

# Edward T. O'Meara named to lead the archdiocese

Pope John Paul II has appointed Auxiliary Bishop Edward T. O'Meara of St. Louis, national director of the Society for the Propagation of the Faith for the past 12 years, to be archbishop of Indianapolis.



Archbishop O'Meara

## An official welcome by Msgr. Tuchy

Msgr. Francis Tuohy, archdiocesan administrator, officially welcomed Archbishop O'Meara to the archdiocese in a statement issued at a Tuesday morning press conference.

"On behalf of the Church of Indianapolis, I wish to welcome warmly Archbishop Edward O'Meara to the Archdiocese. We are all quite pleased that the Holy Father has appointed a man of his experience and background to be our new Archbishop. Archbishop O'Meara will bring to Indiana not only his midwestern background but also a wealthy experience of the Church throughout the world, particularly in the developing and third-world nations where his work and ministry have been centered in recent years.

The Archdiocese of Indianapolis looks forward eagerly to meeting its new pastor, promises to welcome him warmly, and assures him of our full support and cooperation as he begins his new life and ministry among us."

Archbishop O'Meara, 58, succeeds Archbishop George J. Biskup, who resigned last March because of poor health. Archbishop Biskup died Oct. 17.

Archbishop Jean Jadot, apostolic delegate in the United States, announced the appointment.

Reached by telephone at the Society for the Propagation of the Faith's offices in New York, the new archbishop explained that he expects to be "visible" and "accessible" to the people of the archdiocese.

His first priority in his new post, Archbishop O'Meara said, will be to "get to know the area and its people." He added that he intends to be an "equal pastor to every parish."

The Archbishop requested that the weatherman bring "sunshiny days in January" for his installation ceremonies, the date of which has not been officially set as of this writing.

**BORN IN ST. LOUIS** on Aug. 3, 1921, Edward T. O'Meara attended elementary and high schools there. After studying at Kenrick Seminary in St. Louis, he was ordained to the priesthood on Dec. 21, 1946.

After serving as assistant pastor of St. Louis Cathedral, he attended the Angelicum University in Rome, where he earned a doctorate in theology in 1952.

He then served for four years as assistant pastor in the St. Louis Archdiocese and for four years in New York as assistant national director of the Society for the Propagation of the Faith.

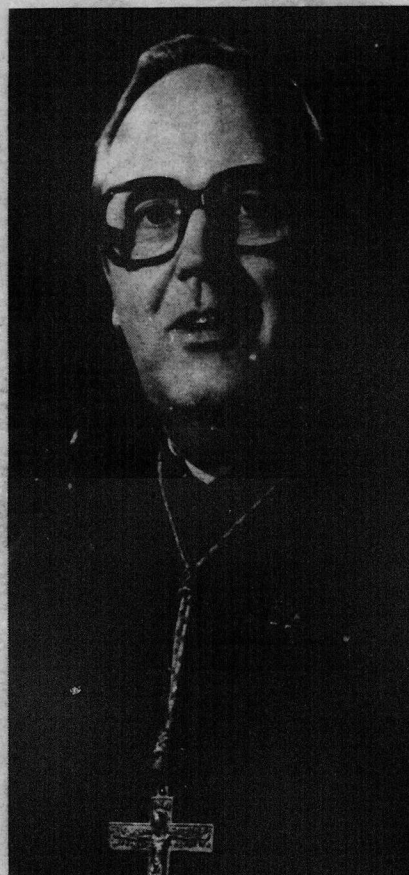
Returning to St. Louis in 1960, Msgr. O'Meara was named archdiocesan director of the Society for the Propagation of the Faith and also served for a time as pastor of St. Louis Cathedral.

In St. Louis, Archbishop O'Meara was a member of the Archdiocesan Clergy Conference Commission, and director of the Holy Childhood Association, of the St. Louis Mission Band in Bolivia and Chile and of Papal Volunteers for Latin America.

**IN JANUARY 1967** Msgr. O'Meara was named to succeed Bishop Fulton J. Sheen of Rochester, N.Y., as national director of the Society for the Propagation of the Faith. The society, which is under the direction of the Vatican Congregation for the Evangelization of Peoples, publishes Mission and Worldmission magazines, of which Archbishop O'Meara was editor.

He was named auxiliary bishop of St. Louis on Feb. 1, 1972. In addition to being a member of the Vatican Congregation for the Propagation of the Faith, Archbishop O'Meara serves on the National Conference of Catholic Bishops' committees on Missions and Evangelization and is a member of the Bishops' Ad Hoc Committee on Marxism and a member of the Board of Directors of Catholic Relief Services.

**Archbishop O'Meara's first words to the archdiocese**  
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## Looking Inside

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KNOW YOUR FAITH takes up the controversial subject of family planning on pages 9-12.

Girls' basketball has made a successful entry into the Catholic high schools. Valerie Dillon has a rundown on the teams this season, page 16.

There's an analysis of a recent Billy Joel concert on page 18.

James Arnold didn't shed tears in 'The Onion Field' but found it quite palatable for adults, page 20.

# New book describes change of heart of a former abortionist

by Tracy Early  
(NC News Service)

NEW YORK—Doctor Bernard N. Nathanson, formerly a leading advocate and practitioner of abortion, now opposes it except when a mother's life is in danger, but he does not favor a human life amendment to the U.S. Constitution, saying that a better approach would be to get Supreme Court reconsideration of the issue.

"I have an innate reluctance to advocate amendment of the Constitution," said Nathanson in his recently published book, "Aborting America." Some reports on the book have indicated that he favors an amendment.

In an interview in his office on Manhattan's East Side he reiterated his opposition to an amendment banning abortion. First he offered the pragmatic arguments that getting an amendment through Congress is unlikely and calling a constitutional convention might result in many other and less desirable revisions. But when pressed further he said he would still oppose an amendment even if those difficulties could be surmounted.

"The Constitution shouldn't be trivialized by tacking on opinions," he

said. "I'm opposed to the Equal Rights Amendment for the same reason."

Nathanson said a better approach would be to get Supreme Court reconsideration of abortion. Noting that the court has reversed itself several times, he suggested that it would do so on abortion in the light of the increased knowledge medical technology now makes available about fetal development.

The court should leave regulation of abortion to the states, he said. And he predicted that if it did all 50 states would enact anti-abortion legislation.

AS FOR HOW the issue might reach the Supreme Court again, Nathanson said a group of doctors might bring a case, though he charged that doctors are making so much money from abortion that few of them will oppose it.

In any event, the doctor predicted that the development of technology will make abortion a "non-issue" within 10 years. Technology has made a fetus, which his book identifies by the neutral term "alpha" to avoid any implications about its status, viable outside the womb at a much earlier stage than in the past, he said.

In his book he holds out the prospect that in the future a fetus as small as 50 grams in weight or one-eighth of a pound could be kept alive. If a mother wishes, he continues, her fetus could be removed at this early stage of its growth and either nurtured in some life support system developed by technology or placed in the womb of another woman who would accept it as women now adopt children.

MEANWHILE, state statutes, he believes, should be adopted to regulate abortion more closely, possibly by requiring minors to get their parents consent and by imposing restrictions in other circumstances.

"I can't even do a nose job on a kid without parental consent," he remarked.

Nathanson calls himself a "Jewish atheist" and a "secular humanist," and he stresses that he came to oppose abortion apart from any religious motivation.

In "Aborting America" he sketches his

background. He was born in 1925 in New York the son of an obstetrician, and he trained in the same specialty at McGill University's medical school in Montreal.

A founder of the National Association for Repeal of Abortion Laws (later National Abortion Rights Action League) which was formed in 1969, he chaired its medical committee.

Then in February 1971, the Rev. Howard Moody, who led a clergy consultation service on abortion, enlisted him to head an abortion clinic the group had started. He served in the post until September 1972, and in that period, before the Supreme Court rendered its decision making abortion legal everywhere, the clinic eventually dealt with 100 abortions a day seven days a week on an average. This, he said, is possibly the highest rate any single clinic will ever reach.

But he became dissatisfied there as a result of various problems and resigned. Then, beginning in January 1973, he served four years as chief of obstetrical service at the woman's hospital of St. Luke's Hospital Center.

It was gradually over that period of time, he recalls, and not because of a particular incident that he came to realize the human quality of the fetus and to oppose abortion except when medically indicated.

## Leadership topic of Hispanic conference

ZIONSVILLE—A conference held at the Union Camp Institute here on the weekend of Nov. 17, sponsored by the Hispanic Task Force of IICHE (Indiana Interreligious Commission on Human Equality), explored the needs of the Spanish-speaking community of the state.

The approximately 50 participants discussed the role of leadership in the Hispanic community and how to improve education and jobs for the Spanish-speaking of Indiana.

The conference, according to Father Mauro Rodas, a native of Ecuador who is now director of the Hispanic Apostolate for the Archdiocese of Indianapolis, emphasized the role of leadership in the Hispanic community by citing Biblical references to the leadership of Moses in the Book of Exodus.

Father Rodas, stating the diversity of the Hispanic community of Indiana which includes Cubans, Puerto Ricans, Mexicans and natives of the South American countries, explained that religion is a central unifying force in this largely Catholic population.

"Not even the language is uniting us any more . . . the Christian faith now unites all of us."

Luis Diaz, a participant in the conference explained that "we have several different nationalities but we can work together through the church."

Maria Tapia of IICHE's Hispanic Task Force stated that the conference is an indication that the churches in Indiana, including the Catholic church which funds a large percentage of IICHE projects, is now becoming increasingly more aware of the needs of the growing Hispanic population of Indiana. (There are now approximately 30,000 of Hispanic descent in Indianapolis alone.)

"The religious community is beginning to sensitize to the needs of the Hispanic community," she said.

Ms. Tapia explained that the conference established that "by the term

Hispanic we understand that we are one body."

Luis Diaz stated that Hispanics, like other nationalities that have come to this country, still want to maintain their culture.

"The idea of the melting pot is obsolete. We are a part of society but we are still Hispanics," he said.

Maria Tapia explained that Hispanic culture can enrich the mainstream of

American culture. She described it as "an enrichment and a sharing of who you are," and cited the pope's message to Americans in Chicago in which the pontiff called for Americans to celebrate the diversity of cultures that have composed this country.

All the participants at the conference believe that Hispanic culture has much to contribute to the cultural enrichment of the United States.



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## 127 From Area Attend CYO Conclave

## Local youth attend Kansas City convention

An NC News Round-up  
By Mary Jo Prigel

KANSAS CITY, Mo.—Under the direction of Ann Sinkhorn, 127 delegates from the Indianapolis Archdiocese attended the national CYO convention in Kansas City Nov. 15-18. Miss Sinkhorn, a senior at Providence High School, Clarksville, is president of the Archdiocesan Youth Council.

The delegates were from Indianapolis, New Albany, Lawrenceburg, Greensburg, North Vernon and Terre Haute.

On Friday evening of the convention, the Indianapolis delegation hosted a reception for representatives from each diocese that had delegates at the event. Here they shared ideas and did some campaigning for national officers.

According to a report from the convention, Catholic youth are "the good news of the church." 3,200 teen-agers and youth ministers were told, and with that encouraging message, they met for four days of activity at the 15th biennial National Catholic Youth Convention.

The good word came from Merissa Guerin, director of the National CYO Federation at the opening session of the convention, which focused on "Today We Experience Tomorrow We Reach Out."

Participants also explored ways to strengthen Catholic youth ministry. One of the ministry's major weaknesses is a failure to correct the perception of an instant Christian, said Mike Yaconelli, co-director of Youth Specialties and Co.

"We have to help the young understand that the Christian life is a beginning, a struggle," he said. "It doesn't happen overnight and nothing about it is black and white."

As Yaconelli said in his workshop, this instantaneous perception of Christianity often carries over into youth programs.

"We seem to want a youth program that is quick and effortless," he said. "One that solves everything in 45 minutes and tries to get everyone to react to God in the same way. But I'm here to say it doesn't work that way and there is no reason that it should."

FATHER MARK Svarczkopf, archdiocesan CYO moderator, noted that the emphasis in youth work today is relational rather than program-centered. "The National Catechetical Directory," he said, "emphasizes the needs in youth work as dogma, community and service. We focus primarily on community since that is what works best."

Effective programs already begun in dioceses affiliated with the youth federation were outlined in workshops on finances, sexuality, sportsmanship, and retreats.

Peer ministry was another topic, and according to Brian Reynolds, program coordinator at the Northeast Center for Youth Ministry it is necessary to maintain effectiveness in Catholic youth programs.

One often hears, he said, that youth are the future of the church. "But I would like to offer a different perspective. They're not the future of the church. They are the church now... for peer ministry makes them a very important arm of today's church."

Marty Moran, a 19 year-old peer minister from the Archdiocese of Denver, gave an inspirational prayer service, according to Father Svarczkopf. "It was really something," Svarczkopf said, "to hear this young man ask more than 3,000 youth who they believed the two most influential people in the world to be and to hear them respond in unison—Mother Teresa and Pope John Paul."

PAT BONNER, federation executive council member, encouraged teens to reach out by offering encouragement and caring.

"We don't minister in a loud voice, but in a whispering secret. We show our love and concern in quiet ways, not in words only, but in actions and gifts—actions of acceptance and gifts of time," she said.

According to Father Michael Tierney, youth director of the Diocese of Kansas City-St. Joseph, the choice of Kansas City as the convention site was a gift to Midwest youth programs.

"Organized Catholic youth programs

are far less common in this part of the country than they are on the coasts," he said. The convention provided high visibility for Catholic youth work, he said, and it gave a shot in the arm to those already in the field and created a learning opportunity by the presence of leaders in youth ministry.

Florence Gradisek, youth minister in the Diocese of Greensburg, Pa., said, "New youth leaders have to be grown from the time they are teen-agers. You lead them, push them and take them to conferences like this one. Then when they are 25, they'll have their turn to serve."

FROM 14 candidates, the 429 delegates to the convention chose James Mayo, 18, as the new president. He is from Lake Charles, La.

"Our program is a good one and it's rapidly expanding. But with that expansion, programs also need to be broadened. Without that the organization will lose some of its excitement and viability," Mayo told the delegates.

Father Svarczkopf also indicated that the emphasis in previous youth conventions had been on the election. "This was not true of this convention," he stated. "Our group was able to spend more time listening and talking to other groups about what is being done in youth ministry than ever before."

Youth pro-lifers  
end convention

MINNEAPOLIS—Amendments in Congress opposing federal aid for test-tube baby experiments may be the next big pro-life campaign, pro-life youths from around the country were told during the National Youth Pro-Life Convention Nov. 23-25 in Minneapolis.

Patrick Trueman, executive director of Americans United for Life, a Chicago-based pro-life legal information and litigation center, told a convention workshop that such amendments will be necessary if the Department of Health, Education and Welfare decides to grant funds for in vitro fertilization research.

Test-tube baby experiments could lead to "total government control of human reproduction" and to selective abortion because a scientist can choose the genetically correct fertilized egg and destroy the others, he said.

Some 450 students attended the three-day convention, which featured numerous workshops and the campaign kickoff for Ellen McCormack, who ran for president in 1976 on the pro-life issue and has announced she will run again in 1980.

In another workshop, teen-agers were urged to educate their peers on abortion, "vote correctly" during elections, and learn natural family planning as well as chastity if they want to help stem the "anti-life" movement that is sweeping the world.

Other workshops during the convention covered such topics as world hunger, capital punishment, adoption, the SALT II treaty and euthanasia.

## Archbishop sends greetings

Indiana's newest Hoosier greets the Church of Indianapolis and all his fellow citizens in central and southern Indiana.

On Sunday, November 18th, the Holy Father's representative in the United States, Archbishop Jean Jadot, telephoned me with the news that His Holiness, Pope John Paul II, was asking me to accept his appointment as Archbishop of Indianapolis. Archbishop Jadot thoughtfully offered me time for reflection and prayer.

Going to the chapel of the Propagation residence, a great peace and joy replaced the surprise and excitement of the first news. The human dimension of the process for providing the See of Indianapolis with a new Archbishop was completed and now the voice of the Church was speaking and in this was a call from God. Returning Archbishop Jadot's call, I gave my acceptance as completely and as enthusiastically as I knew how.

Today, November 27, 1979, the clergy, religious and faithful of the Archdiocese of Indianapolis, God's people all, know the mind of the Church and the identity of him who is being sent to them in the name of the Lord.

Please God these my first words to all of you will tell you how genuinely happy I am to come to you, how earnestly I hope to be a worthy successor in the college of the Apostles to those who have gone before me, how truly I look forward to being a citizen of Indiana and Archbishop of Indianapolis.

My thoughts turn to Archbishop Biskup whom I knew quite well with the assurance he will be held always in sacred memory, and that I join with all of you in commending him to the merciful love of the good God.

My greetings go in a singular and personal way to venerable Archbishop Schulte whose prayers and blessing I seek and to whom I pledge the respect and consideration due to his years of faithful service.

Let me send also my warmest greetings to the communities of religious women and men of the Archdiocese. I cannot help but note the presence of the several motherhouses of religious women in the Archdiocese and the wonderful number of women religious working in this Archdiocese. I greet the religious men who are such an integral part of the life of the Church of Indianapolis.

Let me say, too, that I am well aware of the great Benedictine monastic family of St. Meinrad so distinguished for so long a time for its witness of prayer, seminary education, and pastoral concern to a much wider area than even the State of Indiana, an area which includes one-third of the dioceses of this country. Eagerly, I look forward to my first personal contact with the Archabbey and its family.

Within a short time I will meet with Monsignor Tuohy, whose welcome was so cordial and to whom we all owe so much for his distinguished interim leadership, and begin the arrangements that will bring us together. Until we meet in person, keep me in your prayers as I will you in mine. All of you were with me in mind and in heart on Sunday, the feast of Christ the King, when I offered the Eucharist for the first time "pro populo," for the People of God who are the Church of Indianapolis.

May the Lord God find what we do together for the building of his Kingdom worthy of his blessing.



*Edward T. O'Meara*  
The Most Reverend Edward T. O'Meara, S.T.D.  
Archbishop-designate of Indianapolis

# Editorials

## Reacting to Iran

Hostages in Iran. This latest, perhaps most serious, breach of international diplomatic relationship signals not only to the United States but also to the entire world that there are no sanctuaries anymore. A foreign embassy is no more an island in a hostile nation than is a lifeboat in a hurricane. Had Cardinal Mindszenty sought asylum in the American embassy in Teheran in 1979, he would not likely have survived.

In a retrospective survey of the 1970's in a recent issue of Newsweek, it is all too evident that violence in this decade has taken on all sorts of bizarre and unusual forms. The terror witnessed in countless political demonstrations, airplane hijackings, Jonestown, and other events, tests the very limits of the human spirit to endure.

The Iranian events suggest more lessons unlearned. One injustice cannot be corrected by a second injustice. Whatever injustices actually took place on the part of American influence in Iran will not be corrected by Iranian injustice toward America. That lesson is repeated in the Middle East in Israel's unjust activities toward its Arab neighbors in retaliation for Arab injustice, in Ireland's injustice toward the Protestant Northern Irish and the British because of their injustice toward the Irish, in America on the part of any minority toward the white majority because of injustice perpetrated upon the minority.

The lesson is repeated but somehow never learned. And so mankind continues to be inhuman toward mankind. Frustration encourages Americans to retaliate by taking punches at Iranian students in this country but it does not solve the problem. The hostages remain hostage and people continue to misunderstand one another.

For Christians the whole world may seem to be a frustrating chain of despairing events. Rather than being on the road to redemption the world seems hell bent on destruction. It takes deeply committed faith to think otherwise. If Christians are to have any influence in changing the world, faith needs to be strengthened. If Christians

are to be of any influence, faith needs to be directed toward taking part in world events to re-order the world.

A newscaster remarked that Islam as interpreted by the Ayatollah Khomeini is an unforgiving vengeance. Christianity as lived by Jesus and his followers is a forgiving mercy which seeks justice. For American Catholics to react to the Iranian situation in a vengeful manner would be to identify ourselves as no better than the Moslem religious leader who desires vengeance. That is a long way from the Christ who told his followers to "Go and learn the meaning of the words, 'It is mercy I desire and not sacrifice.'"

## Wasted time

Fortunately for American Catholics, the American bishops wasted little time on matters of "liturgical language" at their semi-annual meeting. They could not muster the two-thirds majority necessary to change the text in the Eucharistic prayer from "for all men" to "for all" or "for all people." Nor could they attain enough votes to change any of the sacramental texts which are used by the priest at Mass.

Archbishop Weakland of Milwaukee, however, announced to the press that he would encourage his own priests to feel free to alter the liturgical text to a less sexist language. In this regard Archbishop Weakland is at least wise enough to approve something which is already widely practiced.

All of this is to say that we have again witnessed theology catching up with common practice. Our bishops are only going to deal with those issues which they consider vital to preserving their authority. And so they spend wasted time granting permissions to priests and others to do what they have been doing for some time anyway. In this way they prove to practically no one that they are still in charge. It would be healthy for the church if a few more bishops spent a little more time working in parishes. Perhaps they would worry less about the extent of their own power and be more concerned about those who have none.

At the same time the American bishops have again failed to even struggle with the reality behind the question of liturgical language—how are women to be included in a church which is struggling so hard to keep them in a pre-determined place?

## Reflections From a Hospital Bed

# What in my everyday life makes me want to live?

by Father Jeff Godecker

It is said that when your life is in danger your entire past is supposed to flash in front of your eyes in a mere matter of a second. Yet, while I was stretched out with chest pains on an emergency room table listening to talk of a heart attack, all I could testily think of was what are they going to stick me with next and what am I doing here, anyway.

Even when the doctor stood in front of me a few days later and diagnosed my pain as a mild coronary, my only question was, "How long do I have to stay in here?" Even when he stated that I was lucky in that

one-third of all persons who have heart attacks never make it to the hospital, that magic flash of a whole life remained tucked away in some unknown, unimagined part of my mind.

Even though the instant replay never appeared, a very serious question began to take shape during the coronary-care days and the days that followed. It was a question formed by many questions and remarks of doctors and nurses, pieces of advice from friends, and some very haunting thoughts bouncing around in a mind that all of a sudden was rapidly being forced to empty itself of thoughts about work and all the other thoughts of a normal day.

The question can best be put in this way: Of all the daily mountains of clutter and oceans of chatter that occur in my life, what is really important? What in my everyday life is really of the essence of living? What is it in my life that is worth getting well for, worth losing the weight, doing all the exercise, lessening the stress and following the doctor's orders?

Lying in a hospital bed and taking those questions seriously and honestly, a good deal of what goes on in life surprisingly turns out to be just what the words say: "Clutter and chatter." True, there is a need for all the work that needs to be done, the rushing around, the things accomplished and produced. But most of us make all those things much more important than they really are.

The "bottom line" of life contains very little of what I and the society I am a part of seems to value as so precious. The bottom line has little to do with all the work done, the things accomplished, the possessions held, or the too-many-things-to-do that we are always so proud to talk

about, or the meetings we attend or the amount of phone calls we have had today, and on and on and on.

**OF COURSE**, one hospital visit doesn't cure the mania of a rushed and busy life. Needless to say, I and probably most of you will continue to go on placing priority on work and getting things done by spending too much of not enough time on a lot of clutter and chatter. In doing so, we miss some of the essence of life and harm ourselves in the process.

Of the essence of life is 'Being' as well as 'Doing.' Most of us spend most of our time in 'Doing,' forgetting about being. There ought to be some time to achieve something worth being as well as something worth doing. Without this kind of time, we corrode the spirit, harden the heart and narrow our existence into a set of accomplishments.

Of the essence of each day is some time to notice the goodness of life, to see and hear a piece of the world's beauty, and to sense some of the immeasurable love that God pours out on each of us each day. The purpose of this is not to do but to be, to be thankful and appreciative of this goodness, beauty and love.

Of the essence of each day, there is a need for quiet, time to be alone with one's self and one's creator. There is a need for us to find a place and time to disengage ourselves from the clutter and chatter in order to find that life really is graced by peace and that our hearts really can be filled with tranquility.

This is a time for walking, or listening, or reading, or relaxing in a comfortable chair, time for ignoring everyone else in order to take care of and take stock of one's self. It is a time for poetry and

novels and music, a time for painting and sculptures, and walks through museums and visits to churches, a time for dreams and hopes and prayer.

Of the essence of each day is time to be a friend and to be friended. Daily, there ought to be minutes and hours on the phone or with a pen or through a visit to love and care, to listen and share, to give and receive, a time to 'be at home' with someone.

**OF THE ESSENCE** of each day is to personally add a measure of grace and love to humankind. Because of who I am and, sometimes, because of what I do the world or someone in the world is touched by the grace of God, someone's life is made fuller and richer. Of the essence of each day is the laying down, in at least little ways, of one's life for one's brother or sister. Of the essence of life is to be servant for someone. It means to have given some love. It means to have been an instrument of grace.

Every individual will have to fill in their own specifics and variations on the above. But when all is said and done, that is about all there is to the essence of life. All the rest is secondary or, at least, all the rest should somehow be leading and aiding us to those things that really are important in life. If the secondary things of life are not doing that, then maybe it is time for a change. And the change we all need will come about not because of duty and not because it is right or noble or unselfish but, in the words of Alan Paton in *Cry, The Beloved Country*, "because life slips away and I need for the rest of my journey a star that will not play false to me, a compass that will not lie."



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## Living the Questions

## Catholics in the letters of Flannery O'Connor

by Fr. Thomas C. Widner

In November 1955, Flannery O'Connor wrote a letter to a writer and teacher at the University of Notre Dame in which she, a writer herself, stated "I write the way I do because and only because I am a Catholic." O'Connor went on to say that being Catholic has "saved me a couple of thousand years in learning to write." Again, "I feel that if I were not a Catholic, I would have no reason to write, no reason to see, no reason ever to feel horrified or even to enjoy anything."

Flannery O'Connor was an American novelist and short story writer, who, at the age of 39 in 1964, died of a disease known as lupus, leaving behind her two short novels and two collections of short stories. The novels, *Wise Blood* (1952) and *The Violent Bear It Away* (1960), are among the most grotesque and mystical in all literature. O'Connor, a Southern writer, was an anomaly insofar as her Catholicism and region are concerned, but both her Georgia background and her Irish Catholic upbringing contributed to a uniqueness in her writing.

O'Connor considered her Catholicism an asset. She wrote that she never thought of being anything else. Yet she often spoke sarcastically of some Catholic notions of her time.

For instance, she had no kind words for the Catholic press of her day which, with respect to reviews of books appearing in Catholic papers, she says, "The motto of the Catholic press should be: We guarantee to corrupt nothing but your taste."

Of a popular Catholic periodical O'Connor writes to a friend that she is unfamiliar with it "but can only too well imagine. Of course, this rapid Catholicism can't influence you except to want to be shut of it. The Catholic influence has to come at a deeper level. I was



brought up in the novena-rosary tradition too, but you have to save yourself from it some way or dry up. I was struck in 'All Manner of Men' (a book she had read) with how limited the range of experience was—all those baby stories and nun stories and young girl stories—a nice vapid Catholic distrust of finding God in action of any range and depth. This is not the kind of Catholicism that has saved me so many years in learning to write, but then this is not Catholicism at all. . . ."

THESE COMMENTS ARE among her letters published a few months ago in a volume entitled 'The Habit of Being: Letters of Flannery O'Connor' (Sally Fitzgerald, Ed., Farrar, Straus and Giroux, New York). O'Connor was witty and down home and conversant with her friends. The letters came mostly from her home in Georgia at which she spent most of the last 15 years of her life after the lupus was diagnosed.

Much of her correspondence is with an unknown "A," a woman who wishes to remain anonymous, a young woman who apparently went through much struggle in becoming a Catholic and then gave up her Catholicism. O'Connor's letters read like a good country pastor trying to help a parishioner out of a dilemma. She is compassionate and tries to help her friend see her way clear without telling her how to do it. O'Connor was wise to know that the woman had to find her own way.

To another writer friend O'Connor once reacted to protestations about overly pious Catholics. O'Connor indicated she herself found such extreme piety repulsive because such people "don't really have faith but a kind of false certainty. They operate by the slide rule and the Church for them is not the body of Christ but the poor man's insurance system. It's never hard for them to believe because actually they never think about it." On another occasion, to the same writer, however, O'Connor said that "glibness is the great danger in answering people's questions about religion."

And so she spent more time trying to express to her friends how her faith influenced her.

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

OF WOMEN RELIGIOUS of 1959 Flannery wrote to a Southern scholar: "It takes a very tough Catholic to stand the good nuns—that is the average run of them. I have come across a few who are educated women of a high scholastic achievement, but for the most part they know nothing of the world and have a kind of hot-house innocence which is of very little help to anyone who has to be thrown into the problems of the modern world."

Her correspondence suggests that Flannery watched and welcomed with eager interest the Vatican Council which ended at the same time she died. Her last collection of stories were entitled 'Everything That Rises Must Converge,' a phrase extracted from the writings of Pere Teilhard de Chardin whom O'Connor greatly admired.

In one sense she may be called a post-Vatican II Catholic writer who lived before that event occurred. But that would be categorizing her in such a way which would not only be unfair but also untrue. O'Connor had a remarkable insight into people and the kinds of faith which held them together. She wrote about people governed by the sense of faith or the lack of it. And what made her stories exciting were the flashes of revelation in which her characters saw themselves in a new light. Her work stands as one of those achievements of mystery to those for whom mystery is essential to faith in self and in God.

## Reporter's View Catholics in a play by Jack Gilhooley

by Peter Feuerherd

"Descendants," a play written by Jack Gilhooley which recently premiered at the Indiana Repertory Theatre, is, to a large extent, a very "Catholic" drama.

It concerns three generations of a family of Irish background, set in an unnamed American city, who are reunited upon the impending death of their mother.

One of the central characters in the drama, superbly played by Roy Cooper, is the father of the family, Peter Gavin. He is an old man, who still has an Irish brogue, despite the fact that he left Ireland as a young newlywed.

Gavin has apparently accumulated a small fortune in his adopted land, through, possibly a bit too stereotypically, the owning of a successful tavern.

In a sense, it is a classic American success story—poor Irish boy comes to this country and makes good.

But there is another element to Peter Gavin's character—he has constantly abused his wife and children, is unable to confront the moment of her death, and has refused to even recognize the humanity of his youngest son, Russell, who being retarded has been sent to an institution where he is never visited by his father.

Despite all these failings, the man is devoutly religious in the sense that he diligently observes the external trappings of Catholicism. One of the more poignant scenes of the drama is when the father gathers the family together to pray the rosary after the mother's death.



Russell, the retarded son, prays "The Our Father" a bit too loudly for the comfort of his father, so he is told to shut up. The boy keeps praying even more loudly, and the father goes into a passionate rage designed to stifle Russell's prayer, claiming that the boy is not "reverent" enough.

The scene reminded me of the potential of religion to do tremendous harm to people. Often, under the guise of maintaining "purity" in belief or practice, there is, underneath it all, a lack of openness and charity to others.

CHURCH SYMBOLS and institutions can be used to bring people closer to Christ. Sometimes, as in "Descendants," when the father tells his retarded son that God does not appreciate Russell's type of prayer, it also happens that religion can be used to justify injustice.

For an extreme example, you can look towards Iran, where a madman has been able to abuse the tenets of one of the world's great religions to threaten innocent Americans, and to execute thousands of his own countrymen, all in the name of Islam.

In far lesser ways, some Catholic institutions and people who run those institutions are guilty of the same thing. Because of things done in the name of the institution, I would bet that millions of Catholics, who have grown up in the faith, have now abandoned ever knowing Jesus through organized religion.

A young couple I talked to over Thanksgiving, upon finding out that I worked for a Catholic paper, immediately told me a story that for the moment at

least, made me ashamed to be a professing believer in an organization that sometimes is so closed to the needs of people to know Jesus Christ.

THE COUPLE WANTED to get married in a Catholic church in a California diocese; according to the couple's story the priest that interviewed them refused the couple the sacrament because they would not promise to abstain from using artificial means of contraception in their marriage.

The tragedy of the situation is that this couple, for practically all intents and purposes, will never set foot in a Catholic church again. If their story is true, and I would have little doubt that it is, that particular priest blew a golden opportunity to bring that couple closer to Jesus and the church.

Just as Peter Gavin did to his retarded son in "Descendants," religion can be used to insulate ourselves from the imperfections of our fellow human beings.

A church that is built upon perfect people would be a tiny church indeed. With 1980 being a "Year of Evangelization" as proclaimed by the American Catholic bishops, "Descendants" provides an apt reminder of the potential of "religious" people to be unable to accept the weaknesses of their fellow human beings, thereby closing the church off to the more "perfect."

All this is done in the name of the church founded by the man who shocked the people of his day by having as his friends prostitutes and tax collectors.

"Descendants" will be playing at IRT until December 8.

# Opinions

## Of Christians and Calvinists

It would appear that most of us lip-service Christians are basically Calvinists. Calvinism has evolved in our society into what is known as the "protestant-work ethic." It has done wonders for the advancement of Capitalism at the expense of Christianity. True Christianity is a belief in compassion, service and sacrifice.

Calvinism, on the other hand, doesn't require so much of us. It enables us to profess our belief in Christ and then rationalize everything He tried to teach us. Rationalize, that's quite a word. Rationalization, is the mental process with

which man justifies his corruption, women too.

Have we compromised our Christian values in favor of political ones? The separation of church and state in the organization of government is as it should be. However, we seem confused. Can we separate our political ideology from our religious values in our daily living? We certainly are trying.

It was the acceptance of "Manifest Destiny" that enabled us to conquer the frontier and desecrate the American Indian. Today capitalism has enabled us

to exploit the world of its people and its resources so that we can maintain and further our pampered existence. We are less than 1/15th of the world's population but we consume well over half of all the raw materials consumed each year. Politicians and economists tell us that this is our right and we seem to believe them. Christianity seems to be fine so long as it doesn't jeopardize our standard-of-living.

A recent article, written by a priest, stated that the American Catholics are withdrawing into their local parishes. Our idea of "getting involved" is washing dishes for the men's club annual dinner. Parish year-books are a big thing. We compete with other parishes. Our year-book or event was more successful than theirs. Parishes are recruiting people to move into their district. The right kind of people, don't you know. In our society a person's value is based on his success. His success, far too often, is based on his material wealth and possessions.

It would seem that status and knowledge go hand in hand. The well educated person can expect to have very little influence. He doesn't lack intelligence or insight, he lacks status. If people hold the right positions in the business world then it seems automatic that they will hold positions in the parish.

The parish is getting to be basically a social institution. It has definite boundary lines and it's covered by a plastic bubble. World events and problems have a difficult time penetrating the bubble. If an issue needs to be dealt with, let the Vatican do it. That way it doesn't require any effort, all we have to do is nod our head.

Like it or not, we Catholics are a part of this society. As such, we have a moral obligation to seek out what is wrong and rectify those wrongs. The "Pro-Life" movement is encouraging but the roots of our malady go much deeper than the abortion issue. I have talked to fellow Catholics who are really upset about "welfare abortions." They seem more concerned about the use of their tax money than the abortion.

Welfare is a dirty word in the "middle-class" Catholic parish. My friends point out that it was St. Paul who said, "anyone who will not work should not eat."

We should all read St. Paul's Second Letter to the Thessalonians. 3:6-15. Paul's message was not a fanatical exaltation of the work ethic. He feels that every Christian should support himself if he is able. Those who will not work and behave should experience some withdrawal of the community in order to make him ashamed of himself. But, Paul says, the undisciplined are still our brothers, even while being sternly corrected. Don't treat them as an enemy; rather, correct them as you would a brother, in fraternal charity.

We have "Madison Avenue" telling us what we want, economists telling us what we need and politicians telling us what they think we want to hear. To combat those forces we need a fourth opinion.

Let's give Christ another listen. We'll need help from the clergy. Our beautiful Pope is doing his part. At the United Nations, he addressed himself to "rich America" and our obligations to the third world countries, and most of us nodded our heads. The clergy must take an active role from the pulpit. No more talking around the teachings of Christ for fear of offending someone. We need to be confronted from the pulpit with our hypocrisies. It is true that some may leave but it would be better to preach Christianity to a parish of three hundred than to compromise it for a parish of three thousand. Christ commissioned His disciples to teach and spread His word, not to pacify the people with what they wanted to hear.

I have found it most difficult to have a discussion on these issues without "Nationalism" raising its ugly head. Before we are liberal or conservative, Republican or Democrat, Protestant or Catholic, we are Americans. We have staked out the land, stuck a flag on it and proclaimed that God blessed America. I'm sure He did, along with all the other nations of the world. Christ was concerned with the people of Israel not the nation. I can't help but believe that that would hold true for America too.

I have been called everything from a radical to a communist. I insist that I am neither and nothing in between. I am trying to be a Christian. I haven't made it but I'm trying.

Richard P. Monroe, Jr.

New Albany

A Reader

## To the editor . . .

### Phil Donahue sponsor of pro-abortion fundraiser

Fans of talk show host Phil Donahue were surprised recently to learn that Donahue was a sponsor for a Playboy Foundation party hosted by Christie Hefner to raise money for abortion.

Entitled "An Evening in Support of a Woman's Right to Choose," the party at the Chicago Playboy Mansion featured dining, disco dancing and swimming.

Proceeds went to the National Abortion Rights Action League and the Illinois Pro-Choice Alliance. More than 100 pro-lifers picketed outside the mansion, calling the fund-raiser a "disco for death."

In view of Donahue's line with the Playboy Foundation, considered by many to be one of the foremost exploiters of women, and his involvement in abortion

funding, some followers are "turning off" the talk show.

Shortly after sponsoring the abortion fund-raiser, Donahue taped an interview with Dr. Bernard Nathanson, former abortionist who reports his change of heart in a new book, **Aborting America**. Spotting a pro-life spokesman in the audience, Donahue warned him that if he asked a question the show would be scrapped. This threat came after a warm up pep-talk on how everyone should feel free to express himself on the Donahue show.

Joseph M. Scheidler  
Executive Director  
Friends For Life

Chicago, Illinois

### A response to cemetery complaints

In response to letters of complaint about conditions of the Catholic Cemeteries appearing in recent editions of the *Criterion*, we thank these interested persons for their concern.

These letters, and some other individual letters, were read and discussed at the September and October meetings of the Cemetery Board and were accepted as constructive criticism.

The results are as follows:

The cemetery director was requested to: 1) review the general grounds maintenance conditions with his field supervisor; 2) Obtain quotes on reworking the roadways in Holy Cross and St. Joseph cemeteries; 3) inspect all graveside equipment and repair or replace, as necessary.

Certain other improvements have been

discussed, but have been delayed at the request of the Archdiocesan Administrators until a replacement Archbishop has been assigned.

Grounds improvements have been made in the past 60 days. Hard surfaced black top roads are being laid in certain areas of Holy Cross and St. Joseph Cemeteries. Some new graveside equipment has been purchased.

The Cemetery Board is concerned, and we can assure you that improvements will continue as more funds become available.

Again, we thank you for your concern, and trust that we can improve the conditions to meet with your approval.

Catholic Cemetery Association  
John A. Huser  
Acting President

Indianapolis

### TV review astonishes reader

I couldn't believe my eyes when I read the TV Film review in the November 16th issue of the *Criterion*.

There I found "Raggedy Ann and Andy" under attack as being mediocre with very little story line.

Why not attack motherhood and apple pie as well. The story lacks such significant things as sex, violence, and foul language. All decent movies should be spared these "pot shots" at human dignity. With so few family oriented shows on television, how could you not recommend this beautifully simple story.

"Raggedy Ann and Andy" has a very simple story line with a theme of love and

concern for our neighbor no matter what the circumstances. Anyone who has ever read the books knows about the beautifully drawn colored pictures.

To me, it was as though the pictures from the books had come to life. Everyone I know who saw the picture fell in love with the picture.

I for one say "Raggedy Ann and Andy" should be shared with someone you love. In this day and age I'm glad to be able to share a film with my children without having to feel ashamed or explain filth.

Barbara Tuttle

Danville



## Single Adults and the Church

## Church becoming more aware of singles

by Peter Feuerherd  
(Second in a Series)

"Ministry to singles is like a spring flower that's under the ground—it'll be a while before the flower will bloom," stated Dr. Michael Warren, theology professor at St. John's University in New York. He is a noted catechist and a member of the United States Catholic Conference's Working Board for Young Adult Ministries.

The theology professor explained that often churches are oblivious to the need for planting such "spring flowers."

"In churches there is a bias towards married people and families," he said. But Warren stated that much of the American Catholic church is becoming more aware of the needs of the growing single adult population.

He cited programs in such disparate dioceses as Milwaukee, Raleigh and San Antonio that are effectively reaching single adults. But the first step in effectively ministering to single adults, the professor stated, is to change the way society, and by implication, the church, looks at single people.

"Singleness is not a way station to coupling. There (currently) is a new way of affirming and shedding light on what singleness means," Warren said.

The catechist elaborated, "Singleness offers chances for service to humanity."

An opportunity for "service to humanity" is not the way that many people look at singleness. Dr. Warren blames much of this on the "manipulation by the media and the marketers" who exploit the freedom and spendable income of single adults.

**WARREN ALSO** explained that there are few places where single young adults can meet for companionship, other than, as he described it, "the meat markets" of bars and discos.

There aren't many options for those who feel uncomfortable in such places, Warren explained. He believes that the

church has a role to play in filling this need.

In his experience with ministry to single adults, Warren has concluded that young adults will often not come to the church for support—often the ministers have to come to them.

"We're no longer able to minister to people through announcements... They (single adults) are not going to rectory basements. We have to go out and convene them."

Oldenburg Franciscan Sister Ellen Miller, a pastoral associate at St. Mary's in Greensburg, as part of her work, has spent time "convening" single adults. She feels that such work is necessary if the church is going to be truly open to all groups in the community.

But single life is a bit different in a small town like Greensburg than it is in a larger city. Sister Miller has worked with a singles group at St. Mary's, composed of up to 24 members, for the last few years.

**THE GROUP** has only recently been broken up, due to its members getting married, having moved away, or having lost interest.

Breaking up the group, which sponsored both spiritual and social activities, was "something they (the members of the group) have chosen," according to Sister Miller.

She still thinks the whole experience has been worthwhile, however.

"They (the single adults) have witnessed the church in their lives... There's been a relationship (with the church) that's been set up."

Many of the older people who were members of the singles group have now joined the St. Mary's chapter of Separated, Divorced and Remarried Catholics, of which Sister Miller is an active adviser.

Many of the younger singles now have a more positive view of the role of the church in their lives, according to Sister Miller.

In Greensburg, a small town surrounded by huge stretches of farmland in southeastern Indiana, many young adults that have recently graduated from high school still maintain close family ties.

"A lot of single adults either live at home or have close family ties... Many of them are active in the church in one way or another," said Sister Miller.

**ST. MARY'S** parish has been helpful in aiding Sister Miller's efforts to reach out to singles. The parish has appropriated funds to get such organizations established.

"We have all kinds of groupings in our parish... We think the mission of the church is to reach out to all people," said Sister Miller.

Larry Lamport is president of Single Christian Adults (SCA), an interdenominational organization based in the Indianapolis area. The purpose of the

group, which is composed of about 30 members, between the ages of 17 and 35, is to promote weekend social events for young single adults.

The group is involved in athletic events and weekend socials, parties and ski trips. The group has also participated in service projects like a Thanksgiving food drive and caroling at city hospitals each Christmas.

SCA, which has received support from the CYO, is basically a vehicle for young singles to meet other singles in a relaxed atmosphere, according to Lamport.

The median age of the group, according to its president, is the mid-twenties. Lamport explained that this age can often be a difficult time to establish relationships.

"If you are single, you find that you don't have the friends you used to," stated Lamport, explaining that many times old friends from high school and college have moved away.

SCA allows its members to avoid what Lamport described as the "butcher-shop" atmosphere of bars in meeting with friends.

"It's a laid-back easy tool for them (young single adults) to meet new friends," said Lamport.



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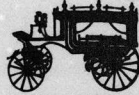
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**THANKSGIVING**—Pictured here is just a small group of nearly 100 guests who enjoyed the hospitality, good food and service at a traditional Thanksgiving dinner at St. Patrick parish, Terre Haute. The guests came from parishes of all denominations in the Terre Haute area.

## Question Box

# Is it possible to be 'worthy' of God's great love?

by Msgr. R. T. Bosler

**Q.** Since I've started reading and pondering the Bible in the Good News translation, I find myself getting smaller and smaller. It's one thing to read and quote Scripture and another to live by it. There are times when I really feel completely unworthy. Does one ever get to the point of feeling "worthy"?



**A.** You have made progress already, for feeling unworthy should be one of the results of reading about God's great love for us. Read on and you will discover that our ability to respond to God's love in faith and good works is not the result of anything we can do without his aid or a reward for any worthiness of our own.

Ponder this from the Letter to the Ephesians: "it is owing to his (God's) favor that salvation is yours through faith. This is not your doing, it is God's gift; neither is it a reward for anything you have accomplished, so let no one pride himself on it. We are truly his handiwork, created in Christ Jesus to lead the life of good deeds which God prepared for us in advance." Ephesians 2:8-10

The day you begin to feel "worthy," therefore, will be the time to start worrying.

**Q.** I have been told that every parish is required to give so much money to the Vatican. I hope this is not true, because considering the riches of the Vatican it would seem more Christian to give it to the poor and all the starving people in the world.

**A.** There may be some dioceses that require a set amount from each parish for what is known as the Peter's Pence collection, but this is not generally done. In most churches the amount given for the support of the central offices of the church in Rome is much smaller than what is given in other diocesan collections. The "pence" has been taken altogether too literally, especially since the myth of Vatican wealth has grown.

Reports from Rome indicate that Pope John Paul II has made it known that the Vatican wealth is, indeed, a myth and one reason why donations to the Roman See have diminished. If you can trust the pope, then you will believe him rather than sensational books or magazine and newspaper stories.

**Q.** I see women saying the rosary while attending Mass. Isn't there only one specific way to attend Mass? Also, in regards to prayers in your heart and

lip prayers, is it ever necessary to say lip prayers as well as in one's heart?

**A.** The ideal way to attend Mass is to be aware of the presence of Jesus in the Scriptures when they are read and make the Eucharistic prayer our own as we join with Jesus and the church in praising the Father. It is scarcely possible to do this while praying the rosary. But don't judge harshly those who persist in the way they were taught in their youth. Not fully understanding the reason

for the changes in our worship, they may need the beads to join along as best they can.

Public prayers we should join with our lips and voice, no matter how poor it is—and singing is prayer. In our private prayers we have complete freedom. Many find that even when they are alone it helps to hear themselves praying.

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

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# KNOW YOUR FAITH

## Planning a family

***'Do both husband and wife have career plans? If so, does this preclude children? For how long?'***

***'If and when they want children, will the mother quit work temporarily, or for a few years, or indefinitely?'***



***'Is it fair for a man to demand that his wife throw years of schooling out the window to stay home with their children?'***

By Dan and Eileen Morris

While divorce rates, "open marriage," living together, and casual sexual relationships make the headlines, a profound trend is growing quietly which has as much potential impact on the future of family life in this country as the headline-making developments.

In the face of what appear to be staggering odds against successful marriage in a do-it-if-it-feels-good society, thousands of young couples are digging in their heels. Unlike their parents and even some of their friends, they are not entering marriage with a

simplistic trust that everything will be O.K.

Less than a generation ago, that attitude toward marriage was perhaps realistic. Today, it is not. A fluid notion of woman's role in society and family has wobbled more than one marriage. Fidelity is questioned. Child rearing is often entrusted to day-care centers. Childbearing in some circles is a social sin.

"Let's take a hard look at what we're getting into and try to prepare for it," many young couples are saying. (Some bishops are demanding that couples apply at least six months in advance if

they wish to be married in Church. Sufficient time for instruction, understanding and preparation is their concern.)

COUPLES ARE seeking to answer important questions. Many of the most critical involve children. Do both husband and wife have career plans? If so, does this preclude children? For how long? If and when they want children, will the mother quit work temporarily, or for a few years, or indefinitely?

Is it fair for a man to demand that his wife throw years of schooling out the window to stay home with their children?

We have friends who have launched a lifestyle which would have been laughed at not too long ago. Both skilled professionals, each works part-time and spends approximately equal time raising their young son. Problems they are answering, however, include fair distribution of household chores, consistency in discipline, and remaining in a comfortable routine.

One of their secrets, however, is that they knew before their marriage they would be facing these kinds of problems. They also knew that opening their relationship to new life would be an

*Continued on next page*

# For the family any sacrifice is worth it

By Eugene and Catherine  
Ambrosiano Fisher

Barbara and Paul, Bill and Rachel — ages 32½, 32, 10 and 6 respectively. Married Aug. 9, 1968.

Paul and Barbara are the products of traditional, middle class Catholic families, he French-Canadian, she Polish-Italian. Their marriage expectations were likewise traditional.

Married while still in college, they soon had their first child, moving from Detroit to New York so Paul could get his master's in the Hebrew studies at New York University.

Barbara was seven months pregnant at the time, and the adjustment to the Bronx, compounded by a student's poverty, was very difficult for both. They survived and matured (and helped us to do the same).

Paul and Barbara's relationship, and consequently the Larose family, is, all their friends and relatives agree, something very special. They, however, don't see themselves as special. "It's just the way we had to do it," Barbara says.

THE SPECIALNESS of this family can be seen in the way they interact and make decisions. Without reducing their relationships to bargaining, they respect

the needs and uniqueness of each member.

The children, the parents emphasize, are fascinating because they are so different from each other. Billy, though very athletic, tends to be shy, a reader and stamp collector. Rachel is outgoing, an organizer and leader.

"We don't compare," Barbara says. "We cherish the differences." Thus there exists a real form of pluralistic democracy in the best sense on the family level.

Here there is no a priori theory or ideology of parenting, no ideal vision to which the children must live up (though both are very creative and active achievers).

Rather, Paul and Barbara spend much time learning about and from their children. Values are not imposed "from the top down," but transmitted by example and communication. There are no family rules which are not well explained and accepted, first by Billy and Rachel. The rules are always open to reasoned challenge.

LAST YEAR, a major decision-point was reached. How the crisis was resolved tells much about the way this family functions.

Paul's work as a coordinator entailed many evening meetings and activities.

Combined with the college teaching (which he did not want to give up), Paul was gone at least four nights a week. This placed a great strain on the family, particularly on Barbara.

As a teacher she had evening work of her own to do, but had to wait until the children were in bed to begin it. The family unit was seldom together as a whole.

To preserve the family, Paul chose to abandon his career as a coordinator and teach high school instead. The give and take allowed him to continue the college teaching. He is only gone two nights a week during the school year now.

And there was an unexpected benefit. With the summer off, Paul was able to stay home full time with his children while Barbara went to school to complete her own master's degree.

Both see this role reversal as a great boon. Paul has always been more involved in playing with and nurturing the children than is general in the United States. He loves "letting my imagination and creativity loose."

ASKED WHAT difference having children has made in him as a person, Paul replies quickly, and only half-facetiously: "I wouldn't have discovered how much I like to play with blocks." Besides, they enjoy the "weird" stories he tells.

He feels that as a father, he should have a direct hand in his children's social and cultural development.

Paul and Barbara consider themselves fortunate to have had two children spaced far enough apart, but not too far apart, to be economically manageable (if only barely). Barbara has had the opportunity to stay home with them long enough, but not too long.

All in all, despite the break in their academic careers, and the tightness of money that having children has caused, they would do it the same way again.



## Planning a family

Continued from preceding page

integral part of their life together. And in her wisdom, the Church underscores the sacramental importance of receptivity toward children in marriage. (Either partner's private decision before marriage not to ever have children invalidates a marriage).

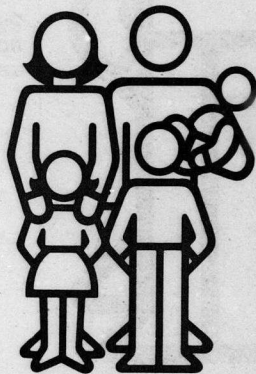
What place do children play in marriage?

ALMOST ANY parent will say that children "teach" you patience, test your ability to live without sleep, and give you the courage to ask for a raise.

Fortunately, children do much more than that. For one thing, they provide unbelievable insights into the nature of God and His love for us.

We agree with a friend who said, "I understood that God loved me before my daughter was born, but after she was born I couldn't believe how much I could love someone. I'd throw down my life in a second for her. And now when someone says God loves me, I realize that He loved me enough to give His only Son for me, and it makes sense. Awesome sense. That's a lot of love."

No author can articulate what depth of love a child's entrance into a married couple's life opens. Now parents as well



as lovers and friends, a man and wife relate to one another in an even more special way. And you soon learn that your children relate to one another in an even more special way, and that your children relate to you as a couple as well as individuals. You are not only Mom and Dad, but Mom-and-Dad — the essential stuff security is made of.

THIS REALITY thrusts upon us the opportunity and obligation to take a good look at our lifestyles. Will children — or more than one, two, three — force us to

change a lifestyle we cherish? If so, is this a change we should make?

If we are reluctant to change our lifestyle for the sake of children, is this a selfish stance or a realistic and fair one? For example, would a change in lifestyle hurt others who depend on us?

On the other hand, does this mean giving up a third television set or a new boat or a vacation to Europe?

Commenting on parental lifestyles, Franciscan Father Bruce Ritter, director of Covenant House residences in New York City for runaways, once told us: "Sometimes a child's only hope is a change of family lifestyle. Maybe the mother will have to give up a job. Maybe they'll have to give up a place at the lake... but if they won't make the effort to see that a child gets the support, love and direct supervision that he or she needs, then all the money in the world isn't going to make any difference."

He's right. Obviously, every couple must be the final arbiter of what kind of life they lead and provide for their children. But Father Ritter underlines things crucial to nearly every couple's planning for their future as a family: their willingness and ability to provide love, support and supervision for their children.

## Hannah's

By Janaan Manternach

Hannah was crying. "Why don't you eat your food?" her husband Elkanah asked her.

They had just come from the temple at Shiloh. There they had offered prayers and sacrifice to God. Now they were eating the sacrificial meal. For most pilgrims to the temple the special meal was a time of joy.

Instead of enjoying the good food and drink, Hannah just sat there sobbing. She did the same thing each year when they came as pilgrims to the temple.

Hannah and Elkanah had no children. All their friends and relatives had children. Hannah was the only woman they knew who was not a mother. So instead of being happy, she was very sad. She felt God did not love her.

SUDDENLY Hannah got up from the table. She ran back toward the temple. Elkanah knew she wanted to be alone with God. Hannah stopped at the temple door. She stood there for a moment in silence. Tears streamed down her face.

Then she prayed, "O Lord, look with pity on me. I so want to have a baby. Please help me. If You give me a child, I promise to dedicate the infant to You. My child will remain always in Your service."

Hannah prayed a long time. She was moving her lips, but was praying silently in her heart. A priest named Eli was sitting nearby watching Hannah. He thought she was drunk because she was moving her lips but saying nothing out loud.

"How long are you going to stand here



# Answers in the Bible?

By Father John J. Castellet

Many sincere people believe that the Bible furnishes answers for every conceivable human problem. All one has to do is find the right passage and the path one should follow becomes unmistakably clear.

The fact is that the Bible was never intended to provide this service and, in many ways, it's a good thing that it doesn't. We would be reduced to mindless robots, never having to grapple with life's problems intelligently, freely, responsibly.

THE BIBLE IS not a compendium of moral theology, a handbook of ethics. There are a few books, like Proverbs and Sirach, which give all sorts of specific advice on a wide range of subjects touching upon human conduct. But this advice is culturally conditioned; it covers many situations which were very real in biblical times but which strike us today as rather quaint, to say the least.

Cultures and customs change with time, and in our own day we have experienced a veritable cultural explosion which has left us with problems of which the biblical writers could not even have dreamed. What did they know of the disposal of nuclear waste, of industrial pollution, of genetic engineering, of population control, to mention just a few? We created these problems; we have to find the answers.

However, even though we would search in vain for cut-and-dried solutions to specific questions, we do find certain constants which are valid in any culture, in the solution of even the most modern problems. We find general principles, attitudes, a certain mystique which we call the Judeo-Christian ethic. While all of these guidelines are clear enough in themselves, their application to individual

situations is not always simple. One of these principles, these attitudes, is certainly respect for life, for the dignity of the human person. And yet...

Take the problem of family planning. Do people have any right to plan in an area which might seem to be exclusively the province of the Creator? And if they do have that right, what practical steps will they take to plan (limit) the size of their families? Are there means which are licit and others which are illicit? Which are which? And if one means is licit, why should another be illicit, since both produce the same effect?

THE PEOPLE OF biblical times simply did not consider the question at all. In fact, the very idea of family planning would have struck them as utterly ridiculous. The only plan they made was to have as many children as possible — not because it was God's will or because they wanted numerous offspring. In fact, children were accounted a blessing, a sign of divine favor, while childlessness was considered a curse.

In the culture of the day, this view made sense. When everything had to be done by hand, the more hands there were, the more work was done, and the more easily. Long before Social Security was introduced, children were an insurance against the loneliness and abandonment of old age. At bottom, the begetting of a numerous progeny could have been as selfishly motivated, consciously or unconsciously, as the refusal to have children is in many cases today. But this refusal is not by any means always a sign of egocentric pleasure-seeking. It is just as much culturally conditioned as the desire for big families in biblical days.

MANY PRINCIPLES come into play in

the solution of this question, but the basic one is the fundamental biblical principle of love, coupled with respect for human dignity. The Bible tells many sad stories of human selfishness and greed and hatred and violence, but over all this tragic drama is the God who is love; constantly calling His children to imitate Him, untiringly reminding them that the only antidote to their ills is unselfish love.

This should be the determining factor in the crucial matter of family planning: love — love of God, of course, but more immediately, mutual love of husband and wife, deep concern for each other's interests, love for the prospective children, reasonable assurance that they will receive loving care in a world which makes it increasingly difficult to feed, clothe, educate, and protect one's offspring. The resolution of this issue will not always be easy, but it must be sought, and with love and genuine concern, it will be attained.

## Discussion questions

1. Why should couples discuss their attitudes toward having children before they marry? Discuss.
2. How do you feel about the Church making preparation for marriage more extensive? Discuss.
3. Ask this question in a group, then discuss the answers: "If we are reluctant to change our lifestyle for the sake of children, is this a selfish stance or a realistic and fair one?"
4. What was Pope Paul VI's moral reasoning on contraception?
5. What is natural family planning?
6. When is natural family planning immoral?
7. Discuss this statement: "The Bible is not a compendium of moral theology, a handbook of ethics."
8. What do we know from the Bible with regard to children? Discuss.
9. In reading the story of the LaRose family, what does their lifestyle tell us about the modern family? Discuss.

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

1. After reading the story, "God's Reign is Like a Seed," talk together about it. Questions like the following may guide your conversation:
  - Why was Hannah so sad?
  - How did Hannah feel that God felt about her?
  - Why didn't Elkanah follow his wife when she got up from the table?
  - How did Hannah pray?
  - Why did Eli, the priest, tell Hannah to go home?
  - How did Hannah defend herself against Eli's judgment?
  - How did Eli respond to Hannah's sorrow?
  - How did God answer Hannah's prayer?
  - How did Hannah keep the promise she had made to God?
  - What do you like most about this story?
  - How important do you feel children are to a family? To a community?

## prayer

prayer?" Eli said to her. "Go home and sober up from your wine."

"I've had no wine," Hannah answered. "I am a very unhappy woman. I was pouring out my troubles to the Lord. I begged Him to give me a child. All these years I have been childless."

ELI WAS TOUCHED by Hannah's sorrow. He was impressed with her trust in God. "Go in peace," Eli said to her. "May the God of Israel grant you what you have asked of Him."

Elkanah and Hannah were at peace. Not long after they came back home Hannah knew that the Lord had heard her prayer. She was pregnant. She would have a baby. She counted the days until her baby could be born.

The happy day finally came. She gave birth to a son. She named him Samuel. She was the happiest woman in Ramah that day. Elkanah was proud to be a father, too.

WHEN SAMUEL was three years old, Hannah and her husband took him with them to the temple. Hannah searched out the priest.

"Do you remember me?" she asked the priest.

"I was the weeping woman who stood here praying one day several years ago. You thought I was drunk. I prayed for a child. The Lord heard my prayer. This is our son, Samuel."

Eli took the child by the hand. Hannah continued, "I promised the Lord that day I would dedicate to Him the child He would give me. Today I give back Samuel to the Lord. I gave him to me. I dedicate my boy to the Lord's service for the rest of his life."



## Our Church Family

# Seminary prepares women

by Fr. Joseph M. Champlin

Tourists in New Jersey's northern section near the New York border would have difficulty locating Immaculate Conception Seminary in Darlington.

Route 202 cuts a beautiful, but circuitous path in that region through thick woods and past attractive homes. As the road makes a double curve at one point riders suddenly see the seminary sign and gate, a macadam drive leading up a steep hill, but not the campus itself.

Cut off and isolated by distance and foliage from the view of visitors and the business of life outside, young men have over many decades prepared here for the priesthood. Following ordination they began their ministry in the archdiocese of Newark or in other New Jersey dioceses.

In some ways, the very physical apartness of the seminary buildings reflected the kind of training offered those candidates for the altar prior to Vatican II. There were no women on campus, little contact with happenings in the world beyond Darlington and a spirituality heavily monastic in its style.

**HOWEVER, AS IN** other U.S. seminaries, that has changed. The students enjoy greater flexibility in their approach to prayer; seminarians weekly leave the grounds for various apostolic works; women both live in the dormitory (on a separate floor) and share classes with the priests-to-be.



These women like their male classmates are also preparing for future service in the church. However, their goal, at least at the present, is not priesthood, but parish ministry. They come to Darlington for a two-year graduate course leading to a Masters of Divinity degree. Upon graduation, most of them will become pastoral associates in churches throughout our country.

In that capacity they will visit the sick, organize religious education programs, do parish census, plan liturgies, counsel the troubled and assist the hurting. Quite simply, these women of Darlington will fulfill most functions a priest performs with the exception of those sacramental tasks reserved to the clergy.

Immaculate Conception Seminary has over 200 persons, many of the religious sisters studying in this arrangement. Most are commuters, but about a dozen reside on campus. The administration feels very proud about this development, aware their program is one of the nation's largest and seeing in it a preparation for possible things to come.

**NONE OF THE** female students I talked with spoke about the ordination of women to priesthood. Their eyes were fixed rather on the ministry they clearly would be doing, rather than contemplating the priestly role they might one day achieve.

That question—the ordination of women—and a similar inquiry—the ordination of married men—have been and are intensely debated issues in our church family. Nevertheless, most commentators judge Pope John Paul II at present does not place these matters high on his priority list nor

even seems favorably disposed toward either proposal. Of the two, it would be easier from the church's theological-historical viewpoint to introduce the ordination of emerged community leaders, most of whom would be married, than the ordination of women. Many missionary bishops privately argue for that now.

Regardless of how those volatile issues are resolved, the Darlington program and the

pastoral ministry which flows from it create a climate in which either or both developments would find more ready acceptance.

## The Use of Incense

Incense was commonly employed in our churches for years prior to Vatican II, then seemed to slip into disuse, but now appears to be regaining popularity. The church explains its basic meaning: "This is a symbol of the church's offering and prayer going up to God." We thus incense the bread and wine, the Easter candle, the book of scriptures, the altar, the body at a funeral and other special items as well. But we also incense people—the ministers and the community—as a reminder of our dignity as baptized, initiated Christians.

## the Saints

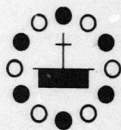
by Luke

### The IMMACULATE CONCEPTION



**WITH JOY ON DEC. 8, 1854, POPE PIUS IX** STEPPED FORWARD TO READ HIS PROCLAMATION: "WE DECLARE, AFFIRM AND DEFINE THAT THE DOCTRINE WHICH STATES THAT THE BLESSED VIRGIN MARY WAS PRESERVED AND EXEMPTED FROM ALL STAIN OF ORIGINAL SIN FROM THE FIRST INSTANT OF HER CONCEPTION IN VIEW OF THE MERITS OF JESUS CHRIST, THE SAVIOR OF ALL MANKIND, IS A DOCTRINE REVEALED OF GOD AND WHICH, FOR THIS REASON, ALL CHRISTIANS ARE BOUND TO BELIEVE FIRMLY AND WITH CONFIDENCE. . . . THE BELLS OF ST. PETER'S RANG OUT. POPE PIUS IX CONFIRMED IN DOGMA THAT NIGHT, WHAT CATHOLICS HAD BELIEVED FOR CENTURIES, THAT MARY, THE MOTHER OF GOD HAD BEEN CONCEIVED WITHOUT THE STAIN OF ORIGINAL SIN. THE BLESSED MOTHER HERSELF HAD PAVED THE WAY FOR THIS PROCLAMATION BACK IN 1830, WHEN TO CATHERINE LABOURE, SHE CALLED HERSELF "MARY CONCEIVED WITHOUT SIN."

IN 1858, LESS THAN FOUR YEARS AFTER HIS PROCLAMATION, POPE PIUS IX WAS TO LEARN THAT OUR BLESSED MOTHER HAD APPEARED IN LOURDES TO A PEASANT GIRL NAMED BERNADETTE AND IDENTIFYING HERSELF SAID, "I AM THE IMMACULATE CONCEPTION," PUTTING ON HIS WORDS WHAT SEEMED TO BE A SEAL OF APPROVAL. THE FEAST OF THE IMMACULATE CONCEPTION IS DEC. 8.



## LITURGY

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

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

DECEMBER 2, 1979  
FIRST SUNDAY  
OF ADVENT (C)

by Barbara O'Dea, D.W.

What's it all about? What does the Word of God call us to as we begin this season of Advent? At first sight the readings seem hopelessly confusing. Their prophetic and apocalyptic styles are unfamiliar. For many of us it hardly seems possible to discern any advent message at all.

What does all of this have to do with Christmas? What does it have to do with our lives? Are we simply recalling what has been said in the past or are we simply seeking to prepare for the end to come? What's it all about?

Advent, Christmas, Epiphany are all celebrations of the coming of the Lord, his self-revelation to us here and now. True, the Gospel speaks to us of past and future. The destruction of Jerusalem in 70 A.D. and the Lord's coming in glory at the end of time are merged into a single apocalyptic description.

Yet the purpose of the liturgy of this Sunday, as it is every Sunday, is to bring the Christian community into an encounter with God now. Today's liturgical drama is neither play acting the past nor is it crystal ball gazing into the future. The Word of God is addressed to us, twentieth century Americans. It is for us to reflect on its message and respond to the Lord's call as individuals and as Christian communities.

**IN THE GOSPEL**, the evangelist places before our eyes a distressing description of the end times: nations in anguish, people dying of fright, the very heavens shaken. Difficult though it may be for us to comprehend, these are the very times to which early Christians looked forward. For these

were to be the signs of the moment which the Lord would come in glory.

But for us things are different. Two thousand years have dulled our expectations. Neither the historical birth of Jesus nor his coming in glory are conscious horizons of contemporary spirituality.

True, in our more cynical moments we might hear this Gospel and conclude that the time is now. There are wars and rumors of wars, thousands of people towed out to sea and left to their fate, problems of hunger and violence, not to mention threats of falling skylabs or attacks from nuclear stations in outer space. We can understand why ours is an age of tranquilizers, alcohol, drugs, a time when many feel powerless before scientific monsters and corporate giants.

Today's readings challenge such a dismal world view. They place before us what God has done among our ancestors in the past and speak to us of the Lord's coming to "all who dwell on the face of the earth."

The Gospel warns us that this experience of the Lord's coming will not be the same for all. The Gospel challenges us to let go of false securities, to give up the self-indulgence in our lives. The call is to hang loose, to learn to trust—not a naive trust that reality would soon shatter, but a deep seated trust based on God's faithfulness to his Word in the past and his promise for the future.

Our deeply rooted experience as a Christian community can prove a source of courage which enables us, individually and collectively, to let go of all that "blooms our spirits" during this Advent time and enables us to prepare for, welcome, celebrate and witness to the Lord's coming here and now.



## Non-Catholics, abortion

by Fr. John Catoir

A priest called recently to thank me for the Christopher News Notes, "Choosing Life—Questions and Answers on Abortion." That particular News Note has gotten a lot of reaction, mostly favorable. Within a few weeks, we received requests for more than 368,000 reprints. This is over and above our first printing of 700,000, so there are more than one million copies in print. We gladly distribute single copies free of charge to anyone who writes for them.

The priest said he was glad to have a solid collection of excellent pro-life quotes from medical journals, Protestant theologians, physicians, authors, and also from the preamble of the UN Declaration on the Rights of the Child, which mentions explicitly the rights of the child "before birth as well as after birth."

**THEN HE ASKED:** How do you convince someone that this is not a Catholic issue? He told me that he attends a monthly ecumenical meeting of clergymen. At the last gathering, a new minister was introduced and told the group that he thought the Catholic position on abortion was dividing Catholics and Protestants.



It was an awkward moment for the priest, and he felt he had to respond. He said that the morality of abortion was not an exclusively Catholic issue; significant numbers of Protestants and Jews and others are united in their belief that a fetus is a human life and the destruction of an innocent human life is immoral.

He also said it is wrong of the government to ask all citizens to pay taxes which will be used to finance abortions on demand.

**I TOLD HIM** about the Christian Action Council, the nation's largest Protestant pro-life group. Protestants of every denomination are involved. In some cases the whole church, e.g., the Missouri Synod of Lutherans, is on record as endorsing the "human life amendment."

Coincidentally, almost immediately after the priest hung up, I got a call from a friend, the Rev. Harry Almond, a Dutch Reformed minister who is the executive director of the New York headquarters of Moral Rearmament. He called to say hello and congratulate us on the "Choosing Life" News Note.

He agreed that it is not a Catholic issue. "If anything," he said, "the abortion issue will divide Protestants one from another." I acknowledged that it is also dividing some Catholics. We both agreed that it is a moral issue, an issue concerning the human rights of unborn babies.



## The Hoosier Scene

# A complaint about television programming

by David Gerard Dolan

My wife Edna and I like to watch television. But we have one complaint about the tube—it doesn't reflect the life that we have here in southern Indiana.

For example, almost all the shows have settings that tell us all about California and New York; there are very few shows that tell us anything about rural middle America. The ones that do are a bit overdone; for example, have you ever met a family that is as "good" as the Waltons?

Of course, there is far too much violence and sex on television but the shows that don't contain either of those just show people who are unrealistically wholesome. I wish that some television show would be set in our Hoosier state and tell about life the way it is here.

There is one show that is supposed to be set in Indianapolis called "Eight Is Enough." But I've watched that show many times and it seems to me that all those people on that show talk like they come from some large eastern city—and they act like it, too.

I would like to see television seriously make an attempt to reflect life in a rural community. I wonder if our readers think the same way. I would be happy to read your comments and maybe devote a future column to readers' responses on this question.

►Members of St. Patrick parish and their pastor, Father Joe Wade, initiated a Thanksgiving celebration for anyone in the Terre Haute area who

would not have had a traditional Thanksgiving dinner.

Invitations were extended to members of all parishes of any denomination in Terre Haute and West Terre Haute, to the Lighthouse Mission and to the Salvation Army.

The dinner was preceded by a "thrilling liturgy," according to Father Wade and more than 350 people attended. Father Harry Monroe was the main celebrant with Father Wade concelebrating and delivering the homily.

About 150 families in St. Patrick parish contributed food in abundance along with time and work to serve the sumptuous meal to nearly 100 guests. Wine for the dinner was donated by St. Benedict parish, Terre Haute.

Father Wade, bubbling with enthusiasm that the event was so successful, said that he feels next year the number of guests will increase substantially. (Picture page 7)

►Chips from the Woods made its first appearance this week in an introductory issue of a news letter that will be coming out about four times a year. Chips is a new endeavor by St. Mary-of-the-Woods College to inform the general public about "its students, faculty, programs, events and pieces of happenings at the Woods."

According to Chips, the editor and staff hope that their many friends "learn some things about the country's oldest liberal arts college for women. The roots of SMWC go back to 1840, but what's happening at the Woods is always in the NOW!"

►"Remaining Faithful," a recording of liturgical songs by the monks of St. Meinrad Archabbey, St. Meinrad, is now available to the public.

This album is the second in a series of albums under the "Abbey Press" label. The first album is entitled "Songs Like Incense."

The music is a collection of original compositions by

Benedictine Brother Tobias Colgan, choirmaster of the archabbey. He also utilized compositions by Benedictine Fathers William Ratchford and Columba Kelly, former choirmaster and now prior of the archabbey.

Musicians involved in the recording are Brother Tobias and David Prunty, guitar; Father Jeremy King, string bass; Brother Nicholas Taylor, wood blocks; Novice Kenneth Leonard, string bass and finger cymbals. The Louisville Symphony Orchestra provided background music at the recording session.



## CHRISTMAS: MASS FOR YOU

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

### HELPING THE POOR TO HELP THEMSELVES

The Midnight Mass in Bethlehem is offered each Christmas for members of this Association. How better can we say thank you? In 18 mission countries (where Catholics, though few, are mostly of the Eastern Rites) the Holy Father helps millions because you read this column. Blind boys in the Gaza Strip (not one of them a Christian) are learning rug making, basket-work, the ABCs, at the Pontifical Mission Center for the Blind. Lepers in India are cared for by native priests and Sisters. The poor have the Gospel preached to them in Egypt, Iraq, Iran and Ethiopia.... This season especially, won't you remember our work in your prayers? Our priests and Sisters depend on you. They ask the Infant to bless you always!

Gifts we receive no later than Friday, December 28, can be listed in your 1979 income tax return. Wondering what you can do?

### BUILDING FOR CHRIST

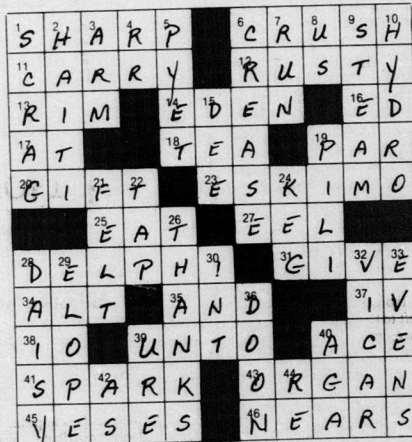
□ In India three old mission buildings are desperately in need of repair and reconstruction. St. Joseph's in Kunnumpuram is over 100 years old and partially collapsed. Just \$5,000 will build a new church. St. Antony's in Perumpadappu is over 50 years old and totally inadequate for the needs of the growing parish. Poor as they are, Catholics there contributed \$2500 for the construction of a new church. Only \$4000 more is needed. Will you give what you can toward that amount? The Malabar Medical Missionary Brothers in Manalpur, need only \$3,000 to repair the 85-year old building in which they now live. Please help!

### A HOME FOR THE HOMELESS

□ Sister Theodosia in Kanjoor, pleads for \$2500 so she can complete the main wing of St. Joseph's Orphanage and provide a home for 50 little girls instead of only the 15 who live there now.

## Double take

(Answers to last week's puzzle)



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# Hungry for a little excitement? Find out what's happening by reading the **Active List**



## December 1

The Little Sisters of the Poor at St. Augustine Home, 2345 W. 86th St., Indianapolis, will have a Christmas bazaar from 10 a.m. until 6 p.m. Handmade items, baked goods and a variety of other items will be offered at the bazaar.

\*\*\*

The Christmas dinner for Single Christian Adults will be held at Hollyhock Hill Restaurant at 8 p.m. Call Laurel Rembold at 881-1217 for information.

\*\*\*

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## December 1, 8, 15, 22

Four choirs from the Indianapolis area will sing at SS. Peter and Paul Cathedral, 14th and Meridian Sts., Indianapolis, at the 5 p.m. liturgies on the Saturdays of Advent. The choirs include St. Malachy's, St. Rita's, Holy Angels and All Saints Episcopal Church. The public is extended an invitation to attend.

## December 2

The Christian Lifestyle Associates will present a simple madrigal dinner and play, "Christmas Love," at St. Bridget parish hall, 801 N. West St., Indianapolis, from 4 to 8 p.m. An invitation is extended to the public to attend. It is suggested that those attending may want to bring a batch of cookies for sharing that day. Cash donations will be accepted to cover the cost of the meal and to establish an inner-city Christmas ministry.

\*\*\*

A smorgasbord will be served at St. Mary parish, Aurora, from noon until 5 p.m. Charges include \$4 for adults, \$1.75 for children from ages 6 to 11 and free for pre-schoolers.

\*\*\*

St. Joseph parish, Terre Haute, will be the place for a Christmas bazaar in the parish Gregorian Room from 9 a.m. to 1 p.m. Sponsored by the Altar

Society, the bazaar will feature baked goods, plants and handcrafted items.

\*\*\*

A charity dinner and bazaar under the auspices of Ladies Court No. 97 of St. Peter Claver will be held at St. Rita parish, Indianapolis. Ham and chicken dinners will be served. A variety of handmade articles will also be available.

## December 4

A leisure day for women is scheduled at Mount St. Francis Retreat Center, Mount St. Francis, Ind. The "Come Pray Day" will have an Advent theme. The \$5 fee includes lunch. Make reservations by calling the Center at 812-923-8810.

\*\*\*

The last in a series of lectures by Msgr. R. T. Bosler will be held at St. Andrew parish, Indianapolis, at 7:30 p.m. His topic will be "Fresh Insights Into the Sacraments."

\*\*\*

Father Joseph Rautenberg of St. Matthew parish, Indianapolis, will conduct the "Over 50" day of recollection

at Fatima Retreat House, 5353 E. 56th St., Indianapolis. The day's program centers on the theme of "Jesus: Horizon of Hope/Foundation of Life."

\*\*\*

Father Ron Ashmore will continue his series of weekly talks on "Right and Wrong Today" at St. Maurice parish house, RR 6, Greensburg, at 7:30 p.m. Neighboring parishioners are invited to attend.

## December 5

Leisure Day for women who want the opportunity to spend a few hours in an enrichment program will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Advent/Christmas in Our Family" will be the theme for the day under the direction of Father Donald Schneider, director at Fatima.

## December 6

The topic for Msgr. R. T. Bosler's lecture at St. Rose of

Lima parish, Franklin, will be "A New Understanding of the Church." The lecture will begin at 7:30 p.m. in the parish hall.

\*\*\*

The regular monthly card party at St. Philip Neri parish, 550 N. Rural, will begin at 1:30 p.m. in the community room of the parish.

\*\*\*

The information night for Central Indiana Marriage Encounter will be held at St.

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Christopher parish in Speedway at 8 o'clock. For more information call Steve and Judy Fehling at 253-2564.

## December 6-13

The agenda for Separated, Divorced and Remarried Catholics in the Indianapolis area calls for the following activities which begin at 7:30 p.m.:

►Dec. 6: Westside meeting present their Christmas concert at 8 p.m. in the college chapel. The featured selection will be Mozart's "Missa Brevis in C, K. 259," scored for solo, quartet and chorus. The Chamber Singers will present a short cantata by Cecil Cope. Several Christmas selections will conclude the concert. Directed by Kitty O'Donnell, at St. Gabriel School, 6000 N. 34th St.

►Dec. 7: Central Indiana quarterly meeting at Alverna Center, 8140 Spring Mill Road. This will be a Christmas party for the group's children.

►Dec. 11: Southside meeting at Our Lady of Grace Center, 1492 Southern Ave., Beech Grove. There will be a discussion and demonstration of body language by Jim Petrie.

►Dec. 12: Eastside meeting with a liturgy and Christmas celebration at St. Simon parish, 2505 Eaton.

►Dec. 13: Northside meeting at St. Thomas Aquinas parish, 4625 N. Kenwood, with a group discussion on "Surviving the Holidays."

## December 7

The Marian College Choral and Chamber Singers will the program is open to the public without charge.

\*\*\*

An Ultreya in connection with the Indianapolis Cursillo Movement will be held in the parish house at Holy Cross parish, 125 N. Oriental St., at 7:30 p.m.

## December 7-9

Two retreats are scheduled at Mount St. Francis Retreat Center in southern Indiana for the weekend. The one retreat is for women; the other, for married couples. To make reservations call Mount St. Francis at 812-923-8810.

\*\*\*

A Franciscan meditation retreat will be held at Alverna Center, Indianapolis, for anyone interested in the Western Christian tradition of prayer. Father Maury Smith will conduct the retreat. The cost is \$40 to cover expenses.

## December 8-9

The Altar Society at St. Anthony parish, 379 N. Warman, Indianapolis, will present a Christmas boutique from 10 a.m. to 7 p.m. on Saturday and from 8 a.m. to 3 p.m. on Sunday. A variety of handwork and miscellaneous items will be for sale.

## December 9-10

Father Carey Landry, composer and singer of contemporary Christian music, will present two concerts at St. Thomas Aquinas parish at 46th and Illinois, Indianapolis. On Sunday, Dec. 9, the program is open to junior high age and older. Admission is \$3.50 per

person. A children's concert will be presented on Monday, Dec. 10, at 4 p.m. in the school gym. Admission is 25 cents for children and 50 cents for adults.

## December 12-13

The fourth annual Christmas at Allison Madrigal dinner will be held at Marian College. A festive holiday dinner will be preceded by a wassail reception that begins at 6:30 p.m. in the campus Allison mansion. Pre-dinner and dinner music will include a brass choir, recorder ensemble, clarinet trio and carolers in costume. Reservations are available at \$8 per person by calling 924-3291, extension 215.

## December 13

Staff members of the Catholic Youth Organization, the Criterion and the Vocations Center invite you and your staffs to an open house at the new facilities of the three archdiocesan agencies from 3 to 7 p.m. Guided tours will be available beginning at the west entrance at 520 Stevens St., Indianapolis.

## December 14-16

A family pre-Christmas retreat is scheduled at Mount St. Francis Retreat Center, west of New Albany, for all members of the family. The retreat is designed as a spiritually based preparation for the celebration of Christmas. Call 812-923-8818 for further information.

## Remember them

† BAUMER, Clarence J. "Turtle," 67, St. Andrew, Richmond, Nov. 21. Father of John and Daniel J. Baumer, Pauline Schroeder and Linda Uhl; brother of Irene Vogelgesang, Charles, Robert and Richard Baumer.

† BODENBENDER, Louis W., 71, Our Lady of Perpetual Help, New Albany, Nov. 21. Husband of Winnie Mae; father of Gary, Greg, Norman and Randall Bodenbender and Gay Cassey.

† BOOKER, Ellen, 74, St. Joseph, Terre Haute, Nov. 24. Mother of Kim Michelle Booker; sister of Joseph and John Kapps.

† BUNDRIDGE, Frances M., 79, St. Christopher, Indianapolis, Nov. 24. Sister of Helen Brinkworth.

† CIOCATTO, Frank "Barakin," 79, Sacred Heart, Clinton, Nov. 27. Husband of Margaret; brother of Joe V. Giacometti, Christina Bay and Lena Carrara.

† CLIFFORD, Margaret M., 84, St. Paul Hermitage Chapel, Beech Grove, Nov. 24.

† DAY, Clarence, 83, St. Mary, Lanesville, Nov. 12. Husband of Mary C. Day.

† DISBOROUGH, Marie A., 84, St. Gabriel, Connersville, Nov. 19. Mother of Edwin D., George L. and Vincent Disborough.

† FRIGAND, Mary L., 56, SS. Peter and Paul Cathedral, Nov. 21. Mother of Linda F. and Leslie A. Frigand; daughter of Mrs. Herman C. Schmitt; sister of Lovada Koehl, Loretta Long, Ruth Nelson, Herman L. and Joseph Schmitt.

† GLASKA, Anna H., Our Lady of Lourdes, Indianapolis, Nov. 26. Sister of Mary Glaska, Catherine Tierney, Christine Adams and John Glaska.

† GRISWOLD, Patricia McGrath, St. Michael, Indianapolis, Nov. 21. Mother of

Coreen Hurley, Steve, Anthony, John and Kevin Nimmo; daughter of Mary McGrath; sister of Therisa, Jean, Celia, Veronica and Patrick McGrath.

† GROTE, Clara P., 84, St. Catherine, Indianapolis, Nov. 21. Mother of Raymond H. Grote, Rita L. Jackson, Joan Moeller and Mary Diekhoff; sister of Loretta Gauck.

† GRUT, George Washington, Jr., 53, St. Mary, New Albany, Nov. 19. Husband of Betty; father of David K., George W., Michael D. and Terry A. Grut and Virginia Westbay.

† GZIBOVSKIS, Janis, Immaculate Heart, Indianapolis, Nov. 24. Husband of Ludviga; father of Sigrida Heathcote, Rita Putelis, Inese Komisars, Richard and Harry Gzibovskis; brother of Julia Rudzats, Tekla Slaby and Ignas Gzibovskis.

† HERR, Anthony (Tony) S., 62, St. Anthony, Indianapolis, Nov. 24. Father of Carolyn Albrecht, Judith Yust, Toni Farris, Mary Jo and Stephen A. Herr; brother of Agnes Alvarez, Evelyn Jones, Jessie Aszman and Jean Hogue.

† HOLLENBACH, William (Bill), 79, St. Michael, Brookville, Nov. 24. Husband of Philomena; father of Robert; brother of Edward, Sr., John and Elmer Hollenbach.

† KAMER, Edwin C., 76, Our Lady of Perpetual Help, New Albany, Nov. 18. Husband of Thelma; father of Charles and Glen Kamer, Carol Botkins, Karen Forester, Jackie Reber, Janet Onorato and Mary Deason.

† KLEPTZ, Andrew, 83, St. Joseph, Terre Haute, Nov. 21.

† MALLON, Elinor Teresa, St. Michael, Indianapolis, Nov. 27. Mother of Barbara Ann Ragon, Mary E. Furlow, Kathleen M., David J., Jr., and Dennis M. Mallon; sister of Mary Muench.

† MEUNIER, Verlee, 61, St. Paul, Tell City, Nov. 15. Wife of Preston; mother of Jerry, Keith and Gilbert Meunier and Marcella Deville; sister of Casper, Cletus and Curtis Duchenois, Elsie Rennie and Cecile Kluesner.

† MILLER, Joseph N., 65, St. Gabriel, Connersville, Nov. 16. Father of Elizabeth Reeder, Carolyn, Francis D., Paul G., Nicholas and Sister Rosemary Miller and Martha Taylor.

† NEARY, Edward S., 82, St. Lawrence, Lawrenceburg, Nov. 21.

† QUALTERS, John B., 90, St. Anthony, Indianapolis, Nov. 21. Husband of Mary; brother of James and Patrick Qualters.

† ROBERTS, Robert P., Sr., St. Susanna, Plainfield, Nov. 26. Husband of Bernadette; father of Dr. Robert P. Jr., Richard P. and Rodger P.

† ROOS, Agnes L., 75, Christ the King, Indianapolis, Nov. 24. Sister of Ann E. Roos and aunt of Terrence R. Roos.

† SCHAAF, LeRoy E., 86, St. Mary, New Albany, Nov. 12. Brother of John T. SchAAF.

† SNYDER, Harriet M., 101, Callahan Funeral Home, Terre Haute, Nov. 23. Half-sister of Herbert Snyder.

† UHL, Firmin M., 76, St. Michael, Bradford, Nov. 23. Husband of Ida Mae; father of Densil, Gary, Larry and Richard Uhl, Bonita Schmitt, Janice Taylor and Norma Jean Sillings.

† VALENTINE, Ira R., 87, SS. Peter and Paul Cathedral, Indianapolis, Nov. 24. Husband of Ethel A.; brother of Leslie Valentine.

† WEBER, Mabel C., 79, Little Flower, Indianapolis, Nov. 26. Sister of Irene Seery.

† WHITE, Marilyn R., 57, St. Mary, Richmond, Nov. 21. Mother of Mary Nelle Herold, Libby Pfenniger and James White.



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# Girls' basketball squads ready to launch season

by Valerie Dillon

**Question:** When is man-to-man defense not man-to-man?  
**Answer:** When it's woman-to-woman (or girl-to-girl) as in the case of nine Catholic high school teams around the Archdiocese.

Six girls' basketball squads in Indianapolis and three outside the city have launched their 1979-80 seasons, and coaches are beginning to assess their teams' chances in the feminine version of Hoosier Hysteria.

Here's a rundown on what they expect:

**Academy**—The Oldenburg school has seven returning letterwinners, including leading scorer Tina Caldwell and top rebounder, 5'10" Carol Frey, both seniors. Also, sophomore Tess Bruns brings her free throw skills to what Sr. Mary Ammann, athletic director, says will be a total team effort. Last year's 5-4 school will stress ball-handling and speed. Coach Bernie Fledderman is in his first campaign.

**Brebeuf**—Last year's 13-3 squad returns 10 letterwinners, giving Brebeuf an experience edge in tough Marion County competition. Junior Mollie Bill, 5'10", last year's top scorer, will get strong backup from forwards Tracy Sheehan and Terry Starkey. Also, new coach Alan Vickrey looks to sophomore Melissa Barney as his playmaking guard and floor leader. "She's a good shooter, a fine defensive player, and a future All-Star candidate." Last year's Pike Invitational winner "works harder than any group I've ever coached," says Vickrey.

**Cathedral**—Six letterwinners, including three seniors, are back from last year's 9-8 Cathedral team, which plays in the Indianapolis City League. First-year coach Mike Conaty, a Notre Dame alumnus, is looking for leadership from seniors Felicia Broadus, MVP last year, Tere Alicia and Liz Bell. Cathedral's scoring punch also will be bolstered by two transfers—Guard Meme Mulcahy and Forward Gigi Glynn, both juniors, and by sophomore guard Beth Happel. Average height is a problem, but Conaty says the squad "works well together, hustles, and is mentally quick."

**Chatard**—With only two starters back, Coach Mike Moore sees this as a rebuilding year for City League Trojans. Senior guard Tammie Kennie and junior Jill Sylvester are

expected to provide scoring punch, while sophomore forward Jill DuBois, 5'8", also will be key. Chatard may not match last year's 12-6 record, but Moore believes their quickness and intelligence could make the difference.

**Providence**—Playmaking guard Ann Renfro, a sophomore who averaged 11 points a game last year, plus 5'9" senior forward Susan Voskuhl and senior Laurie Schrank, a forward and center, will lead a seasoned Clarksville squad into play. Coach Dottie Zipp says experience and improved outside shooting may pose a big threat to competitors.

**Ritter**—Loss of four starters from last year's team means concentrated effort for Coach Alan MacDonald. "It will take a little time, but the girls are very willing, and I'm looking for a lot of help from Senior Laura McHone, juniors Anna Schroeder, Kathy Deal, and Joannie Noel, and from sophomore

Donna Rosner." The team will emphasize a "disciplined offense and, we hope, a tenacious defense."

**Roncalli**—Team attitude, where "no one feels they're the most important," is Roncalli's biggest plus, according to Coach Mary McMahon, in her second year. Team height and four returning starters suggest the squad may improve on last year's 5-11 record. Eileen Sexton, Linda Allen, Theresa Wells, Suzanne Scheele and Mary Shepherd bring lots of experience, boosted by freshman guard Susie Kuntz who scored 16 points in her second outing.

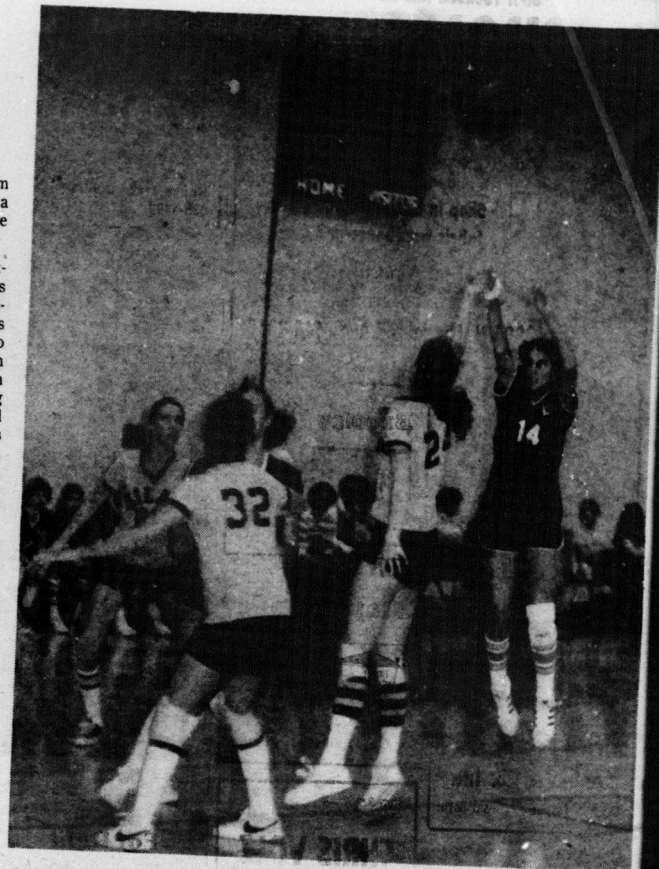
**Seccina**—Loss of last year's leading scorer and top rebounder leaves some big gaps. Coach Barbara Camden, starting her second season as head coach, believes the team will slowly improve and bring strong skills into late season City League play. Carrying this year's rebuilding effort are Laurie O'Brien, Suzanne Pierce, Cathy Hutt, and Ruthie Griffin. Good height among the sophomores will help.

**Shawe**—Some early problems have kept Shawe of Madison, smallest school in the Ohio River Valley Conference, from starting fast. Leading scorer Elizabeth "Sissy" Gosman has played with various

injuries, freshman Robin Murphy is out until after Christmas with a volleyball injury, and top ballhandler, senior Carolyn Kessler,

didn't rejoin the team until after the opening game. However, Shawe does have height—three 5'10" players—and is expected to

get a boost from freshman Sheila Galvin, who "handles herself like a veteran" according to Coach Larry Lenhard.



**ACADEMY SHOTMAKER**—Sophomore Tess Bruns lets fly over the heads of her Milan opponents in a game played at Immaculate Conception Academy in Oldenburg. Bruns made the basket and the Academy won its game 55-24, giving them a 1-1 record so far this season.

## Seccina defeats Ritter to win Biskup tournament

The Seccina Crusaders defeated the Roncalli Rebels Saturday night, November 24, to win the Archbishop Biskup holiday tournament by a score of 71-67. The Chatard Trojans won the consolation game over Ritter to gain third place in the tourney.

The Roncalli team fell short in its effort to win its third straight holiday tournament, an annual affair that features the four archdiocesan high school teams of Indianapolis. But it took a bit of time for the Seccina Crusaders to dash the hopes of the Rebels—five periods of overtime to be exact.

The Seccina team held a 29-25 halftime lead but the Roncalli team kept pace with the Crusaders to tie the game at 46-46 at the end of regulation time. The Rebels almost clinched a victory in the first overtime period but a successful last second shot by Seccina knotted the score at 53.

**MIKE LAFAVE**, the 6'9" center for the Crusaders, led his team with 19 points, despite being in

foul trouble for most of the game. He was followed by forward Joe Cathcart, who poured in 15 for the Crusaders.

Jeff Peck of Roncalli, 6'3" senior forward, led all scorers with 20 points. Center Dave Kuhn added 18 for the losers.

In the consolation event, the Thompson twins, Aaron and Daron, led the Chatard Trojans to a rout over Ritter, 78-53. Daron put in

24 for the Chatard team; his brother Aaron swished the nets for 16 points. Tim Eaton with 14 points and William Anderson with 12 balanced the rest of the Chatard scoring.

The Ritter team, despite being led by forward Larry Ivy's 18 points, was not able to stay in the game with the hot-shooting Trojans. Chatard led by 42-36 at halftime and pulled away decisively in the third quarter.

In the opening round of the tournament on Friday night the Ritter team was able to give a much taller Roncalli team a scare, with the Rebels coming off with a tight 45-44 victory.

**JEFF PECK** led Roncalli with 20 points in

the opening game while Lavel Williams led the Ritter scoring with 14 points. Chad Cunningham threw in a long last-second shot to give the Roncalli team its victory.

In the other opening round game, Seccina, which was favored to win the tournament, also had to struggle to beat a tough Chatard team.

The Crusaders won by a 75-73 mark, but the hot-shooting Chatard twins, Aaron and Daron Thompson combined for 35 points for the losers.

Two free throws by guard Bob Shackelford in the last seconds of the game iced the victory for the Crusaders. Center Mike LaFave led the Crusaders' scoring attack with 20 points.





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## Sings Hits at Market Square

# Billy Joel electrifies crowd at local concert

by Peter Feuerherd

Billy Joel, one of the hottest performers on the contemporary music scene, performed at Indianapolis' Market Square Arena on Nov. 9. The screaming legion of his fans jammed the cavernous arena that night were not disappointed.

The mostly youthful throng that cheered the versatile performer watched with sheer joy as the Long Island native pranced around the stage, a la Chuck Berry and Little Richard, while singing the bouncing rock sounds of such hits as "Only the Good Die Young," "My Life" and a new song, "You May Be Right."

My wife and I also enjoyed the entire spectacle. This was despite the fact that the \$10 seats that we sat in were so far away from the stage in the higher reaches of the arena, that Joel looked almost microscopic.

The crowd listened with rapt attention while Joel creatively switched the mood of the concert with the singing of some of his more tender songs, including the popular hits "Just the Way You Are" and "Always a Woman to Me."

The event was almost liturgical—exhibited by the dark shadows of the large arena broken only by lit cigarette lighters held high in honor of Joel, the hosannas of acclaim when the performer began prancing around the large stage and the cheers of

recognition when the first notes of a well-known song were played.

**ONE STUDENT** from an Indianapolis archdiocesan high school who attended the concert explained that Joel has been criticized in some Catholic circles for what some consider to be the sacrilegious lyrics of "Only the Good Die Young." She said she was glad that "my parents don't know anything about him."

That's too bad for the girl's parents. Joel, despite his alleged blasphemies, has the ability to touch the most tender sentiments of love with songs like "Just the Way You Are," "Honesty," and "Always a Woman to Me."

He creates romantic music, celebrating the joys

of love, without committing the cardinal sin of being soppy. That is one of the most difficult tasks of the popular songwriter, and Joel has accomplished it beautifully with many of his songs.

At the same time, he is able to reflect the deep pathos of a lonely bar scene in a song like "Piano Man."

At the Market Square Arena concert he was able to communicate both types of feelings despite the impersonal atmosphere created by the mammoth sports stadium.

Joel mixed styles with a combination of soft jazz and hard rock. His performance of "New York State of Mind," a soft bluesy piece which featured the saxophone playing of one of his fine back-up musicians, Richie Cannata, was especially impressive.

**THIS CONCERT** was a magnificent performance by a singer-songwriter who reflects today's scene, for better or worse.

His "My Life" hit is about independence—which was described in the concert program in rather worn-out clichés as "thinking things



out for yourself, observing with your own senses, making your own decisions and taking responsibility for them—and letting other people be themselves, too, and loving themselves for it."

Isn't that just a perfect ode to the "Me Generation?"

But these sentiments are balanced by the unselfish reflections of songs like

"Honesty" and "Just the Way You Are." This popular artist creates a balance—he reflects the diversity of people the way they really are; as truly dedicated lovers ("Just the Way You Are"), as pathetic bar patrons drinking the difficulties of life away ("Piano Man") and as searchers for quick sexual gratification ("Only the Good Die Young").

Billy Joel is an important artist of today's popular culture who sounds even better in person than on his many records. Next time he comes to town it would be recommended that you get your tickets early, because the word is already out that Billy Joel is a fine live performer. You can ask any of the over 14,000 that attended the November 19 concert.



## Today's Music



by Charlie Martin

Successful musicians change their musical style as their own lives evolve. Kenny Rogers shows this type of maturing musical ability. His beginnings were with Kenny Rogers and the First Edition, a pop rock group of the early 1960s. His switch over to the country sound was heralded by his hit, "Lucille."

Since that release, Rogers has had several chart hits, including his recent single, "You Decorated My Life." This song is off his nationally leading album, "Kenny," and characterizes well Roger's growth as a musician with his maturing way of interpreting life's experiences.

"You Decorated My Life" reflects on how our love changes others' lives. Life provides each of us with fantastic gifts. We possess many potentials, such as our abilities to learn, laugh and dream. Yet these gifts of life need ways to be shared.

Each of us is like a safe holding a rich treasure, but at times we need others to turn the combination so that this treasure can be fully realized by us. Too often we grow blind to those mar-

velous abilities that reside within us.

Many people fail to see the richness of their own personalities. Like the words of the song, they view



their lives like a "paper, plain, pure, and white."

They hesitate to begin writing their own life story, and they need another to reach out and begin a few paragraphs on what they find in the person. Such a personal sharing gives a model that empowers another to open their eyes and see more clearly who they really are.

In the words of the song, "what a gentle surprise" awaits those who discover their own richness of person.

**THE SONG** uses the image of musical harmony to describe another dimension of life's meaning. Just as we often need others to help us see our self-worth, we need to turn this process around and mirror to individuals their own

goodness. Together we can create something very beautiful, a new way of seeing and hearing the world around us.

Like individual melodies, our own lives are the foundations for meaning, but when brought in tune with others, the "harmony" created fills out and accentuates the meaning in life. What a beautiful life sound emerges when we support, challenge and believe in each other.

If we pause to listen, we will also hear dissonance in our world. Likewise, the world is not as colorful as it could be. For many of our brothers and sisters, the beautiful artistry of life has been diminished, and in some cases, even obliterated. But Christians are called to do something

### YOU DECORATED MY LIFE

All my life was a paper, once plain, pure, and white/Till you moved with your pen, changing moods now and then/Till the balance was right/Then you added some music, every note was in place/And anybody could see all the changes in me by the look on my face/REFRAIN: And you decorated my life/Created a world where dreams are a part/You decorated my life/By painting your love all over my heart/You decorated my life/Like a rhyme with no reason in an unfinished song/There was no harmony, life meant nothing to me/Until you came along/And you brought out the colors, what a gentle surprise/Now I'm able to see all the things life can be/Shining soft in your eyes/REPEAT REFRAIN

Written by: D. Hupp, B. Morrison  
Sung by: Kenny Rogers  
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about this dissonance and lessened life color in others.

**JESUS** decorated many people's lives with purpose, drama and new meaning. He called people above their own impoverished self-image and showed them ways to find value in themselves.

We who follow Jesus today must also be the world's decorators. We must love others with a power that assists in

individuals in their search for richer and more colorful lives. We must create opportunities where the forgotten, the socially unacceptable, the disliked and the lonely can be healed. Each person's life song is needed to create a new and richer world harmony. Many do need help "to see all the things life can be." Our task is large, but even one person's life made more beautiful by the world can be.



# Media Notebook

by T. Fabre

NEW YORK—The networks do occasionally think of their audience as more than a pool of potential consumers for sale to advertisers.

A case in point is a series of public service spots, called "FYI" (that is, For Your Information), which ABC will begin airing on its daytime schedule in January.

Because public service announcements are unsponsored, they are not usually part of the network fed to its affiliates but are aired by individual stations at their discretion—usually early in the morning or late at night.

Such spots, known as PSAs, come mainly from community or charitable organizations, costing stations nothing except for airtime. The PSAs signify not only that the station is public-minded but that it is in compliance with the FCC requirement of broadcasting "in the public interest."

Like commercials, the PSAs can be as creative as anything on the schedule and have won their share of

awards. Their limitations have nothing to do with brevity of time but with the amount of talent and budget that goes into producing them.

In recent years, the networks have had great success in using the spot format for introducing short units of education and information during Saturday morning children's shows—most notably, "Schoolhouse Rock" (ABC), "In the News" (CBS), and "Time Out" (NBC).

These are not PSAs, however, because they are sponsored and, one assumes, profit-making. Television after all is a business not a philanthropic enterprise.

ALTHOUGH it is obviously not a radical departure from the commercial norms of broadcasting into the realm of pure altruism, the unsponsored "FYI" series of public service announcements are a welcome addition to the ABC daytime programming schedule.

Beginning Jan. 14, "FYI" will appear three times each weekday with

factual, up-to-date information on such matters as medicine and health care, parents, money management, nutrition, and family relationships.

In preparing this material, the "FYI" writers and researchers will be guided by a group of consultants who are recognized authorities in professional areas related to the topic of each spot.

In announcing the new series, Jacqueline Smith, ABC's vice president of daytime programs, said it will bring "a unique dimension to daytime television—factual information. We hope to present information that will help people take action to improve their lives."

New and important facts and ideas continue to be developed in these areas and "FYI" intends to accelerate their dissemination. "With the guidance of our group of experts," Ms. Smith noted, "we will be able to bring this information to viewers as it becomes available with the hope that it will help them achieve healthier, safer, and happier lives."

True grit and real heart'

## Sandlot coach has handicap

NEW YORK—Baltimore's Mary Dobkin overcame a severe physical handicap to devote herself to coaching sandlot baseball. She is a spunky woman

whose inspiring story is told in "Aunt Mary," a TV movie airing Wednesday, Dec. 5, at 9-11 p.m. on CBS.

The dramatization centers on the 1955 "Dobkin Dynamites" team of slum kids who are awed by her inexhaustible knowledge of the game and by her example of always striving, never quitting even after her leg is amputated.

Her only problems are the neighborhood bigots who don't want a black playing on the team. Believing that everyone deserves a chance, she ignores their threats, adds a one-armed boy to the squad, and, at program's end, introduces a girl as the left fielder. It may sound a little too upbeat or saccharine for some tastes, but with Jean Stapleton providing a credible, down-to-earth characterization, the drama is often genuinely moving—a well-deserved tribute to the real Aunt Mary.

The script at times is a bit heavy-handed with Martin Balsam as the cynical next-door neighbor and Harold Gould as the ever cheerful

doctor. No matter. Stapleton shines convincingly as a woman who vowed that if she ever got out of the hospital, she was going to help others.

Sports fans will find the program more solid fare than the counterfeit action of "The Bad News Bears." The rest of us can appreciate its picture of a person with true grit and real heart done with love.

## TV Programs of Note

Monday, Dec. 3, 8-8:30 p.m. (NBC) "The Berenstain Bears' Christmas Tree." The bear family from the popular series of illustrated books for children make their TV debut in this animated special about the true spirit of the season.

Monday, Dec. 3, 8:30-9 p.m. (NBC) "The Little Rascals Christmas Special." Spanky and all the gang from the popular movie series of the 1920s and 1930s are back—this time as the animated characters of their own prime-time program.

SURPRISINGLY for a daytime slot addressed primarily to women viewers and dealing with their particular concerns, the on-camera figure presenting each topic is Hal Linden, the genial star of ABC's "Barney Miller."

If a screening of the first batch of "FYI" spots is representative, Linden has nothing to fear from outraged feminists. He is anything but an authoritative father figure—a long-time friend of the family is more like it.

Linden is relaxed, smooth, and very easy to take for the 40 seconds that each spot runs. The time allows only a single concept to be dealt with—in other words, don't expect the content of these spots to be earth-shaking.

But PSAs can be clear, simple, compact and yet contribute significantly to public awareness of something as important as the linkage between smoking and cancer.

The first "FYI" spots deal with such topics as making sure your kids know where you are when you're not home and what you do for a living; that scientists have proved that warm milk at bedtime does indeed induce sleep; and that by playing peekaboo, a baby learns that you'll come back and be secure about not being abandoned.

SOME OF the others: a \$25 investment in vegetable

seeds can yield \$350 worth of produce at summer's end; 20 million people a year could be fed on the food Americans throw out as leftovers; to be positive in preparing your daughter for menstruation, emphasizing the relation to creating life. The concepts in these spots may sound like little more than common sense but they are important in reinforcing certain attitudes or in

thinking about others perhaps not so apparent.

Like commercial messages, PSAs are a form of propaganda that influence through repetition—"FYI" will appear 15 times a week. Unlike commercials, "FYI" aims to inform viewers about personal and social improvement rather than inculcating the notion of buying happiness because it has a brand name.

## TV Films

**The Man With The Golden Gun** (1974) (CBS) Sunday, Dec. 2: The chief distinction of this very tired ninth film in the James Bond series is the appearance of Christopher Lee as the villain, a super-assassin who looks forward to his inevitable combat with 007. Roger Moore tries hard as Bond, and there are the usual girls, gadgets and gore. Not recommended.

**St. Ives** (1976) (NBC) Tuesday, Dec. 4: Outstanding cast works hard, without much success, to breathe life into this Los Angeles-based mystery about a retired journalist

(Charles Bronson) hired to recover some ledgers stolen from movie mogul John Houseman. In the background are Jacqueline Bisset, Michael Learned, Maximilian Schell and many others. Routine melodrama with low moral tone. Not recommended.

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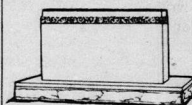
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## Religious Broadcasting

RADIO: Sunday, Dec. 2 (NBC)—"Guideline" presents the first of a series of conversations in which Father Thaddeus Horgan discusses the meaning that Pope John Paul II's visit to the United States had for various individuals.

In this first program Monica Johnson and James Agnello, two of the teen-agers who played a prominent role in the meeting of the pope had with young people at New York's Madison Square Garden, discuss that extraordinary experience with Father Horgan.

Miss Johnson is a senior at Cardinal Spellman High School and Agnello a senior at Msgr. Farrell High School of the Archdiocese of New York. (Please check local listings for exact time).

## Viewing with Arnold

## 'The Onion Field'

by James W. Arnold

"The Onion Field" is the true story of a murder that happened by pure chance, an unlucky convergence of characters and circumstances.

Its subject, style and even characters are reminiscent of "In Cold Blood," but with a reverse twist. The sympathy balance is twisted toward the victims rather than the killers. The movie is a measure of the distance in social empathy we have traveled since the mid-Sixties.

This is another project by Joseph Wambaugh ("The Blue Knight," "New Centurions"), the bright ex-cop who has become sort of the Charles Dickens of the L.A. police force, chronicling with skill in a series of novels the lives and problems of policemen from the inside. Here, with the help of director Harold Becker, he has presumably gotten his 1973 best-seller on the screen exactly the way he wants it, telling it brutally like it is.

It's a grim narrative. Two plain-clothes officers stop a couple of suspicious men in a car on a night in 1963. They are small-time hoods on their way to a robbery (ironically off their route, they missed a turn).

One of them, an impulsive fellow with a psychotic edge, gets the drop on one officer, and holding him hostage, forces the second to surrender his gun. The captives are driven to a desolate onion farm near Bakersfield, where presumably they will be



released. But without warning the psycho starts shooting. One officer is killed, the other escapes after a frantic pursuit in the dark. (The sequence is superbly filmed). The criminals are quickly captured, and then begins the long legal process to

convict and punish them with justice.

The film is basically an angry attack on the criminal courts, in which clever or just simply persistent lawyers can pursue endless motions, trials, appeals and technicalities, putting off for years effective judgment. By then, the original offense is remote, witnesses are missing or forgetful, new issues are raised, even the criminals themselves have become different men than they were.

IN THIS CASE, the suffering of the surviving officer (John Savage) is prolonged: he loses his self-respect, his health and his job, and almost commits suicide.

The law becomes a game without meaning, played by judges and lawyers, and the concept of justice is lost in an impenetrable swamp of trivial, repetitious legalisms. It's like being stuck in the eternal committee meeting.

In theme, "Onion Field" is very similar to "And Justice For All," but lacks its humor, variety and punched-up dramatic appeal. It's more straightforward, less hokey, almost a documentary.

The first half—introducing the principals, building up to the crime, the murder itself and its hectic aftermath—has a built-in dramatic fascination. But after that the movie, like the legal process, drags on as the cop-hero slowly deteriorates. It's commendably real, but a long anti-climax.

There is a moderately happy ending—Savage gets his life together, apparently, after the case is finally concluded. But the momentum has been so downhill that this comes as a total surprise, as when the guy in the plummeting airplane pulls out of the dive at the last second.

But dissatisfactions run deeper. The "Onion Field" case is certainly tragic, in that it involves wasted lives. The dead officer (Ted Danson) was a sensitive, likeable human being, and his partner, the Savage character, lost a potentially bright police career and endured terrible, unjust psychological pain.

Despite flashes of compassion for these two, mostly Wambaugh sees them as simply dangerous punks and opportunists.

None of the four men hold the sort of interest as the characters in "In Cold Blood." The movie either doesn't give them the time, or wastes it (the fact that the dead cop liked to play the bagpipes is absurdly over-emphasized).

The crucial failure is with the surviving cop, whose ordeal is the real center of the film. Perhaps beneath his stoic, unemotional front there isn't much to know, but neither Wambaugh or Savage uncover it.

Some seedy and sordid aspects of criminal and

prison life are described for no apparent purpose but realism. However, Wambaugh does successfully convey (once again) the humanity and vulnerability of the cops who patrol our urban wilderness.

The whole film has an aura of sadness and frustration. The judicial and penal systems do not do what they were designed to do, and there is little help for humans unlucky enough to be trapped and crushed in them.

(Adult treatment of sex, language and violence; downbeat thesis, satisfactory for adults). NCOMP RATING: A-4—morally unobjectionable for adults, with reservations.

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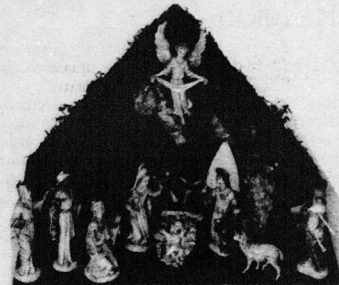
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