 26

The Little Flower parish Altar Society and Social Club will have their annual card party in two sessions at 1 p.m. and 8 p.m. in the school auditorium, 13th and Bosart Sts., Indianapolis. There will be a boutique booth and homemade goodies. A Monte Carlo room has been added this year.

October 26-27

Students at St. Meinrad College and School of Theology will host the 19th annual Musikfest with performances on both evenings at eight o'clock. More than 70 students will participate in this year's nostalgic look at "The Big Beat." Call Richard Trout, 812-357-6384, for advance reservations. Tickets are \$1.50 for adults, 75 cents for children under 12. Those under five will

be admitted free. Tickets will be available at the door.

October 26-28

Shakespeare's "Twelfth Night" will open the 1979-80 season for the Marian College theatre department. The three performances will be given in Marian Hall auditorium at 8 p.m.

October 27

The Association of Religious in the Indianapolis Archdiocese (ARIA) will sponsor a program at Our Lady of Grace Center, Beech Grove. Sister Margaret Brennan, past president of the Leadership Conference of Women Religious (LCWR), an articulate spokesman on the future of religious life, will be featured on the day's program.

Holy Name Men's Club will host an Oktoberfest from 8 p.m. to midnight at Hartman Hall, Beech Grove. There will be dancing, entertainment and supper. Tickets are \$4 per person. Call 784-7866 or 784-8913 for further information.

John and Donna Nagy, alumni of Single Christian Adults, will host a Halloween party beginning at 7 p.m. Costume is optional. Call John and Donna at 881-2312 for more information.

A euchre party for the public will be held at St. Gabriel School cafeteria, 6000 W. 34th St., Indianapolis, at 7 p.m. Admission is \$1. The Men's Club is sponsoring the event to assist the sports program. Call Jim Lydick, 293-2089, or John Harden, 293-4694, for information.

November 2-4

A marriage retorno, an opportunity for couples to turn to God in their relationship through dialogue, prayer and sacred Scripture, will be held at Mount St. Francis Retreat Center near New Albany. For complete information call the Center at 812-923-8818.

November 3-4

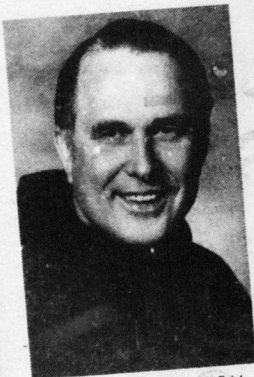
"What is the Benedictine Way of Life?" is the theme for a

weekend at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. Young women, high school seniors and older, who may be interested in learning about the Benedictine Sisters' way of life are invited to attend beginning at 10 a.m. on Sunday and ending at 1 p.m. on Sunday. Call Sister Jeanne Voges, 317-787-3287 for more information.

Socials

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

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Today's Music



AMERICAN TUNE

by Charlie Martin

Last week's column featured Art Garfunkel's work. This week, let's look at the work of the other half of the once-famous team, Paul Simon. Simon's writing talents continue to find great success. His music was diversified in style and theme since his separation from Garfunkel.

"American Tune" combines Simon's lyrics with a church hymn melody, first arranged by Bach in the 17th century.



Possibly the song is better known through the Starland's Vocal band's efforts, often a part of their concert repertoire.

This song is a pessimistic reflection on the future of the American dream. Simon identifies personal difficulties with vanishing opportunities to find real life fulfillment. Hopes have been "battered," dreams have "died," and the symbol of American freedom, the statue of Liberty, is "sailing out to sea."

Simon recounts the symbols of American success, from our beginning heritage of courage found in the Mayflower's travellers, through the technological triumph of "sailing to the moon." But today is our "age's most uncertain hour" and perhaps our most realistic hopes should be for the rest we need just to survive each day.

Simon is a skilled artist who creates a mood of thought through subtle imagery. It seems ironical that this song was written in 1973, a time when society's

problems seemed small compared to today's difficulties. The song's pessimism could find an even greater receptivity today.

Its larger message concerns how we keep our dreams alive. All of us can find examples where once strongly felt dreams have faded into vague memories. Not everything we once dreamed about doing is possible. We must make life adjustments and realistically discern between dreams that should continue motivating our actions and those better left behind as part of our personal history.

SUCH DECISIONS call for a wisdom born of life experience. All dreamers face the possibility of disappointment, for such a possibility is one of the costs of dreaming. Yet we should see these disappointments as part of the process of reaching real life fulfillment.

Through discernment and even some discouragement, we are able to evaluate our life direction, put aside those areas of hope that are

no longer feasible and concentrate on dreams we can honestly reach.

Perhaps the greatest challenge any dreamer faces is to find a way to rise above the natural pessimism flowing from disappointment. We are challenged to believe in ourselves and in God as we encounter this sort of pessimism.

We should not deny these types of life's hurts, but we

should also affirm our God-given abilities to keep on growing, form new dreams and redouble our efforts toward still reachable dreams.

Surrendering to pessimism's chains will bring forth few creative alternatives, but real promise remains for us as a society and in our personal lives if we listen to the learnings of our own past experience and dare to keep on dreaming.

Youthfully Speaking



by Barb Wojcik

High blood pressure, or as medical researchers refer to it—hypertension, the silent killer.

Blood pressure is the pressure that blood exerts against the walls of the arteries. The amount of pressure depends upon the strength and rate of the heart's contraction, the amount of blood in the circulatory system, and the elasticity of the arteries.

Causes of high blood pressure aren't always known. In recent years stress has joined obesity, salt, smoking and heredity traits as culprits in high blood pressure, which in turn can lead to heart failure (attacks), strokes and kidney failure.

When most people hear of

hypertension they think only older people are victims. This is incorrect. It has been proven that hypertension can start at birth. Hypertension in children has the same life threatening complications as it does in adults, if it doesn't get adequate medical attention.

IT IS NOT known how many children suffer from hypertension, since it is not part of the check-up.

Efforts are being made now so that high blood pressure is checked, to be treated as soon as possible. Researchers still aren't sure what a normal pressure for children is.

About 26 million Americans have hypertension and 23.5 million are borderline cases. All of them can be treated. The major problem is that hypertension usually doesn't show any symptoms until severe damage to the brain, heart or kidneys has occurred.

Hundreds of people die each day in the United States alone because their hearts fail; and they suddenly lose their sense of rhythm. Heart attacks are the number one cause of death. Each day it kills about 1,400 persons and leaves thousands of others crippled.

IF YOU ARE diagnosed as having hypertension and your physician requires you to take medication, make sure you follow all instructions.

You have to make your pill-taking a habit. Forgetfulness is very common. Available now in most pharmacies are pill cases. They have each day of the week. However many

Many's the time I've been mistaken/And many times confused/Yes, and often felt forsaken/And certainly misused/But I'm all right, I'm all right/I'm just weary of my bones/Still, you don't expect to be/Bright and bon vivant/So far away from home, so far away from home/And I don't know a soul who's not been battered/I don't have a friend who feels at ease/I don't know a dream that's not been shattered/Or driven to its knees/But it's all right, it's all right/We've loved so well so long/Still, when I think of the road we're travelling on/I wonder what went wrong/I can't help it, I dreamed that my soul rose unexpectedly/And I dreamed I was dying/And I came to me/Smiled reassuringly/And I dreamed I was flying/And high up above my eyes could clearly see/The statue of Liberty/Sailing away to sea/And I dreamed I was flying/We come on the ship they call the Mayflower/We come on a ship that sailed the moon/We come in the age's most uncertain honor/And sing an American tune/But it's all right, it's all right/You can't be forever blessed/Still, tomorrow's going to be another working day/And I'm trying to get some rest/That's all, I'm trying to get some rest.

Written by: Paul Simon
Sung by: Paul Simon
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High blood pressure

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Media Notebook

by T. Fabre

As we sat talking in the lobby of the Algonquin Hotel, Michael Fitzgerald, explained how he happened to produce the film version of "Wise Blood," a novel by the distinguished Catholic writer Flannery O'Connor.

"Wise Blood," on the face of it, would not seem to be the most promising of properties, at least not in terms of the American film industry.

Hazel Motes, a driven young man just out of the Army, determines to go to the big city—Taulkinham, Tenn., in this case—and "do some things that I ain't never done before." The main thing he wants to do is rid himself of Jesus, "a ragged figure who moves from tree to tree" in the back of his mind.

And so he founds his Church Without Christ (which, he assures a dubious landlady at one point, is definitely Protestant and

nothing foreign). He preaches his anti-Gospel, none too successfully, from the hood of an ancient wreck he was unwise enough to pay \$50 for.

In the course of his misadventures he falls in with a failed preacher posing as a blind man, the preacher's mildly depraved daughter, a half-witted youth as driven as Hazel himself, the aforesaid landlady (who is also conniving), a fat prostitute with a wry sense of humor and various other people none of whom could be played by Jill Clayburgh or Burt Reynolds.

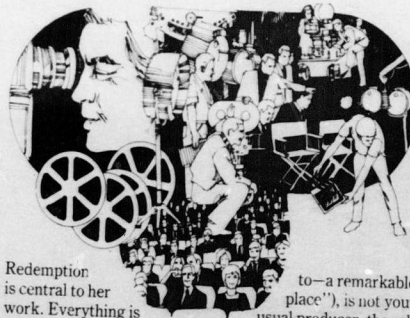
God-obsession and Flannery O'Connor's terrible—in the true sense of the word—sense of humor are not the sort of ingredients to fit nicely into the packages that the Hollywood wheeler-dealers are forever putting together. But let's listen to Fitzgerald on the subject of Flannery O'Connor.

"One of the paragraphs in

"Wise Blood" that is behind her whole way of looking at things describes the stars in the sky above Taulkinham. She writes that they were like some vast construction work that involved the whole order of the universe and would take all time to complete. And there one has this immense vision of the eternal and the absolute. Then there's a full stop, and the very next sentence is: 'Nobody was paying any attention to the sky.' Which is hilarious and completely true. And it's this combination of visions that I find so attractive."

To play the devil's advocate, we asked how Flannery O'Connor could be a Catholic writer since all her characters are Southern Protestants?

"Those are the people with whom she lived, so she had a duty to write about them. Her vision, however, is thoroughly Catholic—Catholic and comic. I think the comic element makes the Catholic accessible.



Redemption is central to her work. Everything is done in the glare of eternity."

Ah, but despite the humor—which many readers find too shocking to be funny—isn't her outlook bleak? Don't her stories always end in disaster?

"Disaster, yes. But don't you see, for her characters: disaster is salvation. It puts them on the threshold of eternal mystery. Hazel Motes tries desperately to get away from Jesus, and he doesn't succeed. He fails. But the real disaster would be his succeeding. And then the conniving landlady at the end of 'Wise Blood'—Motes has changed her life. She is on the brink of something she never experienced before. In the moment of extremity in Flannery O'Connor, that's when God works."

This wasn't at all the kind of talk you would expect to hear from a young, hustling producer, but then Michael Fitzgerald, educated at Harvard and before that at a stern Benedictine prep school in the west of Ireland ("the best school I ever went

to—a remarkable place"), is not your usual producer, though he certainly is young,

28, and, as he would freely admit, he has done his fair share of hustling over the past three years to bring "Wise Blood" to the screen.

And in this case, happily, Chesterton's famous dictum, "anything worth doing is worth doing badly," doesn't apply. For his director Fitzgerald went right to the top and got John Huston, one of America's most honored filmmakers. Persuading Huston, who had read Flannery O'Connor and admired her work, was the easiest part of the project. The hardest, even with Huston's name and an excellent screenplay by Fitzgerald's brother Benedict now in the package, was money.

But after many vicissitudes, filming began in January and "Wise Blood" premiered at the Cannes festival in May, the occasion being a special screening to honor John Huston. Brad Dourif, so good in "One Flew Over the Cuckoo's Nest," was Hazel Motes incarnate,

and he was supported by an excellent cast. Both the Italian and French reviews were raves.

The film repeated its Cannes success at the recent New York Film Festival, where Vincent Canby of the New York Times gave it an excellent review.

Unfortunately, however, Fitzgerald's hustling in the service of the eternal is not quite done. For though "Wise Blood" is about to open in some 20 theaters in France and 70 in Italy, this American movie, shot in Georgia, based on a novel by one of America's most acclaimed writers and directed by one of America's most acclaimed directors has, as of this writing, no American distributor.

What are Fitzgerald's thoughts on this paradox?

"Well," he said, "I'd like to say to your readers, those who read the Catholic press, that I hope, when we do get a distributor, that they'll go to see our film. Because if Catholics are unwilling to support a film like this, who will? And I don't say this purely out of self-interest.

"There's a lot of people, a lot of very talented people, out there wanting to make good films. Every time one like ours—a very simple film in its way, really, and not at all hard to understand and appreciate—fails, it plays into the hands of those who say that you can't make 'different' films in America. And every time one like ours succeeds, it gives these filmmakers courage to go on."



"OLIVER"—Chatard High School will present the musical production, "Oliver," in the school auditorium on Saturday and Sunday, Oct. 20 and 21, at 7:30 p.m. General admission tickets will be available at the door. Some of the cast pictured here include (front left to right) Jeff Kinney, Karen Jackson and Kevin West as Oliver. Standing at the back is James Sarver.

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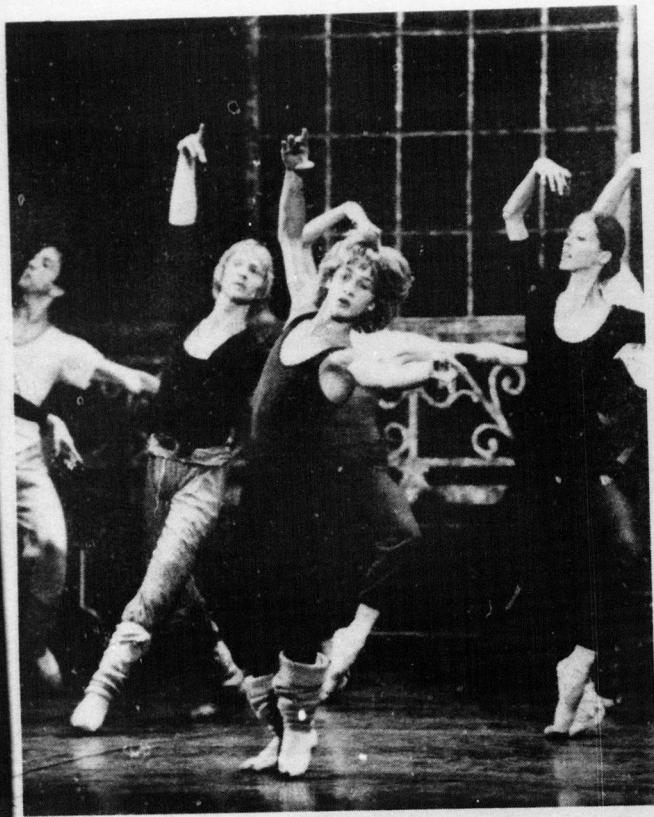
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BASKETBALL OR BALLET—Stephen Austin plays a high school boy with a talent for both ballet and basketball and is forced to choose between his own love for the dance and the pressure of his father and friends to choose sports in "A Special Gift" on the "ABC Afterschool Specials," Oct. 24 (NC photo)

'Special Gift' airs Wednesday

NEW YORK—A 14-year-old boy has to choose whether to play in his basketball team's season opener or to start rehearsals for his first professional ballet role in "A Special Gift" airing Wednesday, Oct. 24, at 4:30-5:30 p.m. (EDT) on ABC.

The boy's dilemma is compounded by the fact that he hasn't told any of his friends that he has been taking ballet lessons after school. Chosen for a leading role in "The Nutcracker" with the Los Angeles Ballet Company, he finds his dancing can no longer be kept secret.

When his friends read that he is going to be in a ballet, peer pressure isolates him as "kind of weird." His biggest problem, however, is his father's disapproval of his son's desire for a dancing career, partly because he hopes the boy will take over the family farm one day.

This story about community pressures based on

stereotyped thinking is neatly counterpointed by a classroom scene in which the students are shown studying the prejudice faced by Irish Catholics when they began emigrating to America.

The film's situation is made convincing by young Stephen Austin who is talented enough with a basketball but proves to have "a special gift" for

ballet. Bill Sorrells as the over-protective father is a very sympathetic character who may not know much about ballet but wants what's best for his son.

This Martin Tahse production based on a book by Marcis L. Simon is another small but high quality presentation in the fine series of "ABC Afterschool Specials" for young viewers.



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TV programs of note

Sunday, Oct. 21, 5-6 p.m. (EDT) (CBS) "The CBS Library." Vincent Price hosts a new series of specials designed to stimulate the reading appetites of young viewers for quality literature with the premiere program devoted to the Halloween theme of ghosts.

Sunday, Oct. 21, 8-9 p.m. (EDT) (PBS) "Faith in Numbers." Host James Burke traces the links between the origin of the modern computer and the invention of the medieval waterwheel on the fourth program in the "Connections" series.

Monday, Oct. 22, 9-10 p.m. (EDT) (PBS) "Running Fence." This documentary shows the gradual community involvement in the artist Christo's construction of a white fabric fence across 24 miles of their California countryside.

Tuesday, Oct. 23, 4-5 p.m. (EDT) (NBC) "Rocking Chair Rebellion." Two frustrated residents of a nursing home are persuaded by a sensitive teen-ager to leave and start a new and productive life on their own in the "Special Treat" series of young people.

Tuesday, Oct. 23, 9-10 p.m. (EDT) (PBS) "Soviet TV: Heroes, Workers and the Party Line." This program in the "World" series looks at the liberties and limitations of government-controlled television in Russia.

Wednesday, Oct. 24, 8-9 p.m. (EDT) (PBS) "Three Cheever Stories." Michael Murphy and Kathryn Walker

are featured in this dramatization of John Cheever's short stories about a middle-aged executive's struggles to recapture the glories of his college years.

Religious Broadcasting

RADIO: Sunday, Oct. 21 (NBC)—"Guideline" presents the conclusion of this two-part series on the church in Africa today. Philip Scharper, editor of Orbis Books, interviews Father Joseph Healy, a Maryknoll priest who has spent 10 years working with African Christians. Father Healy discusses the contribution that the life and experience of African Christian communities can make to Western Christianity. Father Healy refers to the small Christian communities that have developed in the African church as "communities with a human face." (Please check local listings for exact time.)

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Python's 'Life of Brian'

by James W. Arnold

The negative, even enraged, reaction to "Life of Brian" by Christian and Jewish groups seems to have genuinely surprised the Monty Python troupe. That fits, because the Python boys (a collection of middle-aged comedians who worked up through British TV) are themselves incapable of taking anything seriously. That's another way of saying that they have no values at all, which is a dreadful thing to say about anybody.

Their "Brian" is a typically Pythonesque nonsense comedy set in Judea at the time of Christ. Their nihilism is perfectly expressed in the lyrics of a light patter song sung in chorus at the end of the film by a group of condemned prisoners, including the hero: "Look on the bright side of life . . . you come from nothing . . . go back to nothing . . . what've you lost? Nothing!"

Because they are all being crucified in a context deliberately recalling the New Testament, and because the hero Brian is Christlike in many respects, the nihilism is about as final and absolute as it gets.

The Pythons make a living by thumbing their noses at the inviolable, and perhaps the Scripture seemed to them just another inviolable text. In truth, these guys get too much credit for being bright and canny philosophical blasphemers. Likely, the opposite is true.

In a TV interview, John Cleese's comment on what he really thought of the



Gospels was mostly pitiful. (He was doubtful about the miracles, but attributed some of them to faith healing). The most scary thing about the Pythons may be the sheer ignorance they symbolize and represent.

This is a case of the dumb wandering in where none of the most brilliant anti-Church satirists of history

have ventured to go.

Most movie critics have defended "Brian" not because they endorse blasphemy or even accept it as a possible style, but because they're too dense to know what it is.

They say the film is not really about Christ, and doesn't show any actual Scriptural scenes except two (the Nativity and the Sermon on the Mount), which are shot from a distance and with respect.

This view won't wash, but it's useful for the critics because it gets them off the hook. They don't need to take a risky stand on blasphemy, because they decide "Brian" isn't blasphemy.

WELL, IT'S close enough. The Pythons do mock the Gospels directly several times; e.g., on the fringe of the crowd at the Sermon, one of the beatitudes is misheard as "Blessed are the cheese-makers," and someone (doubtless a theologian) immediately observes, "That's not to be taken literally . . . it refers to all makers of dairy products." The pun satirizes the Scripture, the reaction satirizes the process of learning from the scripture.

But usually the attack is less open. Most satire, in fact, takes a roundabout direction, especially when head-on stuff may bring on legal or economic reprisals. The Pythons invent situations that encouraged by "holy" music on the track) clearly invite comparisons to Scriptural events, and that allows them to work in gags that could just as easily have been used with the "original story." The only reason the audience laughs is that it sees the connection.

Brian is born in a Bethlehem stable, he appears before Pilate, he carries a cross, he is crucified. He is also treated as the Messiah by large crowds of people. When humor appears in these contexts, are we to assume that no satirical reference is intended to the original? That Brian is just another character in a funny movie?

I'M SURE that if we had a man (not John Kennedy) who was mistakenly assassinated while sitting next to his pretty wife in an open car in Dallas, and the

consistent pattern is misanthropy: the Pythons' point is always that people are more stupid, vulgar, greedy or just plain asinine than we think they are.

Thus, they ridicule, at various times, all Judean holy men and the simpleminded crowds who see miracles and complexities and saviors where none exist. The extension to the whole human religious impulse is obvious, though never made explicit.

Brian (Graham Chapman) is actually the most sympathetic, sensible and sensitive character in the film. But he can get no one else to behave that way. At one point, to save his life, he has to impersonate a holy man, and says anything that pops into his head, which

turns out to be parodies of the words of Jesus. The image is of a nice man speaking gibberish to a mob of credulous fools.

The dunce cap belongs elsewhere. One Chicago film critic who has a syndicated show on PBS recommended the movie as good, harmless fun, and scoffed at the idea that it would "make anyone lose his faith." That marvelous, cretinous cliché is totally beside the point. It is a measure of the stupidity, as well as the decadence, of our times that such a film could be made and intellectually defended. **NCOMP RATING: C—condemned.**

Film Ratings

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

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

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

The Amityville Horror . . . A-3
Apocalypse Now . . . A-4
Danny . . . A-1
Jesus . . . A-1
Life of Brian . . . C

(A nihilistic, anything-for-a-laugh thrust deliberately exploits much that is sacred to Christian and traditions.)

The Legacy . . . B
(Excessive violence)

Luna . . . C
(The film's violence, graphic sexuality and utter lack of moral perspective are offensive.)

A Man, A Woman and a Bank . . . A-3

Nest of Vipers . . . B
(Some nudity and graphic sexuality)

North Dallas Forty . . . B
(Overemphasis on foul and profane language; serious violence; promiscuous attitude toward sex)

The Onion Field . . . A-4
Rich Kids . . . A-3

Rocky II . . . A-3
The Runner Stumbles . . . A-4

The Seduction of Joe Tynan . . . A-3

10 . . . B
(In addition to an extravagant amount of nudity, the film concludes with a morally ambiguous resolution.)

Time After Time . . . A-3
When A Stranger Calls . . . A-3

Yanks . . . A-3

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