

THE

# CRITERION

Archdiocese of Indianapolis

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INDIANAPOLIS, INDIANA

NOVEMBER 26, 1976

## Vatican Commission backs opposition to death penalty

BY JIM CASTELLI

WASHINGTON—A study paper prepared by the Pontifical Commission for Justice and Peace supports the U.S. bishops' position of opposition to the death penalty and suggests that they further develop their position.

The U.S. bishops adopted a one-sentence statement opposing the death penalty in November, 1974, after a prolonged debate in which they were

unable to agree on a lengthier statement explaining their position. The commission paper was requested by the bishops and sent to

them last June. It was released to NC News Service by the U.S. Catholic Conference Office of Domestic Social Development.

FATHER WILLIAM MURPHY of the Justice and Peace Commission told NC's Rome bureau the paper was a kind of "aide-memoire," or summary of a proposed position.

The paper does not have the status of official Church teaching, but it is a strong indicator that the Vatican's thinking is in line with the American Church on this matter.

The commission paper supports a pastoral attitude that says: for the ethical values involved and because of the lack of probative arguments to the contrary, the abolition of capital punishment is to be favored.

The U.S. bishops might discuss opposition to capital punishment in the context of "respect for life" and opposition to abortion and euthanasia, the paper suggests.

THE PAPER MAKES these main points:

—The Church has supported the right of the state to impose the death penalty.

—The Church has never dealt with the death penalty directly, and does not explicitly support or prohibit it.

—The existence of capital punishment in the Old Testament does not of itself justify it for today while the New Testament does not explicitly prohibit capital punishment.

—Recent popes have stressed the "medicinal," or corrective aspect of punishment. Capital punishment is not "medicinal" because "it negates the possibility of the criminal to rehabilitate himself."

—There is no convincing evidence that the death penalty is a deterrent to crime.

—The Church has supported a "vindictive" or retributive aspect of punishment, "but serious questions can be raised on humanitarian grounds for the state to practice a merely vindictive type of penalty. It certainly goes against the Catholic tradition of humane treatment for everyone."

—The real question for Catholics is whether there has been an evolution in thought and sensitivity which allows the Church to see that a particular stand in this question will advance the ethical values of Christian life and help people be more sensitive to the rights of persons and society."

## Annual clothing drive to aid needy overseas

Parishes in the Archdiocese are once again participating in the annual Thanksgiving Clothing Collection sponsored by Catholic Relief Services.

Donations to the drive, which will continue through the week of December 5, should be brought to the various parish centers where they will be packaged later for shipment overseas.

In announcing the 1976 campaign, Tom Morgan, Director of Archdiocesan Social Ministries, stated that there is a particular need for blankets as well as lightweight clothing. Theme for the drive is "Blanket the World With Love."

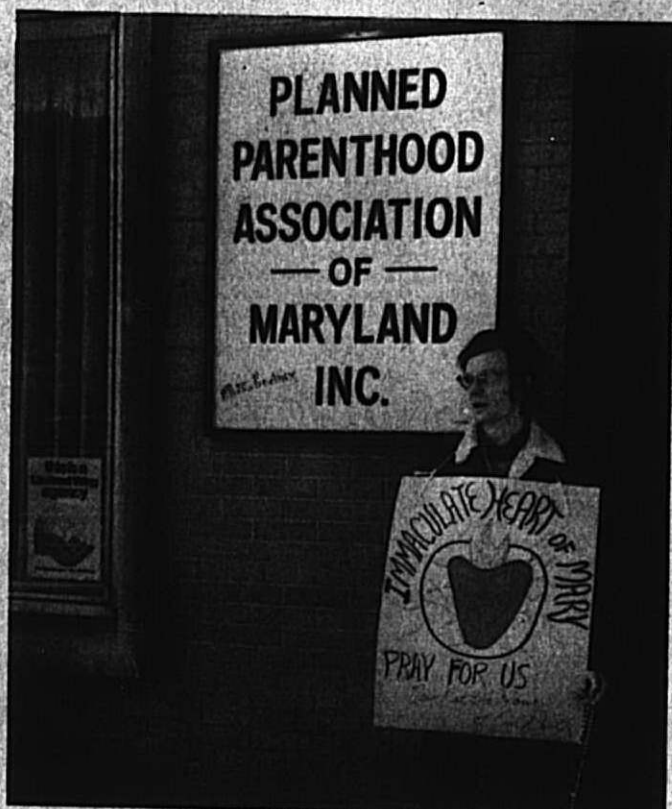
"MOST OF THE PERSONS who benefit from the annual Thanksgiving

Clothing Collection live in the warmer, tropical areas of the world," said Morgan.

"Lightweight clothing is more than worth its weight to those who live around the world," he said. "The ideal donations to the collection are garments made of cotton, nylon, rayon and polyester. There is also a constant need for infants' layettes and children's clothing as well as work clothes for men," he added.

Last year Catholics throughout the United States donated more than 112 million pounds of clothing, blankets and bolt goods to the Thanksgiving collection. These donations, having a value of \$16.6 million, were

(Continued on Page 2)



LONE VIGIL—Jack Pelikan keeps a two-week vigil outside the Planned Parenthood of Maryland office in Baltimore. The self-described "apostle of Mary" says the United States "will fail" if laws permitting abortion are not reversed. Originally from Parma, Ohio, Pelikan has been carrying his cause around the country for the past two years. (NC photo by Robert H. Davis)

25TH YEAR IN INDIANAPOLIS

## Serrans mark milestone

BY SR. MARY JONATHAN SCHULTZ

It was a memorable night—Thursday, Nov. 18—when the Serra Club of Indianapolis marked the 25th anniversary of its founding with a Eucharistic celebration at St. John's Church and a dinner at the Indiana Convention Center.

Among the more than 150 attending the celebration were a number of distinguished guests including Archbishop George Blaskup, Bishop Francis Shea of Evansville, the dinner speaker, and Dr. Manuel Reyna, president of Serra International from Caracas, Venezuela.

It was a happy coincidence that Dr. Reyna could arrange his itinerary to be in Indianapolis for the celebration. He was enroute to the Serra International Headquarters in Chicago from South America and was able to stop off in the Hoosier capital.

In an exclusive noon interview with Dr. Reyna, Thomas J. Murphy, vice-president on the Board of Trustees of Serra International, and Herbert J. Kenney, Jr., past president of the Indianapolis Serra Club, we discovered insights about Serra that need to be told.

AS PRESIDENT of Serra International, Dr. Reyna has visited Serra Clubs all over the world. The organization made up of more than 12,000 laymen worldwide works toward the promotion and the fostering of priestly and Religious vocations. In audiences with the Holy Father, International presidents and vice-presidents of Serra have received his wholehearted support and encouragement in their efforts as a true

apostolate needed in the Church today.

Prior to his arrival in Indianapolis, Dr. Reyna had been visiting Serra and observing their work in Paraguay, Peru, Chile and Brazil. There are 40 clubs in Brazil with 30 more in formation. The United States numbers about 350 clubs. Two clubs are presently active in the Archdiocese—in Indianapolis and Terre Haute.

Speaking of his travels, Dr. Reyna, in his impeccable English and warm, personable manner said, "You know the old saying, 'Join the Navy and see the world'? I say 'Join Serra and see the world.'"

AS MIGHT BE EXPECTED, the interview centered on vocations. Neither the dearth of vocations nor defections from the ranks of priests, Brothers and Sisters in recent years have blighted the optimism of this Venezuelan gentleman.

He is witnessing a solid increase in vocations, especially in the Third World, from India and Africa. He blames "economics" as one reason for the decline in vocations in our own country and expects the situation to reverse itself as time goes along.

And what stand does Serra International take about the ordination of women? "We are dedicated to uphold and promote the views and

decisions of the Holy Father in this matter," he said, then added with a chuckle, "that leaves you out, Sister."

DR. REYNA APPEARED rested and (Continued on Page 2)

## New 'chapel' not authorized

"No Roman Catholic church or chapel exists legitimately in the Archdiocese of Indianapolis without the approval of the Archbishop of Indianapolis. The Organization known as the Priory of St. Joseph, Greenwood, does not have the approval of the Archbishop of Indianapolis."

The above statement was issued by the Chancery this week on the status of a recently opened private chapel located in a former Protestant church building in the Greenwood community, south of Indianapolis.

Spokesmen for the group which operates the chapel, identifying itself as the Sovereign Order of St. John of Jerusalem, indicated that the form of worship advocated by the organization is the Tridentine Latin Mass, a form of the Mass suppressed by Pope Paul VI in 1969 pursuant to action of the Second Vatican Council.

## Criterion announces amateur photo contest

Calling all camera buffs! The Criterion this week announced a monthly photo contest for amateur photographers in the Archdiocese. The paper will pay \$25 in cash for the winning photograph on a specific topic. Subject for the opening month's contest is "People in Parishes in the Archdiocese."

Deadline for the first month's contest is midnight, December 31, 1976 with the winning entry appearing in the Criterion on January 7, 1977. The judging will be done by the Criterion staff.

The competition is open to amateurs only. An amateur is defined as "one who does not derive the major portion of his or her income from taking photographs."

There is no limitation on the number of photographs which can be submitted, but all pictures must be black and white 8 by 10 glossy prints. No color prints please, and no negatives. All entries become the property of the Criterion, and none can be returned.

All entries should carry on the reverse side the name, address and telephone number of the photographer as well as his or her parish affiliation.

Along with the photograph, entrants are asked to include identification, if possible, of subjects and circumstances under which the picture was taken. A title for the photograph may also be included.

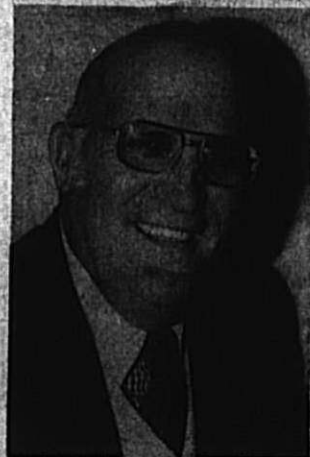
The award will be omitted if no entry in a given month is judged to be of sufficient quality to merit selection.

## An editor thanks his staff

BY FR. THOMAS C. WIDNER

Television personalities are known for dragging their sisters and their brothers and their cousins and their aunts before the cameras at Christmas in order to share the holiday spirit with viewers. For us at the Criterion,

Thanksgiving seems a more appropriate time since the real purpose for bringing families before you, the reader, is to express thanks for being a family and to share the pride we have as a family. We at the Criterion hope that you give thanks for your family during this holiday. As editor, I want to share with you my newspaper family whose pictures appear here. (Not pictured is Geneva Fiddler, part-time assistant in circulation who was not present during picturetaking.) They are a generous lot both as co-workers and as teachers. I thank God for them.



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# Week's News in Brief

BY NC NEWS SERVICE

## Discuss rural problems

DES MOINES, Iowa—Agribusiness is not easing the problems of America's rural citizens, participants in the Second National Conference on Rural America here agreed. Participants also agreed that rural problems: Will not be dismissed by promises from urban-based politicians and bureaucrats in the federal government; Cannot be solved simply by ignoring them, by hoping they will go away; Are not exclusively rural America's concern any longer, as food prices go up and the number of family farmers continues to drop.

## U.S. vetoes Vietnam in UN

UNITED NATIONS, N.Y.—The United States for the third time has blocked Vietnam's admission to the United Nations. The U.S. policy of excluding Vietnam from the UN is opposed by most other countries and by leaders of the three major national religious organizations in this country—Catholic, Jewish and Protestant. The U.S. ambassador to the UN, William Scranton, accused Vietnam of playing on the deep emotions of the American people by denying information on some 800 American servicemen missing in action.

## In capsule form . .

The percentage of Dutch Catholic parents who have their children baptized remains high, while weekly Mass attendance in the Netherlands continues to decline, figures published by the secretariat of the Dutch Catholic Church indicate . . . The military junta ruling Chile has said it intends to release all but 20 of its political prisoners. The move apparently came in response to pressure from U.S. President-elect Jimmy Carter. There had also been pressure by church groups and human rights organizations here and abroad . . . Maryknoll Father Edward Gerlock from Binghamton, N.Y., was summarily deported from the Philippines Nov. 18 as an "undesirable alien." There were also reports circulating in Manila that another American missionary, Father Albert Booms of Harbor Beach, Mich., has been arrested in Zamboanga and taken to Manila, presumably to be deported.

## Names . .

Bishop Maurice J. Dingman of Des Moines has been elected to a three-year term as president of the National Catholic Rural Life Conference (NCRLC).

James J. Norris, 69, known worldwide for his anti-poverty efforts and refugee work and the only layman to address the Second Vatican Council, died in Newark, N.J., Nov. 17.

Pope Paul VI has accepted the resignation because of age of Bishop David Cunningham of Syracuse, N.Y., who will be 78 on Dec. 3. He will be succeeded by his auxiliary, Bishop Francis Harrison, 64.

Jesuit Father Martin D'Arcy, 68, died in England on Nov. 21.

## Abortions exceed births

WASHINGTON—The nation's capital has become the first major American city in which abortions on residents are more common than births. Abortions have exceeded births here for years, but many were performed on women from other places. According to figures for 1975 compiled by the District of Columbia government, there were 9,746 births registered to D.C. women, compared to 9,819 abortions.

## CCA members back bishops

ROANOKE, Va.—Some 70 members of the Catholic Committee of Appalachia (CCA) at its semi-annual meeting here proposed model strip mining legislation and backed whatever action five Southern bishops may take regarding a textile workers' dispute. The group, which is a unit of the Interdenominational Commission of Religion in Appalachia, established in 1965 to develop a united approach to the area's problems, also voted to follow up on recommendations approved last month by the Detroit "Call to Action" conference. The textile workers' dispute involves the amalgamated Clothing and Textile Workers Union and the J. P. Stevens Company, the world's second largest textile manufacturer company.

## Guardsmen beat, arrest priest

CARACAS, Venezuela—National guardsmen beat and arrested U.S. Maryknoll Father Daniel Driscoll as he led a demonstration protesting conditions in the slum town of Tacagua near here. Father Driscoll was released after 12 hours in jail through efforts of Bishop Alfredo Rodriguez Figueroa, auxiliary of Caracas, who also filed a protest with the government of President Carlos Andres Perez. The bishop said the priest's protest was justified since the slum town of 3,327 inhabitants lacks health clinics, schools, adequate streets, transportation and other basic services.

## 'Bread for World' offers letters

NEW YORK—Bread for the World, an ecumenical citizens' lobby concerned with world hunger, has launched an "offering of letters" to persuade Congress and the Carter Administration to develop a plan for an international food reserve. President-elect Jimmy Carter had supported a food reserve at the 1974 World Food Conference in Rome, but Bread for the World says the proposal "is now at a standstill in the absence of a positive U.S. response."

## Children's lenten program

SAN FRANCISCO—"Love Cup," a program of sacrificial sharing by American Catholic children with youngsters throughout the mission lands, will be launched next Lent by the Holy Childhood Association. It was announced at its annual meeting here. The program is the brain child of Msgr. Robert Coll, pastor of St. Thomas More, Allentown, Pa., whose "Operation Rice Bowl" to help the world's needy was successfully inaugurated in U.S. dioceses during this year's Lenten season.

## Israel threatened 'by ideas'

CLEVELAND—Israel today is threatened "more by ideas than by guns," New York Senator-elect Daniel D. Moynihan said here. Speaking at a contemporary affairs forum sponsored by a Cleveland area temple, the former United Nations ambassador declared that "the enemies of Israel are winning the ideological battle on the international stage." He cited last year's UN resolution equating Zionism with racism, as the greatest single victory for anti-Israel propagandists, including the Arab nations.

## Government action is hindrance

ALBANY, N.Y.—Government action is pushing private organizations out of such fields as education, health, adoption and child care, said a report presented to the New York State Bishops' Conference at its fall meeting here. "Both nationwide and within the state, the participation of private non-governmental operations is being seriously eroded by government entry into a field for which it is not by nature equipped, as well as by its undue supervision and regulation," the report said.

## Serrans

(Continued from Page 1)  
ready for two side trips to the Latin School of Indianapolis and the Hispano-American Center before making his appearance at the anniversary celebration that evening in the Indianapolis Expo Center.

On Friday, he and Mr. Murphy left for Chicago to attend the two-day fall meeting of the Board of Trustees of Serra International. Members of the Board come from the United States, Central and South America and Australia.

A Sunday morning flight took him to New York for dinner with friends and finally a happy reunion Sunday night with his wife, their two daughters and eight grandchildren in Caracas.

Truly, the Serra Club of Indianapolis has good reason for celebrating—25 years of dedication in the work of the Church, distinguished leaders, good fellowship.



**SUBJECT IS VOCATIONS**—The Serra Club of Indianapolis noted the 25th anniversary of its founding with a Mass and dinner Thursday evening, Nov. 18. At noon that day, two of the local Club members met with Dr. Manuel Reyna, [center] of Caracas, Venezuela, president of Serra International, an honor guest at the evening celebration. With Dr. Reyna above are Thomas J. Murphy, vice-president of the Board of Trustees of Serra International, left, and Herbert P. Kenney, Jr., past-president of the Indianapolis Club.

## Annual clothing drive to aid needy

(Continued from Page 1)  
distributed to poor and needy families in 49 countries overseas.

Morgan pointed out that CRS, in its East Coast processing center, maintains a 500-ton reserve of clothing and blankets to be able to meet any demands resulting from emergencies or disaster situations. "Because of its reserve of clothing and blankets, this past year CRS was able to send immediate and urgently needed help to people made homeless by the earthquake in Guatemala and to

the victims of the civil war in Lebanon," he said.

**MORGAN EMPHASIZED** that the clothing collected in the parish churches is not only used to clothe the naked. Many of the garments are reprocessed in centers in developing countries. Thousands of boys and girls are trained in tailoring and dressmaking using the materials which have been donated to the Thanksgiving appeal.

In many countries, CRS sponsors

"Clothing for Work" programs. These programs enable people to take part in a community improvement project and to receive clothing and blankets as their reward for their labors.

In announcing the drive, Morgan urged all to "contribute all spare usable clothing and blankets to their local Catholic church during the appeal week."

"The success of the annual collection depends on the cooperation and generosity of our people at home and benefits millions of people abroad," he said.

Morgan also explained that the Indianapolis Council of the St. Vincent de Paul Society will assist the Drive by collecting the packaged clothing from the parishes beginning Saturday, Dec. 11. Members of the Council of Catholic Women will also assist in preparing the shipments. He further stated that the clothing will be shipped to New York free of charge by an Indianapolis trucking concern, as in the past.

## Hesburgh is Carter consultant

WASHINGTON—Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame, has been named by President-elect Jimmy Carter as one of a number of consultants on high-level Administration appointments.

Father Hesburgh has served in a number of federal positions. He was chairman of the U.S. Commission for Civil Rights and a member of President Gerald R. Ford's Clemency Board which dealt with Vietnam war resisters willing to perform alternative service in exchange for a presidential pardon.

Father Hesburgh, a supporter of unconditional amnesty, told NC News he has also discussed the amnesty question, including the problems of men with less-than-honorable

discharges, with Carter.

Carter has said one of his first acts in office would be to offer a general "pardon" to war resisters. He makes a distinction between "amnesty," which he says implies forgiveness because an action was morally correct, and "pardon," which he says means an action will be forgiven whether it was right or wrong.

## Advent series set in Terre Haute

TERRE HAUTE, Ind.—The Terre Haute District Center for Religious Education announces a series of three morning talks during Advent. The talks are designed as a preparation for Christmas. Coffee and doughnuts will be served, and free babysitting will be provided for young mothers attending.

The series, scheduled on three consecutive Thursdays in Advent from 10 a.m. until 11:30 a.m., will be held at the District Center, located in the

former Schulte High School Convent, 2901 Ohio Blvd., Terre Haute.

The schedule is as follows: "Who Is This Jesus, Anyway?" presented by Father Don Rahl, administrator of St. Ann parish, Dec. 2; "The Scriptural Experience of Christmas" presented by Father John Beltans, associate pastor of St. Patrick parish, Dec. 9; "A Prayerful Experience of Christmas" presented by Father Jeff Goddard, director of the District Center, Dec. 16.

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ADVENT RECITALS: Sunday 5:00 p.m., followed by Holy Mass at 5:30 p.m.

November 28: 5:00 p.m.—Organ Recital by Mr. Thomas Williams.

(Balance of Schedule will be carried in next week's Criterion.)

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## Knobs slates

## marriage series

FLOYDS KNOBS, Ind. — Three dates have been set for a program at St. Mary-of-the-Knobs parish dealing with the topic of marriage and the family. The same topics will be discussed at each of the three sessions.

The first is on Sunday, Nov. 28, at 10 a.m. The remaining two dates are Tuesday, Nov. 30, and Wednesday, Dec. 1, at 7:15 p.m.

These programs are open to the public.

## Jeffersonville

## Bazaar on tap

JEFFERSONVILLE, Ind. — The Women's Club at Sacred Heart Church is sponsoring a Christmas Bazaar in the school cafeteria on Saturday, Nov. 27, from 12 noon to 8 p.m., and on Sunday, Nov. 28, from 8 a.m. to 1 p.m. Handmade crafts and homemade cakes will be on sale.

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## An Early Christmas Gift Idea

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We are proud to announce the publication of the first six chapters of Msgr. John J. Doyle's early history of the Catholic Church in what is now the State of Indiana.

Originally printed in The Criterion in serial form from 1971 to 1976 under the title "Christian Heritage," the present volume traces the development of the Church in mid-America from its earliest beginnings in the late 1600's, when French missionaries from Canada first visited the area, until 1814—the year in which the legendary Benedict Joseph Flaget, then Bishop of Bardonia, Kentucky, visited the scene of his early priestly labors on Pentecost to administer the Sacrament of Confirmation. This move laid the groundwork for the establishment of the Diocese of Vincennes 20 years later.

Dr. Doyle, who taught philosophy at Marian College for many years and who has served as Archivist and Historian for the Archdiocese of Indianapolis since 1968, provides in this book the first detailed history of Catholicity in the region since 1883. We recommend it as an engrossing chronicle to the casual reader and an invaluable addition to any historical library.

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## THE TACKER

## Chauvinist pig?

BY FRED W. FRIES

Well, folks, the news is out: Ole Tacker is a male chauvinist!

That's the distinct impression we got from a letter we received Monday morning from Mr. and Mrs. R. E. Hamish of Indianapolis.

The accusation was based on the fact that we gave coverage to the Cathedral and Roncalli football teams for their exploits in the state high school football tournament (Cathedral went to the final game in Class AAA and the Rebels to the semifinals in Class AA), while the Chatard girls' volleyball team "rated nary a word" in winning the regional crown in that sport.

We hasten to explain that it was not chauvinism which dictated the omission of a mention of the Chatard achievement in volleyball—just a simple oversight.

We had planned to give the girls a well-deserved accolade in this week's column (believe it or not), and the letter from the Hamishes was a gentle reminder that the item is a week overdue. Sorry about that, girls.

To even things up, if the Chatard athletic publicity department will send us a photo of their volleyball team, we'll be happy to print it as soon as space permits.

Incidentally, for readers who didn't have the pleasure of watching the Cathedral game on television (and we applaud Channel 4 for tackling the job on short notice) the Irish lost the football championship in a cliff-hanger to Merrillville 28-24. We rate it as one of the finest high school football games we have ever seen. In the double-A classification, the Roncalli Rebels lost in the semifinals to Jasper, 8-7, in another squeaker.

**NAMES IN THE NEWS**—Edward J. F. Roesch and Father Joseph Rautenberg, both of Indianapolis, were recently appointed to the Board of Overseers at St. Meinrad Seminary. W. August Hiltbrand of Evansville was recently elected to a three-year term to the Board of Trustees of St. Joseph College, Rensselaer. Father Ed Hiltbrand gave the Scripture Prayer at the rededication of the All Faith Chapel at Richmond State Hospital. It has been renamed to honor Dr. Jefferson Klepper, who died last February after serving for 25 years as medical superintendent.

**AROUND AND ABOUT**—Mary R. Hunt of South Bend, president of Indiana Right to Life, was recently elected as Vice Chairman and member of the Executive Committee of the National Right to Life Committee. Two members of St. Lawrence parish, Lawrenceburg, were members of the Queen's Court at Marian College's recent homecoming festivities: Jane Ann Creven and Mary Beth Stoll. The Hispano American Center in Indianapolis is offering free evening Upholstery and Secretarial classes on a twice-a-week basis. Details can be obtained by calling the Center: 636-8551.

**WHAT TO EXPECT**—Our proverbs and slogans will change drastically with the advent of the metric system. Here are a few examples:

It hit me like 907 kilograms of bricks. Give him 2.54 centimeters and he'll take 1,609 kilometers.

Peter Piper picked 8.81 liters of pickled peppers. 28,350 grams of prevention are worth 453,592 grams of cure. A miss is as good as 1,609 kilometers. Kilogram for kilogram he's the best. A 30.48 centimeter-long hot dog. A kilogram of flesh.

He missed it by 1,609 country kilometers.

**'CITY OF GOD' REVISITED**—Tacker readers may recall the "City of God" mission in Lima, Peru, which was "adopted" some years ago by the good people of St. Charles parish, Bloomington. Readers may further recall that in 1973 the area was hit by an earthquake, which virtually leveled the parish church. Last week we received word from Gerry Klatsers, long-time mission chairman at St. Charles, with an update on Father Pete Byrne, M.M., and his "City of God" apostolate. Progress has been made in rebuilding the church, he reports, and the structure is being used for services, but it still lacks a permanent roof. This "refinement" will soon be provided, Klatsers informs us, however. Meanwhile, two high school girls from the parish—Julie Richards and Camille Morrow—recently returned from a two-month summer visit to Peru. They reported that the "City of God" is a "sea of poverty," and Father Byrne faces "a seemingly hopeless task in making a major dent in the plight of the 100,000 poor Indians who make up the parish."

## Remember them in your prayers

**INDIANAPOLIS**  
† CARL J. KOESTERS, 81, St. Paul Hermitage Chapel, Nov. 18. Father of Mary A. Morone; Dorothy Maier, Margaret Patterson and Carl R. Koesters.

† RAYMOND J. DAVIDSON, 66, Holy Spirit, Nov. 18. Husband of Dorothy; father of Mary K. Perkins; Anna McShane, Greg and Steve Davidson; brother of Rosemary Lee, Francis and Ralph Davidson.

† EDWARD J. BENCIK, 76, Holy Trinity, Nov. 18. Husband of Pauline E.; father of Anna Smith, Margaret Dyke, Barbara Boylan, John; David and Edward Bencik; Virginia McMann and Charles McMann.

† EARL C. STITH, 83, Holy Angels, Nov. 18. Father of Ruth Watts and Russell Stith.

† NORTONIA M. COURTNEY, 77, St. Mary, Nov. 18. Mother of Hortensia C. Senen and Luisa River.

† ANTHONY J. FOSSO, 57, Holy Spirit, Nov. 17. Husband of Martha; father of Nancy Alise, David, James, Toni and JoAnne Fosso; stepfather of James Neville, Lois Houghton; son of Anna Fosso; brother of Elvira Phillips, Jenny Brinkman, Stella Davis and Charles Fosso.

† HERBERT W. JOHNSON, Sr., 62, St. Roch, Nov. 17. Husband of Thelma G.; father of Barbara A. Moir, Kathleen L. Thompson, Martha F. Bryson, Dolores M. Krohn, Bernadine F. Marcum, Susan E. Flodder, Herbert W. Jr. and Michael V. Johnson; brother of Marguerite Tucker, Elsie Ruark, Henry, Carl, George and Wilbur Johnson.

† ELMER T. DANT, 83, Little Flower, Nov. 17. Uncle of Mary A. Clements.

† DORA L. O'NEILL, 85, St. Roch, Nov. 18. Mother of Betty Northcutt.

† ROSE L. MARIOTTO, 88, St. Andrew, Nov. 18. Mother of Rosemary Roth and Louis Mariotto.

† GEORGE F. GATES, 35, Sacred Heart, Nov. 18. Husband of Eve;

father of George and Robert P. Gates; son of Irene Gates; brother of John and Walter Gates and Mary L. Kendall.

† GEORGE P. SCHOPP, 54, Nativity, Nov. 20. Husband of Vera A.; father of Suzanne and Michael Schopp; brother of Mary L. Stwalley and John P. Rogers.

† WALTER A. LESKO, 66, Our Lady of Lourdes, Nov. 20. Husband of Ruth M.; father of Mark, John, Ricky and Peggy Lesko; son of Elizabeth Lesko.

† THOMAS J. POLAND, 15, St. Jude, Nov. 20. Son of Mr. and Mrs. Laurel E. Poland; brother of Laurel J., Simon, Emeline, David D., Jack E., Andrew K., Michael A., Patrick J., Timothy A. and Madeline M. Poland.

† GEORGE P. RIES, 84, Our Lady of Lourdes, Nov. 22. Father of Doris O'Connor, John F., Raymond J. and George E. Ries; brother of Minnie Schneider and Ed Ries.

† SALVATORE F. IOZZO, 68, St. Mark, Nov. 22. Husband of Letha; son of Rose Iozzo; brother of Vincent V., Dominio F. and Margaret Iozzo.

† BERTHA H. TAYLOR, 92, 88, Peter and Paul Cathedral, Nov. 23. No immediate survivors.

† MARGARET T. BELLMAYER, 66, St. Mark, Nov. 23. Mother of Helen Roach, Dorothy Clarke, Marguerite Myers, Eileen McMahon, Bernard J. and Edgar F. Bellmayer; sister of Michael Hynes.

† KATHRYN J. MCCARTHY, 50, Little Flower, Nov. 23. Wife of John F.; mother of Kathryn M. Davis, Dr. John J. and Kevin P. McCarthy; sister of Dr. David B. Kenney and John C. Kenney.

† ELLEN S. BELL, 96, Christ the King, Nov. 23. Mother of Mrs. George E. Becklerich; sister of Mame Shors, Mrs. A. J. Maley, Michael, Philip, James and Dr. Thomas J. Shors.

† ALICE MARIE HOWELL, 64, St. Augustine, Nov. 18. Sister of Charlesetta, Kathryn, and Charles D. Howell, all of Jeffersonville.

† DANIEL F. BUDD, 75, St. Joseph, Nov. 22. Husband of Alberta T.; father of Marilyn Harris, Kathleen Sappington and Daniel J. Budd; brother of Florence Klug, Adeline Foote and Maurice Budd, all of Terre Haute.

† ALPHONBUS H. LINTZENICH, 87, 79, Sacred Heart, Nov. 22. No listed survivors.

† RAYMOND F. FOX, MICHAEL J. FOX, D. BRUCE FOX

**Men's Club Dance**  
SELLERSBURG, Ind. — The Men's Club of St. Paul parish, Sellersburg, will sponsor a post-Thanksgiving dance at Father Gootes Hall Saturday night, Nov. 27, beginning at 9 p.m.

## Arrange Advent series

**INDIANAPOLIS** — Two adult religious education courses are being offered during the Advent season at Little Flower parish. They will be conducted by Magr. R. T. Bosler.

The first, described as an experimental course in Bible study, will be conducted on the four Sundays of Advent between the 9 a.m. and 10:30 a.m. Masses. Entitled "The Bible and How to Read It," the sessions will begin at 9:55 a.m. and close at 10:25 a.m.

Magr. Bosler invites those who attend either of the two Masses to time their departure or arrival so as to permit them to attend the RE session.

The second Advent series will be presented at 8 p.m.

## Open House

**INDIANAPOLIS** — Chatard High School will hold its annual Open House for seventh and eighth grade pupils and their parents on Sunday, Dec. 5, from 12:30 until 3 p.m.

Guided tours of the facilities, visitation of classes in session and discussions with students and teachers are on the agenda. Also featured will be varied exhibits by school clubs and organizations.

## Bazaar slated

**BLOOMINGTON, Ind.** — The annual Bazaar at St. Charles parish is scheduled for Saturday, Dec. 4, from 12 noon to 7 p.m., and Sunday, Dec. 5, from 9 a.m. to 2 p.m. Featured among the many booths will be Christmas crafts, ceramics and original art prints.

## Fall Confirmation Schedule

Tuesday, Nov. 30	7:30 p.m.	St. Philip Neri, Indianapolis
Thursday, Dec. 2	7:30 p.m.	St. Barnabas, Indianapolis
Sunday, Dec. 5	2:00 p.m.	St. Augustine, Jeffersonville
	5:00 p.m.	Sacred Heart, Jeffersonville
	2:00 p.m.	St. Andrew, Richmond
	5:00 p.m.	Holy Family, Richmond
Thursday, Dec. 9	7:30 p.m.	Greenwood
Sunday, Dec. 12	2:00 p.m.	Holy Name, Beech Grove
	5:00 p.m.	St. Jude, Indianapolis
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**CHILD CENTER BENEFIT DINNER DANCE**—The Board of Directors of St. Mary's Child Center will host the 14th annual Benefit Dinner-Dance at the Indianapolis Athletic Club on Friday night, Dec. 3. Mrs. Elmer Winkler, chairman of the event, and Robert McNamara of McNamara Florist, Inc., discuss the unique floral arrangement for the dinner. McNamara supplies the floral arrangements for the event each year. A reception at 6:30 p.m. will precede the gourmet dinner; dancing will commence at 9 p.m. Proceeds from the event are used to support the work of the Child Center in its efforts to provide diagnostic testing, remedial services and counseling for children. Reservations may still be made by calling Mrs. Winkler at 251-8153. [Photo by Sr. Mary Jonathan Schultz]

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## Commentary

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

### A stake in things

People respond to the needs of others when they recognize the stake they have in others' lives.

We Christians have no trouble digging into our pockets to contribute generously to the missions, foreign or near, to the Little Sisters of the Poor, to the Campaign for Human Development, to diocesan appeals for the services of Catholic Charities, etc. It is always more difficult, however, for men to dig into their hearts.

The world is full of generous people, but it seems at times as though the ungenerous hold sway. It further appears that generosity is often lacking in terms of the time and effort men give to things they believe in. The Church today continues because of the generosity of a few who believe they have a stake in her.

Catholicism has survived the trauma of a couple of hundred years of clergy dominance. If there is any lack of generosity on the part of her laity, it is because the laity has lost its stake in the operation of the Church.

A willingness to be generous in any area is due to the attitude of the giver who has a stake in the continuation of the thing for which he is generous. Catholicism had become the concern of the few—the clergy for whom Catholicism was most beneficial, and the relatively few members of the laity who may have benefitted from the attention of the clergy.

That all changed when the Second Vatican Council officially recognized once again that the Church is for all men. The Church is not something possessed only by the clergy, for such a Church has no future. Historical events like the French revolution of 1789 witnessed the upheaval of a clerical Church in which the loss of a privileged clergy was a blessing and not a disaster. Because of the clergy's privileges prior to the revolution, the French ever since have shown little interest in the Church. A Church that historically was aligned with the rich, the powerful, the royalty, could hardly expect to mean much to the commoner, the peasant, or even, for that matter, the middle class.

Predictions for the future of the American Church have been somewhat grim. Perhaps the restoration of the Church to the laity has come too late. For many of the laity express little or no interest. Many laity still wish that "Father" would make the decisions. Many laity continue to expect the initiative to come from "Father" and "Bishop."

The concept known as shared responsibility is not so much misunderstood as mistrusted. Shared responsibility involves work on the part of those who never had to work before. Shared responsibility involves the attention of those who were once told to mind their own business. Having obeyed, they now no longer care. The judgment reaped by a clerically-dominated Church may not bode well for either clergy or laity.

A clergy which has not been called to task by its laity is a clergy that will seek and find only privilege for itself. A laity which has sat back and allowed itself to be told what to do as members of the Church will be unwilling to take the initiative to keep the Church functioning. In either case, both parties will have no stake in the fundamental purpose of the Church—spreading the Gospel to all men.

We humans are fragile creatures with fragile memories that not only forget but also choose to forget. The struggle to bring Christ to all men may seem to be bogged down today and may even seem to be losing ground. If it has, it is because the Church's members, both clergy and laity, have abdicated their roles as missionaries—missionaries in their own backyards.

Shared responsibility is not simply the means to solve the problem of a decline in vocations. It is the Church, doing what she ought to be doing—providing for her members a stake in the spreading of the kingdom of Jesus Christ.

Members who have no stake in her do not care for her. Members who do not care for her do not care for themselves.—T.W.

## Penance—a little change; a lot of change

BY FR. THOMAS C. WIDNER

In the coming weeks we will be assisting the process of introducing the new rite of Reconciliation in the diocese. That rite, which becomes effective on an optional basis with Advent, will be mandatory with Lent of 1977.

Despite the fears of some that the revision of the rite now means that everyone will go to confession face to face, this simply is not true. The style of going to confession, be it face to face or behind a grill, even previous to this time has been a somewhat optional thing.

The saddest part of contemporary Catholic history is that many people today believe they grew up doing Catholic religion the way everyone had done it for centuries. The fact is that most Catholics living today grew up doing Catholic religion the way it was done for only the last two centuries.

THE MAIN THING which I have tried to stress these past few weeks is the restoration of the sacrament of penance to its rightful understanding. Penance is not just confessing sins and having them taken away. That is only one part. The way we have been practicing the sacrament of penance in the past has very often let us off the hook. We have practiced it sometimes believing that all we had to do was confess our sins to the priest, receive a meager penance of a few prayers, and go on about our business.

If our interior response was not quite that simple, and if we really saw

more to it than just that, our exterior practice didn't really show it. And so it is that the young, but not only the young, see in the practice a rather hypocritical attitude in many cases on the part of Catholics.

AS ONE WHO HEARS confessions and one who confesses, I can appreciate the anonymity requested by many. That privilege is preserved. No

one will ever be forced to reveal their identity to the priest. But what a joy it is to meet penitents for whom that is not a problem. What a joy to find people who can honestly face their own shortcomings and honestly face a confessor with them too. If the priest is truly another Christ, how sad it is that penitents are afraid to face him. The real joy in the sacrament of penance—the rite of Reconciliation—

is not the knowledge that your sins are done away with, but the knowing that you have met Christ, that He has welcomed you, that He has responded to you.

As we as a diocese move into a deeper understanding of the sacrament in which we receive Christ's forgiveness, I hope that we continue to be open to the work of God in our lives.



## SUM AND SUBSTANCE

### Eugene McCarthy—tragic figure

BY FR. JOHN B. SHEERIN

Eugene McCarthy is a tragic figure. Here is a man who was the inspiration of a whole generation of young people in the 1960s. He toppled a hawkish president, Lyndon Johnson, from office, and disturbed the conscience of most of his political contemporaries who were calling for a bigger and more destructive war in Vietnam.

Now, however, his public image is tarnished. Many of his former co-workers of the 1960s have left him. They claim he drew votes away from the liberal Carter in the recent elections. And more than any other person he is responsible for electing Nixon by siphoning off votes from Hubert Humphrey who would have defeated Nixon had not McCarthy drawn away some of the Democratic votes.

MANY CATHOLICS who supported McCarthy in the 1960s felt that he approximated the ideal Catholic statesman. He had compassion and intelligence; he had a firm and enthusiastic grasp of Catholic social teachings; he believed a Christian leader's faith should irradiate his politics. He was a more representative Catholic than John F. Kennedy and some of us thought of him as a new St. Thomas More.

Now those same Catholics have been calling him a "spoiler." They felt he hurt Carter's chances of election by carrying on a one-man Quixotic crusade for himself.

What makes McCarthy tick? I confess I have no inside information about the inner mechanics of the psyche of the former Minnesota senator. I met him only once—a fleeting handshake at an anti-war demonstration. But I have followed his career closely and have tried to pierce

the mystery wrapped up in the enigma of his present behavior.

Like Adlai Stevenson, for whom he gave the nominating speech at the 1952 Democratic Convention, McCarthy has an unfailing sense of humor. Stevenson lost the election probably because of his humor and his intelligence at a time in our history when voters were looking for a father image, and found it in Eisenhower.

I sense in McCarthy, however, a strain not quite as warm as the wit and wisdom of Stevenson. It is not satire or cynicism but something akin to the joking "foolishness found in Erasmus' 'Praise of Folly.'"

ERASMUS WAS A witty, intellectual Catholic who called insistently for reforms in the Catholic Church at the time of Luther. It has been said of him, unfairly, that he laid the egg that Luther hatched. Erasmus saw a basic goodness in human nature, so much so that Luther accused him of Pelagianism. But he had a sharp eye for foolishness, not so much in the common people, but in leaders in high places who tried to hide their stupidity under the pretense of being profoundly wise.

In his "Praise of Folly," Erasmus made the point that the pompous prelates who pretend to be very wise are often very foolish while the simple, unpretending people who seem foolish are often wise.

St. Paul boasted that he was a fool for the sake of Christ, referring, of course, to the true wisdom of Christ as opposed to the false wisdom of the Greeks. And Erasmus made the point that one has to be stripped of all false wisdom in order to accept the true wisdom of Christ.

I think Eugene McCarthy has some of the caustic wit of Erasmus. He has respect for the common people but not for political leaders who claim to have all the answers but are foolish. He loves to puncture their reputations as soon as they become pretentious.

IN HIS RECENT campaign speeches, he pointed to the foolishness of so-called experts who say that the United States has enough nuclear weapons to kill the Russians 15 times over while they can destroy us only five times. McCarthy poked fun at this sort of wisdom as being utterly ridiculous. Again, he spoke of Defense Secretary McManus saying during the Vietnam War that we could have two-and-a-half wars like Vietnam and still have good times.

On another occasion he made fun of the experts who solemnly proclaimed that the Russians might come over the North Pole, a peril for which we should prepare ourselves by constructing bomb shelters. Rockefeller, for instance, proposed a \$4 billion project for New York alone.

Now that the elections are over, let's hope McCarthy will put his tremendous talents to better use than futile crusading against the two-party system.

## DALE FRANCIS SAYS

### Little difference in the candidates

BY DALE FRANCIS

One of those scientific studies of how people voted reported that voters who favor an amendment to protect human life from conception voted by about 54% majority for Jimmy Carter for President.

That may have surprised some people. After all, when the U.S. Bishops met with Carter, it was reported they weren't satisfied with Carter's position on the question of a constitutional amendment to overrule the Supreme Court decision that legalized abortion on demand.

And then the same Bishops had said they were encouraged by Gerald Ford's statement. He didn't favor a constitutional amendment to protect all human life, but he did favor an amendment that would return the question to the states.

You might say that this would mean that pro-life supporters would give their primary support to Gerald Ford. Chances are that many did so on the

basis of President Ford's commitment to doing something.

BUT THE TRUTH IS THAT those who are most committed to the cause of a constitutional amendment didn't perceive much difference on the issue between the two candidates.

Jimmy Carter said he was opposed to abortion on demand, that he opposed government financial support of abortions, but while he'd not support a campaign for a constitutional amendment, he'd not oppose those who did.

No one, on the other hand, doubted the sincerity of President Ford. But most remembered that before the Supreme Court decision, when states did have the freedom to establish their own abortion legislation, there was abortion on demand in many states. The Ford solution, sincere though it was in intention, just didn't meet the problem.

So finally people voted on the basis of other issues, not abandoning their own commitment to bring about a constitutional amendment, but not finding their own position sufficiently supported by either candidate.

So now Jimmy Carter will be President. What does that mean for the campaign for a constitutional amendment to protect human life from the moment of conception?

First of all, as many reminded during the presidential campaign, the process of constitutional amendment does not involve the President. Congress must approve, then there must be approval by the states. Nowhere in this process is the President directly involved. That's a fact.

But the truth is that a President who believes abortion is wrong can do much in his position of national leadership to influence the nation.

THE WAY THE CAMPAIGN developed, there were some enthusiasts for pro-life who tried very hard to make Carter appear as a pro-abortion candidate. There were two things wrong with this. First—and most importantly—it wasn't truthful. Jimmy Carter said that he was opposed to abortion, that he was firmly opposed to abortion on demand. It was dishonest to portray him as an enthusiast for what he said he opposed.

The second thing wrong about this allegation was that since there was always the chance he would be elected President, those who tried to make him appear as a pro-abortion candidate could have driven him to a place where he might have accepted their designation. Had they succeeded in

## LETTERS WELCOME

The Criterion welcomes letters to the editor. Readers should keep their letters as brief as possible. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.

## Letters to the Editor

### Dalley says, 'The congregation's hands are tied'

To the Editor:

In reference to Dale Francis' column (10-22-76) "Catholics don't sing very well—but should," if ever an article or headline opened a can of beans, this was it!

I wonder if Francis realizes that the congregations' hands are tied when it comes to the music selected each and every Sunday and other times.

Let me explain. Since Vatican II, everything is black and white, everything is done by the book. There is no room for flexibility because every Sunday's music is evolved around the Epistle or Gospel, and since there are just a certain few songs that have references pertaining to those Epistles and Gospels, that is all we are allowed to sing.

I don't think you can place the blame on the congregation entirely or on a music director. He (or she) has bosses, and that kind of ties his (or her) hands, too, in a sense.

You don't catch the recording artists singing the same songs over and over unless you buy their record. They go on to bigger and better songs. Some of the songs we sing today have no meat except "The Church's One Foundation." Sometimes we sing the antiphon which, for my money, is like pollock so you either take it or leave it, and most of the time you leave it.

The priests say that we should thank God for all our earthly goods. Since singing is a form of worship, why can't there be songs sung involving these earthly goods?

Who cares if the song isn't pious once in awhile? Who cares if the song

isn't "with it"? I thought that the Catholic religion was supposed to be bringing the people in a Christian community together through love.

Another thing Francis talked about was the fact that only a few verses of a song are sung. Have you ever noticed that the pretty songs in the hymn books are short, sweet and to the point? The ones that have 11 million verses are the ones that we always seem to get stuck with.

This, then, is the reason why Catholics don't sing very well—but should. Right here is where the prayer of serenity is applicable, especially the line that says "The courage to change the things I can." Just seven little words, but who cares?

Indianapolis

Theresa Dalley

### Skelly doesn't need marimba bands

To the Editor:

Please permit this 63-year-old Catholic to respond to Mrs. Ruth Orschell's letter to the editor in your November 19 issue.

The Catholic religion has for centuries maintained a simple and meaningful liturgy in the Mass which does not need marimba bands, folk music, and "peppy" songs to enhance its meaning to its members. If one's reason for going to church one day a week is to be entertained by gimmicks like marimba bands and folk singing, which Mrs. Orschell seems to place so much importance in, it is my sincere hope that my Church makes no effort to compete for her attendance.

Mrs. Orschell writes, "... the Mass would be less confusing..."—less confusing to whom I wonder? Possibly less confusing to those who

have not bothered to understand the simple and beautiful liturgy which is the Mass.

I wonder if "good results" in Mrs. Orschell's opinion means full stadiums and Reverend Moons. I for one don't deem such criteria as constituting "good results." The Catholic churches were full long before such distractions as marimba bands, folk singing and peppy songs were introduced, which seem to bring "good results" by Mrs. Orschell's standards.

To me, my attendance at Sunday Mass is a personal meeting of God, the celebrant, and myself and I do not wish to have this brief meeting encroached upon by some well-meaning teenager practicing his Saturday afternoon guitar lesson.

H. V. Skelly

Terre Haute, Ind.

## The Criterion

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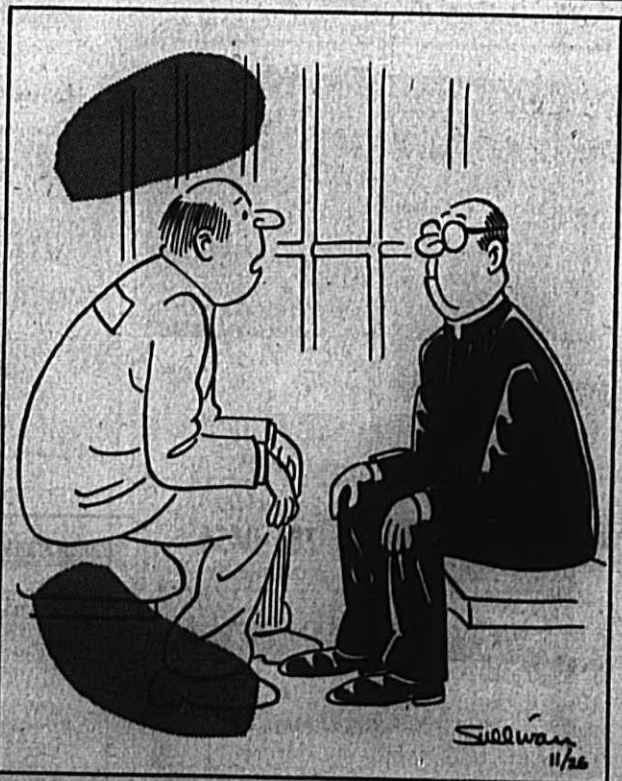
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## ROOTS OF OUR FAITH: BIBLICAL INSIGHTS

# HUMANITY OF CHRIST

BY FR. JOHN J. CASTELOT

Did Jesus experience life as we do? A believing Christian and especially a Catholic can give only one answer: Of course it is a formally defined doctrine of the Church, based on the data of the New Testament, that when the Son of God became man, He did not cease to be divine, but He did become a man, with all the limitations and weaknesses to which any real man is subject.



Recalling the New Testament teaching on Jesus' humanity is no simple task. If the

Gospels were biographies of Jesus in the modern sense, it would be relatively easy. There would be a straightforward record of His words, deeds, and sentiments. But such is not the case. As the bishops of the world put it, in Vatican II's "Constitution on Divine Revelation," (par. 19), the apostles handed on to their hearers what Jesus had said and done. But they did so "with that clearer understanding which they enjoyed after they had been instructed by the events of Christ's risen life and taught by the Spirit of truth."

BY THE TIME THE Gospels were given their present form, the Christian communities had reflected in faith on the mystery of Christ for several

decades. The Gospels give us the fruit of this reflection and apply it in varying ways to the actual life situations of the communities for which they were written.

The Gospels are inspired interpretations of the historical Christ-event in the light of post-Resurrection, post-Pentecost faith—and the important word here is "interpretation." (See the Franciscan Herald Biblical Booklets: "The Gospels: God's Word—in Human Words" and "Following Jesus: a Guide to the Gospels." 1434 West 51st St., Chicago, Ill. 60609.)

Writing with a developed realization of the full identity of Jesus as Son of God as well as Son of man, the Evangelists retrojected their faith in

His divinity into their accounts of His human career. Consequently, it is not always easy to distinguish historical fact from faith-interpretation. Still, making allowances for the unique character of the Gospel-form, we get a clear picture of a very human Jesus.

Like all of us, He began this life as a helpless, dependent baby. He had to grow in awareness of the world about Him. His growth in knowledge, like ours, depended on the physical development of brain capacity.

He had to learn how to walk, talk, pray and eventually how to saw a board and drive a nail. More importantly, He had to develop self-awareness, ego-identity. In the usual way, by a variety of interpersonal relationships. "Jesus, for his part, progressed steadily in wisdom and age and grace before God and men" (Lk. 2, 52).

A devout son in a devout family, He became increasingly conscious of experiencing a special, indeed a unique relationship with His heavenly Father. This relationship eventually involved a mission which we now call messianic.



Father Joseph M. Champlin tells of a Jesuit priest who designed a weekly liturgy for children. The Gospels and homilies were planned specifically for young minds. The Mass contains many visual elements and often the children are allowed to participate. In a similar Mass at St. Plus X School in Rochester, N.Y., Father John O'Connor holds a microphone for Patty Doran as she does a reading. [NC photo by Susan McKinney]

## Gospel stories point up human nature of Jesus

BY FR. ALFRED McBRIDE, O. Praem.

"Jesus Christ is like to us in all things, except sin."

That Jesus Christ was human in the blunt sense of being born as a human baby, growing up as an adolescent and developing into mature manhood is self-evident from the New Testament testimony. The question of His humanness assumes this fact. He hungered and ate. He grew tired and slept. He wept at funerals, laughed at celebrations, drank wine at weddings, and sang at Passover feasts. He shivered in winter, sweated in summer and ached with life's numerous and petty afflictions.



Discussions about being human

today, of course, rarely dwell on these simple observations. It is not physical traits of humanity that claim our attention so much as the psychological ones. Did Christ get in touch with His feelings? Look at Him weeping by the tomb of Lazarus, one of his best friends. Did He bother with people's illnesses? Listen to the blind, the lame and the deaf whose afflictions He healed.

DID HE PERMIT His defenses to be breached? Could people get through to Him when He appeared to resist? Go over the story of the Syro-Phoenician woman pleading to have Him cure her daughter. Jesus seemed determined to reserve His healing powers for Jews only, "the sheep of the house of Israel."

Yet the engaging "typescript of that case study" shows how the woman

uses persistence and the clever byplay about food for dogs and crumbs for puppies to affect Jesus and cause Him to change his mind. The other side of that story is that Jesus did not have a closed mind. He was open to persuasion and change. Humanly speaking, He could be touched—and He was.

Was He above being an advocate for His case? Did He refuse to enter into persuasion and argument Himself?

Review the story of Jesus and His encounter with the woman at the well. No modern trained guidance counselor could be more in touch with the subtleties of human relationships as Jesus was in that memorable vignette. She brought Him a problem that included five failures at marriage and a sense of emptiness in her faith.

Far from responding to her as a crass answer man, Jesus created a situation of acceptance with all possibility of threat removed. He made her feel at ease and gently urged her to talk through her problem. He clearly possessed the quality of "sensitivity" so much prized today.

THE FOUR PHASES of that scene, (1) small talk about water (2) the spiritual meaning of water (3) the moment of truth—"Go get your husband" (4) the willing up of acceptance and forgiveness—"I am the One you seek," constitute one of the greatest testimonies to Christ's capacity to show us how to be human in the fullest sense of the word.

The poet Coleridge once wrote that when joy leaves one's life, then nothing can be achieved any more. The Samaritan woman left that well and the presence of Christ brimming with joy and song. If contemporary thought likes to stress achievement as a way to self-fulfillment, it would do well to draw upon how Jesus evoked that experience in a lonely and frustrated woman so many years ago.

Why is the question of Christ's humanness brought up at all? Do we not all pray, "Blessed be Jesus Christ, true God and true man!"

Of course we do. But there is an ever ending struggle to preserve both elements of Christ's existence—the divine and the human. How often we say that the divine appears through the human. How seldom we reflect how magnificently this occurred in the existence of Jesus.

Do you want to know what God is like? Look at Christ and see how splendidly human He is in the way He responds to people. People could get through to Him, love Him, experience His peace, be swept up by unimagined visions and hopes. Never has history seen a more human—and humane—person. And what was it all for? So we need never again go wrong in wondering what God is like.

Not only did Jesus communicate His pleasure and creativity but He also remained vulnerable to people. They could get at Him. They could betray and deny Him. They could leave Him alone when He needed them most. What greater sign of humanity do we need? Yet He persistently loved, forgave and called people back to Him. In this, what better way could we come to know of God?

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## He can never forget first grade teacher

BY FR. JOHN A. GEIGER

Sisters evidently hadn't heard about retirement yet when I was in grade school at St. John's in Logan, O.

In many ways, though, you couldn't tell. Wimples, veils and all that covered some of the signs of old age, like grey hair. They couldn't all have been old, however. A few of them are still living, and I'm not exactly a kid anymore.

But Sister Helen Marie, my first grade teacher, had to be one day older than God.

THE LITTLE WISP OF a woman hadn't forgotten the tricks of the trade,

### THE WORD THIS SUNDAY

By Father Donn Raabe

FIRST SUNDAY OF ADVENT

"Part of us . . . not apart from us"

Jeremiah 33:14-16  
Psalm 25:4-5, 8-10, 14  
1 Thessalonians 3:12-4:2  
Luke 21:25-28, 34-36

Today begins a new Church year. The reading cycle for this year is No. 3 or "C" (next year we begin the three year Sunday cycle over again). Advent is a time of anticipation. We anticipate God's manifestation of Himself in Christ at Christmas. But the Gospel theme of His manifestation at the end of time tries to get us to see that He is manifesting Himself to us today and everyday till the end of time. The great Christian mystery is that God is part of us not apart from us. He is not part of us just at certain times or seasons of the year, but at all times. He is never apart from us, but it is we who are apart from Him. It is not that He comes closer to us, but that we are to come closer to Him. When we and all the world around us accomplish this, whenever that will be, it will be such an experience that it will be seen as His "second coming."

Then the kind old pastor told us how Jesus was baptized in the muddy water of the Jordan and the class never forgot that water for Baptism really is ordinary water.

Father Nevin died when I was in the third grade and Father Bobby Brown came to care for the parish for a while. Wow! What a difference! He was a young, plump, jolly man, who was always on the move, and often took some of the older boys with him when he went. We really thought they were lucky.

But Father Brown didn't stay long. Father John Eyerman came to be our pastor. He was a resourceful man who liked to kid people. And even though he rambled in his sermons, we liked him.

MANY YEARS LATER when I was assistant pastor under Father Eyerman at St. Aloysius parish in Columbus, he told me how much discipline trouble old Sister Helen Marie had with the first and second graders.

So he said he went into the class one day and asked the children if they knew why Sister's ears were covered. They didn't, of course.

"Because she has big ears," he said. "And when you talk when you're not supposed to, they grow. You don't want Sister's ears to grow, do you?"

Yes, Jesus walked the earth in my young life. The hyperbole, the parables, the temper and the loving care and sacrifice were all there in the people whom He sent.

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## Youth liturgy is a challenge

BY MSGR. JOSEPH M. CHAMPLIN

In any parish with several priests we normally find the younger clergy relate best to the children and teenagers. They are closer to them in age, share more of their interests and possess that joy, enthusiasm and interest which attracts youth.

Jesuit Father Richard P. English is an exception to the rule or perhaps proof that one can be young in heart and spirit, even if older in years.

For the first two decades of his priesthood, Father English conducted retreats for individuals in their teens, initially at Gonzaga Retreat House in Monroe, N.Y., and then at St. Ignace outside of Buffalo.

His superiors, after those 20 years, gave him a sabbatical, an opportunity for several months of study and research. He put the time to good use, updating his theology and getting a clear picture of the best in post Vatican II thought.

WHEN THAT RENEWAL period had been completed, Father English accepted an assignment as associate pastor at a parish in Florida. Almost immediately he began a weekly liturgy for children on Sunday. With careful and creative planning the Jesuit found he could, by means of these special Masses, communicate today's theology to the children and through them to the adults.

Many adaptations were necessary. In making these changes, Father English followed principles contained in the Roman "Directory for Masses with Children."

For example, he normally employs only one scriptural reading, the Gospel. Article 42 supports that approach: "If three or even two readings on Sundays or weekdays can be understood by children only with difficulty, it is permissible to read two or only one of them, but the reading of the Gospel should never be omitted."

Article 48 states: "The homily in which the Word of God is unfolded should be given great prominence in all Masses with children. Sometimes

the homily intended for children should become a dialogue with them, unless it is preferred that they should listen in silence.

Father English has taken those words to heart. His homilies, based on Ignatian principles for reflective meditation and prayer, seek to involve the youngsters actively in them and frequently include a dialogue between the celebrant and the children.

In the sermon he first tells a story from that day's Gospel. Next, he creates for them a picture of the scene. Then he urges his little listeners to make of this a moving, talking picture employing all of their senses to do so. Finally, Father English helps them to get the idea behind this human incident in the life of Jesus. Thus he gives his hearers a story, picture, movie and idea.

IN THIS PROCESS the Jesuit priest turns to a variety of visuals for assistance. Once again, the "Directory" encourages such innovations.

"The liturgy of the Mass contains many visual elements, and these should be given great prominence with children. This is especially true of the particular visual elements in the course of the liturgical year, for example, the veneration of the cross, the Easter candle, the lights on the feast of the Presentation of the Lord, and the variety of colors and liturgical ornaments." (Article 35)

"For the same reason the use of pictures prepared by the children themselves may be useful, for example, to illustrate a homily, to give a visual dimension to the intentions of the general intercessions, or to inspire reflection." (Article 36)

DOES ALL OF THIS bear spiritual fruit? Large crowds at the liturgies sustained over several years says something about the drawing power of his approach.

Comments from adults are likewise quite convincing: "We used to drag the kids to church. Now they drag us."

"They used to sing pop songs from the radio, now they sing songs from Mass."

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## Pope cites music role in parishes

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VATICAN CITY—Teaching Catholic congregations to sing and forming church choirs are "urgent and opportune" tasks for the modern parish, Pope Paul VI has said.

"There's still a long way to go," the Pope wrote to a Naples congress on sacred music. He said that the renewed liturgy is "incomplete when deprived of music which is adequate and worthy of it."

POPE PAUL SAID that new church music is needed to complement the "always valid" Gregorian, polyphonic and popular church music already in use.

"It is natural that the composition of such a vast and complex repertoire cannot spring out of hurried improvisation, but must mature slowly," he wrote.

Such a development, the Pope added, will come "as the sacred mysteries of the Lord enlighten the minds of composers and penetrate gently into their hearts to spark inspiration."

THE POPE NOTED that the development of authentic sacred music is more than simply a matter of teaching a congregation new tunes. "It is also a catechesis," he said, "helping the faithful to understand the meaning of the texts and the spiritual content of the mysteries they are celebrating."

"We cannot forget," he concluded, "that today more than ever, a parish that wants to be leaven among the masses and light which brightens the whole house must exhibit its liveliness on a variety of levels."





**CONNOR MEMORIAL AWARD WINNER**—This group of CYO officers from St. Catherine parish, Indianapolis, accepted the "Nicholas J. Connor Memorial Award" as the outstanding CYO unit of the year at the recent Awards Banquet at Soeana High School. In the front row from the left are Ann Papeah, Marge McHugh, Angie McHugh, Kellie Schwab and Bernice Price, adult moderator. In the back row from left are Father Harry Monro, priest moderator, Jim McHugh, Father Francis Dooley, pastor, and Pete Corsaro.



**LOURDES CYO TAKES "CLASS A" AWARD**—Shown above are the officers of the CYO unit from Our Lady of Lourdes parish, Indianapolis, which merited the "Class A" award in the "CYO of the Year Contest" held recently. The unit's representative group includes from the left Ellen Mackell, Colleen McNulty, Father Joseph Rautenberg, priest moderator, and Becky Greiner.



**MOST IMPROVED CYO UNIT**—Pictured above are officers of the Junior CYO from Sacred Heart parish, Indianapolis, which received "The Most Improved Unit Award" and the "Class B" Award in the "CYO of the Year Contest" at the recent Awards Banquet. From the left in the front row are Mike McCall, Theresa McCall, Tina Battilato, Vicki Miller and Joe Battilato. In the back row are Father Ralph Zetzi, priest moderator; Richard McCall, adult moderator; and John Mader.

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## Christ the King girls capture cage crown

BY DENNY SOUTHERLAND

Christ the King upended defending champion St. Simon to capture the Cadet Girls' Basketball Championship last Friday at Our Lady of Lourdes, 29-25.

Molly Bill led the Christ the King Tigers with 19 points. Chuck O'Donnell coaches the champions.

St. Simon advanced to the title game by defeating Little Flower "B," 33-13. Christ the King squeezed by Holy Spirit, 26-25 in the other semi-final tilt. Both games were played at Our Lady of Lourdes on Nov. 11.

All four teams entered the play-offs undefeated and

were Division Champions. Meanwhile, 31 teams here entered the annual St. Andrew Tournament. The championship contest will be played Sunday, Nov. 26, at 7:30 p.m. The consolation game precedes it at 6 p.m.

Six leagues of CYO basketball teams prepare for the opening season tip-off Saturday and Sunday, Nov. 27 and 28.

These six leagues, 56 "A," 58 "B," Cadet "A," Cadet "B," Freshman-Sophomore, and Junior-Senior will play over 2,000 regularly scheduled games with another 1,000 holiday and post-season tourney games and play-off games.

The games are scheduled at parish and high school gymnasiums throughout the area. Two new gyms are expected to open during the season at St. Malachy and St. Luke.

One hundred forty-one teams have entered the four Cadet Level leagues as 54 teams will play in the remaining two Junior Level Leagues.

### CYO NOTES

The first round of the Criterion Quiz Contest is scheduled for Sunday, Dec. 5, at various sites. Coaches should receive their schedules in the mail. The host priests will receive the questions in the mail.

### Marian plans holiday dinner

"Christmas at Allison," a festive holiday dinner with entertainment by the Marian College Chorale and Madrigals will be given in the Allison Mansion on campus Wednesday, Dec. 8, starting at 6:30 p.m.

Limited dinner reservations are available at \$5 each by calling the college's public information office, 924-3291. Traditional and popular vocal ensembles, augmented by instruments and choreography, will be featured. The complete holiday menu will include roast beef and trimmings.

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## December programs at Fatima

INDIANAPOLIS — Father Donald Schneider, director at Fatima Retreat House, has announced several early December programs to be held at Fatima.

On the week-end of Dec. 3-5, Father Conrad Louie, O.S.B. of St. Meinrad Archabbey will direct a Scripture Workshop. He will discuss Scriptural passages of the new Penance Rite as well as the Decree of the Sacred Congregation for Divine Worship introducing the Rite.

Registration will be Friday evening at 7:30 with the conclusion at 3 p.m. on Sunday.

The monthly Leisure Day on Tuesday, Dec. 7, will be directed by Sister Ann Doherty, S.P. Her topic will

be "Who's First: Jesus or Santa?" Leisure Day is open to all women, but especially to mothers of pre-school children. The Retreat House offers babysitting at Fatima for this program. Registration is set for 9 a.m. The program concludes at 2 p.m.

At 6 p.m. on Tuesday, Dec. 7, the Fatima Forum will open with the Holy Day Mass for December 8. A dinner and program will follow the Mass. Ms. Valerie Dillon will speak on "Woman, Who Are You?" Reactors will be Thomas Murphy and Sister Luke

Crawford, S.P. The evening's program is \$6. Reservations can be made until Friday, Dec. 3, by calling 545-7881.

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## VIEWING WITH ARNOLD

## More pointless violence

BY JAMES W. ARNOLD

"The Next Man," in intention at least, offers the vision of a political saint turned loose in the jungle of current international in-

trigue. You don't expect he'll survive very long, and the funny thing is that he doesn't.

It's the sort of movie likely to confirm you in your pessimism and

discouragement. The only conceivable value is in telling us the unpalatable truth in a format—the political assassination thriller—where in the past a lot of lies have been told in the shape of happy endings.

including a mutual assistance pact with Israel and the use of oil for the real benefit of the people in the Third World. This move obviously alienates almost everybody, greedy Americans and Soviets as well as more conventional Arabs and miscellaneous terrorists.

Whether or not the proposal makes any sense (one is disarmed because the cynics in the movie think it's naive), the chaotic atmosphere of UN, press and public reaction is convincingly detailed. The situation is very reminiscent of the one in "Shoes of the Fisherman," where a radical new Pope offers to trade the Church's wealth as a guarantee of world peace. But in Connery's case, we wonder if he can possibly avoid assassination, since the movie has started with the obliteration of three of his Arab friends who harbored the same ideas. The fear of the constant possibility of violence is expertly woven into the fabric of the film.

The chief source of danger is a "gorgeous" young female agent (newcomer Cornelia Sharpe) assigned to win Connery's confidence. But we know she's a devilishly cool hired assassin working for parties never fully identified. (Oddly, she happens to be the socialist daughter of the former U.S. ambassador to England, which should give fans of "The Omen" both chuckles and chills). The "gorgeous" is in quotes because she's a kind of sexy carryover from James Bond

and secret agent movies and even "Charlie's Angels." She's a dish of the sort that would impress the average 14-year-old. Whether she would impress a fellow of Connery's intelligence and insight is another matter. I mean, a real woman who is a psychopath makes mistakes.

But, instead, this slick symbol of sex and mayhem has her way, without a glimmer of doubt from Connery. In fact, the script lays it on pretty thick. We see Connery watching a TV late show of the final scene from "King Kong," with Robert Armstrong's revered line, "Twice beauty killed the beast." Nothing, in short, develops to surprise us. Connery falls for her, but she doesn't fall for him. Scratch one political hero.

In passing, it's noteworthy that Ms. Sharpe in this film embodies the perfect emptiness of the media image of modern woman. She is beautiful (in the Vogue sense), rich, educated. She can ride, water ski, dance, and even cook. And she loves no one and nothing. She does not, as far as we know, even kill for a cause. The only thing she does in the whole film with any passion is drive a fast sports car.

A MORAL FILM (this might be asking too much) would see her clearly as a figure of horror. But "The Next Man" passes no judgment at all. She's just another glamor girl—the heroine as ice-cold professional killer, as female Clint Eastwood. She helps



**YOUTH LEADERS**—These members of St. Paul parish, Tell City, form the Youth Commission of the parish and attempt to bring together various spiritual, social, cultural and athletic activities in the Tell City area. Seated, left to right, are: Diane Casady, Father Dave Costa, co-pastor, and Charles Rudolph. Standing, left to right, are: Cheryl Hawkins, Peg Clemens, Jo Ann Simpson, Jim Simpson, Leona Schwartz, Martin Schwartz, Laura Schwartz, and Dora Powell.

## The week's TV network films

**FRENCH CONNECTION II** (1975) (CBS, Friday, Nov. 26): Gene Hackman's ultra-tough cop goes to Marseille to track down the villain who escaped the first film. An okay thriller, but not in the same class as the original. The best part is a long sequence where Hackman quits a heroin habit "cold turkey." Satisfactory entertainment for adults and mature youth.

**BLUE WATER, WHITE DEATH** (1971) (NBC, Saturday, Nov. 27): Peter Gimbel's pre-"Jaws" documentary about a worldwide hunt to obtain film footage of the great white shark. The GWS doesn't arrive until the end, but the wait is entertaining and instructive about both divers and big fish. Satisfactory for viewers of all ages.

**THE FRONT PAGE** (1974) (NBC, Monday, Nov. 29): Billy Wilder's version of the classic Hecht-MacArthur farce about Jazz Age journalism raises the vulgar level several notches but is still lively and funny, aided greatly by a terrific Walter Matthau performance as editor Walter Burns. Satisfactory for adults.

**THE TERMINAL MAN** (1974) (CBS, Friday, Dec. 3): Michael Crichton's story about a brilliant but sick mathematician (George Segal) who is accidentally made more sick by having his brain connected to a computer. The film, like the idea, moves back and forth from ingenuity to absurdity. Satisfactory mainly for mature sci-fi fanatics.

## LIFE IN MUSIC

## 'Like A Sad Song'

Usually in the morning  
I'm filled with sweet belonging  
And everything is beautiful to see  
Even when it's raining  
The sound of heaven singing  
Is simply joyful music to me

Sometimes I feel like a sad song  
Like I'm all alone  
Without you

So many different places  
A million smiling faces  
Life is so incredible to me  
Especially to be near you  
And how it is to touch you  
Oh paradise was made for you and me

Sometimes I feel like a sad song  
Like I'm all alone  
Without you

I know that life goes on just perfectly  
Everything is just  
The way that it should be

Still there are times  
When my heart feels like breaking  
And anywhere is where I'd rather be  
Oh and in the night time  
I know that it's the right time  
To hold you close and say I love you so

And have someone to share with  
And someone I can care with  
And that is why I wanted you to know

Sometimes I feel like a sad song  
Like I'm all alone  
Without you

BY JOHN DENVER  
[c. 1976 RCA Records (ASCAP)]

## BY THE DAMEANS

This song is perfectly stated for a Saturday night when it's just you and your typewriter and an article you have to grind out. John Denver is right. Mornings are fresh and fine. And it's even nice when it's raining. But night times when you are too tired to produce anything creative, that is another matter. Suddenly it's a lonely, sad time for a person who knows his limits.

"Like a Sad Song" is about a common mood that comes when you feel how limited you really are. It's that sinking feeling you get when you're losing the game, the other team has the ball and they're running out of the last minute on the clock. It's the panic you experience when you know it is impossible to prepare for

tomorrow's big test.

IT'S THE TRAP into which you have stepped when you don't have the money to pay your bills. It's the feeling that you cannot possibly be patient another moment with your friends or children. It's the frustration that comes when your relationships are falling apart and there is nothing you can do about it. There are just times when you cannot produce what you want so badly.

At such times loneliness is most painful. It appears that all the rest of the world has left you alone.

Gradually the feeling steals over you that you worry too much about what you have to produce. And you want to reach up and pull the chain that stops the train. You want to halt the rushing world so there will be some time just to be. You

long for the opportunity to be with the people you love, to hold and be held, to feel important, not for what you do, but for what you are.

On a recent Sunday we read from the second chapter of the Book of Genesis about the creation of the world. Adam was created first and wandered about doing all the things that God had provided for him in paradise. He began naming the animals and plants, feeling very powerful about it all. But it was not long before he noticed the pain in his heart, as morning and evening wore away the novelty. And he began to feel deep within that maybe there was more to life than naming animals and organizing creation. Maybe it would be good just to be with someone who could share with him in his tiredness. And so God created woman.

UNFORTUNATELY we live in a world that is not very comfortable with limitations and weakness. We are hard on other people who do not produce work or who show weaknesses. And we therefore find it difficult to be understanding about our own limits. But it seems as if from the first day of creation it has been God who has been easiest with imperfection. He understood that Adam needed to hum him his sad song to someone else, and so, out of man's need, he took the rib to fashion someone to be with. Jesus did the same, spending His time with people who were weak, poor fishermen, harlots and weary tax-collectors.

If there's a lesson to be learned from this article, it's that we should be more comfortable with our own weakness. Maybe sad songs are okay, reminding us that it is too oppressive to work all the time. Maybe this article should end here on this Saturday night and the writer should take the time just to be. Good night.

[All correspondence should be directed to: The Dameans, P.O. Box 2108, Baton Rouge, La., 70821.]

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Through two hundred years, many outstanding Catholics contributed to American independence and the development of our great nation. Their example in serving God and their country is for our constant inspiration.

George Washington himself acknowledged the Catholic contribution to American independence, when the smoke and dust of battle had cleared and the Revolutionary War was won. Washington wrote a letter of thanks to Catholics of the United States for the service they rendered in winning this country her place in the sisterhood of nations, for the sacrifices they made.

Indeed, Catholics who came to these shores from many nations played no small part in that first desperate fight for independence. They served the struggling colonies with zealous devotion, intrepid courage, and always with an abounding love of God. They came to this newly born land to venture forth with Christ as their head, into the bloody battle of the American Revolution.

They played their part well in laying the foundation for the one great United States that was to follow as a result of the upheaval. Catholics shared in the trials and the tribulations of war; they rejoiced thankfully when the victory was theirs; and in the difficult days that were to come, they proved themselves staunch and noble citizens.

And to this heritage of patriotism, Catholics are true. Catholics have won honors on the field of battle and have written their names large on the industries of peace. Catholics have played the part of the soldier when the war drum throbbed throughout the land; and have played the builder's part when peace smiled upon the avocations of men.

Heroes and heroines to serve as an inspiration

the most since he was the wealthiest. Junipero Serra... established the Franciscan missions of California. Thomas FitzSimons... signer of the Constitution, founder of the Bank of North America. Elizabeth Seton... a convert to the Catholic faith, she founded the Sisters of Charity, the first native American order of nuns. She was the first native-born American saint. Archbishop John Carroll... named the first bishop of the U.S., he was truly the spiritual father and first organizer of the Catholic Church in the U.S. St. Francis Xavier Cabrini... came from Italy to New York where



she worked among Italian immigrants. Founded convents, schools, orphanages and hospitals in the U.S., South America and Europe. Thaddeus Kosciuszko... Polish army captain who joined Washington's forces in 1776. Rendered outstanding service at West Point and Yorktown. Commodore John Barry... commanded various American ships during the Revolutionary War. Received Commission #1 when the U.S. Navy was established. Marquis de Lafayette... at age 20, given the rank of Major General in the Continental Army. Fought in the Battle of Monmouth and the Battle of Brandywine.

## A family heirloom to be treasured

American Catholic Heroes is a collection that's as beautiful as it is meaningful. Each 2" medal features a finely detailed likeness sculptured in deep bas relief against a mirror smooth background. The reverse of all medals shows an eagle under the inscription "Liberty and Justice for All." The entire collection of 10 medals is housed in a handsome case suitable for display, and includes a beautifully illustrated brochure containing fascinating historical sketches of all the Catholic heroes depicted in the collection.

## UNCONDITIONAL 30-DAY RETURN PRIVILEGE

Examine this stunning collection in your home for up to 30 days at no risk. If you are not 100% satisfied, for any reason, simply return it within 30 days in undamaged condition for a complete refund of your purchase price (excluding postage & handling).

## Order your collection now

Use the form below to order your collection of American Catholic Heroes today. Your order must be postmarked no later than December 1, 1976 to insure Christmas delivery. This collection is available in silverplate, Mirraloy or 999 pure silver (2.2 Troy ounces per medal). Whichever you order, you will receive a handsome case and a fascinating brochure as part of your collection. It makes a most memorable gift.

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— set(s) struck in heavy silverplate at a cost of \$50.00 (plus \$2.00 postage & handling) per set.

— set(s) struck in Mirraloy at a cost of \$30.00 (plus \$2.00 postage & handling) per set.

— set(s) struck in 999 pure silver (2.2 Troy ounces per medal) at a cost of \$500.00 (plus \$2.00 postage & handling) per set.

☐ I enclose my remittance in the amount of \$\_\_\_\_\_ to cover the above order. I understand that I may return my order within 30 days in undamaged condition for a complete refund (excluding postage & handling).

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