

THE CRITERION

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New bishop savors 'Hoosier hospitality'

by Peter Feuerherd



UNEXPECTED GREETING—Christ the King children eagerly interrupt Archbishop O'Meara's scheduled visit to nearby Chatard High School on Indianapolis' northside. (Photo by Don Kurre) Additional photos on page 16.

Charities surpasses goal

Archdiocesan Catholic Charities has announced that its annual appeal has surpassed its \$312,500 goal. As of January 21, pledges have been received totalling \$349,388 from archdiocesan parishes and missions. Seventy parishes and eight of the eleven deaneries in the archdiocese surpassed their goals.

This year's total is almost \$200,000 above last year's collections. Father Larry Voelker, director of Catholic Charities, attributed the tremendous increase to a direct solicitation approach and the publicizing of parish goals.

The priest described the increase as

"really a dramatic turnaround." He cited the Richmond and Madison deaneries' total as being especially impressive, especially in light of the fact that Catholic Charities does not have any programs at this time in those deaneries.

Father Voelker asserted that with the increased contributions, Catholic Charities will be able to expand its services into more archdiocesan deaneries.

A complete breakdown from individual parishes with deanery totals (compiled January 21) is printed on page 7 of this week's *Criterion*.

"Getting to Know You," usually known as one of the great hits from the Broadway musical "The King and I," also could be described as the theme song for the first week of Archbishop Edward T. O'Meara's tenure in the Indianapolis archdiocese.

At his installation ceremonies on January 10, Archbishop Edward T. O'Meara promised his audience that his first priority in his new post was to "let you know me and to come to know you." That was the purpose of last week's swing through some of the deaneries and institutions of the archdiocese, which took the church leader from Terre Haute to Richmond.

Archbishop O'Meara's first day of travels took him to St. Mary-of-the-Woods, where he talked with the Providence Sisters on Tuesday, Jan. 15.

Explaining that "I'm not going to make a speech, I'm simply going to be myself," the archbishop discussed with the sisters the role of women religious in the archdiocese. He added that he wanted to increase his knowledge of the work and problems faced by women's congregations in the archdiocese.

Providence Sister Cordelia Moran stated that the archbishop's reception was "very warm—a lot of that was generated by the man himself."

After that visit, the archbishop continued his tour of the Terre Haute area, visiting the Carmel of St. Joseph monastery, and ending the afternoon with a trip to the Gibault Home for Boys, an institution for court-committed juvenile delinquents supported by donations from the Knights of Columbus.

Holy Cross Brother Thomas Balthazar, director of Gibault, commented that the archbishop's trip "was very enjoyable... It was a good experience for many of our kids who have never seen clergy, other than our chaplains."

Archbishop O'Meara visited the dormitories and met with the students in small groups. One enthusiastic resident asked the archbishop "Will you be the next pope?"

THAT EVENING, the archbishop celebrated a Mass followed by a reception for the Terre Haute Deanery at St. Patrick's. About 500 priests, religious and lay people attended the gathering, where the archbishop received three gifts—a picture of the St. Mary-of-the-Woods campus, a tee-shirt embroidered with the words "Main Man" given by the priests of the deanery, and a Notre Dame cap.

Father Joseph Wade, pastor of St. Patrick's, commented that those who

attended were impressed by the archbishop's congeniality.

"The most consistent remark was about how well he meets people."

The next stop for the archbishop was a Wednesday morning visit to Secena High School in Indianapolis. Greeted by the students with loud cheers, the archbishop chatted with them about the school's highly rated basketball team, who were in the midst of an exciting battle for the city basketball championship. The next morning, Archbishop O'Meara phoned principal Raymond F. Riley to congratulate the Secena basketball team for its victory over Tech High School.

Kathy Tilley, a Secena freshman, explained that the feeling among the students was that "something really great was going to happen." She described the archbishop's reception as "fantastic."

Later that morning, the archbishop visited the motherhouse of the Beech Grove Benedictines. There, in informal sessions, the archbishop discussed with the sisters their work in the archdiocese.

The archbishop told the Benedictine sisters that he was concerned with the problems of religious communities, who are faced with shrinking numbers of new members and a growing need for ministries in the church.

From the Benedictine House, the archbishop took the short trip to the Benedictine-run St. Paul Hermitage retirement home. The most touching moment of his visit was his meeting with Father Omer H. Eisenman, at 90 the oldest priest of the archdiocese.

THE AGED priest asked for the archbishop's blessing, which he received. The archbishop then knelt down in front (See NEW BISHOP on page 16)

Looking Inside



Supreme Court due to make major decision on abortion issue... Pro-life walker found the last few steps the hardest... The right-to-life movement "strongest new political force in the country." See pages 4 and 5.

"Know Your Faith" explores the joys of adoption. See ages 9-12.

Pushed by groups for handicapped

Zoning changes approved by committee

by Peter Feuerherd

In action at the state legislature last week, a bill sponsored by Senators Charles Bosma (R-Beech Grove) and Louis J. Mahern (D-Indianapolis) that would allow group homes for the handicapped in residential communities even if local zoning boards oppose them, passed the Senate Metropolitan Affairs Committee by a 6-2 vote.

The bill (S.B. 186), supported by the Indiana Catholic Conference (ICC) and the Indiana Association of Retarded Citizens, is designed, according to its sponsors, to fully implement the provisions of a bill that passed the General Assembly last year. That bill allowed group homes for the retarded to be established in residential neighborhoods.

The thrust of last year's bill, according to testimony given by witnesses at a

January 15 Metropolitan Affairs committee meeting, has been thwarted by the action of local zoning boards who have made it impossible to establish group homes in some communities. Witnesses testified that proposed homes in Greensburg, Indianapolis, and Lake County have been struck down by local zoning boards.

Senator Bosma explained that the bill "would establish a standard policy throughout the state to overcome these local zoning restrictions."

The philosophy behind the bill, according to co-sponsor Senator Mahern, is to ensure that the retarded be allowed to live as normally as possible, instead of being put away in large institutions. He described the bill as a means to ensure "the civil rights of the handicapped as well as humane and cost effective policy of the state."

EXPLAINING THAT "The last thing we want to happen is to saturate selected neighborhoods with group homes," the Indianapolis Democrat stated that provisions in the bill would forbid the concentration of such homes in any one community.

Mahern asserted that "ignorance on the part of society" towards the retarded is the basis for the opposition to group homes on the part of local zoning boards.

Ray Rufo, executive director for the ICC, testified in support of the bill, stating, "Few of us would admit to being prejudiced against handicapped people. We bear these people no ill will and do not knowingly seek to abrogate their rights... Even though we do not look down on them we tend to think of them as different and out of ignorance or fear attempt to keep them at a distance."

S.B. 186 will go to second reading on the Senate floor next week. Observers see a good chance for its passage, especially since an amendment has been added to the proposal that would give local zoning boards a year to conform with the provisions of the bill.

IN OTHER legislative action:

►S.B. 394, Senator Michael Kendall's (D-Jasper) proposal that would give \$1 million to local organizations for funding of "life-support" centers for pregnant teenagers, will be heard by the Public Policy Committee. Chances for the bill's passage by the full Senate appear to be dim, however, because bills with large appropriations attached to them are not expected to pass this session.

The ICC objects to some sections of the bill, fearing that it may encourage teenage contraception and abortion.

►S.B. 77, Senator John R. Larson's (R-Valparaiso) bill, has passed out of a Public Policy subcommittee by a 3-1 margin. The bill would allow pregnant minors to receive medical care throughout pregnancy to "post-partum," without the consent of parents.

Some of the more controversial language of the bill, that allowed care for minors "reproductive health" without the consent of parents, has been stricken from the bill. Although the ICC welcomes

the change in language, Director Rufo asserted that the ICC will oppose the bill, because of its fear that S.B. 77 would allow sterilization surgery and the dispensation of contraceptives to minors without parental consent.

►H.B. 1080, introduced by Congressman Donald Lash (R-Rockville), would restrict the farming of 320 acres or more by corporations and business trusts. Although addressing an issue that is currently not a big problem in rural Indiana, the bill has received a strong impetus

from the announcement that Prudential Insurance has recently obtained a huge chunk of Indiana farm land.

The ICC supports the bill—calling it a measure that is designed to protect the "family farm." H.B. 1080 has already been voted out of committee and the possibility of passage is strong.

►Senators Charles Bosma (R-Beech Grove) and Julia Carson (D-Indianapolis) have introduced a bill (S.B. 185), that would provide \$250,000 for aid to emergency centers that shelter abused spouses. It has encountered little opposition so far, and is scheduled for a hearing this week. The ICC has lobbied in support.

►H.B. 1133, which would have allowed pregnant adolescents to be covered as dependent persons, has been passed by the House. (See ZONING on page 13)

News briefs

VATICAN CITY—Pope John Paul II marked the Week of Prayer for Christian Unity, (Jan. 18-25) with an appeal for renewed ecumenical efforts. "Christian unity is ever more urgent in our time in order that the church may develop its mission more effectively and give witness to full faith in the Lord and to proclaiming the Gospel," the pope said in his Sunday Angelus talk Jan. 20.

JEFFERSON CITY, Mo.—Bishop Michael J. McAuliffe of Jefferson City told a Missouri legislative committee that because of his belief in the quality and fundamental rights of every person, he supports the Equal Rights Amendment. He urged its passage by the state legislature. The bishop told the Senate Constitutional Amendments Committee Jan. 15 that ERA is necessary "so that all of us can feel secure in our own hearts that women are not second-class citizens."

LOS ANGELES—Cardinal Timothy Manning of Los Angeles has urged all residents to register and be counted in the 1980 census. In a letter to pastors of the Archdiocese of Los Angeles, Cardinal Manning noted that the census will determine the political redistricting and distribution of government funds, and will "influence the way in which Americans perceive the presence of particular ethnic and racial groups."

MANAGUA, Nicaragua—Archbishop Miguel Obando Bravo of Managua said that socialism with freedom is the way to eliminate the gap between the haves and the have-nots and avoid class hatred in Nicaragua. The archbishop also noted that there are Christians and Marxists in the pluralistic leadership of the government.

ROME—Knowledge and intelligence are not routes to salvation if they are teamed with a closed mind and heart, Pope John Paul II told seminarians at Rome's Capranica College Jan. 21. "Only one who accepts his intellectual and moral limits and recognizes his need for salvation can open himself to faith," the pope said.

BALTIMORE—Filming is to begin by the end of January for a television movie on the life of St. Elizabeth Seton, which will be shown May 11. Mother's

Day, on ABC-TV. No announcement has been made as to who will play the part of Mother Seton.

ROME—A U.S. pacifist, Thomas Siemer, who broke ranks at a papal general audience Jan. 16 and handed Pope John Paul II a peace message, mysteriously disappeared several days later. Siemer was briefly arrested by Vatican guards as it was initially thought that he was trying to attack the pope. But all Siemer, 49, wanted to do was present the pope with a five-page letter in Polish.

VATICAN CITY—Pope John Paul II named Benedictine Father Giuseppe Nardin abbot of St. Paul's-Outside-the-Walls, one of Rome's four major basilicas. Father Nardin, a 43-year-old Italian, succeeds Father Giuseppe Turbessi, who resigned the post in October and died Dec. 5.

WASHINGTON—A suit filed by the National conference of Catholic Bishops challenging the abortion provisions of the one-year-old Pregnancy Discrimination Act has been dismissed by a federal judge in Washington. U.S. District Judge John H. Pratt said that while the bishops' suit raised "matters of serious importance," the suit had to be dismissed because there was no proof that the act's abortion provisions actually had violated an employer's right to freedom of religion.

CARACAS, Venezuela—The Catholic bishops of Venezuela are waging a campaign against the excesses of consumerism, sex in advertising, drinking and loafing on the job. "We must seek a society where dignity and solidarity prevail," the Venezuelan Bishops' conference said in a pastoral letter to the country's 13 million Catholics. The bishops condemned "the insatiable thirst for having more, fed by an alienating propaganda in the advertising industry."

WASHINGTON—The political action committee of the National Abortion Rights Action League expects to contribute about \$250,000 to candidates targeted for opposition by pro-life organizations, according to the Rev. Beatrice Blair, a league official. So far the group has contributed funds to Representatives Morris Udall (D-Ariz.) and Harold Hollenbeck (R-N.J.) and to Senators George McGovern (D-S.D.) and Bob Packwood (R-Ore.).

Official Appointment

Effective, January 20, 1980

Rev. Brendan Rosendall, OFM Conv., appointed pastor of St. Simon parish, Indianapolis. He replaces Sebastian Cunningham, OFM Conv., who has been reassigned outside of the archdiocese.



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New dioceses to balance liberal-conservative split

Additions to Dutch hierarchy proposed

by Nancy Frazier

VATICAN CITY—As the Particular Synod of Dutch Bishops moved into its final days, the focus of attention was a proposal which could open the door to the naming of additional conservative-minded bishops.

The proposal calls for creation of three to six new dioceses.

The current liberal-conservative split in the Dutch hierarchy is five to two in favor of the liberals. The naming of additional bishops is aimed at an equal division in the number of liberals and conservatives.

The proposal was revealed in a summary released Jan. 19 by the Vatican.

Although the summary identified none of the speakers at the synod sessions, the proposal was believed to have been made by Cardinal Sebastiano Baggio, prefect of the Vatican Congregation for Bishops, and strongly opposed by at least three Dutch bishops who are considered liberals.

The three were said to be Bishops Johannes W.M. Bluyssen of s'Hertogenbosch, Theodorus Henricus Zwartkruis of Haarlem, and Hubertus C.A. Ernst of Breda.

Along with Cardinal Jan Willebrands of Utrecht and Bishop Johannes B. Moller of Groningen they make up the liberal contingent of the Dutch hierarchy. Bishops Adrianus J. Simonis of Rotterdam and Johannes B.M. Gijzen of Roermond are known as conservatives.

THE PROPOSAL allegedly made by Cardinal Baggio calls for the division of the Utrecht, Roermond and s'Hertogenbosch dioceses and the assignment of Cardinal Willebrands—president of the Dutch Bishops' Conference—to full-time work in the Vatican Secretariat for Christian Unity. Cardinal Willebrands currently is president of the unity secretariat, sharing these duties with his responsibilities in the Netherlands.

If the new bishops named by Pope John Paul II would be of the same mind as Bishops Simonis and Gijzen, a numerical balance between liberals and conservatives could be achieved.

The episcopal changes would not assure, however, that the Dutch Catholic laity would be able to resolve a similar liberal-conservative split in their ranks.

The appointments of Bishops Simonis and Gijzen by Pope Paul VI in 1971 and 1972 caused a furor among the liberal Dutch laity and clergy which has not yet completely died down.

According to Ben Spekman, assistant press officer for the Dutch bishops, the division of dioceses has been a topic of conversation in the Dutch church since the 1950s when the Rotterdam and Groningen dioceses were created.

At the synod sessions Jan. 18, the bishops took an "informal vote" and agreed to begin a lengthy new study on the possible subdivision of dioceses, Spekman said. The study will not be completed until well after the Jan. 14-26 synod ends, he added.

The proposal was one of the most significant developments during the first week of the Dutch synod, which also featured lengthy discussions on such topics as lay pastoral workers, the naming of bishops, the use of mass media, the role of bishops and the training of priests.

Other issues scheduled to be considered included sacramental matters, religious education and ecumenism, Spekman said.

Issues such as homosexuality and contraception are not on the synod agenda, the press officer added.

AS THE SYNOD began, a small group of Dutch homosexuals demonstrated at the Vatican. They asked that the issue of homosexuality be discussed and displayed banners criticizing Pope John Paul.

No final document is expected to be issued at the close of the synod, Spekman said, because the discussions are intended to be an open exchange of views rather than a process leading to absolute conclusions.

One unusual aspect of the Dutch synod is the presence at the sessions of Henk Kouwenhoven, a layman who is press officer for the Dutch bishops.

The move to admit a lay press officer was backed by Pope John Paul, and one of the

synod's early actions was a vote on whether Kouwenhoven should be allowed to attend the sessions, said Spekman.

All 21 participants in the synod agreed to the step, and the pope has been attempting since then to make Kouwenhoven feel at ease in the overwhelmingly clerical assembly, according to Spekman.

The synod opened Jan. 14 with a concelebrated Mass at which Pope John Paul urged the Dutch bishops to place themselves under the guidance of the Gospel, the Holy Spirit and the teachings of the Second Vatican Council.

"To be a pastor and bishop of souls means to protect the word (of God), to watch over the truth," he said.

The day before, in a letter asking Dutch Catholics to pray for the synod's success, the pope emphasized that the bishops were chosen to be leaders of their people, not just spokesmen for the people's views.

Opening the synod's first business session that afternoon, Cardinal Willebrands described the meeting as an exercise of "sacramental collegiality" and said the participants had a three-fold task:

► "To revive our communion with the universal church and especially with the bishop of Rome."

► "To share our information regarding the situation and problems of the church in the Netherlands."

► "To reach agreement in our conceptions and pastoral action."

The Vatican-approved summaries of the sessions often mentioned "tensions," "divisions" and "differences" among the Dutch bishops. But all the discussions have taken place in a "cordial and relaxed" atmosphere marked by "dis-

agreements but not confrontations," according to Spekman.

"They were dealing with problems and not with each other," he added. "Now they are openly saying what they think. They are speaking more frankly than they did at home in their episcopal conference."

POPE JOHN PAUL has attended nearly all of the sessions, but delegated the presidency of the synod to Cardinal Willebrands and Archbishop Godfried Danneels of Malines-Brussels, Belgium.

Since the opening homily, the pope has not spoken at the synod, but he is taking lots of notes, said Spekman.

As the synod passed its midpoint, it appeared that disappointment might be in store for those who hoped the sessions would formulate concrete, easily adopted solutions to the divisions which, in the words of the synod's working paper, "threaten to paralyze ecclesiastical life" in the Netherlands.

But perhaps through the frankness of the discussions a less specific, but equally important goal mentioned in the working paper had been reached—the mutual agreement among synod participants to "make a common examination of conscience and to see together how remedies can be brought about."

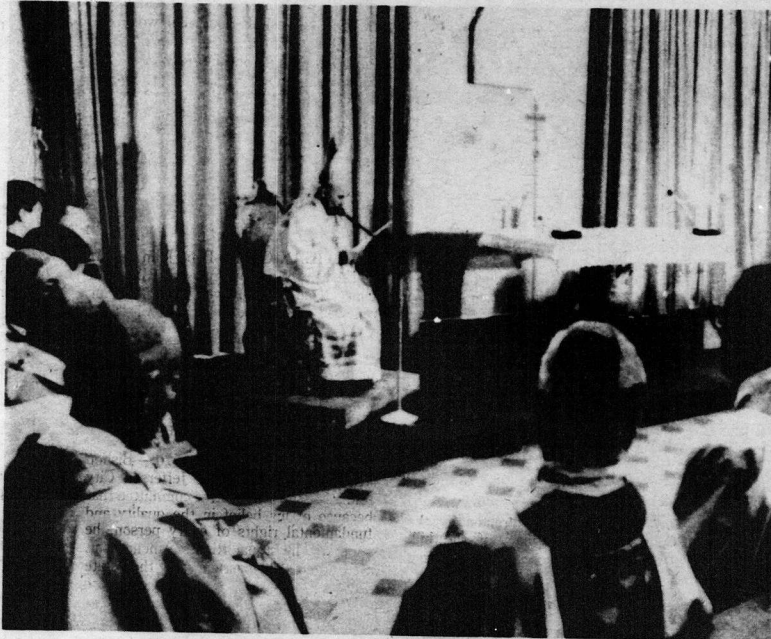
Pope may visit refugees

ROME—Pope John Paul II may combine his upcoming trip to the Philippines with a visit to Cambodian refugees in Thailand, the Rome daily newspaper, *Il Tempo*, reported Jan. 19.

Quoting "a source close to the bishop of Bangkok, (Thailand)," the paper said the pope may try to spend "several hours" at a refugee camp before or after visiting the Philippines.

The Vatican announced the trip to the Philippines, but has not specified the dates. The trip is expected to take place in late February or early March.

The source told *Il Tempo*, however, that the visit could be postponed because of current tensions in the Philippines. He also said February is part of the rainy season in Thailand and a papal trip could be delayed for that reason.



DUTCH SYNOD—Pope John Paul II reads his speech to Dutch Bishops during a Mass celebrated in the Matilde Chapel at the Vatican. The Particular Synod of Dutch Bishops was called by the pope to deal with issues within the Dutch church and will continue through Jan. 26. (NC photo)

Washington Newsletter

Court due to decide abortion case

by Jim Lackey

Seven years after its original ruling, striking down most state abortion restrictions, the U.S. Supreme Court is due to make another major decision on the abortion issue.

This time it will take action on the question of whether legislation such as the Hyde Amendment limiting public funding of abortion is unconstitutional.

The court already has agreed to hear oral arguments in a case from Illinois challenging such funding restrictions.

That, along with the Jan. 15 decision by U.S. District Judge John F. Dooling Jr. of Brooklyn, N.Y., which also struck down Hyde Amendment-style funding restrictions, puts the Supreme Court in the position of having to decide whether to uphold the lower court decisions or to issue a ruling attempting to define whether governments must fund no abortions, some abortions or all abortions for poor women.

What the Supreme Court might do is anyone's guess, especially in light of the complex nature of the Illinois case. The court, in accepting that appeal, said it wasn't even sure it had jurisdiction.

BUT PRO-LIFE leaders are confident, for a variety of reasons, that the court ultimately will uphold the right of the federal government to restrict abortion funding.

One is the precedent established by the Supreme Court in 1977 when it ruled that the Constitution does not require states to provide abortion on demand.

Justice Lewis Powell wrote for the majority that the original 1973 abortion decisions "did not declare an unqualified 'constitutional right to abortion.'"

But he also indicated that states should pay for abortions that are "medically necessary." Thus a ruling on the federal restrictions could hinge on whether or not those restrictions are written so narrowly that some medically necessary abortions are being denied.

In the Brooklyn case, Dooling indicated that he thought Congress' interpretation of medical necessity was too narrow. He defined medically necessary abortions as those "that are necessary in the professional judgment of the pregnant woman's attending physician, exercised in the light of all factors, physical,

emotional, psychological, familial, and the woman's age, relevant to the health-related well-being of the pregnant woman."

That language is substantially broader than recent Hyde Amendment restrictions: that abortions be funded only in cases where the life of the mother is endangered, in cases of promptly reported rape or incest, or in cases where two physicians determine that severe and long-lasting physical health damage would occur if the pregnancy were carried to term.

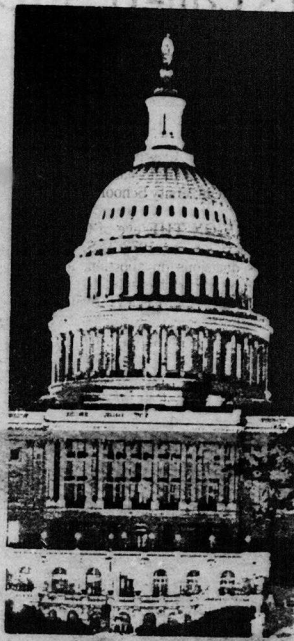
And in the past few months, the Hyde language was narrowed even further when Congress last fall eliminated the third of those three categories.

IN ADDITION to the question of when abortions are "medically necessary," there is another issue that has nothing to do with abortion: whether the judicial branch has the power, under the Constitution, to tell the legislative branch how it must appropriate federal funds.

Robert Destro, an attorney with the Milwaukee-based Catholic League for Religious and Civil Rights, points out that Article One, section nine, of the Constitution reserves the appropriation of federal funds to the Congress.

Congress can set any rules it wants to determine how to appropriate funds, Destro said. And by defining how Medicaid funds will not be spent for abortions, Destro contended, Congress is merely using its power to determine where to reduce the budget and limit federal spending.

"This could precipitate a real crisis between the courts and Congress," Destro claimed, comparing the issue with



President Nixon's effort several years ago to "impound" money appropriated by Congress.

Destro added that the federal judge in Brooklyn rejected the argument, contending that Congress violated its own rules by passing the Hyde Amendment.

Pro-life walker arrested at Supreme Court

WASHINGTON—He walked 3,500 miles for life from San Diego to Washington, but Bill Smith, 30, found the last few steps the hardest.

Those last steps were to the Supreme Court, where Smith had vowed to display a pro-life sign until he was arrested.

"I've never been arrested. I'm not looking forward to this," he said several times Jan. 18, as he stood across from the Supreme Court building, studying the police who guarded the door. It is a misdemeanor to display any kind of banner or sign on the Supreme Court grounds.

Smith said he was sure he would be arrested. At noon he crossed the street, walked half way up the steps, then stood in the rain holding a sign over his head that read "Our preborn sisters and brothers are persons." The message on the other side compared the Supreme Court abortion decision, Roe vs. Wade, to the Dred Scott decision which ruled slaves were not legally persons.

A SUPREME COURT policeman approached Smith to inform him that his action was illegal and that he could be fined up to \$100 or imprisoned up to 60 days or both. Smith said he realized that but he intended to stay.

The policeman asked Smith if he would

describe his sign as "anti-abortion." "Yes, well, I'd call it pro-life," Smith responded.

He was then informed that because the Supreme Court was hearing abortion-related cases he would also be charged with a felony for the "intent of interfering with, obstructing or impeding the administration of justice . . . for the intent of influencing a judge, juror or witness."

He told Smith the felony charge carried a fine of up to \$5,000 or a prison sentence of up to one year or both.

The policeman then said he would allow Smith to consider the consequences but the pro-lifer continued to stand on the steps holding his sign. As Smith waited, a man who identified himself as a lobbyist for the Religious Coalition for Abortion Rights tried to argue with him that abortion is a matter of personal choice and a right.

"I give no one a right to kill," Smith answered.

A few minutes later the policeman returned to inform Smith that an additional misdemeanor charge of unlawful entry would be added to the other two. Smith continued to stand on the steps and was then arrested. He was booked by the District of Columbia police and arraigned in the district Superior Court.

But Destro contended that Congress did follow its rules and that the judge's argument is "specious" anyway because Congress can change its rules whenever it wants.

Other arguments being advanced by pro-lifers to uphold the Hyde Amendment center on whether the establishment of an abortion right gives everyone the right to have an abortion paid for, and on the question of abortion and free exercise of religion.

THE U.S. CATHOLIC Conference, in a friend-of-the-court brief filed with the Supreme Court on the Illinois case, argued that the 1973 abortion decisions did not create an "entitlement" to abortion. The court, the USCC said, merely made abortion a right.

Destro compared the abortion right to the right of freedom of the press. The freedom to start a newspaper is well established, but there is no provision that the government must pay for that right for people who cannot afford to start a newspaper on their own.

The abortion-and-religion issue is somewhat more complex. Dooling in Brooklyn rejected arguments that the Hyde Amendment was the establishment into law of the tenets of the Catholic faith, but he agreed that denying abortions to poor women can be a violation of a woman's right to freely exercise her religion.

Here too Destro makes a comparison, this time with the issue of federal aid to parochial schools.

If the government must provide funds for women who want freely to exercise their religion and choose abortion, Destro said, then why shouldn't the government also be required to provide funds for parents who want freely to exercise their religion and send their children to a parochial school?

For all these reasons, pro-lifers will be paying close attention to the Supreme Court's upcoming deliberations on the Hyde Amendment.

Smith's arrest served the same purpose as his 3,500 mile, more than six months long walk from San Diego to Washington—it brought publicity for the pro-life movement.

"**I LIKE JOHN PAUL II's** phrase on the Mall in Washington, 'we will stand up every time that human life is threatened.' I'm waiting for a lot more people to stand up."

"I'm not playing holier than thou. I used to be ignorant," Smith continued. "It took me six years to realize we're killing babies. But we have to be informed and get involved."

Smith described the involvement of pro-lifers across the country who met him along the way. He said he stayed in a pro-life home at each stop.

A native of Amboy, Ill., and a graduate of the University of Illinois, Smith was a construction worker in San Diego before beginning his cross-country trek.

The walk was boring, he said, and although he sometimes enjoyed the beauty of the countryside, "I'd rather have been in a van." The trip was worth it for the publicity for the right-to-life movement, however, he said. In terms of publicity he called the Supreme Court arrest, however difficult personally, "the icing on the cake."

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Dr. Jefferson speaks at DC symposium

Right-to-lifers called 'strongest new political force'

by Stephanie Overman

WASHINGTON—"At a time when too many voices are raised in celebration of 'selfhood,' our crusade is to save life and love in the United States," according to Dr. Mildred F. Jefferson.

That crusade, the right-to-life movement, represents "the strongest new political force active in the country today."

Mrs. Jefferson was among the pro-life speakers at the Jan. 17 Respect Life Symposium sponsored by The Catholic University of America Human Life Council in Washington.

The meeting opened with Benedictine Father Paul Marx saying that because of all the abortions in the world, the human

uterus was the most dangerous place to live.

One of the founders and past president of the National Right to Life Committee, Mrs. Jefferson is now president of the Right to Life Crusade. She is also assistant clinical professor of surgery at the Boston University School of Medicine.

"HERE ON THE eve of the seventh anniversary of the 1973 U.S. Supreme Court's decisions on abortion, a federal judge in New York has acted to nullify the power of the Congress and to subdue the will of the people to cut off the government funding of abortion," Mrs. Jefferson said of the Jan. 15 ruling by Judge John F. Dooling, Jr.

Dooling had ordered federal officials to

resume authorizing the expenditure of Medicaid funds to pay for "medically necessary abortions provided by duly certified advisers."

"Our society must be insulted by a federal judge forcing upon this nation a version of 'sociological law' created from the trivial utterances of twisted thinkers who are using the poor as pawns in a deadly game of social control . . .

"They intend to avoid the cost of helping the poor by getting rid of the poor. Members of Congress must express their outrage by passing a Human Life Amendment which will reverse the 1973 abortion decisions. After this amendment is ratified, we ask that, as with slavery, the life issue be removed from the appellate jurisdiction of court."

Mrs. Jefferson said that as the 1980 elections draw near, "we hear the rising criticism of 'single-issue politics' and 'one-issue voters.' Many of the critics were silent when the 'single issue' causing political upheaval was the Vietnam War.

"Many people have not bothered to understand what the issue is in right-to-life politics. We do believe that the right to life is the most basic of human rights and that the primary purpose of government must be to insure and to guarantee this right."

MRS. JEFFERSON said pro-lifers plan to apply that standard "to seekers of every office from municipal dog-catcher to president of the United States."

Father Marx, founder and executive director of the Human Life Center at St. John's University, Collegeville, Minn., called the human uterus "the most dangerous place to live."

In his talk Father Marx also called the United States the greatest promoter of anti-life policies in the world.

He gave a bleak description of the world situation, saying that with the exception of South American nations most countries have pro-abortion laws.

"It starts with contraception and then leads to sterilization and abortion," he said. Many parts of the world face a seriously declining birth rate as a result, he added.

The "massive slaughter" of abortion jeopardizes women's health, corrupts young people by encouraging sexual abuse, endangers the family and leads to euthanasia, "abortion's twin," Father Marx said.

Dr. Herbert Ratner, president of the World Federation of Doctors Who Respect Life and a professor at Loyola University of Chicago, warned, "If you haven't been aborted, euthanasia will get you yet."

The doctor said the pro-abortion movement "has helped develop a new branch of medicine—exterminative medicine. A lot of doctors make a lot of money out of exterminative medicine."

ACTUALLY, ACCORDING to Ratner, the practice is not really new. He reviewed the history of the medical profession and noted that in primitive times physicians were killers as well as healers, acting as sorcerers and selling poisons.

"We have been recycled back to sorcerers who kill for a fee," Ratner said of his profession.

"We have become indifferent and hardened to killing. We get accustomed to killing. We have accepted the big lie that the end justifies the means," he claimed.

Robert Sassone, who has studied world population growth and euthanasia, gave a slide presentation on population.

"The two main things to know about the population explosion are that it was never as great as the United Nations said it was and it has ended," according to Sassone.

Although there are many people who are starving, "The reason is not population or food production, so much as it is distribution," he argued. "I'm not saying that there isn't starvation in the world. What I am saying is that the enemy is bureaucrats, not babies."



"If you haven't been aborted, euthanasia will get you yet."

To the editor . . .

Where were Terre Haute Catholics?

Where were you when I came to visit? Tuesday evening the Catholic people of Terre Haute deanery had the privileged opportunity to meet the new archbishop, Edward O'Meara. Sad to see that the Catholic people did not even fill one church. And there are how many Catholic churches in the Terre Haute area? Nine or more!

So often during the years, I've heard "in Indianapolis they don't even know we are here. We're always thought of last." But this time we were first and did it really make any difference?

What does it say to the Catholic leadership in Terre Haute, both men and women, past and present? Once there were many Catholic schools here. Once there were many Catholic Sisters here. Today there still are many Catholic priests here—15 or more.

Where were the adults who attended these schools in the 40's, 50's and 60's? Where were the families who try to make some of us believe Catholic education is

important to them today? Where were the teachers who teach in these schools today?

You can fill an arena when a Larry Bird or a Steve Martin come to town but where were you when the new bishop came to town? You missed a marvelous opportunity to see and meet a warm, friendly, caring human being. You missed the chance to hear the new leader's thoughts on church. What are we about? What should we be about?

In the next few years with the reality of fewer priests to serve the Catholic people, it wouldn't surprise me if the bishop might say Terre Haute really doesn't need all the priests that there are now and parishes may well be combined.

After last Tuesday evening's showing, could it be that only one Catholic church is really needed and that wasn't even full?

These are some of the thoughts from one of the women leaders in the church.

Sister Ann Carver

Terre Haute

Comments on priests, Perry County

In our Sunday bulletin, Jan. 13, a notice said, "What have you found interesting in the *Criterion*?" I found this.

To Father Godecker, 37 years of age and a priest since 1969, on the life style in a rectory, I would say he should resign, go out and "live it up" instead of sitting in the rectory feeling sorry for himself.

Ms. McCoy, (letter to the editor, Jan. 11) you are right. Priests should be available 24 hours a day. Doctors and funeral home directors are. You cannot know when you are going to get sick or die. You can't call father to tell him you are going to get sick or die at 7 a.m. or 8 p.m.

As for the helicopter (editorial, Jan. 11) to fly the new archbishop to Tell City, which is a four or five hours' drive from Indianapolis, I ask: "Who is going to pay for it?" The parishes of Perry County and mostly the parish of St. Michael, Cannelton, was forgotten seven years ago by

the late archbishop (whatever his name was). We have to take priests from Tell City, which is about two miles away.

May I suggest that Perry County be put into the Evansville diocese. Then Bishop Shea could drive it in an hour's time instead of the four or five hours for the Indianapolis archbishop.

This is what I found interesting in the *Criterion*. You see, I read . . . very well.

Henry F. Coyle

Cannelton

'As we dance into the 1980's'

Disco a metaphor for society

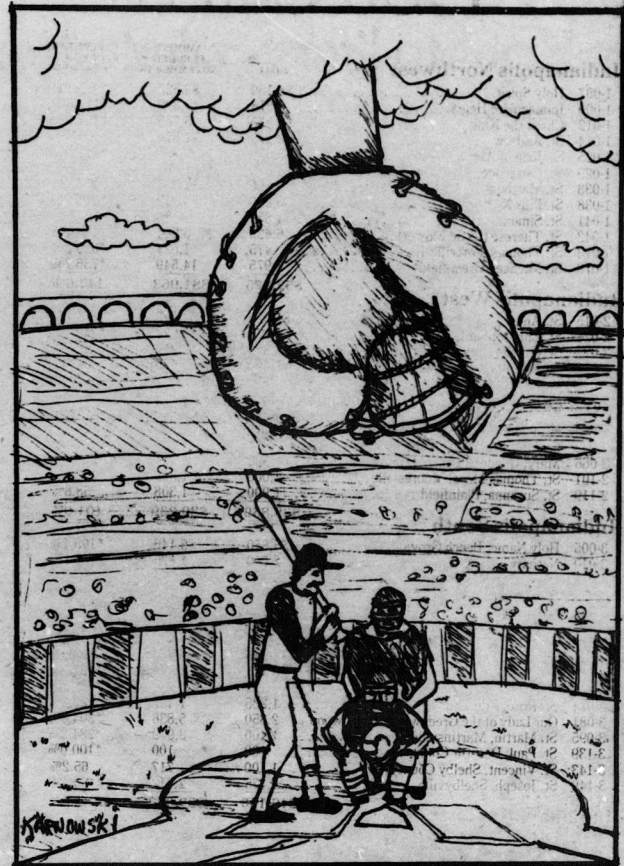
by Paul Karnowski

The end of a decade always brings with it a strange journalistic phenomenon. It's as if by some secretive agreement all the writers of the world conspire to deluge their collective readership with countless commentaries on the significance of the preceding ten years. The dawn of 1980 was no different. The papers, magazines, and television networks were chock-full of insights, analyses, and critical qualifiers.

As is the case with many a topic, it was difficult to find any two pieces that agreed. There were still as many opinions about Vietnam as there ever were; the merits of jogging suspiciously correlated with the relative physical fitness of the commentator; and as for the real cause of the oil shortage, my head is still spinning!

In the midst of a multitude of opinions, I did manage to find one common note: everyone, it seemed, was genuinely surprised that disco had survived.

At first glance, disco appears to be a world unto itself. Many view the flashing lights, pulsating music, and outrageous costumes as a harmless escape from the pressures of the world: a sort of Fantasy



Island where a kid from Brooklyn can be a superstar.

No matter that he is unhappily employed at a paint store; no matter that his family seems crippled by an inability to communicate; all is forgotten and left far behind come Saturday Night. If viewed as a dream land, a place apart from the real world, it is surprising that disco has endured. Never-never lands seldom do.

SO WHY DOES disco dance into the eighties with us? I believe that the answers can be found in the mirrors that adorn disco walls from coast to coast. For if we look closely we can see reflected there contemporary American society—and some of its dubious values.

The flashing lights dancing in those mirrors are reminiscent of the multi-colored lights that illuminate our city sky-scapes. Our mobile society finds people flowing in and out of our lives as quickly as they file in and out of the busiest disco, and oftentimes, as impersonally.

A "DJ" sits enclosed in a glass box; he got—and keeps his job—because he possesses charisma. How many seats in Washington are filled by men and women with identical qualifications?

The dancing kings and queens are pardoned if they step on toes; after all, they need room to move and develop their prowess. In an age of growing conglomerates, how many small business persons have been forced off the dance floor for similar reasons?

TODAY'S CASUAL treatment of marriage is reflected in the dizzying pace that surrounds the choosing and discarding of dance partners. And of course, everyone is costumed; image is all important not only at the disco, but at home and work as well.

Viewed from this perspective, is it any wonder that disco thrives? It feeds off an entire society dancing to the beat of the same tired rhythm; it merely re-echoes the priorities and mis-directed values that it finds there.

Disco in itself is not to be condemned. It is only symptomatic of a deeper affliction, a shallowness of the human spirit that allows one writer to call the seventies the "me decade." If, in the eighties, we allow society to continue down a self-centered, egocentric path, then Donna Summer's hit song may prove prophetic; for it very well could be our "Last Dance."

The religious life is a vocation

Kathleen McCoy (*Criterion*, Jan. 11) made some pertinent remarks to Father Godecker's complaint about rectory living (*Criterion*, Dec. 14).

Personally I feel his article was just another reflection of the "Me" generation philosophy. What has happened to the vocation part of the priesthood? My life as a wife and mother, which I chose, is not a "job," it is a vocation. I was taught that the religious life is a vocation, too.

I have met and observed many priests for whom I have little respect mainly because they have such inflated egos and general disdain for the opinions of lay persons. I never did like the word hierarchy!

It is unfortunate that the clergy, in so (See TO THE EDITOR on page 8)

1980 Catholic Charities Appeal

Indianapolis Northwest

	GOAL	AMOUNT PLEDGED NOVEMBER 16	PERCENTAGE OF GOAL REACHED
1-007 Holy Spirit.....	\$6,150	\$3,522	57.3%
1-009 Immaculate Heart.....	6,275	7,328	*117.6%
1-012 Christ the King.....	6,275	6,765	*107.8%
1-014 St. Andrew.....	2,275	1,576	69.3%
1-025 St. Joan of Arc.....	3,650	7,725	*211.6%
1-029 St. Lawrence.....	5,875	5,697	97.0%
1-033 St. Matthew.....	6,650	11,364	*170.9%
1-038 St. Pius X.....	6,200	14,942	*241.0%
1-041 St. Simon.....	4,850	10	.2%
1-042 St. Therese (Little Flower).....	6,625	6,964	*105.1%
1-073 St. Thomas, Fortville.....	475	1,521	*320.2%
1-079 St. Michael, Greenfield.....	1,975	14,549	*736.7%
	\$57,275	\$81,963	142.6%

Indianapolis West

2-015 St. Ann.....	\$1,525	\$ 123	8.1%
2-021 St. Christopher.....	4,575	11,927	*260.7%
2-023 St. Gabriel.....	3,575	3,212	89.8%
2-027 St. Joseph.....	1,400	0	0.0%
2-030 St. Luke.....	8,775	3,547	40.4%
2-034 St. Michael.....	5,375	3,737	69.5%
2-035 St. Monica.....	3,850	2,559	66.5%
2-043 St. Thomas Aquinas.....	3,650	825	22.6%
2-053 St. Malachy, Brownsburg.....	2,325	9,237	*397.3%
2-066 Mary, Queen of Peace, Danville.....	900	911	*101.2%
2-101 St. Thomas More, Mooresville.....	1,000	1,853	*185.3%
2-119 St. Susanna, Plainfield.....	1,900	1,308	68.8%
	\$38,850	\$39,239	101.0%

Indianapolis South

3-005 Holy Name, Beech Grove.....	\$5,850	\$6,146	*105.1%
3-010 Nativity.....	2,600	1,875	72.1%
3-011 Our Lady of Lourdes.....	5,475	2,774	50.7%
3-017 St. Barnabas.....	4,900	3,397	69.3%
3-018 St. Bernadette.....	1,600	0	0.0%
3-024 St. James the Greater.....	2,100	820	39.0%
3-028 St. Jude.....	5,375	1,812	33.7%
3-031 St. Mark.....	4,025	2,272	56.4%
3-040 St. Roch.....	3,725	4,925	*132.2%
3-070 Holy Trinity, Edinburg.....	450	160	35.6%
3-074 St. Rose, Franklin.....	1,225	1,497	*122.2%
3-081 Our Lady of the Greenwood, Greenwood.....	2,850	5,836	*204.8%
3-095 St. Martin, Martinsville.....	1,400	3,979	*284.2%
3-139 St. Paul, Decatur County.....	900	100	10.0%
3-143 St. Vincent, Shelby County.....	1,100	717	65.2%
3-149 St. Joseph, Shelbyville.....	3,375	2,712	80.4%
	\$46,150	\$39,022	84.6%

Indianapolis Central

4-001 SS. Peter and Paul Cathedral.....	\$2,100	\$2,112	*100.6%
4-002 Assumption.....	750	5	0.7%
4-003 Holy Angels.....	600	927	*154.5%
4-004 Holy Cross.....	1,125	1,150	*102.2%
4-006 Holy Rosary.....	875	1,120	*128.0%
4-008 Holy Trinity.....	1,550	2,544	*164.1%
4-013 Sacred Heart.....	1,550	1,433	92.5%
4-016 St. Anthony.....	1,500	3,570	*238.0%
4-019 St. Bridget.....	625	1,065	*170.4%
4-020 St. Catherine.....	1,875	546	29.1%
4-022 St. Francis de Sales.....	1,125	22	1.8%
4-026 St. John.....	2,275	4,290	*188.6%
4-032 St. Mary.....	1,375	262	19.1%
4-036 St. Patrick.....	1,250	1,305	*104.4%
4-037 St. Philip Neri.....	3,125	3,882	*124.2%
4-039 St. Rita.....	1,650	0	0.0%
	\$23,350	\$24,233	103.8%

Bedford

5-046 St. Vincent de Paul, Bedford.....	\$2,475	\$4,833	*195.3%
5-047 St. Charles, Bloomington.....	4,125	25	0.6%
5-048 St. John the Apostle, Bloomington.....	1,150	2,102	*182.3%
5-049 St. Paul Catholic Center, Bloomington.....	675	1,713	*253.8%
5-075 Our Lady of the Springs, French Lick.....	575	534	92.8%
5-104 St. Agnes, Nashville.....	450	1,597	*354.9%
5-148 St. Ambrose, Seymour.....	2,050	3,505	*170.9%
	\$11,500	\$14,309	124.4%

Lawrenceburg

6-044 Immaculate Conception, Aurora.....	\$2,400	\$ 498	20.8%
6-045 St. Louis, Batesville.....	5,025	126	2.5%
6-052 St. Michael, Brookville.....	3,625	2,416	66.6%
6-057 Holy Guardian Angels, Cedar Grove.....	1,150	360	31.3%
6-069 St. John the Baptist, Dover.....	475	247	52.0%
6-082 St. Anne, Hamburg.....	375	113	30.1%
6-088 St. Lawrence, Lawrenceburg.....	2,525	1,690	66.9%
6-096 St. Charles, Milan.....	300	290	96.7%
6-102 St. Anthony, Morris.....	1,250	1,450	*116.0%
6-103 St. Maurice, Napoleon.....	625	489	78.2%
6-110 St. Paul, New Alsace.....	975	760	77.9%
6-112 St. Magdalen, New Marion.....	125	185	*148.0%
6-115 St. Cecilia of Rome, Oak Forest.....	150	0	0.0%
6-116 Holy Family, Oldenburg.....	2,075	516	24.4%
6-117 St. John, Osgood.....	1,075	2,131	*198.2%
6-131 St. Joseph, St. Leon.....	950	787	82.8%
6-134 St. Mary of the Rock, St. Mary of the Rock.....	400	0	0.0%
6-138 St. Nicholas, Ripley County.....	1,150	1,381	*120.1%

6-140 St. Peter, Franklin County.....	850	300	35.3%
6-142 St. Pius, Ripley County.....	150	45	30.0%
6-164 St. Martin, Yorkville.....	625	400	64.0%
	\$26,275	\$14,184	54.0%

New Albany

7-050 St. Michael, Bradford.....	\$1,025	\$1,125	*109.8%
7-054 Our Lady of Providence, Brownstown.....	100	0	0.0%
7-058 St. Michael, Charlestown.....	1,150	202	17.6%
7-060 St. Anthony, Clarksville.....	4,725	12,287	*260.0%
7-065 St. Joseph, Corydon.....	875	0	0.0%
7-076 St. Bernard, Frenchtown.....	650	264	40.6%
7-083 St. Francis Xavier, Henryville.....	275	98	35.6%
7-084 Sacred Heart, Jeffersonville.....	3,750	6,518	*173.8%
7-085 St. Augustine, Jeffersonville.....	1,850	420	22.7%
7-087 St. Mary, Lanesville.....	1,475	7,145	*484.4%
7-099 St. Mary, Mitchell.....	400	75	18.7%
7-105 St. Mary, Navilleton.....	775	4,003	*516.5%
7-106 Holy Family, New Albany.....	3,650	4,625	*126.7%
7-108 Our Lady of Perpetual Help, New Albany.....	3,650	1,292	35.4%
7-109 St. Mary, New Albany.....	5,025	2,281	45.4%
7-113 Most Precious Blood, New Middletown.....	250	0	0.0%
7-118 Christ the King, Paoli.....	175	444	*253.7%
7-129 St. Joseph, St. Joseph Hill.....	1,250	678	54.2%
7-133 St. Mary of the Knobs, Floyds Knobs.....	2,275	1,797	79.0%
7-141 St. Peter, Harrison County.....	225	0	0.0%
7-144 St. Patrick, Salem.....	350	105	30.0%
7-145 American Martyrs, Scottsburg.....	500	105	21.0%
7-147 St. Paul, Sellersburg.....	1,625	914	56.2%
7-152 St. John the Baptist, Starlight.....	725	440	60.7%
	\$36,750	\$44,818	122.0%

North Vernon

8-059 St. Anthony, China.....	\$ 175	\$ 0	0.0%
8-062 St. Bartholomew, Columbus.....	2,775	3,179	*114.6%
8-063 St. Columba, Columbus.....	3,250	2,034	62.6%
8-071 St. John the Evangelist, Enochsburg.....	900	300	33.3%
8-080 St. Mary, Greensburg.....	4,000	4,664	*116.6%
8-091 St. Mary, Madison.....	1,300	5,982	*460.0%
8-092 St. Michael, Madison.....	975	3,664	*375.8%
8-093 St. Patrick, Madison.....	1,525	6,455	*423.3%
8-097 Immaculate Conception, Millhouses.....	850	990	*116.5%
8-114 St. Mary, North Vernon.....	2,200	2,723	*123.8%
8-125 St. Anne, Jennings County.....	275	75	27.3%
8-127 St. Dennis, Jennings County.....	125	93	74.4%
8-130 St. Joseph, Jennings County.....	550	125	22.7%
8-136 St. Maurice, St. Maurice.....	450	12	2.7%
8-162 Most Sorrowful Mother, Vevay.....	50	0	0.0%
	\$19,400	\$30,296	156.2%

Richmond

9-055 St. Elizabeth, Cambridge City.....	\$ 300	\$2,988	*332.0%
9-064 St. Gabriel, Connersville.....	5,575	6,524	*117.0%
9-086 St. Rose, Knightstown.....	400	228	57.0%
9-090 St. Bridget, Liberty.....	625	700	*112.0%
9-111 St. Anne, New Castle.....	2,200	5,432	*247.0%
9-120 Holy Family, Richmond.....	3,450	5,054	*146.5%
9-121 St. Andrew, Richmond.....	2,975	1,125	37.8%
9-122 St. Mary, Richmond.....	3,450	8,320	*241.2%
9-124 Immaculate Conception, Rushville.....	2,250	2,177	96.8%
	\$21,825	\$32,548	149.1%

Tell City

10-056 St. Michael, Cannelton.....	\$ 825	\$ 30	3.6%
10-077 St. Boniface, Fulda.....	650	0	0.0%
10-089 St. Augustine, Leopold.....	900	295	32.8%
10-126 Holy Cross, St. Croix.....	375	396	*105.6%
10-128 St. Isidore, Perry County.....	250	123	49.2%
10-129A St. Joseph, Crawford County.....	125	216	*172.8%
10-132 St. Mark, Perry County.....	1,000	0	0.0%
10-137 St. Meinrad, St. Meinrad.....	1,850	0	0.0%
10-150 St. Martin, Siberia.....	375	0	0.0%
10-153 St. Paul, Tell City.....	5,750	1,500	26.1%
10-160 St. Pius, Troy.....	575	153	26.6%
	\$12,675	\$ 2,713	21.4%

Terre Haute

11-051 Annunciation, Brazil.....	\$1,450	\$ 0	0.0%
11-061 Sacred Heart, Clinton.....	1,150	1,240	*107.8%
11-068 St. Mary, Diamond.....	25	0	0.0%
11-078 St. Paul, Greencastle.....	1,250	5	0.4%
11-100 Immaculate Conception, Montezuma.....	150	456	*304.0%
11-123 St. Joseph, Rockville.....	575	823	*143.1%
11-135 St. Mary, St. Mary of the Woods.....	400	571	*142.8%
11-146 Holy Rosary, Seelyville.....	575	1,319	*229.4%
11-151 St. Jude, Spencer.....	175	60	34.3%
11-154 Sacred Heart, Terre Haute.....	2,300	971	42.2%
11-156 St. Ann, Terre Haute.....	900	998	*110.9%
11-157 St. Benedict, Terre Haute.....	1,500	3,429	*228.6%
11-158 St. Joseph, Terre Haute.....	1,225	3,268	*266.8%
11-159 St. Margaret Mary, Terre Haute.....	2,050	2,818	*137.5%
11-161 St. Patrick, Terre Haute.....	4,025	9,551	*237.3%
11-163 St. Joseph, Universal.....	100	134	*134.0%
St. Leonard, West Terre Haute.....	600	420	70.0%
	\$18,450	\$26,063	141.3%

TOTAL (as of January 18, 1980) ... **\$312,500** **\$349,388** **111.8%**

*Denotes parish/mission AT or OVER GOAL

Cornucopia

She suffers from 'tune-up time blues'

by Alice Dailey

Tune-up time for my car had been set at 9:30 a.m. I got there at 9:20. The mechanic, a blonde boy with cap backwards on stringy hair, was tinkering under the hood of a flashy red job. About ten o'clock, he ambled over to work on mine. I took a seat in one of four plastic chairs all strung together under a "Customer Waiting Area" sign.

Soon the service "man" reappeared. "We're in trouble. You need filters; these are awful dirty." "How much?" "\$29.95 plus labor." "O.K."

Next door was a senior citizens center. Four women at a table by a picture window were playing cards. One of them was either a statue or had lousy luck; she never moved once.



Two men and a woman put in an appearance to check on the status of the red car. The mechanic said, "You didn't have no appointment; you'll just hafta wait."

The woman, wearing a purple wind-breaker, green slacks, and hair in juice can rollers, closeted herself in a telephone booth. From the pantomime picture presented, she was apparently trying to cajole someone at the other end to help, but to no avail. She hung up, shrugged to the waiting men, and all three strolled away again.

THE BOY WAS back again. "Them spark plug wires is gittin' awful stiff; should have new ones."

"How much?"

"\$16.55."

"Not today."

He said pittingly, "Don't drive this much, do you?"

"Do the Unser Boys race? Do the astronauts fly to the moon?"

He said, "O.K. So you drive it? Where to? The cawner grocery, places like that?"

"Listen, Buster," I enlightened him, "Burning up the inner loop and interstate is my modus operandi. Corner grocery indeed!"

He looked incredulous. "You drive the interstate? Then how come there's so much carbon in that car?"

"I wouldn't know. That's what tune-ups are for."

He disappeared. There was absolutely nothing to pass the time with except to watch a woman in jeans take inventory. Two kids, chawing bubble gum, were trying to fill a balloon with water at the drinking fountain. Why weren't they in school? Yipes! It was lunch time.

Two doors away was a quick stop grocery, and I went over to pick up

possible reading material. The stuff display was horrible, and teenagers hanging around it. One little oblivious to all the trashier material around him had his nose buried deep in the adventures of Spiderman.

HAVING REJECTED such ferings, it was back to the displays. Everbend hoses, weird pipes in w shapes. Two teenagers looked long lovingly at high rise tires which would plummet their small car up on a par with locomotive.

Finally the mechanic was finished. He showed a sheaf of papers at me. "You up there at the desk, then bring middle sheet back out to me."

He had marked under Needing attention: "Front tire rod bend. Shox no good. Needs allinment. Spare no hot."

I returned his pink paper to him and into the car. He said, "Now don't let them spark plug wires; prices goin' everyday."

I nodded and started backing. I yelled, "Think you can manage to get out? Some old ladies can't back too well."

To the editor (from 6)

many instances, is far removed from evangelization and people's everyday problems. Perhaps a few less conventions and workshops and a little more common sense counseling and availability would do wonders.

If parishes or parish councils did their own hiring and firing, maybe we'd hear some homilies that pertained to daily living and how we as Christians can maintain our principles in our worldly society.

Even when specific direction has been given, how many parishes can say that their parish council has become an effective means of relieving the priests of many of their administrative duties and from constant decision making?

This can only be achieved when the priests themselves allow it and, in fact, demand it by making sure that all matters

pertinent to the parish council and its functions be handled by it. This has not and will not happen overnight but requires consistency and education of parishioners to the fact that other responsible members of the parish can be consulted about maintenance matters, school matters, liturgical matters, etc.

Years ago, when the parish priest was one of the few in the community with an education, he was called upon to wear many hats and was consulted on other matters besides religion. Now it is time for him to get rid of some of those hats and give them to competent parish mem-

bers who can truly give of their talents the Lord.

Dear Fathers, it is up to you to establish yourselves as ministers of the sacraments, teachers and examples of Christian principles, spiritual directors and inspiring preceptors of the words of our Lord.

We need you in these capacities as hopefully when you meet our needs in the way we will not forget your human frailties and will respond to your needs in loving Christlike way.

Indianapolis

Stephen Paquet



GOLDEN WEDDING COUPLE—Mr. and Mrs. Wilbur C. Ripberger of Cambridge City will celebrate their golden wedding anniversary with a Mass of Thanksgiving at 1:30 p.m. on Sunday, Feb. 10, in St. Elizabeth Church, Cambridge City. A reception will follow the Mass at the St. Elizabeth Center. Mr. Ripberger and the former Rose Yohler were married by Father Michael Wagner at St. Gabriel Church, Connersville, on Feb. 12, 1930. The couple has three daughters including Geraldine Mitchell of New Castle, Helen Drake of Shelbyville and Betty Ripberger of Falmouth. "Your presence at our Mass of Thanksgiving will be our golden gift," the anniversary couple said.

Congratulations

Congratulations and thanks for the beautiful supplement on our new Archbishop. Your work is always appreciated but I know what extra time and energy had to be used to produce such an edition. Know it was all worth it.

Blessings to each member of your staff during this new year.

Sister Mildred Wannemuehler, O.S.B. Priorress, Our Lady of Grace Convent Beech Grove

Note of thanks

It was my pleasure to be a guest at the ceremonies for Archbishop O'Meara on January 10th.

The friendship, happiness and love, as we responded to the prayers and lifted our voices in song, were not to be denied. Praise God!

May I express my sincere thanks to each and everyone who planned, worked (and worried), and participated to make the day such a success.

Emma Henschel

St. Louis, Mo.

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KNOW YOUR FAITH

Couples considering adoption usually enter with a negative in their background. They seem inferior somehow. An adoptive mother herself, Mary Kenny looks at the psychology of the situation and offers suggestions to turn the negatives into positives.

By Mary Kenny

As a four-time adoptive mother, I would describe adoption as an adventure.

Adoption changes your life and leads you down mysterious paths which previously you can scarcely imagine.

For me, our adoptive children provide one of the richest sources for meditation on the wonder and goodness of God.

As with most adoptive children, ours were not conceived and born under ideal circumstances. Yet I look at our beautiful Matthew, and Annie-with-the-wide-smile, and I think, "Out of pain and evil have come these beautiful human beings. They are living proof that good will triumph over evil. What greater symbols of hope could surround me! What greater testimony that we live in a world of wonder and mystery!"

RARELY DOES a couple contemplating adoption hold a positive view. In an infertile marriage, one or both partners may hold deep feelings that something is wrong with them.

They feel inferior. Adoption seems like a second-rate way to become parents.

Our culture often endorses these negative attitudes. "Do you have children of your own?" someone asks, implying that adoptive children are some sort of boarders.

Again witness these words by a genetic counselor in a recent issue of "Psychology Today":

"Some couples choose adoption, fully aware of how difficult a process that may be, because they feel that parenthood matters enough to them. They are willing to undergo the rigors of an adoption agency's home study, or the expense of a private lawyer's fee; to wait as long as five years for a healthy newborn baby of any race; they may agree to handle the problems and expenses involved in adopting a child from abroad, or a child with a physical or mental handicap, or an older child who may come from a background of serious emotional deprivation or physical abuse."

Sounds pretty awful, doesn't it?

IN CONTRAST to these negative attitudes, couples who have had a happy adoption experience view adoption positively. Adoption is not a second-rate way to become a parent but a positive alternative to biological parenthood.

The adoptive mother never experiences the excitement of carrying a child within her. Yet her experience can never be enjoyed by the biological mother.

No adoptive parents ever forget the moment they first meet their child. It is a monumental experience, just as profound as hearing your newborn's first cry.

It is not a better experience; it is not a second-rate experience. It is a different kind of joy.

Adoptive parents are real parents. As

some parents have explained to their adopted children, every child has two sets of parents, the biological parents and the forever parents. The forever parents are the ones who nurture and raise you, who pass on their habits and values.

In most cases both sets are one and the same. In adoption they are different. Adoptive parents are forever parents, a real and awesome calling.

PARENTS WHO choose a child who is hard-to-place for social, physical or intellectual reasons view their choice positively.

The genetic counselor pictures them as people so desperate for a child that they will accept anything. This is not so.

Parents who choose a hard-to-place child focus not on the burden, but on the opportunity. Whether one has difficulty hearing or 20-20 vision, all persons are handicapped in some way. The parents who choose a hard-to-place child focus on his potential rather than the weakness. They welcome the challenge and adventure of raising such a child.

Adoptive parents recognize, perhaps more clearly than biological parents, that children are not possessions. Whether adopted or biological, children belong to themselves. Parents are their stewards, not their owners.

HOW CAN YOU decide whether to adopt and how can you develop positive feelings toward adoption?

Get to know families with children, especially families with adoptive children. Expose yourself to real children, not just the image of golden curly heads asleep on a pillow.

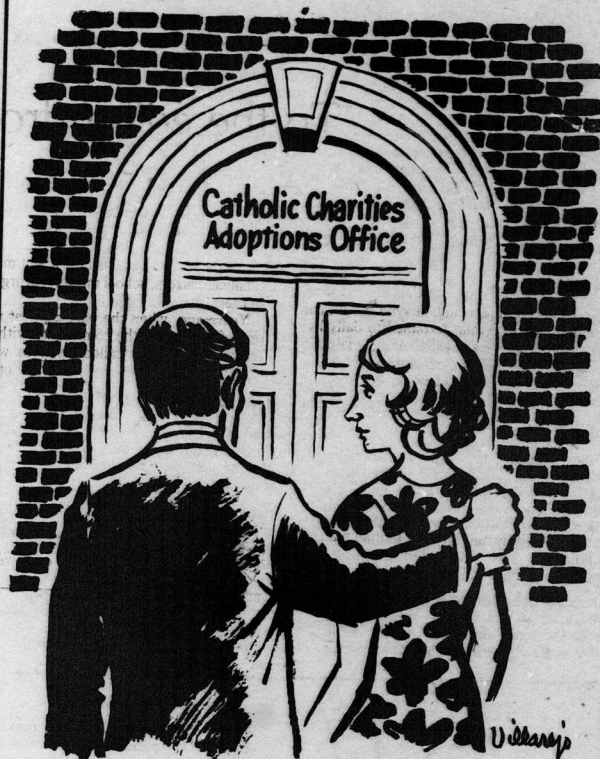
Babysit for your friends. Assist with teaching or youth programs to get to know older children.

Most adoption agencies hold group meetings periodically for prospective adoptive parents. It is a good way to meet others with the same fears and hopes and to learn more about adoption. You make no commitment when you attend such a meeting.

A POSITIVE alternative to biological parenthood, an adventure, adoption is also a surrender to God's plan, allowing Him to lead us along new, unknown paths.

I watch two of our adopted children sleeping arm-in-arm beside each other in the same bed, and I reflect:

"There are no blood ties between them or between either of them and me. Without adoption, none of us would ever have crossed paths in our lives. Yet here we all are, truly united, intimate as only family can be intimate. What a marvelous direction our lives have taken! Adoption is a living symbol of the wonderful and mysterious ways of the Lord."



Adoption

It's not a second-rate way of becoming parents

God adopted all of us

By Father John J. Castelot

Our relationship to God is so profound, so many-sided, so indefinable that the Scriptures use all sorts of images in an effort to express it.

As individuals and as a people we are pictured as His creatures, His sheep, His subjects, His people, His bride, His children.

The basic relationship is that of Creator-creature, for that is the one that explains our very being, our existence.

There are those who find this idea repellent. Fiercely independent, it galls

'Adoption is a viable and very beautiful alternative open to couples who have no children of their own and yearn to share more fully in their Father's creative love.'

them to admit dependence on any one for anything, even on God for their existence.

AT THE OTHER end of the spectrum are those who admit their creaturely dependence, but are so crushed by its implications as to develop a paralyzing sense of utter worthlessness.

Still others thrill with wonder at the realization that God has established a relationship of any kind with them. Representative of this reaction is the author of Psalm 8:

When I behold Your heavens, the work of Your fingers,
the moon and stars which You set in place—
What is man that You should be mindful of him,
or the son of man that You should care for him?
You have made him little less than the angels,
and crowned him with glory and honor.
You have given him rule over the works of Your hands,
putting all things under his feet
(Psalm 8, 4-7).

THE AUTHOR of the priestly creation story expresses this in terms of human beings being created in God's image, meaning that they have been given a share in His creative love (Genesis 1, 26-28).

This is truly a sublime dignity, but we yearn for a yet more personal relationship, and this, too, is expressed in a variety of ways in the Old Testament as well as in the New.

It would be difficult to think of a more intimate bond than that between parents and children, and it was precisely this relationship that Jesus revealed when he encouraged us to call God our Father and spoke of the Father's love for us, His children.

He was referring to something much more meaningful than what is usually understood by the well-worn phrase: "the fatherhood of God and the brotherhood of man." He personally was conscious of enjoying a unique relationship with God, and this is reflected in the term which He used in praying to Him.

He addressed the Father as "Abba," an Aramaic word to which our word "father" does not do full justice. It is a form which grammarians call a caritative, a term of endearment, more like our words "papa" or "daddy." He felt that close to God, and wanted to draw His followers into that same relationship.

ST. PAUL TELLS us how this became a reality: "All who are led by the Spirit of God are children of God. You did not receive a spirit of slavery leading you back into fear, but a spirit of adoption through which we cry out 'Abba!'... The Spirit Himself gives witness with our spirit that we are children of God. But if we are children, we are heirs as well: heirs of God, heirs with Christ, if only we suffer with Him so as to be glorified with Him" (Romans 8, 14-17).

When Jesus, by His resurrection, became "a life-giving spirit" (1 Corinthians 15, 45). He sent His own Spirit upon His followers and made them uniquely one with Him. So really one with Him are we that we are privileged to address God just as familiarly and lovingly and confidently as He did: "Abba!"

It is remarkable that the early Church, even after it had become predominantly Greek-speaking, like the recipients of this letter of Paul's, still retained the Aramaic

word, "Abba," and were not satisfied with a pale equivalent like "Father."

That's how special, how unique it was.

IT IS INTERESTING, too, that Paul invokes the image of adoption to describe the process and contrasts it with "slavery."

In the culture of the day a slave was very much a part of the household, but he definitely was not one of the family. Natural children were, of course, but so, too, were adopted children, who enjoyed the same rights and privileges and could really mean it when they said "papa" or "mama."

Paul tells us that this is our situation also, with respect to God. We are all His adopted children and brothers and sisters of Christ; our title to this dignity is the possession of the Spirit of the Son Himself.

If the status of adopted children was considered a fitting expression of our relationship to God, the status in human affairs must certainly be a worthy one, to say the least.

It is a viable and very beautiful alternative open to couples who have no children of their own and yearn to share more fully in their Father's creative love.

All of us, after all, are His adopted children.

By Marianne Strawn

The case worker leaned over the crib, pick up the baby who was to be the adopted daughter.

For Kathleen and John Brinkmiller, was the longest moment of their lives.

"It couldn't have been more than a few seconds," Kathleen recalls, "but it seemed like an eternity."

Those moments seemed longer than the years the couple had waited for the adoption.

"FIRST WE WERE on a pre-waiting list. Then it took us 22 and a half months to get to the top of the waiting list. Ten months later, the case worker called to begin the home study," Kathleen explained.

As surely as a baby grows in the body of its natural mother, it grows in the heart and minds of parents who wait to bring a adopted child into their home.

Gretchen and Richard Eick had to wait only nine months for their infant daughter. "We felt God's presence through being an expanded family," Gretchen smiled as she recalled the details that surrounded the adoption.

EVEN AS A GIRL, she had dreamed of being the mother of a large family populated with hordes of children, some of them adopted.

She and her husband agreed that adoption had been a very positive experience even though the process

'We're just

"What I want to know is, are you all right?"
"Yes, I'm not sick. I just can't ever get pregnant."

NEITHER OF THEM really ate. They attempted light conversation without much success. Afterwards, Duane said he was going to take a walk. She suggested joining him and he replied that he would rather go alone.

When he left, Michelle dissolved into tears. She felt that as a woman she was a complete failure. He must feel that way, too. He must have just wanted to get away from her.

By the time he returned three hours later, she had regained her composure. They made a pretense of watching TV, then went to bed. When he kissed her, she did not return it, but told him she was

By Angela M. Schreiber

Michelle walked out of the doctor's office, got into her car and drove home. She had never before experienced such hurt.

As she pulled up in front of her new home, she looked up to the second floor window. It was to have been a nursery. Now there would never be a child to look out that window. She was doomed never to be a mother.

WHEN SHE HEARD Duane's cheerful greeting, she managed to smile. He asked her right away what the doctor had said.

"It's not good news, darling," she said, and then turned away from him and continued quietly, "We're just not going to make the parent scene. Dr. Jacobs has some long explanations of why but it boils down to the fact that there isn't any hope."

By Janaan Manternach

He was a beautiful baby. His parents loved him very much. But they would not let anyone see their baby. They were afraid the Pharaoh's soldiers would discover their baby and kill him.

They were Hebrew slaves. They worked in the brick factories in Egypt. The Pharaoh, Egypt's cruel ruler, had just made a law. According to his law all Hebrew boy babies were to be thrown into the river and drowned.

For three months the Hebrew mother and father were able to hide their baby boy. But it became more and more difficult as the child grew. Finally they decided on a way to try to save the baby's life.

THE MOTHER TOOK a strong covered basket made of papyrus. She smeared it with pitch to make it waterproof.

She gently placed her small son in the basket, closed the cover and carried it to the river bank. The baby's older sister, Miriam, went along.

At the river the mother carefully placed

Moses: an

the waterproofed basket in the water among the reeds near the river bank; she quickly returned home.

Miriam stayed by the river. She hid a short distance away to see what would happen to her baby brother.

She didn't have to wait long. She saw the daughter of the Pharaoh coming down to the river to bathe. The maids of the Egyptian princess walked along the river bank enjoying the sun.

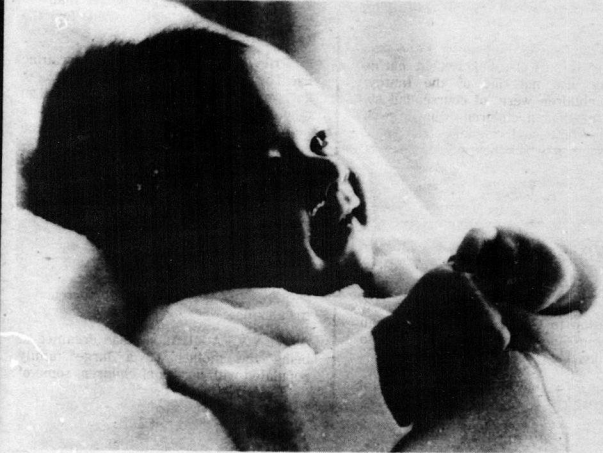
A few minutes later, the Pharaoh's daughter noticed the basket among the reeds. She was curious and had one of her maids bring it to her.

WONDERING WHAT was in the basket, the princess lifted up the cover. To her amazement she saw the baby. The baby began to cry.

"It's one of the Hebrews' children," she said to her maids. She felt sorry for the beautiful baby and wanted to care for him. Meanwhile Miriam had joined the maids



'The answer to a prayer'



required a great deal of patience and anxiety.

As she shopped for baby clothes, Gretchen recalled "a feeling of sadness that I didn't carry the baby in my body. But the waiting experience was a good one. It brought us closer through a special kind of sharing."

ADRIANNE LEE had given birth to a daughter but lost her.

Soon after the baby's death, she suspected she might have trouble getting pregnant again. So she began thinking of adoption seriously.

"I felt God might have a special purpose for us since my husband, Ralph, is adopted."

For Adrienne, the path to adoption had been agonizing. She had had three pregnancies, a premature birth, taken a fertility drug for two years, and still had no child.

Adrienne called each of the 20 agencies listed in the Chicago phone book. When they were finally accepted, "I prayed that God's will would be done in the adoption. I even prayed that the adoption would fall through if it wasn't His will."

She admits that after her last interview with the agency, she wanted the answer to be "yes" so badly, it would have been difficult for her to accept a "no" from God.

"I wanted God's will to be 'yes.' I also prayed that God would give us the specific child that He wanted, and this has been answered."

KATHLEEN BRINKMILLER had spent a short time in a convent with the Sisters of Divine Providence. "The trust I learned there helped me a great deal during our long wait."

But, during the interviews with the adoption agency, Kathleen recalls being very tense. "I prayed I would say the right thing. I know now that there are no 'right' answers, but I was so afraid we wouldn't get a child."

It was October when the couple learned that they would get a baby. "I went to Mass that evening and offered a prayer of thanksgiving. We knew it was a matter of time. From then on, our whole world relaxed."

KATHLEEN AND John had a crib and little else. "I was convinced our baby wouldn't come until after Christmas," she said.

At 5:20 one evening, the agency called and told them they could pick up their four-month-old girl the next morning. They rushed out and bought a box of diapers and a few shirts.

The Brinkmillers primarily had thought about names. The dark haired baby girl was called Doina, meaning gift of heaven.

For each of these families, adoption was a prayer answered. As they waited for the children who would complete and enrich their lives, they walked with God discovering new depths and dimensions in spirituality.

not going to make parent scene'

tired. Michelle cried silently. Duane tossed.

When he thought she was asleep he put his arms around her. It was then he realized she was crying.

AS THEY TALKED, they found that each had been trying to hide the hurt from each other. Duane had taken a walk alone because he didn't want her to know how badly he felt. She had tried to treat their news as lightly as possible to keep him from knowing how she really felt.

"Honey, we could adopt a baby," Duane suggested.

"No," she replied, "that's such an awful procedure and it takes forever. Somehow, we just don't think we could ever think of somebody else's child as ours."

A FEW WEEKS later, a delightful young couple bought a house next door to

Duane's parents. They had a three-year-old boy. Mrs. Faulkner soon learned that their child was adopted.

She told the young woman about her daughter-in-law and how she felt about adoption. The young woman, Beth, said she and her husband would like to meet Duane and Michelle.

Beth stressed the fact that adoption was not for every couple, but if all that was stopping Michelle and Duane was the waiting period and red tape, that was not reason enough to decide against it.

DUANE AND MICHELLE usually stopped by the Faulkners' house on Sunday after Mass. On a Sunday shortly after the two women's conversation, the two young couples met. Their friendship developed. Through the other young couple, Duane and Michelle began to view adoption as an answer to their prayers.

Three years have passed and Duane's and Michelle's baby girl just celebrated her first birthday. They had had misconceptions about adoption, but through the sensitivity of Duane's mother and the young couple who lived next door to them, those misconceptions were corrected.

They had found out that first evening that they learned Michelle would not be

able to become pregnant that expressing their own deepest feelings to one another was paramount in their marriage relationship.

Their sensitivity to each other grew in the months that followed. They "ministered" to one another and were ministered to by a sensitive mother and a neighborhood couple. Eventually, they discussed adoption with their parish priest and Catholic Charities.

Discussion questions for 'Know Your Faith'

1. Why is the calling to be adoptive parents so special? Discuss.

2. Discuss this statement from Mary Kenny's article: "Parents who choose a hard-to-place child focus not on the burden, but on the opportunity." If you know there is a couple in your parish or neighborhood who have adopted a hard-to-place child, invite this couple to participate in your discussion.

3. Discuss this statement: "Whether adopted or biological, children belong to themselves. Parents are their stewards, not their owners."

4. What are some of the reasons why a childless couple may not be candidates for adoptive parents? Discuss.

5. Having open lines of communication is important in every marriage union. What does the experience of Duane and Michelle Faulkner tell us about communication?

6. A chain of ministry is evident in Angela M. Schreiber's story. Share other "chain of ministry" stories, not necessarily ones to do with adoption, in a group.

7. In a group, either family or parish, discuss how each of you has taken on ministry roles.

8. What does our basic Creator-creature relationship with God mean?

9. Father John J. Castellet reminds us that we are all God's adopted children. What does this tell us about human adoption? Discuss.

10. Marianne Strawn tells about several couples who adopted children. These are stories of people who found fulfillment. In a group, share experiences of people you know who have adopted children.

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

1. After reading the story, "Moses: An Adopted Son," talk together about it. Questions like the following may guide your conversation:

- Why, when Moses was a baby, did his parents keep him hidden?
- What did Moses' parents do with him when he was three months old?
- How did Moses' sister, Miriam, fit into the plan to save him?

- How did the Pharaoh's daughter become a part of Moses' parents' plan to save their son?

- Why was the infant, Moses, returned to his parents' home?

2. For about a month collect pictures and stories of babies from magazines and newspapers. Assemble them into a scrapbook or paste them on a large piece of posterboard.

Adopted son

f the princess. She ran with them to see that was in the basket. She saw how much Pharaoh's daughter liked the baby.

The Story Hour (Read me to a child)

Miriam made a bold suggestion to the princess.

"Would you like me to get one of the Hebrew women to nurse the baby for you?" she asked Pharaoh's daughter.

"Yes," she answered with a smile. That is a good idea. Please find me one of the Hebrew women." So Miriam ran back once and told her mother what had happened. The two of them ran back to the river bank.

THE PRINCESS handed the baby to the

Hebrew woman (not guessing that she was the baby's real mother).

"Take the child home with you. Nurse him for me and take good care of him. I will repay you," she said.

So the mother took her baby home. Her husband could hardly believe his eyes. Their plan had worked better than they could have imagined. Their baby boy would surely not be killed now because the Pharaoh's own daughter wanted him.

The boy grew up at home under the protection of the princess. When the baby was old enough, his mother took him to the home of the Pharaoh's daughter.

THE PRINCESS was delighted with the boy. She adopted him as her son, took him into her home, and raised him as one of her family.

She called him "Moses." To her the name meant, "I drew him out of the water."

Moses grew up in the palace of the Pharaoh and became an important person in Egypt. But he never forgot his real mother and the Hebrew slaves.

Our Church Family

Interfaith marriage full of joy, regret

by Fr. Joseph Champlin

When Bill and Jane Fraser married at St. John's Church, Utica, New York, in 1951, the couple carried hearts full of both joy and regret as they processed out of that building.

Bill and Jane felt the exhilaration and hope of two young lovers beginning a life together. But this excitement and happiness was dampened by a certain sadness created by their religious differences.

They exchanged vows inside the church, but beyond the sanctuary and without a Nuptial Mass. Jane, raised a devout Catholic, went to a morning Eucharist much earlier that day and received Communion, alone.

Bill, reared an active Anglican or Episcopalian, stood, sat and knelt beside his beloved for the wedding ceremony, but did not have the support of his own rectory's presence or participation during the celebration.

Nearly three decades later, Bill vividly recalls that moment and those pains.

"I regretted my rectory was not there. I also regretted I could not receive Communion with Jane. I regretted it then; I still regret it now."

Like some in such interfaith marriages, their church participation greatly dwindled in the initial years of married life as they left Utica and moved to Chicago.

However, a half dozen years ago, they returned to home base and both rediscovered

their spiritual origins. Jane became active again at St. John's, working in a special way with the poor through its human development committee. Bill rejoined Grace Church, his former parish, and began to serve each week as cross bearer or crucifer.

They recently celebrated their silver nuptial jubilee with a Mass in the home. The diocesan Roman Catholic bishop gave authorization for Bill to receive Communion and he found that experience enormously moving. "It was not," he commented, "a victory, but rather a source of deep peace and joy for me."

BILL FRASER says today of their interfaith relationship: "I love the Episcopal Church. I love the Catholic Church. Together we love God."

The marriage of Lisette and Dick Lawless bridged a continent and, they hoped, would link two religious traditions, with the groom an Irish Catholic Bostonian and the bride an Anglican from Berkeley, Calif.

Twelve years later those hopes have been tempered and their dream of union or reunion between the churches deferred.

Still, they have experienced great spiritual growth through this interfaith marriage.

► Each one now understands and respects the other's tradition much better.

► Both bless the children at night.

► Religious songs and prayers from Lisette's Anglican background often find their way into grace before meals or while driving in the car.

► In seasons such as Advent or Lent, and on birthdays, brief family religious celebrations take place.

► They see their union in marriage as a

sign of ultimate fusion between their churches.

However, the separation at the Lord's table still hurts. They hunger for the day when both of them may communicate at the same altar.

Vatican directives on eucharistic sharing or hospitality in recent years and applied locally through guidelines issued by several dioceses of the United States open the door to joint

communication on more occasions like the anniversary Mass for Bill and Jane. These norms go part of the way in healing those hurts and hungers of Dick and Lisette.

THE LORD'S PRAYER

This is a petition both for daily food, which for Christians means also the eucharistic bread, and for forgiveness from sin, so that what is holy may be given to those who are holy. The Lord's Prayer forms a natural bridge in the liturgy at this point. Its first part points to heaven, the second portion, to us. Having completed our praise of the Father through the Son in the Spirit, we now prepare to receive Jesus' body and blood, our eucharistic food in communion.



the Saints

by Luke

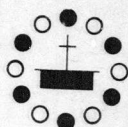
ANGELA MERICI WAS BORN AT ADESENZANO NEAR VENICE. WHILE VERY YOUNG, HER PARENTS DIED AND SHE TRIED TO RETIRE TO A DESERT TO LIVE A LIFE OF PRAYER AND PENANCE, BUT WAS PREVENTED BY HER UNCLE. BARRED FROM THIS WISH, SHE FREQUENTLY WORE A HAIRSHIRT, FASTED FROM MEAT AND SLEPT ON THE FLOOR. SHE ENJOYED GIVING RELIGIOUS INSTRUCTION TO NEIGHBORHOOD CHILDREN.

HAVING REFUSED THE FORTUNE LEFT HER BY HER FATHER, SHE ACCEPTED THE HABIT AND RULE OF THE THIRD ORDER OF ST. FRANCIS. AT LENGTH, AT THE AGE OF 57, SHE ORGANIZED A GROUP OF 12 GIRLS TO HELP HER IN CATECHETICAL WORK. FOUR YEARS LATER, THE GROUP GREW TO 28, SHE FORMED THEM INTO "THE COMPANY OF ST. URSULA" FOR RE-CHRISTIANIZING FAMILY LIFE THROUGH GOOD CHRISTIAN EDUCATION OF FUTURE WIVES AND MOTHERS.

THE MEMBERS HAD NO SPECIAL HABIT AND TOOK NO FORMAL VOWS. THE IDEA OF A TEACHING ORDER OF WOMEN WAS NEW AND TOOK TIME TO DEVELOP. SHE DIED IN 1540 AND WAS CANONIZED IN 1807.

THE FEAST OF ST. ANGELA MERICI IS JAN. 27.

ST. ANGELA MERICI



LITURGY

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

Nehemiah 8:2-4, 5-6, 8-10
I Corinthians 12:12-30
Luke 1:1-4; 4:14-21

JANUARY 27, 1980
THIRD SUNDAY OF
THE YEAR (C)

by Fr. Richard J. Butler

With some adaptation, the scene of the reading from Nehemiah could well be transferred into the twentieth century. It is a reading of the law from the scrolls of the prophets by Ezra centuries ago.

(The scene is repeated in the Gospel with a change of place (the village of Nazareth) and a change of persons (with Jesus reading from the prophecy of Isaiah).

And the scene is repeated week in and week out as lectors in each parish stand up to read from the law and the prophets, to proclaim the goodness of God. Indeed, by now the reading of Scripture in liturgy has become commonplace for many who have been called to serve as lectors.

But this comparison ends as we consider many of the details. As Jesus read and then rolled up the scroll we note that "all had their eyes on him." As Ezra read "all the people listened attentively." Indeed when the reading was complete Ezra and Nehemiah would comment on the sacredness of this day. "Today is holy to the Lord."

SOMEHOW THE READING in parish Sunday liturgies doesn't always reach the same sense of the holy. The readings don't always capture the reverent attention of gathered people. In the decade since lectors have been introduced with large scale programming, reactions to their roles have been mixed. (Not that reaction to the reading done by priests in earlier decades was not also mixed!)

As parishes and individuals come to grips with the evaluation of lectors, many helpful techniques are developed. Techniques are important and it is good for parishes to train lectors in the basics of elocution and posture and presence. And it is good for parishes to attend to sound systems and focus lighting systems to identify clearly the reader and the book.

But techniques are only part of the groundwork. Building the experience for reading God's Word involves far more. And this is where all who are called to read the Word should reflect seriously.

TO COMMUNICATE God's Word and to hear God's Word in the context of an experience of the sacred calls for both the lector and the gathered people to sensitize themselves to God's presence. This is the real challenge of liturgy today, and it is a challenge that is not resolved in the rectory office or the meeting room of planning committees.

The Word of God deserves all the polished techniques that our talents can bring to it. But the Word of God thrives primarily not on the polished techniques, but in hearts converted to the Lord. And the conversion is not only a demand on the part of the lector. Each of us who hear the Word must also attend to that conversion process.

The measure of that process of conversion through which our reading the Word of God is enlivened is the same now as in the day of Nehemiah. On being read, does the word so permeate the gathering that the voice can echo "Today is holy to the Lord"?



Roots of Charismatics

by Fr. John Catoir

This is the last in a series of articles examining the historical roots of the Charismatic movement.

Pentecostalism is a species of Protestant Christianity which can be traced to the ministry of Edward Irving (1792-1834), pastor of a Presbyterian church in London.

"Irving," writes John Hardon, S.J., "had witnessed an outburst of speaking in tongues with some cases of healing in Glasgow, Scotland. By 1832, he had started a new congregation which professed to receive unusual blessings in answer to prayers."

The Irvingites were soon joined by Quakers, Shakers, Mormons and other Holiness groups who preached external manifestations as an essential part of Christian belief.

Modern Pentecostalism was born when these Holiness groups united with the evolving Methodist Church. John Wesley, the founder of Methodism, believed that personal religious experience was the criterion for God's saving presence. By 1770,



Pentecostalism influenced many Catholics who formed their own movement under the authority of the bishops.

Recently I interviewed Cardinal Suenens, the cardinal protector of the Roman Catholic Charismatics, for the Christopher Closeup television program. I asked him to comment on the Charismatic movement. Here is what he said:

"It's not, strictly speaking, a movement. I should rather say it is a motion of the Spirit. And if you like to speak about the movement, yes, but use the word as you would say in the liturgical movement. It's a movement the aim of which is to disappear."

Today liturgy is again alive. There is no reason for a liturgical movement. And in that same way my dream is that the Charismatic movement, as movement, should disappear because the aim is that each of us, every Christian, should be renewed in his faith.

"Also when you stress the name as being charismatic, you mean especially the gifts of the Spirit. But the giving is more important than the gifts. So I prefer to speak of it as a renewal in the Spirit—a new awareness of what the presence of the Spirit means for you in your own reality, in your own soul and life and the life of the church and the life of the world . . . Every Christian is charismatic, otherwise he or she is not Christian."

Question Box

Did Jesus 'descend into hell'?

by Msgr. R. T. Bosler

Q. In the Apostles' Creed there is the expression, "He descended into hell." What does this mean?

A. A good question that can lead to considerable speculation. The Scriptural basis of this expression seems to be the several references to the fact that upon his death Jesus descended into the bowels of the earth (Matthew 12:40) to the "nether world" (Acts 2:31) or "to the lower regions of the earth" (Ephesians 4:9). What this means is that Jesus truly experienced the full reality of death. Among the Jewish contemporaries of the early church the dead were considered to be lost in the nether world, in the bowels of the earth, cut off from life.

Another interpretation holds that the expression refers to the appearance of Jesus to all the dead who had been waiting for his triumph, included among whom would have been the patriarchs, King David, etc.

This is based upon a puzzling text in 1 Peter: "The reason why Christ died for sins once for all, the just man for the sake of the unjust, was that he might lead you to God. He was put to death insofar as

fleshy existence goes, but was given life in the realm of the spirit. It was in the spirit also that he went to preach to the spirits in prison. They had disobeyed as long ago as Noah's day, while God patiently waited until the ark was built" (3:18-20). Add to this verse 6 from Chapter 4: "The reason the Gospel was preached even to the dead was that, although condemned in the flesh in the eyes of men, they might live in the spirit in the eyes of God."

Traditionally this was interpreted as referring only to those humans who were righteous during their lifetime. But there are Scripture scholars and theologians today who have concluded that the passage seems to say more than that. It seems to describe a preaching of repentance, as though God gives another chance to those who failed—"the spirits in prison" were those who "had disobeyed as long ago as Noah's day."

It does seem to me to indicate that there are not so many in hell as some fire-and-brimstone preachers would have us believe—"the reason the Gospel was preached even to the dead was that, although condemned in the flesh in the eyes of men, they might live in the spirit in the eyes of God."

Q. What do you think of the business of asking the church members to pledge money every year or so? I don't think it's right myself. I guess it's fool-

ish asking a member of the clergy such a question. You can almost guess what his answer would be. I don't know where some Catholics get the idea that every time a member of the clergy requests that they pledge money or that they become a member of a committee that they automatically have to obey. They do not!!

A. You seem to feel that the "clergy" enjoy asking for money. While a pastor, I

loathed the whole business of parish finances and depended upon the parish council to work out the best way to meet all the obligations of a big parish and school.

They found out what every church or charitable organization must ultimately discover, namely: that there must be some assurance that a certain amount of income will be guaranteed each year and this is only possible through pledges. If you can find a better way of doing it, your pastor and parish council will be eager to hear about it.

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

Zoning (from 2)

pendents under their parents' health plan, is not expected to be introduced this session.

►Two proposals now being pushed by Indiana Right to Life, S.B. 448 and H.B. 1404, would allow an option for medical insurance customers to prohibit the use of premiums for abortion and strengthen the role of parents in a minor's decision to have an abortion. Both bills have not yet received hearings.

►Senator John R. Sink's (R-Fort Wayne) bill (S.B. 94) would force landlords to pay security deposits back with 5% interest and allow surviving spouses to terminate renting agreements. Supported by the ICC, it has already passed a

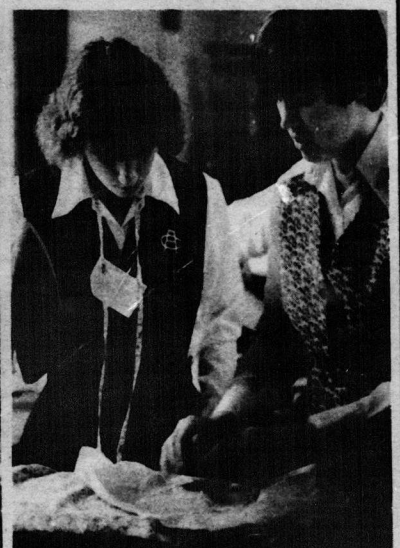
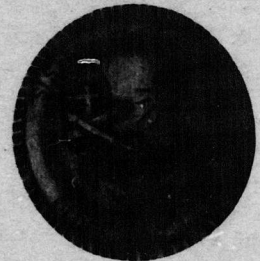
sub-committee of the Senate Public Policy committee.

►A bill that is expected to run into stiff opposition from utility companies is H.B. 1338, co-sponsored by Congressmen Robert Alderman (R-Fort Wayne) and Richard Mangus (R-Lakeville). The bill would prevent utilities from turning off vital services during the cold weather months.

Explaining ICC's support for the bill, director Ray Rufo stated that the proposal would allow the poor to survive harsh winters despite high utility costs, and would provide for Federal aid to utility companies to make up any losses from unpaid bills.

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welcome you,
Archbishop O'Meara,
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St. Clare of Assisi:

*May almighty God bless you
May He look upon you with the eyes
of His mercy
And give you His peace
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on you abundantly
And in heaven may He place you
among His saints*



Remember them

† **BEINE, Margaret A.**, Indian River Catholic Shrine, Indian River, Mich., Jan. 21. Mother of Barbara Stevens; sister of Helen Langford and Toni Clarke.

† **BERGER, Emma**, 94, St. Paul, Tell City, Jan. 12. Stepmother of Virgil Berger and Helen Beck.

† **BIR, Mary Frances**, 91, St. Mary, New Albany, Jan. 19. Mother of Lawrence J. Bir, Rita Naville and Virginia Schmidt; sister of Joseph Uhl.

† **BREUNIG, Donald H.**, 62, St. Pius X, Indianapolis, Jan. 17. Husband of Ann Breunig; father of

Nancy Pyle, Brenda and Tim Breunig.

† **BURGET, Mae S.**, 93, St. Benedict, Terre Haute, Jan. 18. Mother of Frank A. Burget, Jr., and Dorothy Small.

† **CONSODINE, Charles G.**, 83, St. Luke, Indianapolis, Jan. 19. Husband of Mary B.; Mrs. Marion Mills, Margaret, Doris Jean, Barbara and Diane Consodine; brother of Shirley Ann Granaham.

† **CURRAN, Cornelius J. (Connie)**, Little Flower, Indianapolis, Jan. 18. Brother of

Eileen Cadwallader, Herbert and Maxine Curran.

† **CURRAN, Margaret M.**, 81, Sacred Heart, Indianapolis, Jan. 16. Mother of David Curran; sister of Emmett and Maurice Fitzpatrick, Leona Engelking and Virginia Lafferty.

† **EARL, Essie A.**, 77, St. Ann, Indianapolis, Jan. 17. Husband of Margaret; brother of Velma, Robert and James Earl.

† **EPPERT, Nelle**, 78, Annunciation, Brazil, Jan. 21. Sister-in-law of Eleanor Eppert; aunt of Mrs. Wayne Jenkins and Frank Eppert, Jr.

† **FARRELL, Paul P., Sr.**, 74, Little Flower, Indianapolis, Jan. 17. Husband of Margaret (Leinenweber) Farrell; father of Charles R. and Paul P. Farrell, Jr.; brother of Mary Kennedy, Teresa Foley, Lucille LeFeber, Joseph and Eugene Farrell.

† **FENWICK, Joseph W.**, 65, Our Lady of Perpetual Help, New Albany, Jan. 14. Husband of Nancy; father of Charles, James and Rita Fenwick, Nancy Young, Margaret Smith, Ida Smith and Brenda Slaughter; brother of Arnett, Charles, Dorothy and Louise Fenwick.

† **GLOTZBACH, Beatrice**, 62, St. Mary, New Albany, Jan. 18. Wife of Alphonse; mother of Charles Lee and Ronald Glotzbach; sister of C. Richard Saries and Edna Cesar.

† **HANKA, Earl**, 73, St. John, Starlight, Jan. 18. Father of Martha Keisler, Anna Miller, Evelyn Miller and Joann Sullivan; son of Ida Hanka; brother of Louise Mathies and Magdalena Snyder.

† **KESTERSON, Kenneth L.**, 48, St. Barnabas, Indianapolis, Jan.

15. Husband of Dolores A.; father of Keith J. and Christina Kesterson; brother of Sue Ann Jarboe.

† **KISTNER, Elizabeth M.**, 79, Holy Name, Beech Grove, Jan. 16. Mother of Jack Kistner.

† **KRUER, Carrie**, 83, St. Mary-of-the-Knobs, Floyds Knobs, Jan. 19. Mother of Alice Eichkoff, Irene Schmeltz, Andrew, Bernard, Jr., Frank and Theodore Kruer.

† **LAWLESS, Charles F.**, 81, St. Andrew, Indianapolis, Jan. 21. Husband of Adele Lawless; father of Robert and Charles Lawless; brother of Paul B. Lawless.

† **MARRA, Thomas W.**, 61, St. Augustine, Jeffersonville, Jan. 14. Brother of William J. and Michael P. Marra, Lillian Kaphammer, Mrs. Edward Delehanty and Mrs. Charles Herley.

† **McCOY, Rita Marie**, 57, St. Mary, New Albany, Jan. 17. Mother of Robert, Michael and Paul McCoy, Judith Ann Anderson and Barbara Yarnell; sister of David, Frank, Fred and Jane Unclebach and Becky Rogers.

† **MOSTER, Vinton E. (Bud)**, 54, St. Michael, Brookville, Jan. 18. Son of Loretta Moster; brother of Marie Kunkel and Louis J. Moster.

† **MILLER, Jacob (Jack)**, 80, St. Paul, Tell City, Jan. 14. Father of Nathan Miller and Ann Richfield.

† **O'NEAL, Bertha M.**, 90, St. Mary, Rushville, Jan. 12. Aunt of Virginia Tomlin.

† **SIEGWALD, Hallie Baxley**, 73, Holy Family, New Albany, Jan. 19. Mother of Bud and Ken Siegwald; sister of Helen Smith and Estelle Lowe.

† **STEWART, John P.**, 95, St. Mary, New Albany, Jan. 16. No survivors.

† **WATSON, Celeste J.**, 67, S. Bridget, Indianapolis, Jan. 21. Wife of James A. (Buzz) Watson; mother of Betty Harless, Barbara Sullivan and James A. Watson, Jr.



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Priests' survey results

Priests of the Indianapolis area rate counseling for troubled marriages, families and individuals as the most needed service for people, according to a recent survey taken by Catholic Social Services, the counseling agency of Catholic Charities.

Dr. Robert Riegel, executive director of CSS, reports that the agency was "pleased with the priests' responses."

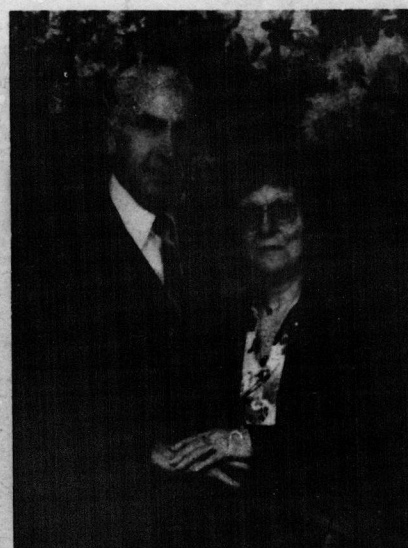
The 47 priests who responded to the survey rated emergency assistance and crisis or material needs as the two top needs on their priority list.

The local clergy were also supportive of their need for and the use of a number of other programs already offered by Catholic Social Services. Particular support was given to programs of counseling in parish grade school and Catholic high schools, to counseling in clients' homes at the parish level, to foster care for children and to the agency's new program for children of divorce.

Dr. Riegel stated that family and marriage

counseling is now available at branch offices throughout the Indianapolis area and that priests have been the greatest source in agency referrals for this program.

Because of limited funds, crisis assistance is difficult but the agency makes every effort to assist with appropriate help for such needs.



GOLDEN WEDDING CELEBRATION—Joseph and Irma (Fessel) Uhl of Clarksville will be guests of honor at their golden wedding celebration including a Mass and reception from 2 to 5 p.m. on Sunday, Feb. 3, at Holy Family parish, New Albany. The Uhls are natives of Bradford where they were married at St. Michael Church on Feb. 4, 1930. The Uhls have five children; a daughter, Ruth Ann Kaiser of New Albany, and four sons, Harold of Indianapolis, Jack of San Francisco, Paul of New Albany and Darrell of Clarksville. Friends and relatives are invited to attend the Mass and reception. No formal invitations will be issued.

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the Active List

January 26

The Catholic Alumni Club, a Catholic adult singles' group, will have a winter party at 8:30 p.m. at the Autumn Woods party house, 91st and Allisonville Road, Indianapolis. For further information call Tom Dickey, 784-8469.

Dr. Robert Kryter, a consulting engineer, will present a travelogue at the Athenaeum, 401 E. Michigan St., Indianapolis, at 8 p.m. on "The Lure of the Orient" with special glimpses of Iran, Cambodia, Vietnam and Afghanistan. There is no charge for the travelogue. A buffet dinner at \$7.50 is available before the program. Phone 635-6336 for reservations.

Holy Spirit parish is sponsoring "The Second Annual Blizzard Anniversary Dance" from 9 p.m. to 12:30 a.m. in the parish's Early Hall. Popular, big band and disco music will be played by the "New Ventures." The cost is \$5 per couple (plus drinks). The event is being sponsored by the Holy Spirit P.T.O.

January 27

Members of separated, divorced and remarried Catholic groups in southern Indiana will meet at 7:30 p.m. at St. Mary parish, New Albany, and Providence High School, Clarksville.

A sausage social will be held in Father Gootee Hall of St. Paul parish, Sellersburg. Lunch will be served at 5 p.m. and the games will get under way at 6:30 p.m.

January 28

An evening of prayer is scheduled at Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis, from 8 to 9:30 o'clock. An invitation is extended to the public to attend a part or all of the evening's services. Call 545-7681 for complete information.

January 29

A Scripture class on the Letters of Paul will be offered at Mount St. Francis Center in southern Indiana beginning Jan. 29 and continuing for five additional weeks. Father Don Halpin will teach the course from 9:30 to 11:30 a.m. and from 7:30 to 9:30 p.m. each

February 3

The Indianapolis Cursillo Movement will have an Ultreya at Holy Cross parish house, 126 N. Oriental, at 7:30 p.m. The day has been changed from the first Friday to the first Sunday of each month.

February 4

Christian Theological Seminary, 1000 W. 42nd St., Indianapolis, has announced that 69 graduate level courses will be offered by 15 full time and 13 part time faculty members for the spring semester. Registration day is Feb. 4. Classes begin Feb. 5.

February 8-10

A Charismatic retreat under the direction of Franciscan

ther Fintan Cantwell and team will be held at Fatima Retreat House, Indianapolis. Details are available by calling the Retreat House, 317-545-7681.

Couples preparing for marriage are invited to a Tobit Weekend at Alverna Center, 8140 Spring Mill Road, Indianapolis. The program is conducted from 7:30 p.m. on Friday to 3 p.m. on Sunday under the direction of Franciscan

Fathers Martin Wolter and Anton Braun and couples who are trained for this ministry.

February 9

St. Joseph parish, Terre Haute, will be hosting a Natural Family Planning Program from 12:30 to 5 p.m. The follow-up program is scheduled for March 15th. Additional information is available by phoning St. Joseph rectory, 232-7011.

February 1

The regular monthly nocturnal adoration devotions at Holy Spirit Church, Indianapolis, will begin at 9 p.m. Friday and continue throughout the night and close at 6 a.m. Saturday. Parishioners from area churches are invited to participate.

February 1-3

A women's weekend retreat based on the topic of spiritual self-awareness will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Benedictine Father Hilary Ottensmeyer, archdiocesan director of priestly formation, will direct the retreat. Write or call Fatima 317-545-7681 for complete details.

A new form of weekend retreat for married couples will be offered at Alverna Center called "Togetherness." The program is offered in a relaxed style that allows for time to unwind, to rest, to spend time alone, with one's spouse and with other couples. Reservations can be made by writing to Alverna, 8140 Spring Mill Road, Indianapolis, IN 46260 or phoning 257-7338.

February 1, 22

A time-management seminar for parish personnel will be presented from 9:30 to 11:30 a.m. at the Terre Haute Religious Education Center, 2931 Ohio Blvd. This is the second in a series of three sessions. A follow-up will be held Feb. 22. Registration is required. Call Diane Carver, 812-232-8400.

February 2

The Central Catholic Booster Club will sponsor a dance at La Scala, 110 S. Meridian, Indianapolis, from 8:30 p.m. until 1 a.m. The J. Delton Rush band will furnish the music. Tickets are \$12 which includes soft drinks, beer and snacks. For reservations call Mrs. Ludlow, 787-0272 or Mrs. O'Connor, 786-4181 (St. Catherine parish); Mrs. McMahon, 784-2183 (St. James); Mrs. Lynch, 637-3680 (Holy Rosary); Mrs. Genier, 637-6305 (St. Patrick); Mrs. Braun, 266-0140 (Sacred Heart).

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New Bishop (from 1)

of Father Eisenman's wheelchair and received the elderly priest's blessing, delivered in flawless Latin.

A female resident of the Hermitage commented that the archbishop was "good-looking, a good talker, and a good bishop." Another resident described the archbishop as "A big man in the church who has remained human."

After a visit to St. Francis Hospital and an impromptu visit with the children of Holy Name School in Beech Grove, the archbishop travelled that night to St. Andrew's parish in Richmond. There he met with priests, religious and lay people of that deanery. The church was filled with over 800 people, who greeted the archbishop with two minutes of sustained applause before he celebrated the liturgy.

Thursday morning, the archbishop visited Cathedral High School in Indianapolis. The archbishop celebrated Mass at the school's auditorium for students and parents.

A Cathedral student commented, "I think everyone liked him. When he says he's happy to be here it sounds like he really means it."

Father Patrick Kelly, a teacher at Cathedral, stated, "This was the first time in 16 years that a bishop had been to the school (except for graduations) ... It really means something to the kids that they know that they have a bishop."

After the visit to Cathedral, the archbishop journeyed east, where he visited the Motherhouse of the Franciscan Sisters of Oldenburg. That evening he met with 600 people of the Lawrenceburg Deanery at St. Louis Church in Batesville for Mass and a reception.

Franciscan Father Robert Hoffer, pastor of St. Louis parish, commented that the archbishop showed that he was "a very congenial, affable man ... (there was) a real rapport between the archbishop and the people."

On Friday, January 18, the archbishop

visited Chatard and Brebeuf High Schools in Indianapolis. At Brebeuf, he attended an honors convocation for parents and students, where he praised the inter-faith character of the school. Jesuit Father James P. Gschwend, president of Brebeuf, presented Archbishop O'Meara with a \$200 check from the students and staff for the Latin American missions.

AFTER AN unplanned meeting with a crowd of students from nearby Christ the King grammar school, the archbishop was cheered by 900 Chatard high school students at an assembly in the gymnasium, as he entered to the strains of "When Irish Eyes Are Smiling."

He heard a special cheer from the school's cheerleaders, was given a Chatard football jersey and blanket, and was presented with an honorary diploma. As the archbishop proclaimed that he was a member of the Chatard class of 1980, the senior class roared with approval.

On Sunday, January 20, the archbishop said Mass, followed by a reception, at the Cathedral Church for the people of the Indianapolis Deaneries. That evening, he attended an ecumenical prayer service, sponsored by the Indianapolis Church

Federation, at the Holy Trinity Greek Orthodox Church.

There, the archbishop heard Rev. Paul Crow, an Indianapolis Disciples of Christ minister, make an impassioned appeal for the unity of all Christian denominations.

The archbishop's busy schedule has continued throughout this week with visits to St. Augustine Home for the Aged in Indianapolis and to the southern sections of the archdiocese, including the Tell City, New Albany, Bedford and North Vernon Deaneries.

Next week, Archbishop O'Meara will attend a four-day seminar with a group of American and Canadian bishops on the subject of medical ethics in Dallas, Texas. He will return to Indianapolis on Thursday, Jan. 31.

On Friday, Feb. 8, he will continue his tour of the high schools in the archdiocese with a visit to Ritter High School in Indianapolis at 10 a.m.

Archbishop O'Meara's schedule includes visits to Carmel of the Resurrection and Marian College in Indianapolis on Feb. 13, followed by calls the following day to two more Indianapolis institutions: Roncalli High School and St. Maur Monastery.



Jan. 15, St. Patrick's, Terre Haute (Photo by Don Kurre)



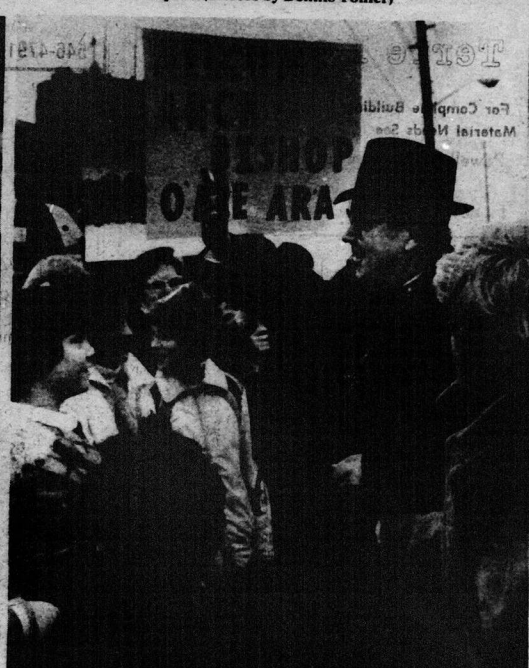
Jan. 16, Scecina High School, Indianapolis (Photos by Dennis Yohler)



Jan. 16, St. Francis Hospital Center, Beech Grove (Photo by Community Relations Dept., SFHC)



Jan. 18, Chatard High School and Christ the King School, Indianapolis (Photos by Don Kurre)



Jan. 16, Holy Name School, Beech Grove (Photo by Kim Leasure)

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'The Voyage of Charles Darwin' set for PBS

NEW YORK—Darwin's proposal of the theory of evolution in "The Origin of Species" (1859) was based upon his observations of nature's prodigious diversity while serving as naturalist aboard the scientific survey ship, H.M.S. Beagle during its 1831-36 voyage.

Reconstructing this pivotal five-year period in Darwin's life by photographing the locales he explored is "The Voyage of Charles Darwin," a seven-episode BBC series premiering Sunday, Jan. 27, at 8-9 p.m. on PBS.

Using as far as possible Darwin's own words from his private diary and other writings, the series is both an intellectual history of the Victorian Age and a natural history cataloging the wonders of the exotic flora and fauna that stimulated Darwin's scientific curiosity.

The final episode deals with the furor occasioned by Darwin's publication of his evolutionary theory and the

bitterness of debate between members of the scientific and religious establishments. The irony in this conflict—long since resolved by theology's acceptance of natural selection as part of the Creator's design—is that Darwin himself wished to avoid such a confrontation between faith and science.

For many viewers, how-

ever, the series will be most appreciated as the biography of a rare individual. Starting with Darwin's words, "I was considered a very ordinary boy, rather below the common standard in intellect," the programs construct a fascinating portrait of a complex person.

The dramatic interest of Darwin's life and times needs no fictional embellishment, and the series' photography of the actual locations visited by him make the production a constant and irresistible visual delight.

"The Martian Chronicles," (NBC)—The best kind of science fiction leads to a consideration of the human condition in the present under the guise of future possibilities. Such is the case with the dramatization of Ray Bradbury's "The Martian Chronicles," airing Sunday, Jan. 27, at 8-10 p.m. and Jan. 28 and 29 at 9-11 p.m. on NBC.

The fantasy-adventure is about the exploration and colonization of Mars from 1999 to 2007. The point is that mankind, instead of making a new start in space, repeats the same old mistakes as on Earth. The mini-



MEET A MARTIAN—When Earthmen decide to colonize the planet Mars, it is not long before they confront a real Martian in "The Martian Chronicles," a mini-series based on the Ray Bradbury novel, to air Jan. 27, 28 and 29 on NBC. The series stars Rock Hudson and Darren McGavin as the Earthmen who set out to prevent further exploration out of fear that Mars will be corrupted. (NC photo)

series ends, however, on a note of hope—perhaps the remaining few representatives of the human species can make a new beginning on an alien planet.

Bradbury's original narrative was concerned with ideas rather than space hardware, with human beings rather than bizarre imaginings of alternate forms of life. His Martians remind one of ancient Greek philosophers and raise the question of their place in Christian theology.

The television adaptation—with an international cast from Rock Hudson to Maria Schell under Michael Anderson's direction, Ted Moore's photography and John Stears' special effects—may not have got to the heart of Bradbury's fanciful conceit, but it is leagues in advance of such pulp efforts as the current "Buck Rogers."

"The Gold Bug," (ABC)—A young boy's search for buried pirate treasure is the story told by this two-part adaptation of Edgar Allan Poe's "The Gold Bug," airing Saturday, Feb. 2, at noon to 12:30 p.m. and concluding the following Saturday, Feb. 9, on ABC.

Set on a deserted island off Savannah, Ga., the ad-

provides the eerie mood necessary to sustain the mystery. This "ABC Weekend Special" is prime family entertainment that deserves a repeat in the early evening hours.

"Conversations About the Dance," (PBS)—Renowned choreographer Agnes de Mille provides an often witty and always illuminating introduction to the history of dance in America—illustrated by members of the Joffrey Ballet—in a delightful program entitled "Conversations About the Dance," airing Monday, Jan. 28, at 9-10 p.m. on PBS.

Recorded in a theatrical performance, Miss de Mille leads viewers through the dance traditions from around the world that contributed to a distinctive American style. The stiff Irish jig, for example, was given a syncopated beat that led to the sophisticated artistry of tapdancers like Bill Robinson and Fred Astaire.

The emphasis is upon the evolution of popular forms of dancing and she is most harsh in her condemnation of the "massed loneliness" of the 1960s rock: "Boys and girls didn't dance with one another—they danced in spite of one another."

Miss de Mille's observations about dance and society in America are pungent, wise, eloquent and provocative. Toward the end of the program she notes that "the popular arts have one rule and it's a good one: don't be a bore." The program never is.

TV Films

Tuesday, Jan. 29, 9 p.m. (CBS) "Carrie" (1976) Sissy Spacek plays a put-upon high school girl who discovers that she has telekinetic powers and uses them to wreak a bloody revenge on taunting classmates and a religious fanatic mother. A gross and vulgar film which besides its exploitation of nudity and violence uses religious symbols in a sensational and offensive manner. Condemned.

Saturday, Feb. 2, 9 p.m. (CBS) "The Driver" (1978) Ryan O'Neal plays a criminal who specializes in driving getaway cars, and Bruce Dern is an obsessed detective out to get him. A ponderous and pretentious treatment of routine melodrama, this somber film is mediocre entertainment. It has some graphic violence. Morally unobjectionable for adults.

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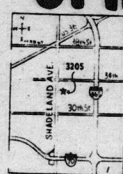
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Media Notebook

Movie humor lacks a real target

By T. Fabre

Bad movies aren't too bad. They are not as bad as bad plays, for example. For one thing, you don't pay nearly as much to get into a bad movie as a bad play. So the pain of loss is a lot less.

Then, too, at a time when the ever-rising cost of stage production gives the edge to plays with a single set, the bad movie continues to hold out the possibility that something diverting might turn up by accident in the very next scene.

The building that houses our office, for example, recently flashed on screen for a few moments in "Chapter Two," not exactly a full-fledged bad movie but a less than scintillating Neil Simon comedy-drama shot in Manhattan.

Then you can sometimes occupy yourself happily enough by seeing how quickly you can place the locale by watching the license plates. And one of the most rewarding pastimes is keeping your eye out for little inconsistencies, such as the sun rising out of the Pacific off Southern California as it did recently in "Night Games," a perfectly dreadful little number about sexual mores in that corner of Western civilization.

When a bad movie becomes excruciating, however, it's another matter altogether. Its essential badness keeps coming at you with such insistence that you're unable to put your mind to guessing the season of the year, counting the numbers of racial minorities represented in the cast or noting the brands of breakfast cereals and liquor being consumed by the actors.

UNDER SUCH circumstances, you have no other escape but to think seriously.

And so in the dreary course of one of these—it was "Scavenger Hunt," whose swift demise at the box office in January might make it the exception that proves the rule about no one ever losing money by underestimating the taste of the American public—I was moved to reflect upon the melancholy state of humor in American movies.

Nor was this the first time in recent days: Steve Martin's shoddy and insipid "The Jerk" and Steven

Spielberg's massive failure "1941" provoked the same reflection.

What's wrong with these three failed comedies is not so much that they are off-target but that they lack a target.

Given the condition of the world today, anyone who wants to make people laugh must approach current reality with a great deal of intelligence, discretion, skill and, yes, wisdom.

We are all too well acquainted with sorrows to laugh wholeheartedly at anything but satire, a type of humor that is essentially hopeful. The satirist exposes our ills to help us purge ourselves of them.

ANYTHING less is just a momentary diversion and often—like the three movies mentioned above—much less than that.

Those responsible for them, lacking any will or ability to be satirical, tried to be funny by excess, like the drunk at a party who puts a lampshade on his head. In the worst cases of all, this excess becomes downright offensive. "Animal House," for example, the big box office hit of 1978, had as its motivating force a mean-spirited desire to shock by a "nothing sacred" approach to life. (Actually quite a bit

seems to be sacred to the National Lampoon wits who, ensconced in the establishment, spend a disproportionate amount of their youthful high spirits mocking women, blacks, Third World people, the crippled, the blind.)

Their desire to be naughty, however, usually outruns their capacity, and they disgust much more often than they outrage. Consider those lovely food fights in "Animal House." That must have really had them rolling in the aisles in India.

Beside such trivial fare, two foreign comedies of recent years, Lina Wertmüller's "Seven Beauties" and Jean Jacques Annaud's "Black and White in Color," stand in towering contrast. The first is very Italian in its exuberance and vitality; the second very French in its mordant wit.

BOTH ARE antiwar comedies, the products of adult, not adolescent, minds. Both give us perceptive insights into the way that tyrannies rise and flourish. They show us how we help to put the whip into the hand of our oppressors.

They provoke in us not the kind of shock that comes from excess, but the kind

that comes from recognition. In so doing they make us laugh, and they leave us the wiser for it.

The lone American film in 1979 that had anything of this quality is Albert Brooks' "Real Life," a satiric comedy—in which Charles Grodin played a Phoenix dentist whose family had won the honor of having a year of their lives captured on film as a psychological-sociological research project.

Though, in this effort at least, Brooks did not show the kind of firepower that Wertmüller and Annaud brought to bear, he did have a guiding concept and was aiming at some targets worthy of satire: our reverence for the power of technology and the scientific method as well as our willingness to connive at the media's invasion of our privacy.

Before he stumbled two-thirds of the way through his film, Brooks gave us hope that the kind of talent capable of satiric humor has not altogether deserted us. We'll be looking forward to his next film.

In the meantime, we'll be ever ready to fall back on license plates and sunsets and hope that some weird looking animal might come along in the next scene.



'UNEASY RIDER—A bicycle rider pedals along a Boise, Idaho, street on a snowy morning, envious of those warm and dry in the cars surrounding him. (NC photo)

Today's Music

by Charlie Martin

The Little River Band's "Cool Change" asks us the question, "Are we running our lives or is life running us?" The song is from this group's recent album, "First Under The Wire." The group's sound is familiar, but the song's message needs to be heard clearly.

Our society sees little value in being alone. Most of us live at a hectic pace, and if any hours remain empty in our daily schedule, we can always lose ourselves in TV. Consequently, the song's opening line takes us by surprise: "If there is one thing in my life that is missing, it is the time that I spend alone."

The song goes on to describe the fulfillment a person receives through the solitary experience of sailing. He sees that much of his life is "prearranged," and yet he needs a break from this set routine if he is to become his best self.

Often the image of being alone is equated with loneliness. But aloneness and loneliness are not the same. The person goes sailing to be alone, not to be lonely. Loneliness reveals to us our need to interact with others, but aloneness af-



firms the value of our individuality.

Loneliness is an unavoidable aspect of life; aloneness must be sought and chosen. Yet the two are related, for when we accept and inwardly follow our

feelings of loneliness, they can lead us to value and understand our need for aloneness.

We have all had the feeling described by the words, "I need to get away." This song challenges us to take this feeling seriously and to commit ourselves to respond to this need by taking time away from other matters.

THIS SPACE for aloneness can be found anywhere. Only a few of us live on the borders of seas. But in each of our environments is a place, an area or an experience that can bring us more in tune with ourselves. Some experimentation may be necessary. A natural quiet resides within us, but certain situations enhance our finding this quiet.

We might find it on the sea as the song says, or walking through a forest, or even at home listening to our favorite music. If we look for it, each of us can find the right space.

We need time alone to grow. There is more to life than speed, productivity or accomplishments. Unless we take the time to reflect about all our activity, we will lose awareness of where we want our actions to lead us. Such a loss would destroy the solidarity we can share with each other, and dim our view of our final destiny with God.

COOL CHANGE

If there's one thing in my life that's missing, it's the time that I spend alone/Sailing on the cool and bright clear water/Lots of those friendly people/Showing me the way to go/That I never want to lose their inspiration/Time for a cool change/I know that it's time for a cool change/Well I was born in the sign of water/ And it is there I feel my best/The albatross and the whales they are my brothers/It's kind of a special feeling/When you are out on the sea alone/Staring at the full moon like a lover/Time for a cool change/I know that it is time for a cool change/Now that my life is so prearranged/I know that it is time for a cool change/I've never been romantic and sometimes I don't care/I know that it may sound selfish/But let me breathe the air/If there is one thing in my life that is missing/It is the time that I spend alone/Sailing on the cool and bright clear water/It's kind of a special feeling/Out on the sea alone/Staring at the full moon like a lover/Time for a cool change/I know it's time for a cool change/Now that my life is so prearranged/I know it's time for a cool change.

Written by: G. Shorrock
Sung by: The Little River Band
© 1979 by Capitol Records, Inc.

Viewing with Arnold

'The Black Hole'

by James W. Arnold

'Impossible' is a word found only in the dictionaries of fools.
—Mad scientist, in "The Black Hole"

The impossible, the improbable and imaginative fantasy are hardly new to Walt Disney studios—they are, in fact, the foundation of the Disney entertainment empire. And they're all back, with a vengeance, in "The Black Hole," a \$19 million space opera which is by far the most expensive movie in Disney history.

Like most of the other recent sci-fi extravaganzas, "Hole" combines spectacular visual effects with a marvelously insane story. It is so completely the hackneyed "mad scientist" plot, simply transferred to space and juiced up with laser gun combats and both cutesy and menacing robots freely adapted from "Star Wars," that one wonders if the real intention is not camp or self-satire.

In any case, the brightest star is production designer Peter Ellenshaw, who provides most of the beauty and awe, backed up by a powerful musical score by the great John Barry (of the James Bond films).

Ellenshaw, 67, is an artist of extraordinary realistic gifts who has had a 45-year career in movies, including 30 with Disney, providing painted visuals and mattes for films like "Black Narcissus," "Mary Poppins" and "20,000 Leagues Under the Sea." (His work was exhibited last fall at New York's Museum of Modern Art.)

He came out of retirement to do the total production design for "Hole" as his final film, and the result is an enormous treat, sort of like getting another new concert from Tschaikowsky.

The film's premise is that a team of astronauts looking for life in a remote area of the universe comes upon a

derelict spacecraft hovering in the vicinity of a mysterious "black hole"—an intriguing spot of inconceivable gravitational energy that pulls stars, and presumably everything else, to cataclysmic doom.

Ellenshaw had two big jobs: to design the gigantic spaceship, which is presumed to be the most elaborate ever financed by the taxpayers, and not only to visualize the hole, which nobody has ever seen, but to create a climactic trip into and through it by the astronauts.

The ship, the Cygnus, is a vast masterpiece, with an outline like a battleship and exterior detail of delicate grillwork that makes it look like a floating Victorian museum.

The interior has some surprises, too, including a large greenhouse and a huge control center ringed by computers and tended by monklike robots. Don't be surprised if the Cygnus is recreated soon at Disneyland.

THE HOLE resembles a churning whirlpool of clouds; the trip into it, while exciting, is also somewhat disappointing. But think of the challenge! The script at first compares the hole to an evil monster, an almost satanic force, then later describes it as "a journey into the mind of God," presumably to ultimate Truth. Not even Ellenshaw is up to this.

What we get essentially is spinning cameras, stream-of-consciousness sound and distorted closeups of the crew, a vision of hell that re-



SPACE MATTER—In zero gravity, scientist Kate McCae (Yvette Mimieux) and Capt. Dan Holland (Robert Forster) monitor the controls of their crippled spacecraft in Walt Disney's "The Black Hole." The film also stars Maximilian Schell, Anthony Perkins, Joseph Bottoms and Ernest Borgnine. (NC photo)

calls the "Bald Mountains" sequence in "Fantasia," and final emergence into a vaguely spiritual domain where the spaceship drifts inexorably toward a planet backlit by the sun.

It's surely a respectable creation, but less than we'd hoped for, with inevitable imitative references to the finale of "2001." It's certainly as ambiguous in meaning.

The Cygnus is captained by unctuous, Vincent Price-like made scientist Maximilian Schell and his pet super-robot, the malevolent (and ironically named) Maximilian.

Schell radiates the sweet decadence of every master-of-the-castle since movies were invented.

His "guests" include a couple of conventional heroes (Robert Forster, Joseph Bottoms), an ambitious science officer (Anthony

Perkins) who is as nuts as Schell, a scheming journalist (Ernest Borgnine), and a pretty lady scientist (Yvette Mimieux), who is around primarily to be rescued and to converse in ESP with Vincent, a little robot who sounds like Roddy McDowall.

VINCENT TALKS in interminable clichés, has "eyes" that look like large snake-eyed dice and a "head" that sinks into his metal body-container when he's scared.

On the Cygnus, he befriends a scratchy old robot (voice by Chill Wills), a lovable burnt-out case and typical Disney character, and also engages Schell's "bad" robots in amusing laser target-shooting contests. The robot stuff is strictly for kids, and on the yukky side.

The movie's big sequence (before the "hole" ride) is a chase and shootout, which happens to coincide with a rainstorm of giant meteorites, and thus leads to the destruction of Ellenshaw's magnificent sets with much noise and crashing glass and steel. It's a spectacular version of the exploding castle scene that ends most mad scientist movies.

Overall, "Hole" is entertaining hokum with moments of visual splendor. It should attract Disney regulars as well as sci-fi junkies, but the appeal to eye and ear is unmatched by similar impact on the brain.

(No sex or language problems, some scariness in visuals and destructive violence; satisfactory for all ages.) NCOMP Rating: A-2, morally unobjectionable for adults and adolescents.

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Film Ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

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

B, morally objectionable in part for all;

C, condemned.)

And Justice For All B

All That Jazz C

(The exuberant celebration of the hero's moral failings, the nihilistic mood, and some grossly

lewd dance sequences are extremely offensive.)

Apocalypse Now A-4

Being There A-3

The Black Hole A-2

Chapter Two A-3

The Electric Horseman A-3

Going In Style A-3

The Jerk B

(The sexual nature of some of the jokes is offensive.)

Kramer vs. Kramer A-4

Life of Brian C

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

1941 B

(Includes a heavy-handed exploitation of sexual material.)

The Rose A-4

Scavenger Hunt A-2

Star Trek A-1

10 B

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

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