

THE CRITERION

Vol. XIX, No. 6

Indianapolis, Indiana

November 9, 1979

Huge deficit believed to plague Vatican

An NC News Analysis
by Jerry Filteau

VATICAN CITY—Vatican finances seems to be the key issue behind an extraordinary meeting (Nov. 5-8) that drew 120 of the world's 129 cardinals to Rome.

In an opening address Nov. 5 Pope John Paul II said the cardinals have a "right and duty to have an exact knowledge" of the Holy See's financial status.

But that right has not been extended further so far. A veil of secrecy immediately was drawn over the financial reports delivered to the cardinals and over their deliberations on the topic.

Despite the long tradition of secrecy, enough hints have leaked out over the years to suggest that the Holy See faces financial problems.

In 1975 Cardinal Egidio Vagnozzi, head of the Vatican's Prefecture for Economic Affairs, said Vatican income-producing investments amounted to about \$120 million. This was in response to published speculations that ranged wildly from \$300 million to \$36 billion.

The next year, the Vatican's annual report, "Activities of the Holy See," reported an operating deficit due to spiraling inflation, decrease in donations to the Holy See and a grim situation in international financial markets.

Cardinal Vagnozzi did not place a figure on the deficit for the previous year, but it was estimated at about \$6.4 million.

Cardinal Vagnozzi reported that income for the four major financial departments of the Holy See for that year was about \$80-85 million.

These funds included those received by the Society for the Propagation of the Faith, which receives donations from around the world and redistributes them

(See FINANCES on page 2)



HELPING HAND—"Kids at the Drinking Fountain," is one of four TeleSPOTS being distributed in Spanish throughout the United States by Franciscan Communications. The drinking fountain spot is used to illustrate the message that love learned at home leads to people who can give "the life of love" everyone needs sometime. (NC photo)

Charities an 'umbrella' organization

by Valerie Dillon
(Related article on page 4)

"Umbrella" means protection from bad weather, but it also is defined as "having the function of covering simultaneously a group of similar elements."

Curiously, both definitions might be used to describe the office of Catholic Charities, headed by Father Lawrence Voelker and located in the Chancery in Indianapolis.

Charities has direct responsibility for four agencies which help people in need: Archdiocesan Social Ministries, Catholic Social Services, St. Mary's Child Center and St. Elizabeth's Home. It provides funding, particularly to Social Ministries and coordinates the long-range planning efforts of all.

"But the work of Catholic Charities," according to Father Voelker, "is broader than the programs and services of these agencies. Our office is accessible to all forms of social ministry, be they parish-based, ecumenical or diocesan-level organizations."

"Our mission is rooted in a principle basic to the life and mission of the Church throughout the world, namely, that charity is the one indispensable virtue for lived Christianity."

One independent organization aided by Charities is Separated, Divorced and Remarried Catholics. At its beginnings, Charities provided assistance, co-sponsored some of its events and provided introduction to parish priests.

Charities also has assisted Matrix-Lifeline, an alternatives-to-abortion agency in Bloomington. Until recently, St. Vincent de Paul training programs were

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ADVERTISING COPY: Friday Noon the week before publication

ACTIVE LIST ITEMS AND OBITUARIES

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PHOTOS: Monday 9 a.m. the week of publication

NEWS ITEMS: Monday 4 p.m. the week of publication

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ALL-AMERICANS—Ritter High School's yearbook received an 'All-American' rating from the National Scholastic Press Association for their 1979 yearbook, Generation '79. This is the second consecutive year that Ritter has achieved this rating. The book also received two Harvey awards, one for graphics and design and one for theme, at the Indiana Press Association Convention this past weekend. Staff members pose proudly with the awards—(left to right in front) Tami Cecil, assistant editor Linda Hill, editor Angie Shanoff, and Monica McAndrews; (left to right at back) business advisor Ms. Virginia Crockett, Sheryl Loviseck, Mary Ann Bunn, Desiree Dimond, Mike Harding, Alice Zerr, Mike Price, and advisor Marilyn Athmann. (Photo by Kara Milharic)

Umbrella (from 1)

offered through Charities Social Ministries.

Currently, Charities effort is focused on the Pastoral Plan for Family Ministry. Voelker directs the efforts of an eleven member Family Life Commission as it implements the ten-year-plan designed by the National Conference of Catholic Bishops.

THE COMMISSION, working since last March, plans to survey Archdiocesan

Catholics in the coming year, assessing the perception of Catholics toward marriage and family life as identified with fundamental Christian values.

"Our group plans to share the results of this survey, parish by parish, as the beginning point of dialogue with families in the Archdiocese," Voelker explains. "We have defined 'family' as being 'a series of fundamental relationships of love—between spouses, between parents and children, and between families and the rest of the community.'"

Voelker said the commission, made up of laypersons and Religious from all over the diocese, realizes this definition doesn't fit the actual living conditions of many people. "There are single parents,

divorced, widowed, the so-called 'hurting families.'"

"The Year of the Family is in 1980," Voelker said, and besides the consultative process, "there will be parish and family level celebrations. Ultimately, the commission will come up with a workable long range plan for family ministry."

IN THE MIDST of an annual financial drive, Voelker sees the appeal as "vital to the freedom of Charities agencies to address new needs, without excessive dependence on the judgments of outside funding sources." Funding, he says, is needed to extend direct professional services—marriage and family counseling, school case work and child welfare—beyond the Indianapolis area.

Greenfield parish brings brothers 'home'

In response to the appeal by Archdiocesan Social Ministries and the United States Catholic Conference, the parishioners of St. Michael Parish, Greenfield, joined efforts with their pastor Father Joseph Riedman to sponsor a Laotian family and assist them in being integrated into their community.

Chia and Chao Vang spent four years in a refugee camp before coming to the United States this year. The two brothers, aged 22 and 19, were adopted by the St. Michael Refugee Relocation Team, the group which organized in response to appeals to help the "Boat People" of Southeast Asia. The boys' parents, still in a camp, will join their sons when Chia and Chao are sufficiently established in the community to assist the resettlement, adjustment and support of their parents.

Chia and Chao share a Greenfield apartment large enough to accommodate their parents. Both will begin factory jobs once basic education and English language courses are completed. Special joy and triumph was achieved when the boys attended their first Mass at St. Michael.

Both personable young men, Chia and Chao are looking forward to the day "when we realize they can comfortably

function without our help," according to Chuck Ryan, chairman of the Relocation Team.

Other members of St. Michael's Team are Jerri Jennings, Janet Patterson, Hank and Linda Cooper, Louise and Dan O'Connor, Mike and Jan Jaussaud, Chuck and Ellen Callahan, David and Nancy Jones, Mary and Don Reboulet and Kathy Ryan.

Each member of the Team assumed one or more responsibilities in preparation for and following the boys' arrival, including housing, employment, health and hygiene, transportation, schooling, language lessons, clothing and government regulations. Archdiocesan Social Ministries aided the volunteers with initial financial aid, practical information and guidance.



CHIA AND CHAO VANG — The two Laotian refugees pose with Father Joseph Riedman, pastor of St. Michael Parish, Greenfield, and members of St. Michael's Refugee Relocation Team which sponsored the two young men on behalf of the parish. Members at the back are: (left to right) Chuck Ryan, Nancy Jones, David Jones, Jerri Jennings, Ellen Callahan, Dan O'Connor; (middle left to right) Mike Jaussaud, Linda Cooper, Kathy Ryan, Jan Jaussaud, Louise O'Connor.

Finances (from 1)

to needy mission areas, and the income earned by the Administration of the Patrimony of the Holy See, an organization which handles the reparations made to the Vatican in 1929 by the Italian government for church property expropriated by the Italian state a half century earlier.

The patrimony money is considered the major source of investment income for the Vatican.

IN 1976 news reports said that the annual deficit in the Vatican's operating costs began about three years earlier.

By 1979, speculations about the annual operating deficit were ranging from \$12 million upwards.

Earlier this year lower-level employees of the Vatican issued an open letter to Pope John Paul protesting the virtual wage freeze in the Vatican in recent years while the cost of living continues rising.

A continuing source of secrecy and controversy is the "Peter's Pence," an annual collection from Catholics all over the world for the pope's use.

One controversy that periodically arises comes from charges that this money is being used to cover operating deficits instead of charitable works, as intended.

Secrecy over the receipts and disbursements of Peter's Pence adds fuel to the controversy.

DESPITE THE secrecy, it is generally admitted and partially documented that Peter's Pence contributor... decreased significantly during the 15-year reign of Pope Paul.

According to one Vatican source, U.S. contributions—long among the major donations to Peter's Pence—dropped from a peak of about \$8 million 15 years ago to about \$2 million in recent years. The source said the most dramatic drop came after Pope Paul condemned artificial contraception in 1968.

But he also said that since Pope John Paul became pope, the rate of U.S. contributions has started to rise significantly.

Despite budget-cutting and streamlining of Vatican operations by Pope Paul, the post-Vatican II church requires new services from the Vatican which cost money and cannot be abandoned without harm to renewal programs.

POPE JOHN PAUL referred to this when he told the cardinals: "Bear in mind the different fields of the Apostolic See's activity, which had to be developed in relation with the putting of the council into practice and in relation with the church's present tasks in the spheres of evangelization and of service to people in the spirit of the Gospel, it is necessary to formulate the question of economic resources."



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The families of yesterday are forever gone

Where are the families of yesterday? They are gone and not coming back, according to speakers at several conferences which took a hard look at the families of today and their needs.

Family life has undergone dramatic changes and church efforts must change to keep up, speakers at the conferences told family ministers, teachers, priests and women's council delegates from Kansas City to Canada.

"That good old Catholic family doesn't exist anymore," writer Dolores Curran said at the National Conference on Family Ministry and Family Education in Kansas City Oct. 26-28. She said that family was always governed by two parents, life revolved around the parish and families were supportive of their pastor regardless of his ideology.

With today's Catholic family, none of those factors is certain, and the role of women makes a major difference, Mrs. Curran said.

The family of yesterday was a family which included other relatives and in which the father was the bread-winner and the mother a homemaker. "This family is not coming back," Mary Kenny said.

Mrs. Kenny and her psychologist husband, Dr. James Kenny, were keynote speakers at a Rockford Diocese teachers' institute at Northern Illinois University, DeKalb. The Kennys, parents of 12 children, write a column, Family Talk, for NC News Service.

A MORE RECENT model of family, Mrs. Kenny said, is a "temporary" grouping in which two authority figures, the parents, are waiting for their children to grow strong and independent enough to leave. Many people seem to have adjusted to this type of family and look to a future "when the children have gone," she said.

As the family becomes smaller and more isolated, its smaller size "places a burden on the one or two adults in the unit," Mrs. Kenny said. "The mother is expected to be everything to the child."

Because society emphasizes self-fulfillment and individualism, "it is likely that family break-ups will continue to increase," she continued.

Dr. Kenny called the family "a natural laboratory for Christian behavior. The family is the best place to teach prayer and love."

"You don't have to stand up and lecture" to teach in the family situation because children learn by watching their parents," said Dr. Kenny, director of the Jasper Newton Mental Health Center in Rensselaer, Ind.

He called on the church to help families realize that family life is "in and of itself holy" and to promote family liturgies.

Mrs. Kenny suggested that parishes draw families closer together by encouraging members to work together as a unit in organizations like parish councils and by involving families in "a common task" determined by the group. "Families need the Christian community because they are too small and isolated to go it alone," she said.

Bishop Kenneth J. Povish told delegates at the National Council of Catholic Women at the Pittsburgh convention Oct. 21-26 that the church should constantly watch over and support the family.

Catholic Bishops, said that the church is determined "to establish a family ministry to bolster and strengthen the domestic church."

The U.S. bishops are ready for the challenge, according to Father Donald Conroy, family life representative of the U.S. Catholic Conference.

He said 10 years ago the accent was on individualism and the family was out but now people realize how "utterly important it is for our human and religious development to have this primary community."

The bishops see several main threats to family life as the difficulty in transmitting values, family identity and aspirations; rising divorce rates and increasing instability; and the destruction of the "nest notion" of the family and a new awareness of women's roles.

Father Conroy said the problems point to a need for total family ministry, and that is where the parishes come in. He said each parish in the country will receive a kit from his office designed to help pastors and staff members "listen to families."

Such programs can be very effective, he said. In Phoenix, one couple convinced the bishop of the importance to families of

spending an evening together. The bishop ordered that no parish, school or diocesan meeting or event were to be held on Monday nights, "family nights" in the diocese.

SUCH A SUGGESTION might help counteract what a couple in Canada called a major obstacle to the growth of a happy Christian family—over involvement.

Mr. and Mrs. Pat Mailloux, who had spent two years as co-ordinators of the marriage and family renewal program in the Diocese of London, Ontario, said families can be too involved in meetings, community work, overtime and driving the children to various programs.

"When all these activities, which are good in themselves, begin to dominate the family . . . to be its master . . . then it's no wonder that families are falling apart," the couple noted.

Family members need to "come together in the Lord," Mailloux said.

The couple was part of the program for the annual meeting of the National Federation of Senates of Priests in Mississauga, Ontario.

The Canadian Conference of Catholic Bishops and priests' senates across Canada are being urged to "support and

promote organizations of divorced, separated, widowed and single-parent Catholics."

That recommendation was approved unanimously at the Mississauga meeting. The delegates, representing most of the English-speaking dioceses in Canada, also approved resolutions calling for more clergy support for marriage and family life projects and renewal of marriage preparation programs.

DURING THE MEETINGS of priests, presentations were made on the theology of marriage and how priests can be instrumental in strengthening family life from marriage preparation to the spiritual healing required by separated or divorced Catholics.

"The breakdown of marriage is very serious," commented Father Roy Carey, immediate past president of the NFSP. "Our question was: What can we do to prevent marriage breakdown?"

Father Carey noted that the need to educate people to the fact that separated and divorced Catholics are still full-fledged members of the church. Separated and divorced Catholics "have a right to receive all the sacraments," he said. "We need to help the laity understand this."

However, serious difficulties arise when a divorced Catholic remarries without obtaining a church annulment of the first marriage.

Moves to assist Catholic families with special problems are part of a massive national program which has been growing steadily during the past decade. Canadian bishops have been emphasizing the need to combat the secularization of the family. Last year the bishops voted to orient their work to support family life.

Moves to assist Catholic families and new programs for changing families will continue to grow in the United States during the next decade—the decade of the family—according to family life specialists.

Parish level development of efforts on behalf of engaged couples, married couples, parents and families at various stages of development are primary concerns in the bishops' Plan for Pastoral Action for Family Ministry.

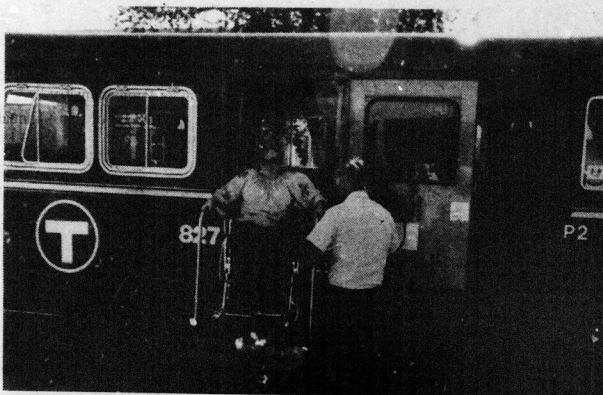
"THE PARISH IS basically the first extended family that we can offer to those around to help build community," lecturer Clayton Barbeau said at the family ministry conference in Kansas City. "And it is sharing at the parochial level that can help people overcome their isolation."

The family is even broader to Father Matthew Fox, director of the Institute of Creation-Centered Spirituality at Mundelein College, Chicago.

"I am convinced that the first meaning of family proposed in the Bible includes all of creation," he said. "For all of us came from one parent—a single parent you might say."

Rosemary Haughton, author of books on spirituality and the family and keynote speaker at the family ministry conference, explored changes in the church and family and said that although the form of the new church is not clear, the central force is evident.

"At the heart of the new growth are many small groups of people who are discovering themselves as the church. God is calling families to be the church in new ways."



SELF-HELP—To persons who are handicapped, transportation is crucial—for employment, social life and self-sufficiency. The United Handicapped Federation (UHF) in Minneapolis-St. Paul, Minn., sought—and obtained—transit services for handicapped people on specially equipped metropolitan buses (top photo). UHF has received Campaign for Human Development support. Worker-owned International Poultry, Inc. (bottom photo), is helping to turn around unemployment in Willimantic, Conn. At this cooperative company, employees share the responsibilities and satisfaction of working together. The processing firm was assisted by a Campaign for Human Development loan. The annual collection will be taken up in Archdiocesan parishes on November 18.

BISHOP POVISH, of the NCCW, liaison for the National Conference of Catholic Women at the Pittsburgh convention Oct. 21-26 that the church should constantly watch over and support the family.

Editorials

Playing games

In another week the American bishops will be wasting time and money to play games with American Catholics. Their meeting in Washington will take place and few Catholics will know about it and will not care. This semi-annual event draws less attention than a political rally for Harold Stassen. Though the bishops are supposed to deal intelligently with issues facing the American church, they somehow always allow clutter to dominate their agenda. They seem more readily able to muster themselves together than to explain to the press why they haven't done anything at all.

Next week's meeting is highlighted by a decision regarding the liturgical language of the Mass. Specifically, the bishops are going to decide whether or not to continue using the phrase "It will be shed for all men" in the consecration of the Mass or change it in some way (like simply "for all" or "for all people") in order to delete what some believe to be an exaggerated sexism. The bishops will also consider occasions for using non-inclusive language in the sacramental, Liturgy of the Hours and rites of the Church.

If the bishops spend more than five seconds on the issue, they deserve being recalled to Rome.

Liturgical language is a sore point with sore people. And the bishops are afraid of sore people. In the past they allowed themselves the luxury of getting hung-up on communion in the hand, an issue over which most American Catholics continue to possess a ho-hum attitude. Yet the bishops spent at least three separate meetings on the subject. The documentation put together at that time to convince other bishops, pastors and anyone else bureaucratic enough to read the stuff that the issue was right or wrong now makes good trash for starting fires.

Enough people were sore enough about the issue, however, to force a vote. Meanwhile, poverty increases, people are homeless, and war threatens.

Paths of Promise

by Joanna Dunn

As we approach the last two months of the year, we begin to get caught up in the forthcoming holidays. The shopping centers have put out the Christmas decorations even before Halloween. The Christmas carols announcing the birth of Christ through "Silent Night," preparing for the midnight ride of Santa and "Rudolph the Red-Nosed Reindeer," "Jingle Bells" and "Jingle Bell Rock," instructing how to "Deck the Halls," all are being heard before the ingredients for the Thanksgiving dinner are purchased.

It is the time of year to reflect upon the past and plan for the future. "Tis the season to be jolly," is heard repeatedly. Yet, there is much sadness which surfaces during this very "joyful" season. It is a time when families come together in celebration.

For the divorced persons this season can represent much bitterness and anger. Which parent has the children during the

holidays? It is also a reminder that the family is "broken."

WHAT IS A FAMILY? One of the primary definitions from Webster is, "all the people living in the same household . . ." So often we tend to forget this definition and concentrate on a family being comprised of always two parents. As has been stated often, divorce is the death of a relationship. When a death occurs in a family we grieve the loss, but we also continue to keep our family together as a unit. This means dividing the responsibility among all those who are left. A divorce also means dividing the responsibility and functioning as a whole unit. Because of this we are able to see the weaknesses and strengths which we all have.

A broken home does not mean that it cannot be repaired. Just as we repair broken appliances, broken bones, etc., we begin to repair our broken home. It is only if we choose to continue to remain broken that we cannot repair the relationships within a family.

Is divorce really an obstacle to family wholeness? Only if we allow it to be. Is divorce an obstacle to being a part of the family of the Church—the Catholic Church in which we have been raised? Again, only if we allow it to be. Is divorce an obstacle to understanding the spiritual meaning of the forthcoming holidays? Let's take a look at the meaning of these holidays. During the month of November we celebrate Thanksgiving. This is a time to reflect upon all the good in our lives. It is a time to be thankful for our health, our children, our family, our friends, our talents, and so on. It is a time to look at the positive things in our lives and be thankful.

AS CATHOLICS, we begin to celebrate the birth of the Son of God which is the true meaning of Christmas.

The real problem governing liturgical language is a lack of education on the part of those who see a problem. If the bishops want a real issue to ponder, they ought to upgrade the quality of Catholic education which turns out products who complain about so-called sexist language in the liturgy.

But should the American bishops ever get serious about sexism in the Church, they ought to address the ministries of women in the Church. They ought to work with women who have whatever leadership roles are open to them now. They ought to be paving the way for women to take greater roles of leadership.

There are women in the Church who are capable of roles other than housekeeping, secretarial and teaching first grade. There is no shame in such positions. But there is also no reason to limit women to such roles only.

In this respect what the bishops are doing next week is rather dishonest. The lip service they are giving the real issue will not make the issue disappear. That is why Pope John Paul is much easier to deal with than the American bishops. He may be saying 'no' in his response to women's issues. But at least he recognizes the issue.

Burned up or out

A cross was burned on the grounds of Northwest High School in Indianapolis last weekend. Many students there didn't understand what it meant. The principal, in a news broadcast, attributed it to the work of some teen-age pranksters only one of whom was a pupil there.

The incident, though slight in the eyes of the Northwest administration, apparently frightened a number of pupils who had never seen such a thing before. Yet, from all reports, neither administration nor faculty attempted to discuss the incident with students. Business was as usual.

Such bottling up of emotions can only have a disastrous effect. Suspensions and dislikes are likely to increase. Attempts by the administration to act as though nothing happened will only result in much more happening. While the incident should probably not be exaggerated, the seed for future tensions has been planted. Without the opportunity for letting questions be asked and fears released, the students at Northwest may become more frightened.

A Pandora's box was opened. To act as though it wasn't is a blindness to the possibility of human evil.

For the divorced, holidays aren't always merry

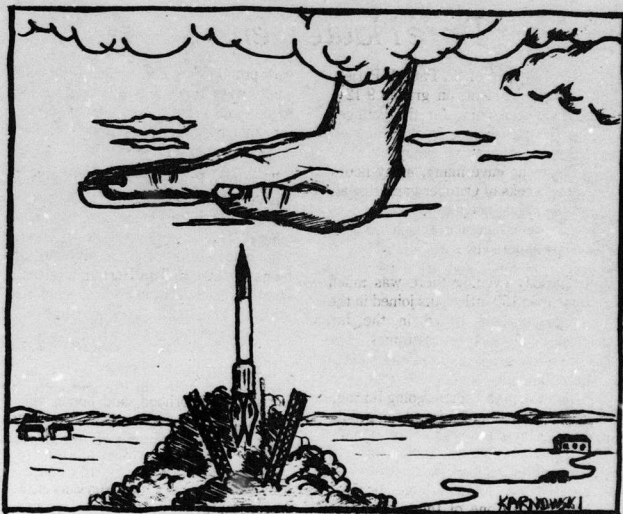
When the invitation to celebrate this very meaningful date is extended, do we really feel that all those who have separated or divorced are excluded? Is divorce an obstacle to being a part of this glorious celebration? God has not chosen to exclude us, have we?

Yes, it is a difficult time of year for many of us, but at the same time it is a time to be joyful. We cannot overlook our memories of the past, but we can look to the future with bright hopes. We are a part of a very large family—the family of the Church—the family of God. As we approach this season, we find our strength within this family. Two years ago as a divorced Catholic, I opened myself to be

aware of the meaning of my family and found great joy and understanding and peace within myself. Was not the son of God sent to us to "bring peace to all men?" Is divorce really an obstacle to this peace? Only if we allow it to be.

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

The hand of God



THE CRITERION

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

Official Newspaper
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$7.50 per year
20¢ per copy



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

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

Published weekly except last week
in December

Postmaster: Please return PS Forms
3570 to the Office of Publication.

Reporter's View

It's open season for critics of Jesse Jackson

by Peter Feuerherd

It seems to be open season on Rev. Jesse Jackson, the director of PUSH (People United to Save Humanity), the black civil rights organization.

Rev. Jackson, noted for the positive press coverage he received ever since he was proclaimed by the media as the most charismatic spokesman for American blacks in the aftermath of the death of Martin Luther King, has recently received the kind of press coverage reserved for the most notorious of scoundrels.

Articles in the liberal journal *New Republic*, recent comments by syndicated columnists Bob Greene and Michael Novak, all have characterized Rev. Jackson as a self-centered egomaniac who has used the PUSH program as a vehicle to line his pockets.

What brings on all these outpourings of rage? The fact that, in the aftermath of the firing of Jackson's old civil rights colleague, former UN ambassador Andrew



Young, Jackson called upon the United States to negotiate with the Palestinian Liberation Organization to help solve the continuing Middle East conflict. His highly publicized tour through that troubled part of the world has also been a target for his critics.

MIDDLE EAST POLITICS aside, the tone of the attacks against Rev. Jackson is disturbing. Instead of concentrating on the issues he has raised, the attacks that I have read concern the PUSH director's supposedly inflated, egotistical personality and some allegedly crooked financial dealings in his organization.

If the PUSH campaign is as crooked as Jackson's critics contend, the favorable press that Jackson has received in the past contrasted with the common assaults now made by his critics seem at the very least to be perplexing.

The attacks on Jackson appear to be a manifestation of a kind of paternalism—namely, the idea that black leaders should talk about some narrowly defined "black" issues but not step beyond those confines. If they do, they are fair game for any kind of personal attack.

A similar kind of attack occurred against Dr. Martin Luther King after he came out against American involvement in the Vietnam War. The full force of the FBI campaign, under the direction of J. Edgar Hoover, to discredit Dr. King came after that announcement on Vietnam.

WHATEVER ISSUES concern Americans in general, also concern black Americans. Jesse Jackson has a right to address the complex issues of the Middle East just like any other American. He also should expect criticism; but any constructive debate should focus on the issues and not personalities.

Some of the critics of Rev. Jackson have not been content with just arguing issues; instead they have concentrated on vindictive personal attacks against the man.

The day when black leaders will be able to forcefully speak out on foreign policy issues without being subject to personal attack will be one sign that true racial harmony in this country will have arrived. Unfortunately, that day hasn't arrived yet.

The 'Puppet Maker' that gives life to his puppets

by Paul Karnowski

The recent release of the "Muppet Movie" finds my little brother Mark in a state of ecstasy. Ever since he developed an interest in Jim Henson's furry creations, he has kept many a family gathering amused as he recounts a recent adventure of Miss Piggy or Kermit the Frog. Now that the movie is playing everywhere and enjoying so much success, his enthusiasm has redoubled.

By the way, my "little" brother Mark is 26.

But Mark is not alone in the adult-world of muppet lovers. Educators, television critics and even certain big brothers share Mark's enthusiasm for the obvious creativity that goes into the making of these delightful creatures.

UNDOUBTEDLY, the success of the Muppets depends partially on their uncanny ability to mimic human behavior so accurately. I believe that the opposite premise can also be safely argued: the success of these extraordinary puppets depends partially on the fact that we humans are so puppet-like.

The pessimistic voices of certain modern soothsayers would be quick to agree with this comparison. Some sociological and psychological schools of thought so emphasize the influence of one's environment and/or childhood years, that it appears we have little choice in determining the kind of people we are.

If I come from a broken family, my marriage will probably end in divorce; if I come from a family of overeaters, I'd better get used to the idea of being fat;

and of course, none of us are exempt from the Freudian fears, drives, and neurosis that we accumulate before we can even talk.

For them man is only a puppet; and the stage of the world is crowded with puppets whose words, actions, and personalities are pre-determined by their upbringing or present-day environment. Everyone becomes a victim of his or her own circumstances.

ALTHOUGH IT IS important to realize that we do inherit some limitations and attitudes from both our past and present surroundings, it is equally important to realize that these things do not rule our lives or determine our personalities.

As Christians, if we compare man with a puppet, we must include an essential

element that is left out of the world-vision described above. It is our belief that when God created man, He gave us the power to make decisions, the ability to love, and the responsibility of choosing between good and bad. In other words, the Puppet Maker has given this special puppet, man, the power to be his own puppeteer.

When we drift along in life, when we fail to make priority decisions based on our professed values, when we find ourselves mouthing words that are meaningless, we are neglecting the responsibility that comes with this gift. We become empty shells—only puppets—animated by outside forces; we cease being our own puppeteer.

The success of the Muppets depends mostly on the assertiveness and creativity of the puppeteer.

It is much the same for us.

To the editor . . .

Terre Haute teens care

The youth group of St. Patrick Parish, Terre Haute—students in grades 9-12—ran a Halloween party for the younger kids of the parish last week. They all worked in a very positive, enjoyable way. These 31 teens gave many, many hours during the weeks of October gathering all the many items needed to create and transform the basement of the church into a first class haunted house.

On Tuesday evening there was much excitement as 150 little folks joined in the fun. Even parents joined in the fun gathered in all sorts of costumes. The children were divided into various age groupings and participated in a variety of activities in the gym before going through the haunted house and enjoyed some cider and goodies.

This evening was a big responsibility for the 31 teens. It was a huge success. Each and every one of them should be

very proud of the mature and responsible adult way they put all their efforts together to produce an evening of much fun, that many people big and little will long remember.

Thanks to Paula Sasso, the parish youth minister, who spends many hours guiding, directing and working with these young people. Thanks to Father Harry Monroe who also works very closely with the teens. Thanks to Tim Herron, a talented, creative actor who shared his expertise with all. Tim has the touch that made many things come out A-OK.

It is exciting to see all the hard efforts of these people turn out so well. Our city, parish, neighborhood, and home will be better places because these teens care enough to give the very best—themselves, their time, their talent.

Sr. Ann Carver, S.P.

Terre Haute

Incomplete and irresponsible reply

This letter is a response to the incomplete and irresponsible reply to H. V. Skelly's letter (10/26/79).

Why in the world didn't you explain that the Bishop (Drury of Corpus Christi) withdrew his opposition to the United Way because Planned Parenthood was eventually dropped as an agency of the campaign?

Lauds series

The Know Your Faith series the last five weeks on babies, sex, marriage, maturity and dying have been excellent. Thank you. They are "food for thought" for those of us who have been married for a while and would be valuable for high school religious education or marriage classes.

It is a joy to read about life from a view which is real—the pleasure-pain, beauty-holiness, trials and faith which make life complete and a whole picture, have been presented with truth, reverence, and encouragement.

I also appreciate The Saints.

Indianapolis

Jean Knarr

Were you trying to leave the impression that the Bishop endorsed abortion and/or Planned Parenthood?

Thank goodness Bishop Drury is such a very courageous Shepherd! May the Archdiocese once again be blessed with such a man!

In the future I hope that you will be more careful of how you report the statements and activities of Church leaders.

In response to Mr. Feuerherd's column dealing with contraception, I would like to propose that *Humanae Vitae* be reprinted in the *Criterion* as I am tired of hearing a document attacked which I have not been able to read for myself. Perhaps if I read it, instead of hearing it knocked by the press, it could sway my opinion.

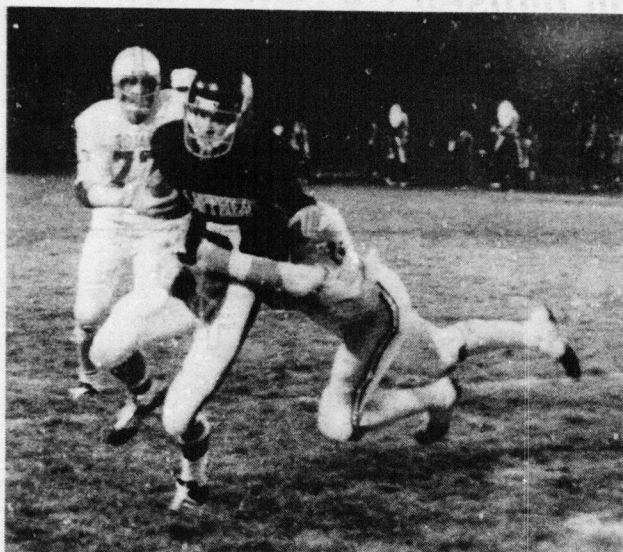
By the way, Mr. Feuerherd, have you read *Humanae Vitae*, or are you commenting on a document which you've only heard about?

David L. Poland

Terre Haute

Ed. Note—All Church documents are available through the United States Catholic Conference Publications Dept., 1312 Massachusetts Ave. N.W., Washington, D.C. 20012.

Chatard Trojans stay alive in football playoffs



OOMPFF!—Chatard tackle Tracy Haines has a firm grasp on North Central quarterback Mike Breide in second quarter action of the Chatard-North Central sectional last week. Number 77 Marshall Scheper is closing in to assist in making the stop. (Photo by Terence Lynch)

Trojan defense sends North Central down to defeat, 17-10

Indianapolis Chatard High School captured the IHSAA District 3 AAA football sectional championship last week against highly favored Indianapolis North Central by a score of 17-10.

The Chatard Trojans, now 10-1 in the season, controlled the contest throughout.

The scoring began when Chatard's Kevin Newman recovered a fumbled punt

on the North Central 41-yard line in the first quarter. Utilizing the running ability of senior tailback, Greg Klug, and senior fullback, Dan Howard, the Trojans slowly moved the ball down to the 1-foot line. There quarterback Bill Sylvester scored on a keeper for Chatard's first touchdown.

The North Central Panthers got 3 points back on a second quarter field goal, with one second left in the half.

Throughout the third and fourth quarters Chatard dominated the field. North Central's only touchdown came with ten seconds left in the game—by then it was too late for the North Central team to have a hope for victory.

Kicker and running back, Greg Klug, kicked a 29-yard field goal on the first play of the fourth quarter. He later carried the ball in from the two-yard line and also booted the extra point to bring the Chatard scoring total to 17.

The Trojans advance to the Indianapolis Regional against Columbus East on Friday, Nov. 9. The game will be played at 7:30 p.m. at North Central High School and will be televised on Channel 4 (WTTV).



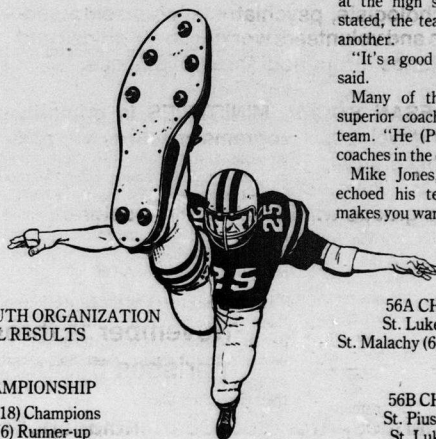
1979 CATHOLIC YOUTH ORGANIZATION FOOTBALL RESULTS

CADET CHAMPIONSHIP

Little Flower (18) Champions
St. Malachy (6) Runner-up



SPORTS



farthest that they have ever come in playoff action.

How does the team shape up for its clash this Friday night against a tough Columbus East team?

"The kids are all fired up," answered the young coach. "We've been working real hard—we're physically ready and mentally prepared."

The coach stated that this year's team is a "lot more relaxed" than the team last year that folded in the playoffs after a highly successful regular season.

But the coach characterized the Columbus East team as "an excellent football team" noted for a fine passing attack that will not be taken lightly by the tough Chatard defense.

SENIOR FLANKER John Cerulli stated that many observers did not see much hope that this year's Chatard team, depleted by graduation, would do this far.

"Nobody thought we could do it," Cerulli stated.

The wide receiver explained that the fan support that Chatard has enjoyed has been a big help for the team's successful season.

"We play so good because the fans are out there," he stated.

Senior tackle Marshall Sheper said that much of the team's success can be attributed to a strong team effort.

"We don't have any superstar athletes," Sheper stated. The burly lineman added that many of the team's players developed their skills in team play by experiencing CYO football in grade school.

Sheper explained that football is a game where "you got to be thinking. There is more mentality in football than people realize."

JIM BRODA, another senior tackle, characterized the strong point of the team as "togetherness," which he attributed to the relatively small numbers of students at the high school. At Chatard, Broda stated, the team really gets to know one another.

"It's a good place to play at," the senior said.

Many of the players also attributed superior coaching to the success of the team. "He (Purichia) is one of the best coaches in the city," said John Cerulli.

Mike Jones, another Chatard player, echoed his teammate's sentiments. "He makes you want to win."

56A CHAMPIONSHIP

St. Luke (12) Champions
St. Malachy (6) Runner-up (Overtime)

56B CHAMPIONSHIP

St. Pius X (6) Champions
St. Luke (0) Runner-up

Thanksgiving service slated

St. John Church in downtown Indianapolis with Father William Stineman, pastor, and Father Jack Porter, associate pastor, will serve as host for the annual Thanksgiving service of the Riley-Lockerbie Ministerial Association. Nine churches in the association will take part in the program scheduled for Sunday, Nov. 18 at 7 p.m.

Father Stineman will greet the assembly and the Rev. Roger Dierks of the First Lutheran Church will deliver the homily.

At the service, a collection of both canned goods and money will be made. The food will go to the Riley-Lockerbie dining room (soup kitchen) and the Bethel Church food pantry. Monetary contributions will be shared between the soup kitchen and the Bread for the World Project.

Guests from all areas of the city are invited to participate in the program. St. John's is located on Capitol Avenue opposite the Indiana Convention Center.

"He who refreshes others will himself be refreshed."

PROVERBS—Chapter 11, Verse 25

1980 Catholic Charities Appeal



November 11
through
November 23

In modern society charity takes many forms . . . not only helping the poor, but those in need for many reasons . . .

The family with marital problems or serious problems with teenagers . . .

The unwed mother . . .

The disturbed child of a broken home . . .

The single parent trying to work and bring up small children . . .

The elderly, simply trying to cope with everyday living . . .

All of these people need help . . . some professional, some physical assistance, temporary financial aid, counseling, guidance or just moral support.

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- **CATHOLIC SOCIAL SERVICES** provides direct assistance to families and individuals in need . . . professional psychologists, psychiatrists, counselors, social workers and volunteers working in six offices and over 30 parishes throughout the Archdiocese.
- **ARCHDIOCESAN SOCIAL MINISTRIES** is primarily devoted to developing programs meeting a broad range of social needs . . . programs which can be carried out by volunteers working with individuals, families and groups within the parish structure.
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- **ST. MARY'S CHILD CENTER** is set up as a clinic to serve children who are having difficulty coping with themselves, their families, schools, etc. It brings together all those involved with children to teach and train others to work with children and their families.

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November 11 through 23 in all Catholic
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Catholic Charities, Archdiocese of Indianapolis, 1350 N. Pennsylvania St., Indianapolis, IN 46202

Question Box

by Msgr. R. T. Bosler

Q. In our new Mass the responses after the Scripture reading seem to be lifted from the Old Testament and are possibly the prayers of the Jewish people before Christ. Some are particularly irritating, as: "Hear the prayers of our people of Israel." No one in the parish is an Israelite. Why drag in the ancient prayers of non-believers?



A. The responses after the first reading from Scripture are taken from Psalm, the great poetic prayers of the Hebrew Scripture that Christians have used from the time of the Apostles.

The only Scriptures the first Christians knew were the Hebrew Scriptures we call the Old Testament. It was only in the

second century that Christians began to look upon the New Testament writings as the Word of God on a par with the Old.

Jesus came to fulfill the Hebrew Scriptures, not to destroy them. The early Christians looked upon the church as extending back to Abraham and God's gradual revelation to the Hebrew people as a preparation for the coming of Christ and the inclusion of the Gentiles among the people of God. They thought of themselves as spiritual Israelites and applied the word Israel to themselves and Jerusalem to the church. This explains why in the first Eucharistic prayer we hear Abraham called "our father in faith."

Our Christian roots are deep within Judaism. St. Paul put it graphically when he compared Gentile Christians to branches inserted into the olive tree of Judaism (Romans 11:17-21).

So, there are "Israelites" in your

church. When you hear the word Israelite apply it to yourself.

Q. I was married by a justice of the peace and later divorced. I would like to marry again, this time in the Catholic church. Is an annulment necessary? What steps must be taken?

A. A declaration of the nullity of this union should be obtained, but the requirements are simple. You need a recent record of your baptism in the Catholic church, a record of your marriage before a justice of the peace and a record of the divorce of this civil marriage.

The recent record of your baptism will be partial proof that your marriage was never rectified by a subsequent marriage before a Catholic priest. Had this taken place, the priest witnessing the marriage would have informed the parish of your

baptism and a notation of this marriage would have been made after your name in the baptismal record book.

Since priests have been known to forget this requirement, the officials of your local marriage court will require your own sworn statement that the marriage was not rectified. Sometimes a court will require a supporting statement from a relative or knowledgeable friend.

Your pastor will assist you in this matter. I suggest you see him well ahead of the time of your marriage and not wait until a week or two before.

From your own experience of marrying without proper preparation and seriousness, you now can better understand why the church has a law requiring you to be married according to the Catholic form for validity. It is to protect young people from entering marriage unprepared that the church has regulated the form of marriage.

Pass It On

Religious education begins with commitment

An occasional column featuring articles by DRE's of the Archdiocese. It is coordinated by Don Kurze, Director of Religious Education at St. Lawrence parish, Indianapolis. Comments are invited.

by Mary Lou Cowan
DRE, Christ the King Parish
Indianapolis

In my role as director of religious education, I sometimes find myself in a quality listening experience that is challenging and exciting enough to want to share with parents and catechists.

Father Al McBride's presentation on "Religious Education in the 80s" given recently at the Ohio Catholic Education Association Convention in Cincinnati, was the most recent occasion.

Coherence, commitment, inspiration and expectation are powerful words yet they seem inadequate to describe the feelings evoked in the audience of religious educators by the former director of religious education for the United States Catholic Conference.

"Before religious education can begin, the educator, whether parent or catechist, must define where you personally stand in terms of Christ and His Message."

Father McBride submitted that this is a change in attitude from previous religious education approaches which were sometimes vague in their basic position. Religious education will soon have a stronger emphasis on the either/or according to Father McBride. "Either you take Christ and His Message as a whole or you don't. You proceed in educating from that commitment."

HE EMPHASIZED that no one catechist, however, can say everything about Jesus, the sacraments, the church and morality. These topics involve far more than any one person can say about them. "For example," Father McBride explained, "the word morality involves standards, commitments, principles, the

inherited wisdom of the church and the development of the person in American society.

"Once you introduce the word to the student, you teach the basic implications of the word and lead the students to relate that word to their life experience."

"Producing literate Catholics does not make 'good' Catholics. A good Catholic should know, however, the code words of our faith—e.g., mystery, miracle and Trinity." Religious education in the 80s, Father McBride hopes, will strike a balance between educating Catholics to the code words of the faith and encouraging students' self-expression.

"Within your schools, you must make more of a conscious effort to develop a Christian social structure. You should become less shy and not be apologetic about actually 'training' your students in manners, courtesy and kindness. These are expressions of charity," in Father McBride's words.

The speaker proposed that the schools' liturgical life should center in the intentions of the students. "A constant ministry of confession should be available to the students to improve their psyche and spirit," he encouraged.

RESPONDING to educators' concerns about "turning off" students by taking a moral stand, Father McBride said, "You as spiritual and moral leaders of your students are expected to say what is right and wrong." He hurriedly added, "You do not withdraw your love. Instead you say, 'I still love you; I'm still your friend, but I think I have to tell you what I think.'" By keeping the conversation open in love, you should also be prepared to change your mind and say so," he warned.

The priest cited the Pope's popularity as proof that people expect an identifiable position from catechists. "What they (the cheering crowds) see in him ultimately is someone who knows where he is, is not

afraid to express his opinion and with whom the conversation will not end."

"You will have a lot more faith and a lot more hope in the 80s," he predicted.



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Our New Indochinese Neighbors

Americans know little about Vietnamese customs

by M. M. Cristantello
(Third in a series)

A spirited display of fireworks—cracking in ruckus succession—is the Vietnamese equivalent to a healthy Hoosier belling. Weddings—with all their glamour and gaiety—are the showcase of traditions and customs distinctive to a nation; the Vietnamese wedding is no exception.

Americans may have an awareness of the "boat people," but they have slight understanding of the Indochinese culture, according to Sue Ley, director of the Archdiocesan Refugee Resettlement program of Social Ministries. "The biggest need now is for the Indochinese culture to be understood," she said.

Several sponsors and Vietnamese share their knowledge of the Indochinese culture—its customs and traditions.

Wedding Traditions

Traditionally, the celebration continues full swing for two to three days at the home of the bride with numerous guests, plenty of food and wine, and a live band, according to Ly (pronounced 'Lee') Nguyen, 24, who came to the United States in 1975.

In Catholic weddings, the wedding party and guests form a long, snake-like line, called a Catholic Carson, and parade through the streets to the church where the ceremony is performed.

In Buddhist weddings, the actual wedding ceremony is performed in the home of the bride the evening before the celebration with only family present. The groom then helps prepare the food and decorations for the reception.

Vietnamese normally eat bland foods, but for special occasions, like a wedding, Chinese dishes are prepared with much care and pride. A Vietnamese wedding buffet may include rice casseroles with fresh vegetables, mushrooms and pork; a relish plate of raw vegetables cut into the shapes of leaves and flowers; spring rolls (sausage rolled in rice paper and then pan fried); coverage cakes (walnut-size dumplings stuffed with sausage, then steamed in a wok); roast turkey with a finely chopped vegetable and sausage stuffing; "peeled pig and hog" (pork).

The bride and groom traditionally wear silk, floral kimono over a white tunic. Instead of a veil, a gold oval-shaped headpiece is worn. Unlike American customs, the Vietnamese bride retains her maiden name, and the groom finances the wedding.

Nor is the Vietnamese bride the radiant American bride. "Girls cry when they get married," said Ly. "The boy pays a lot of money to get her, so the girl must go with him wherever he goes. She is treated like a slave; he owns her."

Ly added that the girl is permitted to see her family occasionally and usually joins the groom's family once married unless his career warrants otherwise. The groom's family demands that the bride do most of the housework to pay them back for the expense of the wedding.

"If parents love their daughter, they will ask for only a small wedding," so she will not be mistreated once in the groom's care, said Ly. "If the bride is lucky, she will marry into a family that loves her as a daughter."

Courting Customs

In Vietnam, girls are considered mature enough for marriage at age 16; boys at age 18. About 100 years ago, marriages were predetermined by parents, often before the children were born. Two pregnant women simply promised their unborn infants if they were of the opposite sex, explained Ly.

More commonly though, a middle lady, or matchmaker, was called upon to find suitable spouses. The middle lady had to be of a respectful marriage herself—"with a good husband, good house, and good life," said Ly. She often ventures into nearby villages to hunt for a mate of equal class and status, of the same religion, and of a similar background family.

On her first visit, the middle lady is very subtle; she merely observes the girl to determine if she will make a good housewife and then reports her findings and judgements to the boy's parents. On her second visit, the middle lady discusses marriage with the girl's parents. On the third appearance, the boy's parents talk to the girl's parents and settle arrangements for the engagement announcement.

To announce the engagement, a special tea and type of biscuit are given to the bride's relatives and friends, explained Ly. Later, the fiancée will receive a diamond from her groom-to-be. Length of the engagement ranges from six months to three years, depending on the boy's status. He is usually not married until he has completed his schooling, obtained his baccalaureate, and secured a sound job.

In Vietnam, if a daughter is not married by age 18, she is considered a social disgrace to the family. This taboo for single women has presented problems for young-adult female refugees.

Vietnamese sponsor, Sue Sauer, of Indianapolis said one teen-age daughter ran away from home after her father

chose her husband and insisted she marry. The daughter was aware of the American dating and marriage customs, and she knew she had choices other than marriage; for example, education and a career, Mrs. Sauer said. "The two cultures constantly tear at each other."

Middle-aged Indochinese women are caught in the tug of war also. They find it frightening to live in a country saturated with ERA. For them the liberalized role of the American woman has caused despair and insecurity. Jean Milharsik of Plainfield sponsored a family of eight with one invalid child plus a grandparent and number seven on the way. "The mother was very insecure and scared here,"

(See AMERICANS on page 10)

Thirsting for Justice

Pope John Paul II speaking to the Campaign for Human Development in Chicago, Illinois on October 5, 1979 . . . "The projects assisted by the Campaign have helped to create a more human and just social order, and they enable many people to achieve an increased measure of rightful self-reliance. They remain in the life of the Church a witness to the love and concern of our Lord Jesus Christ.

"May God give you strength, courage and wisdom to continue this work for justice. God bless you all."



1979 CAMPAIGN
FOR HUMAN
DEVELOPMENT



Collection Sunday
November 18

Americans (from 9)

recalled Milharsik. "She didn't have the security of her customs." The family eventually moved to Texas, where many refugees flocked.

Woman's Submissive Role

In Vietnam, man is considered superior to woman, and she definitely assumes the submissive role. "The man is the king," commented Ly, who is very Americanized now. "The woman takes care of the house and kids only. She does not participate in any decision making." Although many refugee mothers are holding down full-time careers, they are solely responsible for the household chores, preparing meals and caring for the children. In Vietnam, education is not considered important for the woman. Said Ly, "She is not allowed to equal man."

Family Structure: Backbone of Culture

One of the most striking differences between the Vietnamese culture and the American culture is the emphasis on family. In Vietnam, the family is the backbone of the culture. Unity is strong; loyalty is fierce. Often three generations live under the same roof. The elders who are most respected and the absolute decision makers are not put in nursing homes, but remain with the family clan until death.

According to Vietnamese tradition, the oldest son is responsible for the entire family when his parents die; he is also the only inheritor. "Everything depends on the oldest boy," said Ly. "He can't listen to his wife, only to his parents."

In America, refugees have been ridiculed for this custom. Jean Milharsik said one of the Vietnamese children echoed the sentiment of peers, ridiculing her father because he "lacked backbone in standing up to his mother," who more or less dictated the family. Also, Vietnamese wives have been scrutinized by Americans because they carry no weight in the family.

Funerals and memorials depict the strong sense of family respect found in the Vietnamese culture. The oldest son is responsible for funeral arrangements and memorials for deceased parents. The body of the deceased is shown in the home for four days before burial so friends and relatives may pay their respects, said Ly.

Vietnamese promote big families and look upon children as a means of security. Children are considered a blessing because they insure that parents will be well taken care of when they grow old. Said Ly: "Small families are scorned by the Vietnamese, who believe God is punishing the parents for some wrong doing by giving them no children." Parents of large families are considered "good" and in God's grace. "They are poor in money, but rich in children," commented Ly, expressing the attitude of her people.

To be a true Vietnamese, five moral laws or values—largely advocating respect of parents and others—must be practiced. Vietnamese must show kindness to all; respect their parents for creating them; remember all who have been kind to them; Vietnamese must be polite toward parents and always please them; Vietnamese, especially the men who are the decision makers, must think before they act; they must never break a promise.

Ly said if a child is told to do something he feels is wrong, the child can plead with the parent three times in a respectful way—addressing the parent as "dear parent" or "dear father." Then if the parent still insists, the child must obey.

Education: the Pride of Vietnam

Education has always been valued in Vietnam. Competition pressures students to excel, according to Ly. Before students are forwarded to the next grade, they must pass a comprehensive final. Before fifth graders are admitted to public high schools, they must pass a three-day examination. Ly said over 10,000 students take the exam, but only the top 800 are admitted to public high schools (grades six through twelve), which are superior in academics to the private schools.

Students in all grades attend classes six days a week. Trung Nguyen, foster child of the Ed Sauer family, attended a private Catholic grade school in Vietnam. He said students met at 5:30 a.m. for Mass then attended classes until noon. After a siesta at home, they returned to school

for classes until 6 p.m. Trung favors the American schedule. It allows time for playing sports, his favorite recreation, and for extra curricular activities, he said.

Other Cultural Differences

Only about a dozen proper names exist in Vietnam so persons are addressed formally by their title (Mr., Mrs., Dr., etc.), then their given name. For example, Pham xuan Hung would be addressed as Mr. Hung. Pham is the family name; xuan, the middle name; and Hung, the given name. (Many Vietnamese changed the order of their names when they immigrated to the United States.)

Their daily diet is bland while spicy Chinese dishes are prepared for festive occasions. The main dish is plain, cooked rice, served with broiled or baked meat and fresh greens. Vietnamese consume little sweets or prepared foods, no junk foods, and small quantities. They are of slight build with a small bone structure and short stature.

The two major religious groups in Vietnam are Buddhist (accounting for 35% of the population) and Roman Catholic (10%). Local religious sects, Coa Dai and Hoa Hao, attract the other 15% of Vietnamese.

The Vietnamese calendar and holidays are different from

the American dates. New Year's Day is celebrated in February and is called "Tet." The celebration lasts three days and is launched with the symbolic blooming of the Mia tree and fireworks displays. Gifts are exchanged on New Year's Day, religious rituals are performed, and anything with a bad or negative connotation is avoided—such as using bad words—as the day sets the precedent for the year.

Will Customs Survive In the West?

Americanized Vietnamese families are proud of their heritage, but they don't expect their customs to be retained 100%. "A lot of them will be lost," said Ly. Two of her sisters have been married in America and their weddings were a mixture of Vietnamese and American traditions. The brides wore white and then later changed into their Oriental costumes. At the first wedding, a wedding cake was made, but the mother of the bride told guests "it wasn't to be cut, only to be looked at." At the second wedding the cake was cut.

One thing is certain: the American saying, "Something old, something new, something borrowed . . ." is never more true.



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KNOW YOUR FAITH

Hard times

Mixing school and married life isn't easy

By Richard and Janet Cripe

When I walked into our apartment one snowy Wednesday evening at seven o'clock, I was looking forward to hot coffee and dinner. Wednesdays were special because that was the only week day Janet and I could eat together.

But instead of her presence on this particular night, I found a note: "Hi, sorry I'm not home, but Toth called an extra play rehearsal. See you about 1 a.m. if I can get through the snow. Love, Janet."

I THREW MY own private temper fit. Then I calmed down. What was the use? No one was there to hear it. And I started laughing at my infantile behavior. I remembered a couple of weeks earlier when I had left her a note on a Wednesday saying I would be late because of a student government meeting.

So I brewed coffee and went to the refrigerator to get lunch meat for a sandwich. There wasn't any and there were only two eggs. But another note in the refrigerator from Janet informed me that we wouldn't have any more money for food until tomorrow when she got her pay from the dress shop.

That cold evening in South Bend, Ind., sums up well our three years as university students. We saw each other through the week in what we refer to as "passing by." The majority of Sundays were spent in silence as we studied.

Outside of each of us having full-time school schedules, we also held down part-time jobs. We never had enough money. When the price of meat kept going up, we became vegetarians.

BUT IT WASN'T all pain. She was the most beautiful creature I have ever seen when she played the lead in "Butterflies Are Free."

During intermission, I listened to people praising her performance and I was so proud of her. And she was enthusiastic about attending student government affairs with me.

Janet was 22 and I was 23 when we married. We talked about the wisdom of marrying before we finished school (she was working on her bachelor's degree, I on my master's and we had two more years). But we were so much in love that we knew we could make it.

We knew we would not have lots of time together and that money would be tight. We discussed it thoroughly. We even went and talked it over with the Newman chaplain. He thought, too, that we had the maturity to enter into marriage in this situation.

THE CHAPLAIN was right. We don't regret marrying when we did. But we

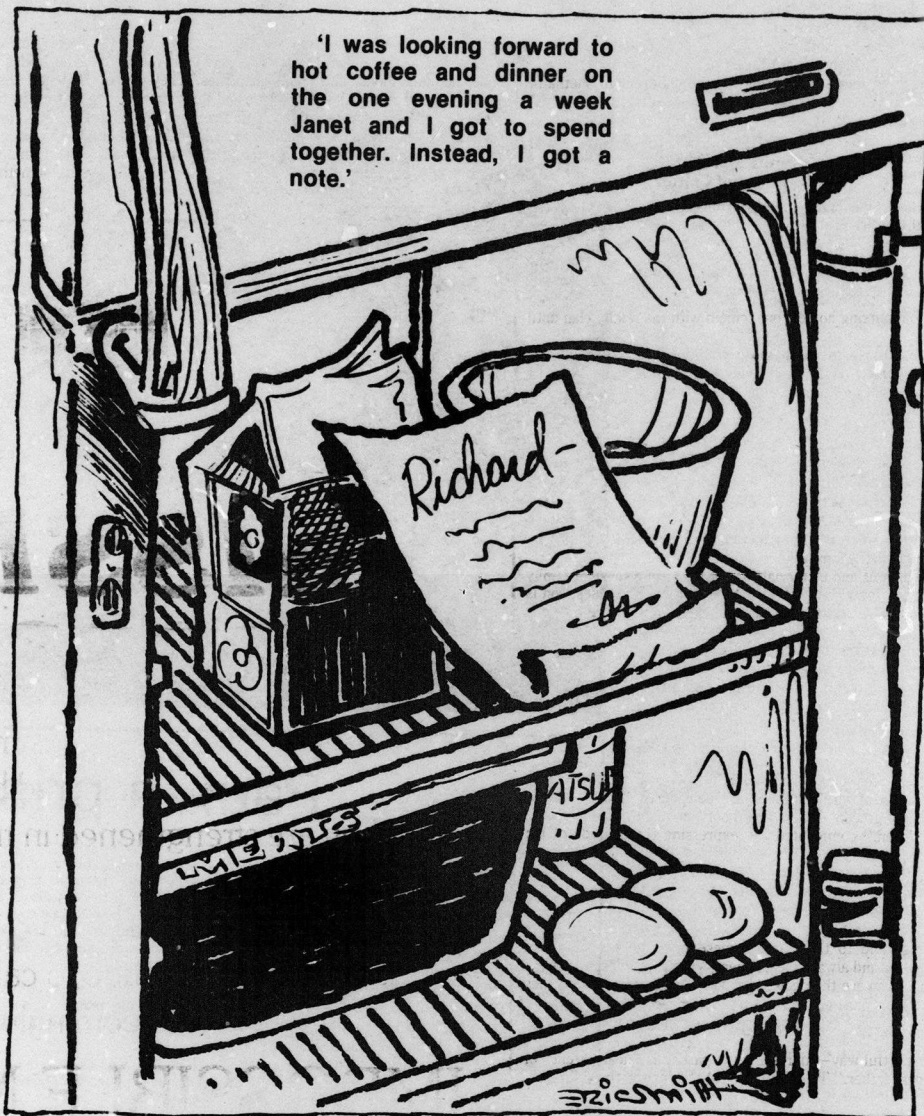
know from experience that any couple considering combining marriage, education and possibly working as well should explore the bleak side as well as the joys of sharing life together. Even though we did this, it is impossible to think of everything.

We had not anticipated, for example, when we sat down with the monthly bills, that we would have to decide whom to pay. Our decisions were usually based upon whom we had paid the month before.

Being apart was more frustrating than we had thought it would be.

With lots of effort, we adjusted to the way life was while we were in school. But we had to make another adjustment when

'I was looking forward to hot coffee and dinner on the one evening a week Janet and I got to spend together. Instead, I got a note.'



we began living like "normal" couples. We had settled so well into the routine of going about our own business separately that when we were together every evening and had weekends to ourselves, we went through a period of being a bit lost.

We discovered that some of our likes and dislikes were not similar. For the past year, we've been learning a lot more about ourselves. As a result, we have broadened our horizons. Janet is learning to camp out because I love the outdoors. I am learning to shop for antiques because she has a passion for them.

What we are about now is growing together.

OUR MARRIAGE is a constant adventure. It has never been static. We've

fought some and loved a lot. Everything we've done has added to this wonderful mixture of things in marriage that is a lot like cake batter.

The rough times are the lumps that have to be mixed with the smooth ingredients. But we are convinced that a marriage that bases its beginnings on love and eternal commitment can survive the lumps. With a good sense of humor, the lumps will blend and strengthen the original commitment.

And we had an ace over many of our college friends. We could lean on each other. We proved that early in our marriage.

Now we know we can face anything as long as we have each other.

Discussion questions

1. Do you know a couple combining marriage and formal education? Discuss with them both the good and bad things about this way of life.

2. Janet and Richard Cripe found that after they finished school, they had to make another adjustment when they started to live like "normal" couples. Do you think they could have avoided having to make this second adjustment? Discuss.

3. Discuss this statement from the Cripes' article: "We are convinced that a marriage that bases its beginnings on love and eternal commitment can survive the lumps. With a good sense of humor, the lumps will blend and strengthen the original commitment."

4. Do you feel that parents of engaged couples who plan to marry while they are still in college should discuss the pros and cons of combining marriage and education? Discuss.

5. Read St. Paul's letter to the Philippians. What does this letter contain that can serve us well when we are going through a difficult time in our lives? Discuss.

6. Father John J. Castelot points out to us that young couples who are combining education and marriage are courageous. Why? Discuss.

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

1. After you have read the story, "Paul in Prison," talk together about it. Questions like the following may help stimulate conversations:

- Why were Paul and Silas very uncomfortable in their prison cell?

- Why did Paul and Silas begin praying aloud?

- How did their praying affect the other prisoners and the guard?

- What happened that suggests that God heard Paul's and Silas' prayers?

- How did the earthquake affect the guard? What does the guard's action suggest about the prison's condition?

- What did the guard ask of Paul and Silas?

- Why would it be hard for the guard to do what Paul and Silas told him to do?

- Why did the guard decide, in spite of the serious consequences for him, to believe with his whole family in the Lord Jesus?

- How did the guard act upon his decision?

- Why was there a big celebration at the guard's home?

- Has there ever been a time in your life when your belief in Jesus prompted you to do something that you didn't think you could do?

2. If the books, "Living Water Prayers of Our Heritage," (Paulist Press, 1978) is available, read the reflection on the "Act of Hope" on pages 50 and 51. Pray frequently the prayers that follow the reflection, especially:

"You are my hope, O Lord;
My trust O God, from my youth" (Psalm 71, 5).



Paul in prison

By Janaan Manternach

Paul and Silas sat in the cold, damp prison. It was as dark as a cave.

Their legs were chained to the walls. Their aching backs were bloody and raw. Before the Roman soldiers put them in this maximum security cell, they beat them with leather whips.

Paul and Silas could hear other prisoners in the cell around them. Men were moaning and cursing. It was a terrible place.

But Paul and Silas trusted in God. They knew they were in jail because they were doing the work of Jesus. That very morning they had freed a poor slave girl of an evil spirit. Her masters were angry, because the evil spirit helped her tell fortunes. They had made money from her fortune telling. Now their source of income was gone.

So they accused Paul and Silas of disturbing the peace. "These men are upsetting people," they told the city judge. "They are also Jews. What they tell people to do is against Roman law." The judge ordered them to be beaten and thrown in prison.

KNOWING THAT God was with them even in their prison cells, Paul and Silas

began to pray aloud. They sang hymns together in the dark. The other prisoners became quiet. They listened to Paul and Silas. They wondered how anyone could be so joyful and hopeful in such an awful, hopeless place. Even the guard listened to them with amazement.

Suddenly, about midnight, a terrifying earthquake shook the prison. The walls rocked back and forth. The ground seemed to move.

The force of the earthquake broke open the prison doors. It pulled the chains right out of the stone walls.

The guard jumped up. He saw the open prison doors. He thought the prisoners had escaped. If they did, he would be held responsible. He would be punished and put in prison himself. So he pulled out his sword and was ready to kill himself.

"Don't harm yourself," Paul shouted out from the darkness. "We are still here."

THE GUARD lit a lamp and found Paul and Silas sitting against the wall of their cell. He fell down on the ground before them. His whole body was trembling. He

felt that it was their prayers that had caused the earthquake. He was amazed at their closeness to God.

"What must I do to be saved?" he asked Paul and Silas. "Believe in the Lord Jesus," they told him. "Then you and your whole family will be saved."

The guard thought silently for a moment. To do what Paul said would mean changing his whole life. He might lose many friends. How would his family feel?

The guard decided to listen to Paul and Silas. So he took them to his home, right in the middle of the night.

PAUL TOLD the guard and his family about Jesus.

Everyone listened attentively. They were happy with the good news Paul brought them. They wanted to be friends and followers of Jesus. So Paul and Silas baptized the guard and his whole family that night.

The new Christians were so happy they had a big party. They shared their best foods with Paul and Silas. It was a great celebration.

The next morning the city judges sent word to the guard to set Paul and Silas free.

Rejoice

St. Paul was even in prison

By Father John J. Castelot

Paul's letter to the Philippians is remarkable for its warmth, tenderness, joyfulness. This is all the more remarkable in view of the fact that he wrote it from the prison, probably at Ephesus.

Jails today are hardly Holiday Inns, and one can only imagine what a first-century dungeon in Asia Minor must have been like.

Yet he can write:

"Rejoice in the Lord always! I say again. Rejoice! Everyone should see how unselfish you are. The Lord is near. Dismiss all anxiety from your mind. Present your needs to God in every form of prayer and in petitions full of gratitude. Then God's own peace, which is beyond understanding, will stand guard over your hearts and minds in Christ Jesus" (4, 4-7).

WORDS SUCH as these, written in the midst of ordinarily crushing adversity, tell us so much about Paul's heart and soul. His deep faith led to an unshakable confidence in the loving care of the Lord.

This confidence banished anxiety — even when his life hung in the balance — and experienced that peace "which is beyond all understanding." From this peace sprang an irrepressible joy: "Rejoice in the Lord always!"

The apostle's actual circumstances involving imprisonment for the faith, matched literally by thousands of Christians throughout the world today, even people who are not plunged into so dramatic and traumatic depths, protect themselves from time to time, per-

ce? Now?

as able to . . .
ison

often, in situations which can cause no little anxiety.

Only a faith like Paul's can help them to trust in the goodness of the Lord, to let hope banish fear, and to know profound peace and even joy in spite of everything.

LIFE TODAY is so complex, so demanding as to be almost threatening, as in the case of a young couple starting out to build a future together.

They know that if they are to achieve any lasting security for themselves and the family that will be theirs, a good education is a must. But often enough the fellow hasn't completed his training — maybe hasn't even started it. They are so deeply in love that marriage is the only answer.

Oh, they could wait, but they know very well that if they did they would run the risk of compromising values to which, as Christians, they are sincerely committed.

The courageous solution — and it is courageous — is continued education within the framework of marriage. This usually means that the new bride has to work to support them, and a girl who comes home after a hard day at the office or elsewhere is in no mood to prepare a gourmet dinner. And there is laundry to be done, household chores, shopping amid the discouragement and frustration of an inflation that shrinks her earnings.

The student, if he is to succeed against stiff competition, has to burn the midnight oil, and this is not exactly conducive to relaxed companionship. Fatigue makes for raw nerves, and raw nerves are terribly sensitive, no matter who irritates them, or how.

And yet they go on, courageously, lovingly, unselfishly. They don't advertise their heroism but, as Paul says, "Everyone should see how unselfish you are."

LATER, IN THE same chapter of Philipians, he reveals something else about himself which is as practical and realistic as it is significant:

"... whatever the situation I find myself in I have learned to be self-sufficient. I am experienced in being brought low, yet I know what it is to have an abundance. I have learned how to cope with every circumstance — how to eat well or go hungry, to be well provided for or to go without. In Him who is the source of my strength I have strength for everything." (4. 11b, 13).

A young Christian couple who share the faith of the apostle have a strength beyond their own. With deep trust in the Lord's help they can "dismiss all anxiety from their minds and present their needs to God in every form of prayer and in petitions full of gratitude. Then God's own peace, which is beyond all understanding, will stand guard over their hearts and minds, in Christ Jesus."

And not only will they be able to "rejoice in the Lord always," with a deep, quiet joy, but they will be able to maintain and develop that delightful, playful sense of humor which will help them over the rough spots and reveal the comic side of life's seriousness.

Laughing together, they will love together and succeed together in Christ Jesus.

Making every minute together count

By Ed and Maryanne Horan

Ed: It was 4 a.m. and it had been a long night of studying. But instead of sleeping, I was pacing in a hospital corridor.

The comprehensive exams for my master's degree in theology were two days away and inside the emergency room the doctor was taking care of Maryanne after her first miscarriage.

All we had learned and experienced in our first 14 months of marriage was called forth at that moment. There she was in her greatest need, needing me constantly at her side to console her and help her. And there I was on the verge of passing or failing the exams on which my degree hinged, needing time to review my notes and get my thoughts in order.

It spelled "CONFLICT" — something we began dealing with the day I returned to school after our wedding, but greater now than we had ever before experienced it. And the way we resolved it was based on the foundation we had slowly built, step-by-step, over the preceding months.

Maryanne: At the time of our wedding, I was working rotating shifts — days, evenings and nights — as a nurse at a local hospital. A month later Ed returned to school full time. It was a decision to which we had given a lot of thought. We knew it would be tough, but we felt it would be better for both of us in the long run in terms of a better paying job for Ed.

With Ed in school all day and me working nights, the first and greatest conflict we encountered was time. It seemed as though Ed was studying morning, noon and night.

I started to feel a tremendous amount of competition with his books. I wanted equal time. I found it so difficult to accept the fact that he had to study so much. I felt he was choosing his books over me because he wanted to ignore me, that he cared more about school and studying than he did about our young marriage.

THERE WERE other problems too. For instance, what could we do about seeing family and friends when we hardly had time for each other, about trying to get by on one salary when all of our undergraduate educational loans were coming due, and about the ever present question constantly plaguing us in the backs of our minds: "Is it worth it? Will it really help Ed get a better job?"

The first few weeks were rough, but we were determined to make the best of the situation. We could spend a lot of time detailing how we overcame the various problems, but they all boiled down to one source: our commitment to each other in the faith that the God who had drawn us together and blessed our marriage would remain with us and give us the strength to overcome these obstacles.

Those words "for better or for worse" were still fresh in our minds; it just seemed as though we were encountering the "for worse" a little early.

We discovered that even if we didn't have much time to give each other, there were still many ways we could express our commitment to each other.

Ed made a special effort to spend every free moment he had with me. Little things like driving me to and from work, joining me on my dinner break, and staying up with me for a while when I got home late at night began to add up and make a difference. And because we

"Those words 'for better or for worse' were still fresh in our minds; it just seemed as though we were encountering the 'for worse' a little early."

knew our schedules long in advance, we could set aside at least one day a week just for each other.

Through it all we began to realize that those times could be valuable times. It wasn't so much the quantity of time that was important, but how we used the little time we had together.

Ed: For me, Maryanne's working full time was the ultimate expression of her commitment to me. She didn't have to marry me when she did only to have to work full time to support us.

Similarly, I saw my being in school as a benefit not just for me, but for her and our future as well. I wanted to do it for her. But when the going got rough that October Sunday when all the indications were that a miscarriage was inevitable, I was ready to give up. With Maryanne needing me so much, I resented the fact that my impending exams were demanding so much of my time.

I decided to put away the books and postpone taking my comprehensives until the following semester. On my way back from Mass, I dropped in on my dean to explain the situation and tell him about my decision. I was sure he'd agree. His response was stunning in its irony but confirmed what we had been trying to do all along: "Do it for her. After all, she's been through with you being in school, don't prolong it. Take your comps for her."

And with that encouragement, we passed our exams.

The Story Hour (Read me to a child)



Our Church Family

Parishioners aid homilist

by Fr. Joseph M. Champlin

A large green cardboard shamrock, an equally huge red triangle and a one-foot yellow circle with tea kettle, water faucet and glass of ice cubes sketched on it.

Miss Piggy the muppet and her friend, Kermit the Frog.

The story of dad, mom and two young children heading for a family camping weekend, only to experience rejection at twelve consecutive "no gas" stations during last summer's East Coast shortage.

Could you detect any kind of a common link between those very diverse items?

Probably not, but each element did occur in homilies preached at our large, children-rich suburban parish. Moreover, every incident or illustration had been suggested by a family helping the homilist prepare his weekend sermon.

The shamrock, triangle and yellow circle were props for Trinity Sunday's homily.

The muppets concluded a sermon which examined James' words about "looking after orphans and widows in their distress," then applied them to the U.S. Bishops' Pastoral Statement on Handicapped People.

THE FRUSTRATING search for gasoline introduced a message about the rejection that Sunday's biblical figures encountered and their continued trust in God's loving care throughout the disappointments.



Several months ago about two dozen parishioners volunteered to serve as homily helpers. Since then half have had the opportunity to sit down for several hours in their home with the priest preacher and share ideas about the sermon he is preparing.

Simple and productive are apt words to describe the process we follow.

Simple.

A week or so before my turn to preach, I consult the list of volunteers and arrange for an evening at their house during which we can discuss the homily. In the meantime they read the designated scriptural passages and discuss them among themselves, doing so as a family when that may be the case.

OUR VISIT USUALLY begins around 8:30, after completion of my pastoral appointment and their children's bedtime preparations.

We pray together, read aloud the texts and then engage in a free flowing discussion about what these words of the Lord mean today, here and now, to us and to our parish.

Productive.

I return to the rectory around 11:00 with five or six pages of ideas, examples or stories. Later, on Saturday morning, these are sifted, digested and rearranged, with many points eventually finding their way into the actual homily.

The input of these people supplies the resultant sermon with a touch of reality, an illustration here, a principle there, or even a total thrust which persons in the pews easily recognize and identify as part of their daily lives.

The helpers feel important in their function, tell neighbors about the upcoming homily, go to Mass that weekend with excited hearts, listen attentively and smile with pride as they hear part of themselves in the message being proclaimed.

The Homily

The homily is strongly recommended as an integral part of the liturgy and a necessary source of nourishment for the Christian life. It should develop some point from the readings, the ordinary Mass texts or the feast being celebrated. The homilist ought to keep in mind both the mystery they celebrate and his community's particular needs. There should be a homily every Sunday and brief ones are also highly encouraged for weekdays and special occasions, especially throughout Advent and Lent.

the Saints *by Luke*

ST. ELIZABETH of HUNGARY



ST. ELIZABETH, BORN IN 1207, WAS THE DAUGHTER OF THE KING OF HUNGARY. SHE WAS MARRIED TO LOUIS OF BAVARIA AT AGE 14. ELIZABETH AND LOUIS LOVED EACH OTHER VERY MUCH. THEY HAD THREE CHILDREN. HER IN-LAWS, HOWEVER, DISLIKED ELIZABETH FOR GIVING TO THE POOR AND RIDICULED HER FOR HER PIETY. EACH DAY SHE FED MANY POOR PEOPLE AT THE CASTLE GATE. SHE DRESSED ORPHANS IN WARM CLOTHES AND BOUGHT FUEL FOR COLD HOMES. SHE BUILT TWO INFIRMARIES, WHERE SHE SPENT HOURS DAILY CARING FOR THE SICK. ONCE, WHEN THE BEDS WERE FILLED, SHE GAVE UP HER OWN BED IN THE PALACE TO A LEPER. ELIZABETH WORE SIMPLE CLOTHING. SHE WON THE HEARTS OF THE COMMON PEOPLE THROUGHOUT EUROPE. HER HUSBAND DIED IN THE CRUSADES AFTER SIX YEARS OF A HAPPY MARRIAGE, AND ELIZABETH WAS HEART-BROKEN. HER HUSBAND'S FAMILY MISTREATED HER AND BANISHED HER FROM THE PALACE.

IN 1228 ELIZABETH JOINED THE THIRD ORDER OF ST. FRANCIS, SPENDING HER LAST YEARS CARING FOR THE POOR IN A HOSPITAL SHE FOUNDED IN HONOR OF ST. FRANCIS. SHE DIED BEFORE HER 24 TH BIRTHDAY IN 1231. SHE WAS CANONIZED FOUR YEARS LATER.

THE FEAST OF ST. ELIZABETH OF HUNGARY IS NOV. 17.

LITURGY

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

I Kings 17:10-16
Hebrews 9:24-28
Mark 12:44-48

NOVEMBER 11, 1979
THIRTY-SECOND SUNDAY
OF THE YEAR (B)

by: Rev. Richard J. Butler

We can hear the Scripture today—Elijah feeding the widow or Jesus praising the widow's mite—and dismiss the message casually as outdated. For some the story is distant because times have changed. Social Security is in and widows have government agencies to handle their cases.

For others the picture of "widows has changed; with remarriage more common than in earlier days widows aren't seen in the same context anymore. Indeed, with young families moving miles away from grandparents, in some clans widowed grandparents aren't seen at all these days.

The changing sociological factors can lead us in separate directions as we reflect on the widows of the scripture. The point of the Gospel here as in so many of the stories, however, isn't to focus on the sociology of the hour but rather to focus on the persons and personal relationships revealed. The widow represents the defenseless, the poor, the person totally dependent on neighbor or society or God.

THERE'S A BIT of the widow in all of us. And only when we can face up to our own dependence on a friend or a neighbor or a stranger—only then can we gain the full feeling of the scriptural use of widows in the stories where we find the process of salvation.

We live in an age when independence is highly valued. Everyone struggles to assert one's own autonomy. We see it in very accepted forms. Thus, colonies struggling to be

independent of foreign controls are praised and supported. Racial groups asserting their autonomy as individuals are also praised and supported. There are forms of this assertion that are not as healthy. Husbands and wives asserting total interdependence can miss the whole point of marital interdependence and can lead to separation and divorce in practice if not in legal forms. Children asserting autonomy from family structures can miss much of the maturing process of family life.

ALL OF US measure our bonds of dependence and the extent of our independence regularly as we grow. And the question is not separate from the maturing process in religion. Christianity calls each person to recognize his or her autonomy and value and stature. Yet Christianity calls us to levels of dependency unparalleled in the world. The Christian life is a call to total surrender to the life of Christ. It is so to die that Christ lives totally in the person.

Liturgy should witness this. We gather to pray dependent totally on Christ and on the other Christians who gather. They pace and shape and define our prayer and we surrender our lives of faith into that community we call "Church."

The Christian who is sensitive and attune to this process is more than ready to understand the call of the Scripture to the posture of the widow. Total surrender to the liturgical process can lead young and old to the faith of the widow of Zarephath and to the generosity of the poor widow whom Jesus observed giving her mite to the cause of God and neighbor and community.



Changing a small part

by Father John Catoir

"I can't change the whole world, but I can try to change a small part of it," said Mrs. Kay Fiorentino of San Pedro, Cal. That's a Christopher statement if I ever heard one, so I'm going to tell you a little about her.

She is an extraordinary woman who started a crusade against pornography in San Pedro a few years ago. To date, she has closed down an X-rated movie house, an "adult" bookstore dealing in sex-explicit materials, and a house of prostitution.

"It wasn't easy," she explains. "It took 69 days of continuous picketing day and night in the latter part of 1975 to close down the Mermaid Theater."

It was during the picketing that the owner of an X-rated bookstore across the street put up a sign defying the picketers: "Ninth Anniversary! Thank you, San Pedro."

IT WAS LIKE waving a red flag, so Mrs. Fiorentino's Citizens Opposed to Pornography (COP) chose the bookstore as its second target. Again it took more than two months of daily picketing but the owner finally closed that store and two others nearby.



It all began when a priest at St. Peter's Catholic Church, aware of her organizational abilities, appealed to her to help him do something about the porno theater in town.

"What's a porno theater?" she asked.

"When I found out, that's when I started to do something about it," she said later.

She had to retire from Lockheed in Burbank at the age of 39 because of rheumatoid arthritis. Left to her pain and idleness, she got worse. Her world ended.

"For five years I just existed. Life had no meaning for me." But once she became involved in the community, she recalls now, "life began to take on new meaning. I became physically active and that was good for me."

HER HUSBAND GERRARD, who operates a commercial fishing boat supply store, gave his wife of 21 years his full support. He believes it was all in God's plan and so does she.

Kay Fiorentino minimizes her own strength and tenacity. She gives the 150 members of COP, two Catholic parishes and members of the local Mormon Church a large part of the credit for the victorious struggle.

"Looking back I cannot help but believe it was God's will that I do it and I'm happy I could," she says now.

Kay Fiorentino and her husband endured harassment, ridicule and scorn for their efforts. They think it was worth it.



LCWR REGIONAL MEET—Nearly 70 women religious leaders of congregations based in Indiana and Michigan met recently in South Bend for the fall meeting of Region VII chapter of the Leadership Conference of Women Religious. Highlight of the meeting was a theological reflection and social analysis of the SALT II treaty. Speakers, panelists and members of the planning committee pictured, from left to right, are Sisters Leona Sullivan, Elaine Raymond, Carol Quigley, Meg Andrezik, Amata Miller and Loretta Schafer, president of LCWR's Region VII.

St. Rita's to host bishop

Bishop Raymond Caesar of Goroka, Papua New Guinea, will be at St. Rita Church, Indianapolis, on Sunday, Nov. 11, where he will celebrate the eucharistic liturgy at 11 a.m.

After the Mass, the Knights and Ladies of St. Peter Claver will host a reception for Bishop Caesar in the lower level of the church. Parishioners and their friends are invited to greet the bishop and receive his blessing.

Bishop Caesar, a native of Eunice, La., is the last

bishop appointed by Pope Paul VI. He is the fifth alumnus of St. Augustine Divine Word Seminary, Bay St. Louis, Miss., to be named a bishop. Father John LaBaue, pastor of St. Rita's, was a fellow student with the bishop when they were attending the seminary.

Bishop Caesar entered the Divine Word Seminary in Bay St. Louis in 1947. He then went to the Divine Word novitiate at Techny, Ill., in Sept., 1951, pronounced his perpetual

vows in the order in 1959 and was ordained to the priesthood in 1961.

After completing his master's degree in education at the Catholic University, Washington, D.C., Bishop Caesar was assigned to the missions of the Divine Word missionaries in New Guinea in 1962.

From the beginning of his ministry, he has been active in the training of local clergy for the priesthood and religious life. Prior to his installation as bishop, he was vicar general for the Goroka diocese.

Progress reported in Charities Appeal

Progress in the 1980 Catholic Charities Appeal was encouraging this past week as the result of some early parish reports, according to Father Lawrence Voelker, Charities director.

Father Joseph Riedman, pastor of St. Michael parish, Greenfield, also indicated good progress. More than 59% of St. Michael parishioners have pledged \$12,474 or 631% of that parish's goal of \$1,975.

"Included in our pledges," said Father Riedman, "is that of a high school student for \$1 per month. It makes one think about the widow's mite, the woman who

gave from her substance because she had no surplus from which to give."

St. Michael parishioners are responding at the rate of 81%, according to Father Riedman.

Father Donald Schmidlin, pastor of St. Joan of Arc parish, Indianapolis, indicated that that parish had already achieved 73% of its goal of \$3,650. "The sum of \$2,665 we have pledged reflects the solicitation of less than 10% of the parish," Father Schmidlin said.

A complete parish report will be issued next week.

Vincentians urge donations

Donations of used refrigerators and gas stoves are urgently needed by the Indianapolis Council of the St. Vincent DePaul Society. Bob Dillon, Warehouse Vice-President, states he is receiving four times more calls for help than he can fill.

Many families needing these items are having difficulty qualifying for the Food Stamp Program

because of this. Many are unable to purchase them at even a small cost.

Volunteer workers will pick up and deliver these items at a donor's request. Chests and dressers are also needed as well as other types of household furniture. These furnishings are given to the needy without regard to race or religion.

Local furniture, appliance dealers and apartment house owners or managers are asked to help in this situation.

All donations qualify as charitable contributions for tax purposes. Donors are asked to call 632-6760. Operators will be available from 9 a.m. to 4 p.m. Monday through Friday.

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SOMEONE FOR THANKSGIVING

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

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

Giving belongs in Thanksgiving.

SOMEONE WHO HAS NOBODY

Attend Mass that morning in your parish church.

Take fifteen minutes to visit someone in the hospital.

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

Better yet, feed someone who needs food.

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

We don't see them because they are overseas.

We know they're there, however.

Can we ignore them, let them starve?

Your \$20 by itself will feed a family of war victims for a month.

\$200 will feed ten families.

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

Assumption Church in Mupliyam, India, is over 60 years old. The front has collapsed. A new wing is needed to accommodate new parishioners who are mostly poor mountain folk who must work hard and long for their meager wages. Only \$4,000 will provide all the necessary repairs and additions.

Giving belongs to Thanksgiving, it's part of life.

How much will you give back to God?

✠

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The Hoosier Scene

Roncalli, Greenwood, Marian places of interest

by David Gerard Dolan

The Roncalli play (photo at right) will be professionally done and I'd recommend it to anyone. The cast is well chosen and the gist of the play is one that could touch the lives of any family these days.

►Field trips for youngsters often provide opportunities that they might otherwise not have. And the third grade at **Our Lady of the Greenwood School**, Greenwood, were enthusiastic about a recent such adventure that their teachers, Miss Cynthia Nelis and Sister Agnes Christine Crosby, planned for them.

They went on a mini-pilgrimage to the three downtown churches in Indianapolis—SS. Peter and Paul Cathedral, St. Mary's and St. John's. The trip was made to tie in with their religion classes as they studied traditional churches such as these three in Indianapolis. At noon they attended a celebration of the liturgy at St. John's. The children are young, but there's little doubt that they "grew" a little more through this experience.

►**Mother Miriam Clare Heskamp**, superior general of the Sisters of St. Francis, Oldenburg, was re-elected chairman of the Marian College Board of

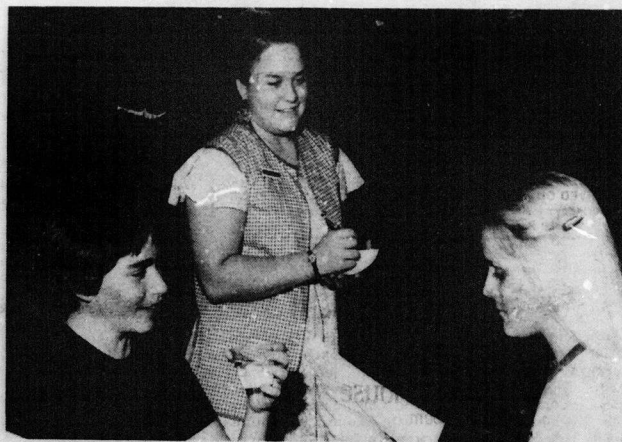
Trustees at its recent fall meeting. John J. Dillon, Indianapolis, will be serving as vice-chairman. He was re-elected to serve a three-year term along with Msgr. Raymond T. Bosler and Ben Domont.

Trustees for one-year terms include Mother Miriam Clare, Franciscan Sisters Mary Patrick O'Connell, Rosita Purlier, Norma Rocklage and Mary Carol Schroeder.

►The **Henry Koopmans** of Floyds Knobs will joyfully mark their golden wedding anniversary on Sunday, Nov. 25, when their son, Father Bernard Koopman, will celebrate a Mass of Thanksgiving at St. John Church, Starlight, at 2 p.m. The former Agnes Smith and Henry Koopman were married at St. Mary Church, Navilleton, on Nov. 28, 1929.

The couple's other five sons include Raymond, Lawrence, Charles, Edward and Norbert, all of Floyds Knobs. They also have 17 grandchildren and one great-grandchild. The family will host a reception in the parish hall following the Mass.

►Marvin Cave, vice president of industrial relations for Eli Lilly Company and a member of the **St. Francis Hospital Center Advisory Board**,



"THE LATE GREAT ME"—Roncalli High School, Indianapolis, is presenting this play Nov. 9 and 11 at 8 p.m. in the Roncalli gym. The story of a teen-age alcoholic and the problems she faces, the play features (left to right) Mitch Malloy, Peggy Carrico and Betty Stumpf. The play describes the changes of the girl's friends and family as well as those changes within the girl herself. Admission is \$2 for adults and \$1.50 for students.

recently presented a \$25,000 check as part of a four-year \$100,000 grant to Franciscan Sister Mary Henrita, executive director of the hospital. The grant is from Lilly Endowment, Inc., and will be used in the hospital's development program.

►Four performances for Shakespeare's **Henry V** will be presented on Nov. 10, 11, 17 and 18 in St. Bede Theater at St. Meinrad College Seminary at 2 p.m. Mike

Rolland in the title role and the other 24 members of the cast are under the direction of Benedictine Father Gavin Barnes. Tickets will be available at the box office before each performance.

►Tune in every evening at five o'clock on AM radio WNTS (1590), Indianapolis, for the recitation of the **rosary**.

►The "Great American **Smokeout**" set for Thursday, Nov. 15, (See DOLAN on page 19)

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Nov. 9-10

The fall rummage sale sponsored by the Ave Maria Guild for the benefit of St. Paul Hermitage will be held at the Hermitage, 501 N. 17th Ave., Beech Grove, from 9 a.m. until 3 p.m. on Friday and 9 a.m. until noon on Saturday.

Nov. 9 & 11

Cathedral High School, 5225 E. 56th St., Indianapolis, will present "The Cathedral Creation," three one-act plays at 7:30 p.m. in the school auditorium. Admission is \$2 at the door and \$1.50 for advance sale tickets. For information call Mrs. Rebecca Sundling, faculty sponsor, at 542-1481. The public is invited to these two performances.

November 10

Cathedral High School, Indianapolis, will hold eighth grade entrance examinations from 8:30 to 11 a.m. in the school library. The fee is \$10. For more information contact Frank Sergi, 542-1481.

The Booster Club of Sececina High School, Indianapolis, will sponsor the "Fall Fantasy" DJ dance featuring WIBC's Reb Porter from 9 p.m. until 1 a.m. This "casual dress" dance will be held in the school cafeteria, 5000 Nowland Ave. Call Roselle Darragh, 359-2588 for table reservations. Tickets, at \$3 per person, will also be available at the door.

The general meeting of Single Christian Adults will be held at the Denny's, 4901 W. 38th St., Indianapolis, at 7 p.m. Call 899-4682 or 535-9764 for more information.

the Active List

Nov. 10-11

St. Malachy parish, Brownsburg, will host a Christmas bazaar from 9 a.m. to 7 p.m. on Saturday and from 9:45 a.m. to 1 p.m. on Sunday. A variety of booths will offer many gift suggestions. There will be a visit from Santa Claus and entertainment by the Intermezzos on Saturday.

A holiday bazaar will be held at Holy Trinity parish, 902 N. Holmes, Indianapolis, with a variety of food and entertainment for adults and children. On Saturday, sandwiches and short orders will be served from 11 a.m. to 8 p.m. The menu on Sunday from 12:30 to 4:30 p.m. includes roast beef and chicken dinners. More details are available in the parish ad in today's *Criterion*.

The St. Rose Society of St. Rose parish, Knightstown, will hold a Christmas bazaar in the church basement, a half mile west of Knightstown on U.S. 40 from 9 a.m. to 5 p.m. on Saturday and from 11 a.m. to 3 p.m. Sunday. A snack bar on Saturday will open at 11 a.m. and on Sunday a complete dinner will be served beginning at 11 a.m. Prices are \$3 for adults; \$2 for students and \$1 for pre-schoolers. Father Thomas Widner's Black Forest cherry cake will be an auction feature.

Nov. 10, 11, 13

Msgr. Raymond T. Bosler will present a sermon and lecture series at St. Andrew Church, 4050 E. 38th St., Indianapolis, beginning this weekend. At the 5:30 p.m. anticipation Mass and at the 9 and 11:30 a.m. Masses on Sunday, he will speak on the topic, "All Christians Share in the Ministry of the Church." The Tuesday lecture will be held in the school's AV room where Msgr. Bosler will discuss "The Inside Story of What Happened at Vatican Council II."

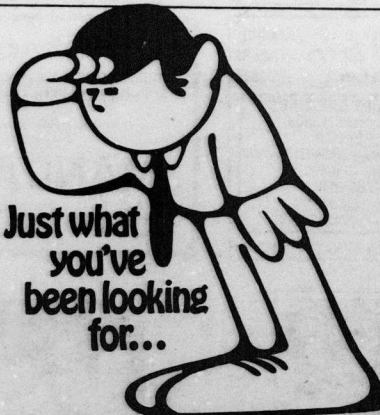
Other dates in the series will be announced later.

November 11

A Pre-Can Conference for engaged couples in the Indianapolis area will be held from 12:30 to 6 p.m. at Our Lady of Grace Center, Beech Grove. Pre-registration is required. Call 317-634-1913.

A tradition is returning to Holy Rosary parish, 500 S. East St., Indianapolis, when an Italian fiesta will be held featuring a spaghetti supper. Adult tickets are \$2.75 and youngsters under 12, \$1.50. Holy Rosary's ad appears in this week's *Criterion*.

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for...



Little Flower parish auditorium, 13th and Bosart, Indianapolis, is the site for the regular monthly card party at 2 p.m. It is under the auspices of the Ladies Auxiliary of the Knights of St. John. The public is invited.

The Indianapolis chapter of the United Ostomy Association will meet at 3 p.m. in conference room "B" at Winona Hospital, 3232 N. Meridian St. Guest speaker will be Robert Shaw, field representative for social security.

November 12

The Indianapolis North District Board of Education will meet in regular session at St. Lawrence parish at 7:30 p.m.

November 13

The Ave Maria Guild of St. Paul Hermitage will meet at 12:30 p.m. after dessert at the Hermitage, Beech Grove. Mrs. Ted Roeskin and Mrs. Alois Buehler are hostesses.

Indianapolis groups of Separated, Divorced and

Remarried Catholics will hold an eastside meeting at St. Simon parish, 2505 Eaton, at 7:30 p.m. and the southside group will have a pitch-in dinner at Our Lady of Grace Center, 1402 Southern Ave., Beech Grove, at 7 p.m. Those attending are requested to bring a covered dish and table service. Meat and drinks will be provided.

November 14

The regular monthly afternoon card party at St. Philip Neri parish, Indianapolis, will be held in the parish hall. The public is invited.

An evening of recollection for 9th and 10th grade public high school students will be held at Mount St. Francis Center near New Albany. For details call the Mount at 812-923-8818.

A luncheon and card party is on the list of parish activities at St. Mark parish, Edgewood and U.S. 315, Indianapolis. Luncheon will be served at 11:30 a.m. followed by cards at 12:30 p.m.

Nov. 15-18

A women's weekend Cur-sillo, a traditional intensified spiritual program designed for ongoing Christian commitment, will be held at Mount St. Francis Retreat Center in southern Indiana. Call 812-923-8818 for complete information.

Nov. 16-17

The next production of the Parish-the-Thought Players at St. Lawrence parish, Indianapolis, will be "Seren-dipity" at 8 p.m. in Conen Hall. "Seren-dipity" is the players' salute to the International Year of the Child. Tickets are \$1 for adults and 50 cents for children through eighth grade.

Nov. 16-18

A retreat for Separated, Divorced and Remarried Catholics will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. The retreat focuses on the spiritual needs of the person who has been through the experience of separation or divorce. This is part III of the retreat program and will be conducted by Franciscan Father Anton Braun. Call Alverna, 317-257-7338, for reservations and information.

November 17

An ice skating party for Single Christian Adults will be held at the Indiana State Fairgrounds at 8 p.m. Admission is \$2 and skate rental is \$1. Call Larry Lampert at 899-4682 for more information.

"Disco Party '79" will be held at the St. Peter Claver Center, 3110 Sutherland, Indianapolis, from 9 p.m. to 1 a.m. Sounds by "Star Tripp."

A Tradition Returns to...
Holy Rosary Church
500 S. East Street, Indianapolis
Italian Festa
Sunday, Nov. 11
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FEATURING A

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Sunday, November 18

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Card Party, 2:00 p.m.

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Tickets are \$3 in advance and \$3.50 at the door. The party is sponsored by the board of education of St. Rita parish.

November 18

The St. Vincent de Paul Society of St. Patrick parish, 936 Prospect St., Indianapolis, is sponsoring a poultry card party and turkey award. The hall opens at noon and the card party begins at 2 p.m. Admission is \$1.25.

A spaghetti dinner under the direction of the Chataud High School Athletic Club will be held in the school cafeteria from 4 to 7 p.m. Dave Page of LaScala's is the chef for the dinner. Chataud's band and choir will provide entertainment. Cost for adults is \$3 and \$1.50 for children under 12.

Nov. 18-19

A Scripture workshop under the direction of Benedictine Father Conrad Louis will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, from 7 to 10 p.m. More information is available by contacting the Retreat House, 312-545-7681.

Nov. 23-25

A general open Charismatic weekend of thanksgiving is on the schedule of activities at Mount St. Francis Retreat Center, west of New Albany. Details are available by calling 812-923-8818.

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:** 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.

has the backing of St. Vincent Hospital and Health Care Center and offers smoking withdrawal clinics on an on-going basis. "The Communique," house organ for the hospital and health care center, encourages all smokers to take Nov. 15 off from smoking. For help in your own "Smokeout" attempt, contact the Human Resource Development Department at St. Vincent's, 312-871-2394.

►Women in the Lawrenceburg Deanery will meet for their quarterly meeting of the Council of Catholic Women at St. Anthony parish, Morris, on

Thursday, Nov. 15. After registration which begins at 6:30, there will be a 7 p.m. concelebrated Mass. At the business meeting, two films, "This'll Kill You," (on euthanasia) and "First Days of Life," (on the growth of a baby from the moment of its conception) will be shown.

►A Clergy Institute on Israel," sponsored by the Jewish Community Relations Council, will be held from 5 to 9 p.m. on Tuesday, Nov. 13, at Congregation B'Nai Torah, 6510 Hoover Road, Indianapolis. Clergymen are invited to have supper and spend the evening at the institute.

Socials

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

Remember them

↑ **ARKINS, Ida May (Peg)**, 54, Holy Name, Beech Grove, Nov. 1. Wife of Paul; mother of Greg Arkins and Helen Sharkey; sister of W. John Payne and Mrs. Ruth Bright.

↑ **BAUER, Denis Robert**, St. Lawrence, Indianapolis, Nov. 3. Husband of Mary F.; father of Lori Bauer; son of Mrs. Joyce Miller; stepson of Norval Miller; brother of R. Neal Bauer; stepfather of Diane Lynn Seeley, Mary Wilson, Rhonda Spears and Cathy Harrell.

↑ **COLE, Delores M.**, 43, St. Anthony, Indianapolis, Nov. 3. Mother of Deborah and Donna Cole and Timothy Casey; daughter of Earl and Esther Cox; sister of Dorothy Ute and Russel Cox.

↑ **DWENGER, Waldo**, 67, St. Anne, Hamburg, Nov. 3. Husband of Anna; father of Paris, Waldo, Jr., and Henry Dwenger; Hazel Quick and Emma Kroner; brother of Clarence, Alfred, Paul and Emma Dwenger, Stella Tekulve and Mrs. Clark Niese.

↑ **FERNKAS, John A.**, 57, St. Barnabas, Indianapolis, Nov. 2. Husband of Catherine M.; father of Ted, Beth and Peggy Fernkas and Cathy A. Bush; brother of Louise Weist, Mary Margaret Cox, Pauline Crawley, Mildred Lutz and Richard Fernkas.

↑ **GATCHELL, Fran J.**, 75, Holy Spirit, Indianapolis, Nov. 3. Wife of Sherman J.; mother of Rita Spellman, Patricia Plumm and Sherman M. Gatchell; sister of Dorothy Bachstein.

↑ **GEIER, Janet**, 67, St. Andrew, Richmond, Nov. 2. Daughter of Katherine Geier; sister of Ruth Scherack and Mildred Gahan.

↑ **GALEMA, Maurice J. (Jack)**, 69, Holy Spirit, Indianapolis, Nov. 7. Father of Kathleen Colgate, Marie Collins, Patricia Daugherty, Josephine Cleveland, Sharon and John Galema.

↑ **HIMMELHEBER, Theodore (Bill)**, 61, Holy Family, New Albany, Nov. 3. Husband of Anna Jean; father of David A. and Ted W. Himmelheber, Mary J. Harbeson, Theresa A. Straw and Rose M. Carroll; son of Viola Himmelheber.

↑ **HUMPHREY, Charles A., Sr.**, 63, St. Mary, New Albany, Oct. 29. Husband of Barbara; father of Charles A., Jr., Irma Ruth Cushing and Donna Sue Lopp.

↑ **IOZZO, Vincent V.**, St. Michael, Indianapolis, Oct. 29. Husband of Clara; father of Clara Rose Hiatt and Shirley Jean Harris; brother of Dominic and Margaret Iozzo.

↑ **JASPER, Alma (Riggs)**, 64, St. Pius X, Indianapolis, Nov. 5. Wife of Fred; mother of Judy Foreman and R. Michael Riggs; stepmother of Bonnie Leahman.

↑ **KUNTZ, Louise M.**, 86, St. Michael, Brookville, Oct. 31. Mother of Ruth Kirschbaum, Marjorie Milkbourne, Claire Ariens, Patricia Johnson and William Kuntz; sister of Anna Strausberger, Cecelia Fleiderman and Gertrude Kroeger.

↑ **LANDWERLEN, Frank R.**, 74, St. Roch, Indianapolis, Nov. 3. Husband of Anna (Sell) Landwerlen; brother of Frances Landwerlen.

↑ **MALLORY, John O.**, 66, (formerly of New Albany); funeral at St. Alphonsus, Crossville, Tenn., Nov. 1. Husband of Louise; father of James R. Mallory, Charlene Pride and Katherine Parrish.

↑ **MALLY, George W.**, 89, St. Augustine Home Chapel, Indianapolis, Nov. 6. Husband of Margaret; brother of Raymond Mally.

↑ **MANLEY, Betty J.**, St. Luke, Indianapolis, Oct. 30. Mother of Terri Ferro, Susan Daily, Michael, William and David Manley.

↑ **MILLER, Fronie V.**, 92, St. Andrew, Indianapolis, Oct. 31. Sister of Theresa Faucett.

↑ **MORGAN, Edward P.**, 74, St. Joseph, Shelbyville, Nov. 5. Brother of William A. and James A. Morgan.

↑ **ROBERTS, Stella W.**, 93, St. Patrick, Terre Haute, Oct. 31.

↑ **SCHWEGMAN, Gwen-dolyn H.**, 66, Holy Family, Richmond, Nov. 3. Mother of Susan DeSana, Barbara Schwegman, Richard, Jim and Larry Mikesell; two stepsons, Ben and Jim Schwegman; sister of Eileen Scherer, John, Paul and Tom Brittenham.

↑ **SMITH, Clara**, 76, St. Mary Queen of Peace, Danville, Nov. 7. Mother of Robert Smith; sister of Lizzie Pace.

↑ **TEBBE, Leo J.**, 77, St. Cecilia, Oak Forest, Nov. 3. Husband of Angela; father of Virgil, Melvin, Keith, Glenn and Merle Tebbe, Laverne Sauerland, Petronella Deaton and Leonella Pross; brother of Gus Tebbe, Theresa Munchel, Mrs. Joe Ertel and Ann Dieckman.

↑ **UNDERWOOD, Clifford**, 65, St. John the Apostle, Bloomington, Nov. 2. Husband of Madge; father of Eliene Crain, Patricia Bartolini, Suellen and J. C. Underwood.

↑ **WERNER, George**, 76, St. Peter, Franklin County, Oct. 30. Father of Doris Roell; brother of Roman Werner and Elsie Gillman.

↑ **WILHELM, William**, 64, Holy Guardian Angel, Cedar Grove, Nov. 2. Son of Marie Wilhelm; brother of Dorothy, Jacob and Leonard Wilhelm.

↑ **WISSNER, John, Jr.**, 73, St. Mark, Indianapolis, Nov. 6. Husband of Martha; brother of Edith Baehme, Matilda Vandiver and Gus Wissner.

↑ **WOODS, Lillian M.**, 75, St. Mary, New Albany, Nov. 3. Sister of McClellan and Howard Miles, Maude Cunningham and Pearl Grundy.

Seminar on aging offered

TERRE HAUTE—St. Mary-of-the-Woods College here announced this week a program to address the needs of religious communities faced with increasing numbers of older members. A Certificate Program will be offered religious personnel directors beginning January 14, 1980, and extending through June 27 to have the opportunity to learn how to organize and administer a total program for older religious men and women.

The program offers courses in biological, psychological, sociological, theological and en-

vironmental/architectural aspects of aging. It also offers administration and personnel management a series of workshops including such topics as life planning, career counseling, services to the aging, lifelong learning and leisure, rehabilitation therapies, drug dependencies, etc. The program also offers opportunities for experiential activities with older persons.

For more information contact Alma Louise Mescher, S.P., Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, Ind. 47876.

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GRADE SCHOOL Thanksgiving Basketball Tournament



Teams are needed for 5th & 6th and 7th & 8th grade boys' basketball tournament. The tournament is tentatively scheduled for November 16 through November 25, 1979 at Walpole Hall, Sacred Heart of Jesus Catholic Church, Jeffersonville, Indiana.

Entries must be submitted by November 13, 1979.

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WILL PICK UP

TAX DEDUCTIBLE

Today's Music

by Charlie Martin

Each new release by the Little River Band strengthens its musical reputation. "Lonesome Loser" from its new album, "First Under the Wire," brought the group to the top of the pop charts. The song's striking harmony grabs the listener's attention immediately. This group has achieved its best sound yet. The sound will place it among the nation's leading musical groups.

"Lonesome Loser" speaks about a familiar theme, the pain and loneliness of being rejected in love. The song suggests that the loser has not admitted this rejection to himself. The feelings of loneliness and emptiness within him are so strong that they are visible to others, but he "doesn't show what goes on in his head." Others realize that he must "face up" to reality, and stop "running and hiding."

These lyrics prompt us to ask the larger question: Who are the real losers in life? Most of us are touched by disappointment and brokenness. Few of us go through life achieving every goal we set, finding immediate answers for all our needs or having every relationship develop as we hoped it would. Yet to face difficulty in life does not mean we are losers. The more real question is: How do we deal with disappointments and defeats?

One sure way to avoid losing is by taking few risks. Many people prefer to entomb their lives with a shroud of security and bracket out all possibilities of failure. But the cost of this life decision is expensive. Life holds the

promise of endless discovery, but only for those who take risks. Too many people rule risk out of their lives. They give excuses for avoiding risks, such as, "I could never do that" or "I know this person would

never like me anyway." Without realizing the consequences of their choices, they are narrowing life's potential for meaning and adventure. In a real but sad way those who are afraid to take any chances are life's real losers.

THE SONG says this person has lost in love but "still keeps on trying." This kind of attitude has to exist if defeat is to be overcome. Each loss or defeat is a success in disguise. True, we may not reach our original goal, but what we learned can help guide our new plans. We lose only if we give up on ourselves. By thinking about why we failed at a task, goal or relationship, we gain the insight to achieve success in future endeavors. For the person who is willing to try again much of life's promises remain attainable. This person will never be a loser.

In the song's story, the loser is "lonesome." He tries to keep his hurt inside himself. Often our pride limits our desire to share our disappointments and failures with others. Society

tells us to play it cool and not admit that we can be hurt. Loneliness is the reward for such isolation. We can find healing for our hurts if we open ourselves to sharing them. Yet healing can never begin if we hide our hurts. Real friendship opens people to all of life's experiences, both the joys and failures.

God created us with abilities to rise above failures. Through defeats, we become more whole and mature. Certainly pain will be part of our lives, but we are not called to be life's lonesome losers. We are called to be alive, learning individuals. Once we believe in this calling and apply it to our own lives, all of our failures will become points of growth in a life of success.

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TV Films

Dog Day Afternoon (1975) (NBC, Sunday, Nov. 11): Sidney Lumet's classy film about a pathetic, potentially tragic Brooklyn bank robbery is a prime example of how something essentially tawdry can be changed by art into delight, social insight and heartbreak. One of Al Pacino's best, and most unusual, performances. Recommended for adults and mature youth.

Dutchess and the Dirt-water Fox (1976) (NBC, Tuesday, Nov. 13): One of the more forgettable western spoofs, in which incompetent gambler George Segal and saloon singer Goldie Hawn flee a gang of robbers who are after their ill-gotten loot. Not recommended.

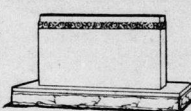
Silver Streak (1976) (CBS, Thursday, Nov. 15): A much overpraised, schlocky train movie that works in about every comedy and suspense gimmick used in Hollywood movies since "The Great Train Robbery." Gene Wilder is the gentle hero who gets mixed up with a liberated female (Jill Clayburgh), a black convict (Richard Pryor) and a suave villain (Patrick McGowan) on a trip from L.A. to Chicago. This one is junk food for the mind. Not recommended.

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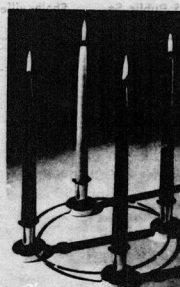
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'All Quiet on the Western Front' remake

NEW YORK—Erich Maria Remarque's classic anti-war novel, "All Quiet on the Western Front," has been remade as a major television production airing Wednesday, Nov. 14 at 8-11 p.m. (EST) on CBS.

It was 50 years ago, almost to the day, that Lewis Milestone began production on the first movie adaptation of Remarque's work—one that has endured as a standard against which other anti-war films are measured.

Milestone's black-and-white evocation of the horrors of World War I and Lew Ayres' portrayal of Paul Baumer, the high school student who graduates to the trenches still stand as a remarkable film achievement.

But only purists would object to Delbert Mann's careful reconstruction of the period. His film has been shot in Czechoslovakia on locations that seem untouched by the passage of time, giving the work a more natural look than Milestone's recreation on a studio sound stage.

No matter how familiar to viewers, the story remains as powerful as ever. Fired by their teacher's talks of "duty to the Fatherland," Paul and his fellow graduates in the class of 1916 volunteer for service.

After the drills of basic

training, Paul and six of his friends move to the front where the veteran Kat teaches them what they must know to survive. As the film makes clear, death—not survival—was the intention of trench warfare, where inches of terrain were more important than the lives they cost.

The film starts by saying that it is "neither an accusation nor a condemnation, least of all an adventure." It is the story of an entire generation of Europe's manhood decimated by the Great War that was fought to end all wars and of the bitter disillusionment this engendered.

The insane nature of this war of attrition is described—attack and counterattack across the barbed wire of no man's land, days of concentrated shelling that preceded offensives, trench rats grown obscenely fat on the corpses, poison gas—"it turned men into beasts and if your own father came with them, you wouldn't hesitate to throw a grenade into them."

What gives the work a sense of objectivity and a human balance are the constant flashbacks to memories of home and the friendship between Paul and his comrades. In the midst of war's mad inferno, Paul retains a spark of humanity, an idealism with which high school students especially will identify.

Richard Thomas is perhaps a shade too wooden, too low-key to convincingly project the 18-year-old Paul but it is a decent attempt of unquestioned sincerity. As Kat, Ernest Borgnine is the best he's been in years but his interpretation is still not in the same league with Louis Wolheim's masterful performance in the 1930 version.

Such comparisons are really beside the point. This production has nothing to be ashamed of and in some ways is superior to Milestone's classic. Paul Monash's adaptation of the novel is more faithful to the original and has the time to incorporate more of it.

This program is a major step for television and one of the year's best. It is also significant that it is being studied in classrooms across the country as part of the CBS Reading Program and that it is being used to inaugurate the CBS Library of Congress "Read More



HOLIDAY CHEER—The Christmas cheer that came bottled in bond has bottled up a high school girl's feelings into deep depression that she doesn't understand in "The Late Great Me: Story of a Teen-Age Alcoholic," a 90-minute presentation on the "ABC Afterschool Specials" Nov. 14. Maia Danziger stars as the troubled teen whose story probes this timely topic and the family's role in rehabilitation. (See review below.) (NC photo)

About It" project which encourages the public to read books related to selected TV broadcasts.

The "ABC Afterschool Specials" have dealt with many subjects of interest to young viewers, but never one with the intensity of this story about a teen-age alcoholic, "The Late Great Me," airing Wednesday, Nov. 14 at 4:53 p.m. (EST) on ABC.

The film begins with this testimony at an Alcoholics Anonymous meeting: "Hi. My name is Geri and I'm an alcoholic. I started drinking a little over a year ago. I was 15 years old."

How she began is easily told—a boyfriend who was a "juicer," sneaking alcohol in school with a thermos of "milk punch" and using a mouthwash spray to hide the odor. He taught her the ropes.

Why she did it is not quite so easy to understand. Geri has an inferiority complex, doesn't think she's attractive and is nervous with boys. Drinking makes her feel part of the crowd.

It is a credible situation, especially in suburbia where alcohol abuse by young

people is of greater concern than drugs. The program is entirely cautionary about the bad effects of drinking on the young—school, friends, home, and self—and is careful not to give any specifics that might be imitated.

The subject was felt to be of such importance that it was the first "Afterschool Special" allotted 90 minutes instead of the usual hour format. This Daniel Wilson production uses the time well to create a believable story of a problem drinker and the steps leading to rehabilitation—total abstinence.

Part of Geri's problems are her parents in what they expect of her and their lack of attention to what is really going on. The parents are good people but unable to recognize the signs or cope with the problem once it is out of control.

This one is worth taking a few hours off from work to watch with the kids. Even better, ABC should rebroadcast it in early prime time this summer.

As with last year's "Edward the King" series, Robert MacNeil will provide

the opening and closing commentary for the eight-part documentary, "Lord Mountbatten: A Man for the Century," premiering Friday, Nov. 16 at 9-10 p.m. (EST) on PBS.

The series narrated by Mountbatten himself covers his life and times from 1900 when he was born to 1968 when this series was aired in Great Britain. MacNeil will update the documentary, commenting on Mountbatten's career between 1968 and his death at the hands of IRA terrorists last August.

Americans who are understandably less than aware of Mountbatten's extraordinary career and the great affection he enjoyed among British subjects will learn the depth of revulsion his cowardly assassination occasioned in the British Isles.

They will also get a fascinating view of the history of this century as seen from the privileged position of one who contributed to it. Amplifying Mountbatten's personal view is a more general overview written by historian John Terraine.

The first program introduces us to the interlocking dynasties that ruled Europe prior to World War I. Mountbatten, whose father was in the admiralty with Churchill, began his wartime service as a Royal Naval cadet at the age of 16.

He also describes the irrational anti-German

hysteria that swept England and led to his father's resignation and the change of the family name from Battenburg to Mountbatten.

This is chalked up to "the mood of the times." But Mountbatten simply cannot understand the Bolshevik's barbarous slaughter of the czar's family, his cousins whom he knew well and visited frequently.

This is a series for anyone interested in contemporary history as seen at its source.

Religious Broadcasting

RADIO: Sunday, Nov. 11 (NBC)—"Guideline" presents the second of a four-part series of talks on the subject of mental health and aging. The speaker is Sister Mary Anne Mulligan who teaches in the Department of Sociology at Ohio Dominican College in Columbus and is director of its gerontological program. Sister Mulligan has her doctorate from Teachers College, Columbia University. A member of the Network of Educational Consultants for the Ohio Commission on Aging, she has been a participating scholar at the International Conference in Leisure and Gerontology at the University of Rhode Island and has also served as a member of a Columbia University team studying services to the aged in the Scandinavian countries, England and Ireland. In this second program of the series Sister Mulligan discusses the most common emotional states that occur at any age but especially in later life. They are loneliness, fear and anxiety, and depression. (Check local listings for time.)

TV Programs of Note

Sunday, Nov. 11, 8-9 p.m. (EST) (PBS) "The Long Chain." From the 17th century's search for pitch to protect ship hulls, "Connections" traces the series of often accidental discoveries that led to the modern plastics industry.

Monday, Nov. 12, 9-10 p.m. (EST) (PBS) "The Real War in Space." This "World" special looks at the technology of space research and weapons development showing the possibility that the Soviet Union may soon be able to destroy orbiting satellites.

Saturday, Nov. 17, 12 noon-12:30 p.m. (EST) (ABC) "The Incredible Detectives." A dog, cat and crow resolve their jealous rivalry for their master's affection and join forces when he is kidnapped.

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Media Notebook

by T. Fabre

NEW YORK—November has been fairly interesting for inveterate television viewers as each network has tried to blitz the others with costly spectaculars and blockbuster Hollywood movies.

There's nothing unusual about this because November happens to be a "sweeps month"—the thrice-annual rite by which the industry measures each TV station's viewership which determines the sponsor's cost in buying time on that station until the next sweeps.

The networks try to help their affiliates by supplying them with special programming, pre-empting weekly series that have low ratings. The number of pre-emptions gives a pretty good picture of what a network thinks of its regular schedule.

Trying to keep up with the flood of special programs during a sweeps period is almost as hard for TV reviewers as it is for the public. Even worse for a reviewer is not being able to arrange a preview of a show that promises to be exceptional.

With a deadline several weeks in advance of airdates, such an unfortunate situation is inevitable because of production delays or backlog of

screening time and facilities. The most significant missed opportunity of this week is "The Streets of L.A.," airing Tuesday, Nov. 13 at 9-11 p.m. (EST) on CBS.

A CBS press release describes it as a "drama about a tenacious woman who, incensed by a meaningless and malicious crime, embarks on a long pursuit of three teen-age hoodlums in a dangerous Los Angeles barrio."

It is a presentation of the "GE Theater," a series with a fine tradition of high quality drama. It was produced by George England, written by Marvin Gluck, and stars Joanne Woodward who had worked together on last season's "See How She Runs," which brought the actress an Emmy Award.

Woodward's role in "The Streets of L.A." is that of a middle-aged divorcee who is struggling to make ends meet on her own. When her brand-new tires are slashed, she learns the identity of the culprits and goes into the barrio to get them to pay for new tires.

The story is based on fact and the woman to whom it happened served as production consultant on the film. As a picture of a mid-40's woman who has to learn how to function on her own, the role is obviously a

strong one for Woodward and of interest to women viewers.

ONE IS NOT so certain of the picture of the barrio and the way its Mexican-American inhabitants will be portrayed. Some assurance comes from the fact that the production spent over a year conducting research, interviews and scouting locations before shooting began.

A telephone call to Fernando Allende, the young Mexican film star who makes his American debut in a leading role in this production dispelled any apprehension that this might be another ethnic rip-off like two recent Hollywood movies about barrio gangs.

Putting it quite simply, Allende stated that, "I would never do anything to give a negative image of a Latino." He feels strongly that "The Streets of L.A." is a very positive film and will promote better understanding between Anglo and Hispanic.

It's an authentic picture of the barrio, he says, because it shows not only the violence but what's behind it. "I play a Mexican who came to L.A. three years before in hopes of finding work and a better life. Instead, he is more exploited than ever and reacts with anger and resentment."

SOMETHING good, he continued, comes out of an act of vandalism—"an Anglo learns about the desperate poverty of the barrio and a Chicano reaffirms his ideals. The film's message is that we have to get to know one another and to help one another."

Allende is very high on the positive intentions of the film but he admits that with TV productions "there is never enough time—there is too much rushing." He enjoyed the experience, however, not only because of the high-quality professionals involved but because "the entire project was done with love and that will show on the screen."

His name may not be a household word to Anglos, but his movies are as popular with Spanish-speaking audiences here as they are in Latin America and Spain. One of his films currently playing here "El Pacto," has made more money than any previous



BARRIO DRAMA—Joanne Woodward, starring as Carol Schramm, a no-nonsense woman determined to collect preparation for her slashed tires in a dangerous Mexican-American neighborhood, is pulled to safety by Fernando Allende as Gallo in "The Streets of L.A.," a "GE Theater" drama to air Nov. 13 on CBS. (See review on this page.) (NC photo)

Spanish language film in U.S. history.

Allende is no overnight sensation—he was catapulted to stardom 12 years ago at age 15 in "Maria," a movie romance co-starring Tyrone Power's daughter, Taryn. Since then he has made 18 films and appeared in countless TV and stage productions.

WHEN TOLD that publicity here had referred to him as "the John Travolta

of Mexico," he was not exactly overjoyed at the comparison but accepted it insofar as he is able to act, sing and dance. Allende has made 13 LP albums and done a number of stage musicals.

In fact, immediately after finishing his role with Ms. Woodward, he has been preparing for his sixth annual Mexican Festival of Song in Los Angeles. The reason he performs here and in other U.S. cities with

large Hispanic populations is, he says: "I need them because they are the people who made me. I need to feel them and to get their energy."

Maybe some of us who tune in to "The Streets of L.A." on Nov. 13 will share in that sense of ethnic community as well as enlarge our spirit of human solidarity. Even if it fails to realize its intentions fully, the attempt was worth the effort.

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Viewing with Arnold

'10' a feeble attempt

by James W. Arnold

Comes now Blake Edwards, longtime husband of Julie Andrews and creative maestro of the "Pink Panther" series, with a new movie called "10," a feeble attempt to have fun with the middle-aged syndrome in the luxuriously decadent Show Biz colony of southern California.

Sorry, Blake. Not up to what used to be your usual standard. Take him away, guards. Sentence him to watch endless reruns of "Exorcist II." Next case.

Writer-director-producer Edwards is, actually, an old idol of mine, stretching back to the early Sixties and "Days of Wine and Roses," "Experiment in Terror" and "The Great Race." Edwards' original "Pink Panther" was probably one of the great all-time movie comedies, and he topped it in the hilarious slapstick farce, "The Party" (with Peter Sellers). But that was 10 years ago. Now the times are hard and a-changing again, and Edwards is straining to stay relevant. Perhaps "10" is not a total sellout to the new amorality, but it copes with it as successfully as a turkey does with Thanksgiving.

The film stars (for some reason never fully explained) British satirist Dudley Moore as a fabulously rich-successful composer-playwright-multi-Oscar winner (sort of a combination Neil Simon-Marvin Hamlisch, one supposes) who despite all this has two big problems: (1) he is 42 and moving over

the hill, and (2) his affair with divorcee Julie Andrews is on the rocks, presumably because they keep arguing about whether women should be called broads. Moore and Andrews, incidentally—the laidback little comic and the tall, serene, even stiff, humorless lady—are as



unlikely a pair of romantic co-stars since Groucho and Margaret Dumont.

The Moore character is, actually, obsessed with sex and youth. He keeps ogling (through a telescope) the naked women visiting his swinging Beverly Hills neighbor—a tacky comedy device that Edwards apparently thinks is terribly funny.

ONE DAY, on a trip downtown, he spots a young bride-to-be so appealing that he follows her to the wedding and eventually to her honeymoon in Mexico. (On a scale of one to 10, she is an 11, which makes you wonder about the title.) If this isn't a half-baked premise for an adult movie, then the wind never blows in Chicago.

The situation thus contrived is pushed in two directions—Moore comically klutzing around the fancy Hotel Las Hadas (his barefoot antics on the hot beach sand are the best), and Moore finally lucking into a meeting and date with the Dream Girl.

He discovers, to his dismay, that she isn't an idealized innocent but the pot-smoking incarnation of the no-hangups generation who insists he make love to her in precise time to the music of Ravel's "Bolero." (So much for music appreciation.) He then flees back to the older and wiser Ms. Andrews, and succeeds with the help of Ravel.

There is a satirical idea in there somewhere, but for satire you need some center of sanity. Everyone in this film is so superficial and vapid (except by Los Angeles standards) that it doesn't seem to make much difference who makes love to whom, where, or to what background music. The confrontation between the middle aged guy who wants to recapture his youth and the young woman who shocks him with her liberated ideas has been done before and better (notably in "Save the Tiger"). Edwards refuses to offend any customers by taking sides or passing any moral judgments.

BUT THE worst crime is that none of it is very funny. In fact, some of it is desperate—like building a whole sequence out of Moore's inability to talk after suffering through

dental repairs, or milking yuks at the expense of a ludicrously senile old parish housekeeper and a loud-mouthed minister.

The movie has one terrific asset—the best score in years by Edwards' regular composer, Henry Mancini. There is a five-minute scene where Moore simply plays a new Mancini melody on the piano, while folks in the half-empty bar listen with a kind of misty awe, that I'd like to have in my tape collection. But it's five minutes out of two hours.

The uninhibited bride is played by one of film's inexhaustible supply of young beauties (Bo Detek), whose own real life story would make a wilder plot than the one in "10." Veteran Robert Webber plays Moore's homosexual friend and lyricist collaborator in a restrained and sensitive way totally out of tune with the rest of the film. Brian Dennehy, as a sympathetic bartender, may do more with that classic part than any actor in movie history.

What can you say about a film so bad that it can be stolen by a good bartender? (Nudity, lots of questionable taste, with only

rare glimpses of talent in the moral fog; not recommended.) NCOMP Rating: B-Objectionable in part for all.

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.)

And Justice For All B

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.)

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

Meteor 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)

Nosferatu A-3

The Union Field A-4

Rich Kids A-3

The Runner Stumbles A-4

The Seduction of Joe Tynan A-3

Starting Over 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

Yanks A-3

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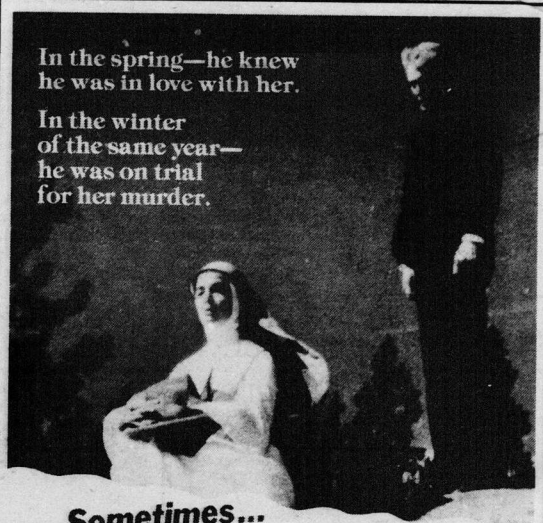
Mike Hornak



Mike Feeney

In the spring—he knew
he was in love with her.

In the winter
of the same year—
he was on trial
for her murder.



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