

CRITERION

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LEGISLATIVE UPDATE

House and Senate readied 'to take action'

BY MARY ANN WYAND

Despite a general winter slowdown in Hoosierland, Indiana's General Assembly plowed through a myriad of bills during lengthy committee sessions this week and readied a number of crucial issues for further House and Senate action.

State legislators are expected to take action on the controversial issues of child abuse, abortion regulation and the definition of death, as well as other bills dealing with employment of illegal aliens, landlord-tenant relations, a farm workers wage pay law, and income tax credit for contributions to non-public schools. Any bills left in committee this week are considered "dead." If plans materialize for early dismissal several weeks before the March 15 closing date.

INDIANA CATHOLIC Conference officials support some bills, oppose others, and are taking a "wait-and-see" attitude on still other legislation as amendments alter specific issues. ICC Executive Director Raymond

Rufio, acting as official spokesman for Indiana's six bishops, attends daily House, Senate or committee hearings to gather up-to-date information and present church positions on the issues. His report on the current status of legislation monitored by the Indiana Catholic Conference, as of Monday, is as follows:

Allen Employment-Penalties: House Bill 1182, sponsored by State Representative Paul E. Burkley (District 42, Marion County) and Howard R. Keeler (District 46, Marion County), would make it unlawful for employers to knowingly hire illegal aliens.

The bill passed out of the House Labor Committee a week ago Thursday and is now ready for third reading in the House.

"Chances are good it will receive full House action this week," Ray Rufio explained. Indiana Catholic Conference officials oppose the legislation because "the proponents of the bill really don't have objective information on the impact of illegal

aliens on taking jobs and utilizing welfare."

"Under special programs about 40,000 migrant workers enter the United States annually," Rufio noted.

"A large, but unknown number of immigrants enter the country without inspection or overstay the period of time allowed and find themselves without adequate documentation and the consequent protection of many social laws. These immigrants are legally non-persons, vulnerable to exploitation and prejudice, and a good number have children who by birthright are United States citizens."

"Since the recent economic recession, the presence of undocumented immigrants has received wide public attention," Rufio continued. "Because of the recession, these people are often used as a scapegoat and blamed for unemployment and welfare costs. Yet, no government study has been done to understand the impact of these people on the economy."

Without more adequate statistical information, Indiana Catholic Conference officials believe the bill would cause discrimination toward legitimate migrant families, he added.

Wage Pay Law—Farm Workers: Senate Bill 345, sponsored by State Senator Joseph Bruggenschmidt of Jasper, would include farm workers under present Indiana labor laws.

Indiana Catholic Conference officials support this issue because it "seems to rectify an unjust labor practice by bringing field workers under the provisions of Indiana labor law," according to Rufio. "Field workers are presently paid a piece rate or unit rate and also receive a 'bonus' or sum withheld from the agreed upon unit rate if they remain with the employer until the end of the picking season."

"If this legislation became law," he continued, "growers would still be allowed to offer a 'bonus' to entice field workers to remain until the end of the picking season, but it does make clear distinctions between a wage and a bonus."

Members of the Senate Labor and Pensions Committee scheduled a hearing on the issue Thursday.

Child Abuse—Definition Reporting: Both Senate Bill 175 and House Bill 1142 are out of committee and awaiting full House or Senate action this week. Governor Otis Bowen has

said he would like to see a child abuse bill passed this session, according to Rufio.

State Welfare Director Wayne Stanton, a primary obstacle to the child abuse bill last year because of welfare administrative reasons, endorsed State Representative Dennis Avery's (District 72, Vanderburgh County) bill during a committee hearing last week.

The present bill places responsibility for handling child abuse cases directly with a local agency and requires that a local interdisciplinary child protection team be formed.

"For the first time in four years, the child abuse bill looks likely to go through," Ray Rufio noted, adding that the Indiana Catholic Conference supports this legislation. It makes numerous changes in the existing law and would be effective in November 1978 if passed this session, he said.

Public Health—Definition of Death: House Bill 1400, sponsored by State Representative E. Henry Lamkin, Jr. (District 43, Marion County) and Janet Hibern of Richmond, would add a definition of "death" to definitions used in public health.

Indiana Catholic Conference officials oppose this legislation.

"In the light of the complexity and concerns surrounding the definition of death issue, the Indiana Catholic

Conference has grave doubts that such legislation is needed," Rufio said, adding that many legislators are also uncertain whether this bill is needed.

Abortion Regulation—Signature: Senate Bill 344, sponsored by State Senator Joseph Bruggenschmidt of Jasper, attempts to bring Indiana abortion laws in line with constitutional guidelines. It was recommended from the Senate Rules and Legislative Procedures Committee to the Senate Committee on Public Health, Welfare and Aging by Senate President Pro-Tem Robert Fair of

(Continued on Page 2)

Seeks order against Stevens

WASHINGTON—The National Labor Relations Board is seeking a nationwide court order barring the J. P. Stevens and Co. textile firm from allegedly violating federal law in its fight to keep unions out of its plants.

The injunction request January 24 marked the first time in the 43-year history of the National Labor Relations Act that the NLRB has sought such an injunction against an employer. It was filed in U.S. District Court in New York, where Stevens has its corporate headquarters.

In its petition, the NLRB accused Stevens, the nation's second largest textile producer, of engaging in a 15-year "massive, multi-state campaign to deny its employees their rights" under federal law to organize unions.

MAINTAINING THAT Stevens "has committed unfair labor practices of unprecedented flagrancy and magnitude," the NLRB said the injunction is necessary to restrain the company from "a nationwide program of illegal activity and its contemptuous conduct toward the National Labor Relations Act." The company has been found guilty 15 times of violating labor law and has paid \$1.3 million in fines and back wages since the early 1960s.

J. P. Stevens and Co. is the target of an organizing drive by the Amalgamated Clothing and Textile Workers Union. The success of the campaign is considered the key to organizing the entire textile industry.

IF GRANTED, the injunction would apply to all Stevens facilities across the country, except company plants in North and South Carolina and at Dublin and Statesboro, Ga., where court decrees are already in effect.

John S. Irving, the NLRB's general counsel, said the injunction petition was filed only after "extensive negotiations to settle or adjust the matter." He said an out-of-court settlement was still possible.

A group of Southeastern Catholic bishops has also become involved in the controversy between Stevens and the textile workers, offering to meet with each side separately in an attempt to resolve differences.

Tuition-tax credit change seen

BY CLIFF FOSTER

WASHINGTON—Sponsors of a tuition tax credit bill indicated they may consider changes suggested by witnesses at the final hearing on the measure (Jan. 20) before the Senate Finance Committee.

The sponsors, Sens. Robert Packwood (R-Ore.) and Daniel Patrick Moynihan (D-N.Y.), did not endorse any one proposal but expressed interest in a tax deferral plan outlined by Rep. Abner Mikva (D-Ill.). After hearing the plan, Packwood said he and Moynihan might consider it as a component to their bill, which allows taxpayers a tax credit of up to \$500 for tuition paid to virtually all public and nonpublic schools, colleges and universities.

Saying a \$500 tax credit would make only a small dent in college tuition, Mikva proposed an alternative which would permit parents or students to defer up to \$1,500 a year from taxes for college tuition. Under the plan, borrowers would have to begin repaying the full amount at 3% interest after graduation.

"The repayment provision protects the federal revenues in the long run and allows for a larger annual deferred credit than can be provided under the straight credit," said Mikva. He said the plan would reduce or eliminate current college student loan programs, "because of the high amount of taxes that can be deferred

and then repaid at a lower interest rate."

MOYNIHAN NOTED that Mikva's plan applied only to college tuition and does not help the parents of students attending nonpublic elementary and secondary schools, most of which are Catholic. Critics of the tuition tax credit bill object to this provision as unconstitutional and a threat to public schools, but the sponsors consider it essential and have vowed to keep it.

Refinements to the bill were also suggested by representatives of both public and private colleges and associations.

Melvin Eggers, chancellor and president of Syracuse University and an official of the New York Commission on Independent Colleges and Universities, proposed a \$1,000 ceiling on the tax credit for college tuition. This, he said, would decrease the disparity between public and private college tuition and make the Packwood-Moynihan bill more equitable.

Franklin Wallin, president of Earlham College in Richmond, Ind., told the committee to tie tax credits to need. Testifying on behalf of the 12-member Great Lakes Colleges Association, he suggested a tax credit for one-half of tuition and fees exceeding 5% of a taxpayer's annual income, up to \$500 per year.

"This approach to tuition tax

credits would help middle income taxpayers whose incomes are too high for existing grants and subsidized loans, but for whom college tuitions constitute a severe dislocation of their family budget," Wallin said.

Calling the issue one on which "the private and public sector can come together," Donald Lubbers of the American Association of State Colleges and Universities also proposed changes in the bill. Among other things, he suggested that living costs as well as tuition, books and fees should be included in the expense to which the credit applies; that graduate, professional and part-time students be eligible for a credit, and that "as far as possible colleges, boards and states in both the private and public sectors should be discouraged from raising tuition or other charges to 'capture' the credit."

Not all the witnesses wanted the committee to change the bill. Thomas Reese, legislative director for Taxation with Representation, a public interest taxpayers' lobby, told the committee to drop it altogether.

CALLING THE TAX credit a "placebo," Reese said it would benefit the wealthy, not the middle class, and would increase taxes, trigger higher tuition, reduce the competitiveness of private colleges and add red tape.

Instead, Reese favored increased funding of existing tuition loan programs. "Loans," he said, "provide a subsidy larger than could be provided through a tax credit at the same cost to the government," he said.

But Sen. Bill Roth (R-Del.), a Finance Committee member and sponsor of a bill that would provide a \$250 credit for college tuition, objected to that idea. "It's about time working America be allowed to keep its money to send their children to college," he said.

Roth called a Congressional Budget Office report showing that college costs have not risen as fast as family income "hogwash."

"The basic fact is that the federal government is taking more money away from the average family in this country through higher taxes and inflation," he said. "The college tax credit is designed to reduce the average tax burden and allow taxpayers to keep more of their own earnings to spend on a college education."

The same point was made by Kent Barry, president of the Associated Students of Michigan State University. "There have been some who would urge that we turn our efforts in the direction of direct aid from the federal government for students in financial need," he said. "We believe that the tax credit for tuition would more properly address the problem by allowing taxpayers to keep more of their earnings, instead of waiting in line for federal aid."

Both Packwood and Roth said it is likely that the bill will be passed by the Senate, since 51 of its members have co-sponsored it. But they were not so certain about the House. Last year was the sixth time the Senate had approved some form of tuition tax break since 1967, and the sixth time the House had rejected it.

Catholic schools week

"You can take the boy out of the country, but you can't take the country out of the boy." This old "saw" can be readily applied to school attendance. "You can take the kid out of the school, but you can't take the school out of the kid." School is very much an experience that cannot be erased. Nor should it be. Just as home is an experience through which a child grows to maturity, school is a part of that experience—not just a place. Both are part and parcel of a way of life—a manner of living.

Catholic Schools' Week is an appropriate time for each of us to reminisce about our school days. Individual items of knowledge are blurred but experiences are easily and gleefully recalled. Even unpleasant

Related story, Page 4

school experiences are transformed through memory to the point of hilarity. Blush-causing experiences are privately cherished until someone else blabs. Then, you blush all over again just like you did then. School experiences comprise a marvelous life experience.

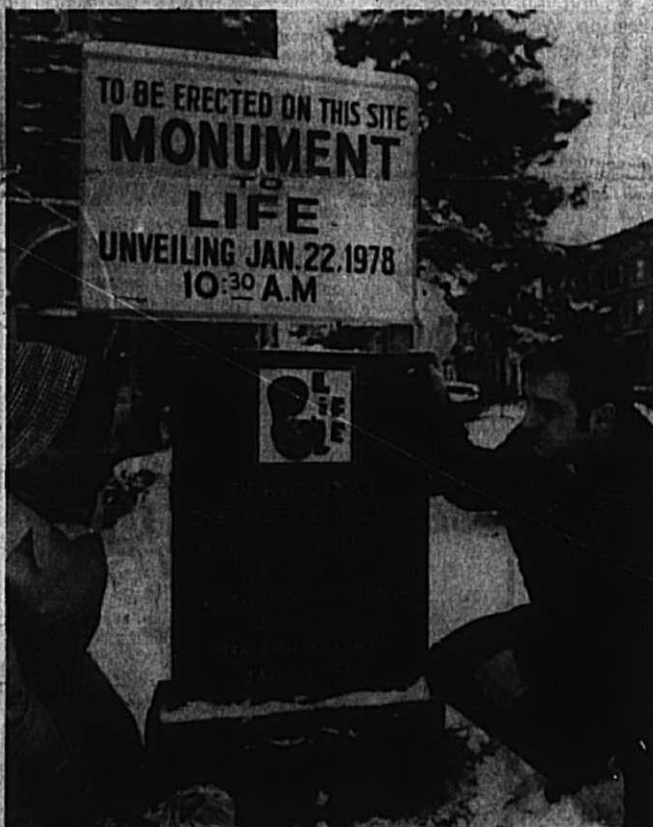
UNIQUELY, Catholic school experiences have another dimension. In Catholic school, knowledge of God transmitted to us by our parents is nurtured; the spirit of wonder awakened by them is deepened through the school years.

The warmth of spirit generated by sacramental preparation glows even more as the young person is able to observe mature grownups, other than parents, believing what they believe. A spiritual security is learned through participating in devout and open acts of piety with other grownups; sharing with them the Eucharist; the learning of God's mercy and forgiveness, for example. Knowing of God's friendship and love as one develops friendships with others not known except at school. Experiencing the joy of being someone known by God; being someone who is loved by Someone Who Cares.

I FIRMLY BELIEVE that Catholic schools can and do provide a spiritual experience for students—an experience that forms the student's way of life. This spiritual experience is the central purpose of a Catholic school. There is no need to provide statistical data to prove the effects of a Catholic school in the life of a person. The experience of a Catholic school does affect—for good or ill—the adult life of the student. What a powerful experience for good can the Catholic school be!

A Catholic school experience is a unique life experience. You can rub it off—but you can't erase it.

Fr. Gerald Gattafinger,
Superintendent of Education



MEMORIAL FOR UNBORN—Valerie Maxwell and Father Joseph A. Nugent of Our Lady of Victory parish in New York view a tombstone erected on the church grounds "in memory of the unborn children." The African granite monument was unveiled Jan. 22 at a Mass marking the 15th anniversary of the Supreme Court decision which legalized abortion. [NC photo by Herbert Newlin]



SIGNS OF DISSENT—Protesting farmers from Alabama hold signs during a demonstration on the steps of the U.S.

Capitol. The farmers are pushing for 100% parity for their products. [NC photo]

House and Senate action

(Continued from Page 1)
Princeton last Friday and was scheduled for further committee hearings Thursday. This issue was not assigned to a committee last year, but will probably get a third reading in the Senate this month.

Several crucial amendments which alter the bill's original provisions for a 24-hour waiting period before signing

official appointment

Effective February 1, 1978

Rev. Frederick Easton, from associate pastor of St. Anthony parish, Indianapolis, to in residence at St. Anthony parish, Indianapolis, and continuing his assignment as vice-officials of the Metropolitan Tribunal.

consent forms and the establishment of an advisory commission at the State Board of Health to design a new consent form prompted ICC officials to adopt a "wait and see" attitude on the issue before taking a specific position.

Education about health risks and medical facts concerning fetal development were recently omitted from the Senate abortion regulation bill, and this deletion of major strong provisions caused ICC officials to re-evaluate the bill after initially supporting some provisions.

"Prior to the United States Supreme Court's abortion decision of 1973," Ray Rufo explained, "the Catholic bishops of Indiana repeatedly opposed efforts to liberalize the state's abortion laws. In a 1972 publication, they reaffirmed their opposition to any law which would deny life to our most innocent and defenseless human beings, the unborn. The real challenge," the bishops stressed, "is

not only to protect the unborn's right to life but also to provide genuine solutions to problems which cause women to seek abortion." (Excerpt from the "Bishops Social and Moral Issues Facing the People of Indiana," December 1972.)

Approximately one million abortions were performed in the United States during 1977, Rufo pointed out.

"Some were done for medical and psychological reasons, but most were undertaken in an effort to solve various personal and social problems," he added. "The bishops believe a long range goal of this state and nation should be to solve root causes of abortion and to legislate and educate so well that men and women reject abortion as an adequate or acceptable solution to various social problems."

"It is necessary now to work to strengthen abortion laws so that there can be maximum safeguards and knowledgeable decision making," Rufo emphasized.

Landlord-Tenant (ULTRA): Senate Bill 171, sponsored by State Senator Patrick Carroll of Bloomington, passed out of committee last week and is now ready for final Senate floor action. No hearing is scheduled at this time for a similar House bill offered by State Representative John Day (District 45, Marion County), but both bills are similar in content.

Indiana Catholic Conference officials also support this issue, which seeks to "strike a balance and provide reasonable remedies for both landlords and tenants whenever one of the parties fails to meet his obligations."

Welfare-Township Poor Relief: House Bill 1405 replaces the current system of providing poor relief by township trustees with a new general assistance program. It also appropriates \$150,000 in state funds for this new administrative method.

ICC officials also support this issue, according to Ray Rufo, because "it offers a positive alternative to existing general assistance in Indiana." Further, "stands set forth in this bill could, if enforced, reduce the geographic inequities and improve a very necessary system of general assistance to the poor," he said.

Income Tax Credit for Contributions to Non-Public Schools: House Bill 1140, which expands the school donation tax credit, was still assigned to the House Ways and Means Committee last Monday. Under this bill, and Senate Bill 86, public and private schools would be included with colleges in tax deductible contributions.

Indiana Catholic Conference officials support this issue, "but both bills are likely to have difficulties getting a hearing because of political obstacles and their fiscal impact," Rufo noted.

"Much will depend on what monies can be adjusted in the 1977-78 State Budget to take care of the loss of revenue through tax credits," he added.

news in brief

'Year of Child'

NEW YORK—Members of the American working group planning the observance of the International Year of the Child in 1979 warned against exploitation and misuse of the observance in ways that would harm the 350 million children in the world needing basic services such as medicine, education and sanitation. One example of such exploitation, said the Rev. Eileen Lindner in an address to the Religious Public Relations Council in New York, is the plans of a textile manufacturer to produce a line of children's clothing, possibly containing cancer-producing agents, bearing the IYC logo.

Help wanted

ROME—A female "newsperson" would be welcome to apply for work on the all-male editorial staff of the Vatican daily newspaper, L'Osservatore Romano, said the paper's new director Valerio Volpini.

To display Shroud

TURIN, Italy—The Holy Shroud of Turin will be publicly displayed from Aug. 27 to Oct. 8, Archbishop Anastasio Ballestrero of Turin has announced. The shroud, which bears an imprint of a human figure remarkably like a photographic negative, is traditionally considered the burial shroud of Jesus.

'More and better'

LIMA, Peru—Church workers are using more and better ways of communicating in their evangelization efforts in Latin America. Not all the workers' communications efforts are based on technology, according to a report of the Latin American Secretariat of the International Catholic Cinema Organization.

Warning Issued

VATICAN CITY—By drawing from Scripture, tradition and recent Church social teachings, Catholic school teachers must guard against giving students a distorted or "strictly worldly" view of social issues, said Cardinal Jean Villot, papal secretary of state, in a message to Catholic educators meeting in Bogota, Colombia.

Settlement is reached

NEW YORK — The Bristol-Myers Company has reached an out-of-court settlement with a group of nuns who said the company's policies for marketing baby formula have contributed to malnutrition in the Third World. The Sisters of the Precious Blood in Dayton, Ohio, who own 1,000 shares of stock in Bristol-Myers, charged that the company made "false and misleading statements" to stockholders about its marketing of the formula.

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Poll on abortion

A new Gallup poll shows that the percentage of American Catholics who accept legal abortion in at least some circumstances has increased since April, 1975. The Gallup poll and research conducted by Father Andrew Greeley, a sociologist at the National Opinion Research Center at the University of Chicago, also show that regarding some questions there is not much difference in attitudes toward legal abortion among American Catholics and Protestants.

Probe Pallottines

WASHINGTON—The U.S. Postal Service is actively investigating the current mail practice of the Pallottine Fathers, a Baltimore-based missionary order whose past practices recently led to the indictment of its former chief fundraiser, Father Guido John Carcich.

'Negotiated tuition'

DENVER—Parents of Catholic school students in the Denver archdiocese will soon be paying "negotiated tuition," that is, as much of the school's actual per-pupil cost as they can afford, according to a new long-range archdiocesan plan for the financial and educational development of the schools.



FROM PRAYING TO PLAYING—With shoes in hand a group of Sisters of Notre Dame de Namur takes advantage of a warm sunny day and makes its way to a basketball court for a little recreation. The sisters are from the College of Notre Dame in Belmont, Calif. (NC photo by John David Arms)

'No moral collapse'

CHICAGO—There has been no significant collapse of moral standards among Americans over the last five years, according to William McCready, a sociologist who has examined changes in behavior and standards during that period.

Pope on unity

VATICAN CITY—Pope Paul VI told Catholics during Christian Unity Week that reunion of Christians is an "urgent" need. During his noontime talk to those in St. Peter's Square Jan. 22, Pope Paul recalled that Christian unity was "one of the principal intentions of the Second Vatican Council."

Bishops' protest

ROME—The bishops of Angola have protested the "frequent and lamentable violations" of religious freedom in the Marxist nation. In a letter read in all churches Jan. 8, the Angolan bishops said that Catholics (half the population) suffer discrimination for their beliefs and often lose custody of their children.

Priest arrested

ROME—Father Fernando Taddel, the priest in charge of the ancient Roman church where the city's Jews were once compelled to listen to Catholic sermons, has been arrested with 12 other persons in connection with the "laundering" of "hot money" from kidnappings and robberies.

A Word from the Archbishop

My dear Family in Christ:

Working for the Church in Latin America are many priests, Sisters, and Brothers of religious communities and lay persons from the United States. In a real sense, they are missionaries administering spiritual and material needs of so many thousands of our southern neighbors.

As great as other needs of so many here in the United States, the needs are overshadowed by the spiritual and material poverty of so many more thousands in Latin America.

It is for this cause that we are making our yearly appeal for Latin America. The contributions you make to the collection will provide for the training of religious personnel; prepare lay leaders to assist in the pastoral work of the Church in areas of severe shortage of apostolic workers; provide persons with skills necessary to begin obtaining some degree of economic stability. In summary, no funds are given to perpetuating situations which will not truly benefit the spiritual and human development of our neighbors in Christ.

I beg you to be generous in your prayers and your contributions this Sunday to the Latin American collection. We are offered the opportunity to give expression of our love and concern for our sisters and brothers of Latin America.

Asking God to reward you for your frequent and generous response to the needs of others, I am

Devotedly yours in Christ,

+ *George J. Bishop*

Most Rev. George J. Bishop
Archbishop of Indianapolis

January 16, 1978

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We have already published, with our thanks, the gifts to the missions from the parishes, the elementary schools, and the parish schools of religion during 1977. Here below we acknowledge with thanks the gifts made during the past year by all other donor institutions, organizations, and secondary schools.

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We also wish to thank the sewing groups of Nativity Parish, Our Lady of Hope Hospital Guild, Our Lady of Lourdes Parish, St. Mark Parish, and St. Theresa Parish for the clothes and quilts they made for the missions. Thanks, also, to everyone who knitted bandages for the lepers as well as those who donated clothes, liturgical vestments, and medicine to the missions.

CATHOLIC HOME AND FOREIGN MISSIONS

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the tacker

The end of an era

BY FRED W. FRIES

It was late in the summer of 1955. The Korean War had ended two years before, Eisenhower was in the White House, and the U.S. was enjoying a rare period of peace.

After many years in the doldrums, the economy was perking up, and there was a fresh interest in the stock market.

In those relatively carefree days a group of young business and professional men—this columnist included—met several days a week for lunch at the old Council 437, Knights of Columbus, clubhouse at 13th and Delaware St.

IT WAS AT ONE of these luncheon sessions that the late Edward J. Dowd proposed to his fellow Knights the organization of an investment club—for fellowship and hopefully for profit.

The idea caught on immediately, and the suggested quota of 25 charter members was quickly reached.

The rationale was simple: Each member would contribute \$7.50 a month (it was later increased to \$12.50) to a kitty to be used for investment purposes, mainly the purchase of common stocks.

The "fellowship" would be provided at a quarterly dinner meeting part of which would be devoted to a serious discussion of our portfolio holdings. Incidentally, it was decided early on that the "winning and dining" (held at the prestigious Antelope Club) would be financed from the overall kitty at no expense to the individual member. Needless to say, this thoughtful provision tended to spur attendance, and the dinners have been rarely without a quorum.

ORIGINALLY THE organization was called the Cable Investment Club, named after the Cable, long venerated publication of Council 437. Within a few months, at the suggestion of Mr. Dowd, a man with accounting and investment expertise, steps were taken to incorporate, and the name was changed to the Cable Investment Corporation.

The regular election of officers is held each year at the April meeting with only two offices in contention: president and vice-president (Re-election of the incumbent is virtually automatic if the incumbent is willing to serve). More than half the members have occupied the presidential chair down through the years.

It was decided early in the game that three officers would be permanent, because the occupants were indispensable: John C. O'Connor, recording secretary; William K. Drew, treasurer; and Mr. Dowd, assistant secretary and treasurer. Each year at election time these three were extended a vote of confidence. Invariably there was a

unanimous motion to double their salaries—a move that put no drain on the treasury since none were paid, but it always did the trick and kept the "workers" in office another year.

AN INVESTMENT committee was appointed each year to make recommendation on the purchase of specific stocks, and, surprisingly enough, some of the choices proved to be winners. Admittedly, the portfolio included, from time to time, a few "cats" and "dogs," but the number was relatively small. Last year in a dismal market, of the 12 stocks in the corporation portfolio, seven advanced.

The death of three members during 1977—Edward J. Dowd, Bernard McGinty and 1976 president, Leo Hurley—imperiled the future of the corporation. During its some 23 years of existence, more than a dozen men have become members by buying up the shares made available through death or, in rare cases, resignation, but recently the buy-in cost has made it virtually impossible to find interested replacements.

At its regular meeting at the Antelope Club on January 6, 1978, current president Joseph Higgs entertained a motion for dissolution. It was moved and seconded, and the "ayes" prevailed.

In the near future the current stock holdings will be sold, the corporation formally dissolved, and the proceeds distributed (approximately \$4,000 a man for a \$2,500 investment).

For a small, loyal group of Knights of Columbus, it will mark the end of an era.

NOTHING TRIVIAL—The Film Trivia Contest which ran in our issue of January 13 drew a record 52 entries, 50 of them with the correct answer. In the two which were disqualified the contestants failed to include the answer to the question with the entry blank. Incidentally, in an earlier Trivia Contest several weeks ago, we received an entry from a reader in Anchorage, Alaska. The feature is conducted by Criterion editor, Father Thomas Widner.

OPEN HOUSE FOR MONSIGNOR KOSTER—An Open House honoring Magr. Charles P. Koster will be held from 1 p.m. to 4 p.m. Sunday, Feb. 12, in the Atkinson Hotel. Friends and former St. John parishioners are invited. Magr. Koster, who is recuperating from a heart attack suffered last June, is now residing at St. Patrick's parish, Indianapolis.

JANUARY 28

A benefit dance sponsored by the Holy Spirit parish P.T.O. will be held in Holy Spirit gym, 7241 E. 10th St., Indianapolis, from 9 p.m. until midnight. Tickets are \$4 per couple. Music will be by the Northwinds. Proceeds from the dance and all other contributions may be made to the Holy Spirit P.T.O. for the benefit of an Eastside family.

For tickets and/or information contact Helen Welsh, 358-3924; Linda Shanahan, 898-8889; or Judy Felts, 353-1178.

The Fifth Wheelers Club is having a Christmas party in January at Little Flower School, 14th and Bosart, Indianapolis, with a buffet dinner being served at 7 p.m. The Audubons will furnish music for dancing from 9 p.m. until midnight. Members may bring guests. The assessment is \$7 per person.

For further information contact Mrs. Carol Seal, 545-5849.

JANUARY 29

Cardinal Ritter High School, 3380 W. 30th St., Indianapolis, will have its annual open house from 1 p.m. to 4 p.m. Exhibits by the academic and athletic departments will be on display. The choral and band groups will provide entertainment.

At Ritter the motto is: "We dare to be different—when it is necessary, when it is right, when it is good."

St. Roch parish at 3603 S. Meridian St., Indianapolis, will hold its annual festival

ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

from noon until 6 p.m. The festival features good food and games for adults and children, and special awards of a hand-carved grandfather clock and \$300 worth of furniture of the winner's choice.

JAN. 28-FEB. 2

Activities on the calendar for Archdiocesan Social Ministries include the following:

—Jan. 28: Alcoholism Help and Information "Not Sure" meeting at 7 p.m. at the office of ASM, 915 N. Holmes, Indianapolis.

—Jan. 28: Alcoholism Help and Information "Recovery" meeting at 2 p.m. at the ASM office.

—Jan. 29: Teen marriage leadership couple training session for the Lawrenceburg, Richmond and North Vernon deaneries at St. Anthony parish, Morris, beginning at 12 noon.

—Jan. 30: Alcoholism Help and Information "AA" meeting at 9:15 a.m. at the ASM office.

—Jan. 30: Simeon meeting at St. Mary parish, New Albany, 7:30 p.m.

—Jan. 31: Campaign for Human Development Relate

to discuss leadership meeting at 7:30 p.m. at ASM.

—Jan. 31: Simeon training session for Holy Trinity and St. Anthony parishes, Indianapolis, at 7 p.m. at ASM.

—Feb. 1: Statewide job developers meeting for Project Indoor-play at 10 a.m. at ASM office.

—Feb. 2: Simeon meeting for Our Lady of Perpetual Help parish, New Albany, at 11 a.m. in the parish rectory.

FEBRUARY 2

The Ladies Club of Little Flower parish, Indianapolis, will meet at 8 p.m. Guest speaker will be Charles R. Gardner, executive secretary for the Archdiocesan Liturgical Music Commission and director of the Little Flower choir and folk ensemble.

The third quarterly meeting of the Indianapolis North Deaconry Council of Catholic Women will be held on the 15th floor of the American Fletcher National Bank Building, 108 N. Pennsylvania St., beginning with registration at 9:30 a.m. The guest speaker will be Larry Pitts, senior vice-president and trust officer of AFNB, who will use as his topic, "Will Thy will be done?"

Reservations are limited and will be honored on a first-received basis. Call Flo Miller, 928-3520 for reservations.

FEBRUARY 3-5

A charismatic retreat is scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis, beginning with registration on Friday evening. Father Einar Cantwell, O.F.M. Conv., heads the team who will conduct the program.

Further information is available by contacting the Retreat House, (317) 545-7681.

A Tobit week-end for engaged couples will be held

at Alverna Retreat House, 8140 Spring Mill Road, Indianapolis, beginning on Friday evening. The program provides couples planning marriage the opportunity to learn and practice a method of communication between them.

The program is under the direction of trained Marriage Encounter couples with the assistance of Father Martin Wolter, O.F.M., and Father Anton Braun, O.F.M. For complete information call Alverna, (317) 257-7338.

Mount St. Francis Retreat Center at Mt. St. Francis in southern Indiana will sponsor a retreat for divorced and separated Catholics. The cost for the week-end is \$35.

More information is available by calling (812) 923-8444.

FEBRUARY 4

A pre-Lenten Mardi Gras will be held at St. Maur Seminary, 4815 Michigan Road, Indianapolis, under the sponsorship of the Ladies Guild for the Seminary. Soul food and regular dinners will be served beginning at 4 p.m.

The Catholic Alumni Club of Indianapolis will sponsor a Pre-Lenten Dance at the Holiday Inn, Southeast, 1-465 and Emerson Ave., from 9 p.m. until 1 a.m. The

Continental will furnish the music. Tickets, available at the door, are \$4 per person.

"Mardi Gras" is the theme for the annual parish dance for Immaculate Heart of Mary parish, Indianapolis, to be held at the Northside K of C. The social hour begins at 8 p.m. followed by dancing from 9 p.m. until 1 a.m. A continental breakfast will be served at midnight.

Tickets are \$15 per couple. Call Mrs. Eric Lutz, 255-8666, for reservations.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 8:30 p.m. **TUESDAY:** Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 8:45 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. **THURSDAY:** St. Catherine parish hall, 6:30 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. **SATURDAY:** Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. **SUNDAY:** Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Two former teachers die

ST. MARY-OF-THE-WOODS, Ind. — Two Sisters of Providence, Sister Imelda Lee, 72, and Sister Rose Irene South, 77, died at the Providence motherhouse last week.

The funeral for Sister Imelda was celebrated Friday, Jan. 20, and for Sister Rose Irene on Saturday, Jan. 21.

A native of Terre Haute, Sister Imelda entered the Sisters of Providence in 1923 and made her first profession of vows in 1926. She taught in parochial schools in Chicago, Washington, D.C., Maryland, North Carolina and California, but most of her teaching years were spent in schools in Indiana. Her last assignment was at Central Catholic Middle School in Indianapolis, where she served as librarian.

She is survived by two brothers, Walter English of Terre Haute, and Clarence Strater of Fort Wayne, and a nephew, Gerry Lee, of Indianapolis.

Sister Rose Irene joined the Sisters of Providence in 1917 and pronounced her temporary vows in 1920. She taught school in Chicago and at St. Philip Neri School, St. Andrew School and St. Joan of Arc School, all in Indianapolis. She retired to St. Mary-of-the-Woods in 1974.

the Sisters of Providence in 1917 and pronounced her temporary vows in 1920.

She taught school in Chicago and at St. Philip Neri School, St. Andrew School and St. Joan of Arc School, all in Indianapolis. She retired to St. Mary-of-the-Woods in 1974.

Workshop set

A workshop designed to address all levels of sacramental catechesis will be held at St. Thomas Aquinas parish on Thursday, Feb. 16, from 10 a.m. to 3 p.m.

The workshop is intended for principals, DRE's, Parish Co-ordinators and any other interested persons. The workshop will be given by Maureen Kelly, who is a consultant with Silver-Burdett Publishers. There is no fee, but all are asked to bring a sack lunch.

For further information contact: Sister Mary Jeanne Pies, O.S.B., Office of Catholic Education, 634-4453.

remember them

† BALL, Chester M., 83, St. Mary, New Albany, Jan. 17.

† BERGER, Catherine M., 88, St. Plus, Troy, Jan. 13.

† BIZZELL, Albert Lee, 53, Sacred Heart, Jeffersonville, Jan. 17.

† BROWN, James Raleigh, 68, Our Lady of the Greenwood, Greenwood, Jan. 20.

† CARD, Richard, 62, St. Patrick, Terre Haute, Jan. 19.

† CIMMERMAN, Mary, Holy Trinity, Indianapolis, Jan. 19.

† CLIFFORD, Joseph, 89, St. Matthew, Indianapolis, Jan. 21.

† COLLINS, Eric B., 4, St. Gabriel, Indianapolis, Jan. 23.

† DEITER, Eugene, 65, Nativity, Indianapolis, Jan. 23.

† ENGLE, Leonard H., St. John, Indianapolis, Jan. 24.

† ERPELDING, Gamet, 79, St. Francis de Sales, Indianapolis, Jan. 21.

† FARAGE, Fred V., 88, St. Michael, Indianapolis, Jan. 24.

† FARRELL, Paul Joseph, 53, St. Michael, Indianapolis, Jan. 20.

† FISHEL, William J., Our Lady of the Greenwood, Greenwood, Jan. 23.

† GOFFINET, William J., 83, St. Augustine, Leopold, Jan. 20.

† HRIBAR, John, 65, St. Malachy, Brownsburg, Jan. 18.

† HUMMEL, Ann E. (Bessie), St. Bernadette, Indianapolis, Jan. 20.

† JUD, Clara Hirt, 93, St. Mary, New Albany, Jan. 20.

† KAMER, Robert C., 69, Our Lady of Perpetual Help, New Albany, Jan. 21.

† KONRAD, Catherine A., 80, Assumption, Indianapolis, Jan. 19.

† KRAUSCH, Bertha, 88, St. Paul, Tell City, Jan. 20.

† KRIEL, Elmer J., 80, St. Joseph, Indianapolis, Jan. 20.

† LAMAR, Mary M., 74, St. Ann, Indianapolis, Jan. 24.

† LAMBLEIN, Agnes Kallin, 85, Our Lady of Perpetual Help, New Albany, Jan. 17.

† LANNON, Lucile T., 77, St. Bernadette, Indianapolis, Jan. 25.

† LASHNER, Louis F., 77, St. Paul Tell City, Jan. 18.

† MARCHETTI, Frank Anthony, 47, Our Lady of Lourdes, Indianapolis, Jan. 23.

† MARTIN, Robert, St. Rita, Indianapolis, Jan. 21.

† McCANN, Susan T., 57, Little Flower, Indianapolis, Jan. 23.

† McCRACKEN, Patricia, 35, Holy Spirit, Indianapolis, Jan. 25.

† MERR, Joy D. Seal, 74, St. Joseph, Corydon, Jan. 20.

† MOHAN, Jessie I., 87, St. Joseph, Terre Haute, Jan. 20.

† MOEL, Mary Lou, 69, St. Thomas Aquinas, Indianapolis, Jan. 21.

† O'BRIEN, Clarence A., 72, St. Gabriel, Connersville, Jan. 23.

† PEDLOW, Sara M., 75, St. Lawrence, Indianapolis, Jan. 24.

† PETERSON, Bertha Ritter, 88, St. Mary, New Albany, Jan. 19.

† POWELL, Julia M., Holy Trinity, Indianapolis, Jan. 25.

† ROBERTS, J. B. Ray, 69, St. Mary-of-the-Knobs, Floyd's Knobs, Jan. 18.

† ROBINSON, Mary, 72, St. Mary, New Albany, Jan. 20.

† SMITH, Wenzel A., 68, St. Mary, Indianapolis, Jan. 23.

† WALSH, Timothy J., 78, St. Simon, Indianapolis, Jan. 21.

† WHITSON, E. DeWitt, 39, St. Jude, Indianapolis, Jan. 23.

† WILMES, Mabel Shea, 71, Holy Cross, Indianapolis, Jan. 18.



THE SUMMER OF '55—Gene Painter, George Blachoff and John C. O'Connor, left to right, look over the Wall Street Journal in the summer of 1955 as they map plans to launch the Cable Investment Club at Knights of Columbus Council No. 437. (Photo by Fries)

St. Roch

FESTIVAL

Sunday, January 29

12 Noon-8 p.m.

School Hall—3603 S. Meridian St.

Grand Prizes

1st Prize—Grandfather Clock handcarved by Father Heroulan, O.F.M.
2nd Prize—\$300 Gift Certificate from Mike's Furniture (3125 Madison)
3rd Prize—Deluxe 23 Channel C.B. Radio

Child of the seller of the winning ticket receives a new Schwinn Bike from the Supreme Bicycle Store.

Adult and Children's Games and Prizes

Good Food Featuring a Special Ham & Bean Dinner

All Invited for a Fun Afternoon!

Proceeds benefit St. Roch School

ARCHDIOCESE OF INDIANAPOLIS Special Liturgical and Collection Events 1978

Liturgical Events: Italic Type - Collections: Documentary Type

| Date | Event | Archbishop's Letter | Homily | Special Envelopes | Remit to: |
|------------|--|-----------------------|-------------------|-------------------|----------------------------|
| Jan. 1 | WORLD DAY OF PEACE | None | (1) | | |
| Jan. 18-25 | CHRISTIAN UNITY WEEK | Jan. 15 | None | | |
| Jan. 29 | Latin American Missions | Jan. 22 | None | Yes | Chancery |
| Feb. | CATHOLIC PRESS MONTH | None | (2) | Yes | Criterion |
| Feb. 12 | Propagation of the Faith | Feb. 5 | Feb. 12 | Yes | Mission Office |
| Feb. 18 | VOCATION SUNDAY | None | Feb. 18 | | |
| Mar. 5 | Bishops' Overseas Relief | Feb. 28 | None | Yes | Chancery |
| Mar. 24 | Holy Places | None | None | No | Chancery |
| Mar. 26 | Priestly Vocation Development | Mar. 19 | Mar. 26 | No | Chancery |
| May 1-7 | FARM WORKERS WEEK | Apr. 28 | Apr. 30 | | |
| July 2 | Peter's Pence | June 25 | None | No | Chancery |
| Sept. 10 | Indian & Negro Missions | Announcement Sept. 3 | Reminder Sept. 10 | No | Chancery |
| Sept. 17 | CATECHETICAL SUNDAY | Sept. 17 | (1) | | |
| Oct. 1 | (1) Black Catholics Concerned for N.O.B.C. | Announcement Sept. 24 | None | Yes | Chancery |
| Oct. 8 | RESPECT LIFE SUNDAY | Oct. 1 | Oct. 8 | | |
| Oct. 22 | Mission Sunday | Oct. 15 | Oct. 22 | Yes | Mission Office |
| Oct. 28-29 | CATHOLIC YOUTH WEEK | None | None | | |
| Nov. 19 | Campaign for Human Development | Nov. 12 | Nov. 19 | Yes | Chancery |
| Dec. 17 | Catholic Charities Appeal | Dec. 10 | Dec. 17 | Yes | Chancery |
| Variable | Mission Priest | None | Yes | No | Mission Office |
| Variable | Mission Sister | None | Yes | No | Mission Office |
| Variable | (1) St. Meinrad | None | Yes | (8) | St. Meinrad |
| Variable | (1) Little Sisters of the Poor | None | No | No | Little Sisters of the Poor |

(1) Optional.
(2) Optional material for homily will be sent.
(3) Available from St. Meinrad.

living the questions

Director of schools tries to think 'diocese'

BY FR. THOMAS C. WIDNER

Talking with Steve Noone, one has the sense of dealing with a relaxed professional, a man who knows his job and does it well and isn't easily rattled by immediate or long range crises. Noone, director of the Department of Schools in the Office of Catholic Education, recently offered some insights into himself, his job, and education as well, in preparing for Catholic Schools Week this year.

Before taking his present post in 1977, Noone served seven years as principal of Chatham High School, Indianapolis, and simultaneously as administrative officer of the Indianapolis North District Board of Education. The experience of the latter, he believes, prepared him more than anything for his role at the Office of Catholic Education.

"At first," he muses, "the North District Board was a group which dealt only with Chatham High School and its budget. In seven years' time I saw the turnover occur to the point where the board actually saw itself taking responsibility for the educational needs of the whole North District. This went so far as allocating money for district religious education programs."

It is the need to think in terms of total district needs, for all levels of education, in-school and non-school, that Noone found as a growing awareness in that board's work.

"AT THE OFFICE of Catholic Education," he states, "my primary function is to represent Catholic schools in decisions made by the Office." That function, Noone asserts, means that schools are then only one part of a total educational package.

"I'm a product of Catholic schools," he says. "I was a principal in one, and I believe in them."

As director of the Department of Schools, Noone finds himself with



STEPHEN J. NOONE

schools are even more important. In the future, however, their function will not be single purpose but multi-purpose in character.

Committee last year which set up a job description for the director, I helped draw up an accountability list," he says. "To do the job well, this department should have four full-time staff members and two secretaries. Because of budget, however, we have only two full-time members and one secretary."

NOONE ADMITS TO understanding why people expect the ideal from his job, but states that "you can't really do what people expect you to do." He doesn't think they understand this and he believes it impossible to explain why all services can't be delivered.

"Perhaps the easiest way to express it," he suggests, "is this: What do parents expect a principal to do with their child? My job works the same way. What do principals expect me to do for their school? You can't possibly meet all these expectations."

That is why Noone sees his role as working specifically with principals rather than teachers also.

"We have 80 principals in this Archdiocese," he says. "The director can't possibly coordinate the hundreds of teachers we have in addition to the principals."

One misunderstanding Noone believes many principals and teachers have concerns the geography of the

Archdiocese.

"I have to be sensitive to the needs of all the schools in the Archdiocese," he explains, "and not just those in metropolitan Indianapolis. When Sr. Helen Jean Kormelink, my staff assistant, and I decided to visit schools this year, we agreed to visit those outside Indianapolis first. That experience has enabled me to get a feel for the attitudes of those outside the metropolitan area not only toward schools but toward the Church in general."

Noone believes the Office of Education to be more like a state office of public instruction rather than an Indianapolis school office. This is not easily understood by Indianapolis area principals.

"A minor example of this," Noone states, "is the closing of schools in bad weather. In the Indianapolis area alone we have 38 Catholic grade schools and 8 Catholic high schools. In that same area there are 14 public school districts. We say to schools, 'Do what the local public school does.' But you can see, that's not simple. And if we are spending our time dealing with that, how can we serve other areas of the Archdiocese?"

If there are problems which exist, Noone nonetheless feels a commitment both to the Office and to the schools which he serves.

"There is nothing about my job that I do not like," he asserts, "although it is very difficult for me to sacrifice person-to-person contact with students which I had as a principal."

NOONE BELIEVES in the Total Catholic Education concept. Most other areas of the country lack the structure of the Indianapolis Archdiocese in this respect. The usual structure has been an independent office of schools, an independent office of religious education, an independent office for campus ministry, etc. The thing he likes about the local setup is the combination of departments under a single roof.

"The effect this has," he says, "is to challenge our schools even more. They have felt on the defensive these past few years. That's because the fundamental reason for their existence has been challenged. The challenge has come from the Second Vatican Council. And I really see our schools looking seriously at that."

Noone sees the schools asking themselves why they exist, whether or not they are proclaiming the Gospel, whether or not religious education is their primary purpose.

"It is a philosophical weakness," he believes, "that there should be one school for every parish. That was true during the immigrant development of our country, but it is not needed at the

present. At the same time, however, we do need schools to proclaim the Gospel and to provide religious education."

There is one problem he sees for which he has no answer—the enrollment of non-Catholics. Particularly in urban areas, the impact of non-Catholic students in Catholic schools has not been measured. The goal of carrying on the faith is no longer viable, he contends, unless one attempts to convert the non-Catholic students. But, Noone asks, is that what the school is supposed to do?

Many changes have altered the impact of Catholic schools, but the system will continue to thrive if Noone has anything to say about it. The difference today is a greater measure of concern for religious education at all levels. That does not reduce the importance of schools. Indeed,

question box

No excommunication: what's advantage?

BY MSGR. R.T. BOSLER

Q. If divorced Catholics are not now considered excommunicated yet cannot receive the sacraments, how do they benefit from not being excommunicated? A. Divorced persons were never considered excommunicated and may receive the sacraments unless they attempt another marriage. The U.S. bishops of the last century in the Baltimore Council imposed the penalty of excommunication upon divorced persons in the U.S. who attempted marriage outside the Church.

There are two types of excommunicated persons: those who are tolerated, and those who must be avoided. The latter may not enter a church and may not associate with members of the Church. The former may attend church to hear the Word of God and may associate with members of the Church but are deprived of the sacraments and the right to attend Mass. This is the type of excommunication the bishops imposed at Baltimore.

Seemingly, this excommunication had not been applied in its full force for many years, for quite generally Catholics in "bad" marriages were encouraged to attend Mass and relate as closely as possible to the Church. Various explanations were given about the effects of this excommunication. It was presumed that in some manner the excommunicated person did not benefit from the prayers of the Church, the Masses, etc., but were on their own before God. The whole concept was based on an exaggerated emphasis of the Church as an institution. After Vatican Council II and its fuller understanding of the Church and of how Protestants and even non-Christians are joined with it, the notion of excommunication lost most of its meaning.

The recent lifting of the excommunication by U.S. bishops, therefore, was largely a gesture, a public admission that the Baltimore excommunication had no meaning. As you observe, it has not really changed the situation of the Catholic in a marriage that cannot be rectified. For some persons in this condition, there is an answer to their problems known as the internal forum solution. I have written about this before. Anyone desiring a copy of the column may have one by sending me a stamped, addressed envelope.

Q. I read where a Catholic parish in a coal-mining area got rid of its gold and silver chalices and substituted ones made from coal and steel, since these were more symbolic local substances. Isn't there a law requiring that chalices be of precious metal? A. No. The law has been changed. The general instruction on the new Roman Missal requires that "the sacred vessels should be made of materials which are solid and esteemed as valuable in the regions where they are to be used Every chalice or other

vessel destined to contain the Precious Blood should have a cup made from some material which is impermeable to liquids. The foot, however, can be made of anything solid and worthy of its purpose." A beautifully shaped steel cup on a piece of polished hard coal could make a perfectly acceptable chalice.

Q. The new archbishop of Milwaukee is an abbot. I read that an abbot holds office for life. Will he now have a dual role in governing two communities? What happens to the monks who elected him? Why was a man from a religious order chosen instead of a diocesan priest?

A. An abbot's term of office is not limited to a set number of years, but he may resign for reasons of health or to assume another office in the Church. Archbishop Weakland was the abbot primate of the Benedictines, elected by the Benedictine abbots of the world to a 12-year term. He was replaced by another abbot as soon as he accepted his new office in Milwaukee. It has been a practice since ancient times in the Church to choose monks and other religious to be popes and bishops. Pope St. Gregory the Great, at the end of the sixth century, was a Benedictine monk. A number of the cardinals and bishops of the world today were chosen from religious orders. You'll have to ask the pope or the apostolic delegate in Washington why one was chosen for Milwaukee.

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CSS program aids children of

BY MARY ANN WYAND

"Why do I live with my daddy?" "How come parents fight before they get a divorce?" "Is there some way to stop divorce?"

These and other questions from children whose parents chose divorce were recorded during a Catholic Social Services "Children of Divorce" program last November. They illustrate the confusion and anxiety many children display when parental disagreements lead to broken marriages.

A SECOND six-week "Children of Divorce" series, comprised of group discussions and exercises designed to help both child and parent achieve a healthy transition through traumatic times, begins Thursday, February 9, at the Catholic Social Services Building, 623 E. North St., Indianapolis. Any family may participate by contacting a CSS staff member at 632-9401. Family registration is \$60, with \$10 of that fee required with the registration information.

"Kids have lots of unsolved problems surrounding divorce," James O'Donnell, CSS executive director, told this Criterion reporter, "and parents are often too anguished to deal with their children's adjustment problems." The Catholic Social Services program, patterned after a similar divorce counseling series at Evergreen, Colo., gives children an opportunity to share

concerns and feelings with both parents and peer group, he said.

DISCUSSING THESE feelings and fears in a non-threatening atmosphere can help children deal with feelings of guilt, loneliness and anger that may develop during a separation or divorce, O'Donnell explained. Some children blame themselves for parental problems, while others don't understand what changed their home life.

By providing a fun, meaningful atmosphere for the children, separate from the group of parents, CSS social workers "could see the kids grow and be open about their feelings," O'Donnell said. "They did respond to the opportunity to discuss their feelings."

"Usually the custodial parent comes with the children," he added. "We serve any family. Religion isn't a factor. Any family in the Archdiocese may participate."

Parents and children participate in a combined program during the first and last weeks of the series, but are separated during the other weekly two-hour sessions. Grade school children are further grouped to maintain age-appropriate guidance, and the program is structured to serve children between the ages of six and sixteen.

"Goals include learning new insight



and communication skills, coming to terms with feelings and emotions surrounding separation, and exploring in depth the family dynamics of divorce," according to the Catholic Social Services "Children of Divorce" brochure. Repressed conflicts and their effective resolutions are considered, the brochure explains.

ROLE-PLAYING, videotaped vignettes depicting family conflicts, and simulated family interaction are integral parts of the program. Using these methods, children learn to assimilate and accept changes while parents learn basic child guidance techniques. "Who's To Blame?", "Remember When?" and "Momma's New Boy Friend" are several vignette topics.

A projected schedule for the six-week program is as follows:

Week One: "Why Are We Here?" Program introduction, group discussion, identification of problems and units of concern.

Week Two: "Divorce and The Variability of Human Perception." Communication, direct explanation.

Week Three: "Children Facing Guilt and Loneliness." Repression versus expression, dealing with anger and regrets, telling friends.

Week Four: "Children Facing Termination." Facing reality of separation, visiting parents.

Week Five: "Children Facing New Step Relations." Dating and remarriage, new bonds and ties versus old loyalties.

Week Six: "Looking Ahead." Self-direction, emphasis on personal growth and positive, energized living.

O'DONNELL FIRST came across the unique Colorado divorce counseling program when he attended the National Conference of Catholic Charities.

"It was a need we had discussed here," he said. "This is an area of family life that didn't get much attention before."

Parents considering separation or divorce as well as those partners already divorced are encouraged to bring their grade school age children to the marriage and family enlightening series, O'Donnell added.



JAMES O'DONNELL

washington newsletter

Capital punishment?

BY JIM CASTELLI

WASHINGTON—January 17 marked the first anniversary of the firing squad execution of convicted murderer Gary Mark Gilmore—the first, and so far the only, person executed in this country since the U.S. Supreme Court upheld the constitutionality of the death penalty in July, 1976.

Observers believe it is only a matter of time until more executions take place, but they also agree that it is surprising that more executions have not occurred already.

Gilmore himself would probably not have been executed, at least when he was, if he had not wanted to die and refused to follow up on all the legal appeals available to him.

Other persons sentenced to death have pushed whatever appeals they could find and have managed to at

least delay their executions. Decisions by the Supreme Court and lower courts since July, 1976, make it clear that the death penalty is not a simple issue.

Henry Schwarzschild, director of the National Coalition Against the Death Penalty, believes the fact that the Supreme Court has moved slowly on death penalty issues has influenced other courts to move slowly.

IN THE PAST YEAR the Supreme Court has ruled:

—That it is unconstitutional to impose the death penalty for rape.

—That a prosecutor can use inflammatory language in demanding the death penalty.

—That a Florida man originally sentenced to death under an old law once ruled unconstitutional can still be executed under the terms of a newer law that was declared constitutional.

The Supreme Court is now considering two cases—Bell v. Ohio and Lockett v. Ohio—which raise other questions. In those cases, persons were sentenced to death even though they had not committed a murder directly.

In the Lockett case, Sandra Lockett sat in a car while her brother and two other persons went into a pawn shop; they robbed the pawnshop and killed the owner. The state didn't ask for the death penalty for the person who confessed to pulling the trigger, but asked and got it for Ms. Lockett.

The major question in these cases is whether someone who did not actually commit a murder can be sentenced to death. The constitutionality of the Ohio law is also at stake. Under

(Continued on Page 7)

the word this sunday

By Father Donn Raabe

THIRD SUNDAY IN ORDINARY TIME

"Topsy Turvy"

Zephaniah 2:3; 3:12-13
Psalm 146:6-10
I Corinthians 1:26-31
Matthew 5:1-12

With God it's never the way you'd expect. Or maybe living in this world and having to fend for ourselves has preconditioned us to think differently than God. For us money, strength and power are "where it's at": "might makes right." "If you've got land and money, you've made it," etc. But for God and His true followers the opposite is true.

Zephaniah says a humble and lowly remnant (all that's left after the lot has been picked over and the "chocolate" have been taken away) will find shelter in the Lord.

The psalm says that the oppressed, hungry, blind, stoop-shouldered, orphaned and the widowed will know God and His faithfulness.

Paul tells the Corinthians that God chose the ordinary people, the weak of the world, to work through so that we wouldn't say we could do it all alone of our own. We can boast only in what God has done for us in Jesus, who in the Gospel sets out God's plan for salvation and redemption which is not the way of money, strength and power.

Jesus' way is to empty yourself of all attitudes that keep you from giving yourself completely to God. Property, money and possessions are not wrong in and of themselves. The attitudes which make us so preoccupied with them and blind to the needs of others are wrong. We are called to empty ourselves of them—to see life in a different perspective—topsy turvy—God's perspective.



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Today's Music

by Charlie Martin

WE JUST DISAGREE

Been away, haven't seen you in awhile;
How have you been?
Have you changed your style?
And do you think we've grown up differently?
Don't seem the same
Seems you've lost your feel for me.

So let's leave it alone, because we can't see eye to eye.
There ain't no good guys; there ain't no bad guys.
There's only you and me and we just disagree.

I'm going back to a place that's far away.
How about you—have you got a place to stay?
Why should I care, when I'm just trying to get along?
We were friends, but now it's the end of our love song.

So let's leave it alone, because we can't see eye to eye.
There ain't no good guys; there ain't no bad guys.
There's only you and me and we just disagree.

Written by J. Krueger
Sung by Dave Mason
[Copyright (c) Columbia Records, Inc.]

Dave Mason began his career with the English group, "Traffic." Now he is on his own, and as this song shows, creating some significant musical material.

"We Just Disagree" is a song about a very real occurrence in relationships—the presence of conflict and disagreement. This story is easy to visualize. Two people were close friends, perhaps even lovers. But conflict developed within their relationship. Apparently they had no creative way to deal with the feelings. Consequently, they parted, rather than work through the situation together. Later they meet and confusing feelings arise in one of them. Perhaps he still cares, but this confuses him, for the anger and conflict also remain. So he states, "Let's leave it alone, because we can't see eye to eye." There will be no new tries to resolve the conflict, for "Now it's the end of our love song."

Conflict and disagreement are real factors in our lives. In any of our relationships we always remain individuals. We have individual values, ideas, and goals. These goals, ideas, or values help form the person we are, and it is important that we find the time in our lives to discover which of these qualities authentically reflect who we are. Relationships give us opportunities to share these parts of ourselves. Further, we learn of other viewpoints, other values, as others share who they are.

YET OUR VALUES and ideas are not always in agreement with another. This is natural—a reflection of our own individuality. In a close relationship, how we deal with disagreement is significant for the continued growth of the relationship. Surely even being in love is no magic situation where disagreements always

resolve themselves. It seems that other qualities are necessary, and the first of these is honest communication.

Too often assumptions are made about another's ideas of actions. And in something as valuable and important as a love relationship, real communication should replace assuming how another feels or thinks. Honest communication is work. It involves time and acts out the trust level present. It is not an automatic ingredient in a relationship. Yet, relationships based on a growing commitment can use this as the basis of the sharing and trust needed for this type of communication.

ONE OF THE SAD feelings in this song is that it infers that two people still care about each other. Yet the conflict seems to become an obstacle they cannot remove, consequently, these cannot build their relationship. Perhaps there is a lack of respect for the

Food with 'Latin' flavor

BY CYNTHIA DEWES

It may be only coincidental, but we believe that one reason so many of our Archdiocesan priests come from Latin School backgrounds is that the good food provided there is nourishing to the spirit. Such tasty stuff must be expertly prepared and served with love—and it is—by chief cook Mrs. Josephine Donohue.

Modest Mrs. Donohue learned her skills by cooking for her husband and five sons, plus assorted other friends and relatives over the years.

Anyone eating her meals today would find it hard to believe that the only foods she could prepare with any competence when she was married were chili and potato salad.

Compare that with the Beef Stroganoff or Barbecue Meatloaf she considers two of her mainstay recipes nowadays:

Beef Stroganoff

1 lb. round steak
3 tbsp. flour
1 tsp. salt
1/4 tsp. pepper
1 can mushrooms
1/4 c. shortening
1 clove garlic minced
1 med. to large onion
1 can consommé
1/2 c. sour cream

Cut steak into bite-size pieces; brown meat, onion and garlic. Add flour remaining after browning and all other ingredients. Cook, covered, 1 1/2 hours until meat is tender. Remove lid and simmer until slightly thickened. Blend in sour cream. Serves 4-6.

Barbecue Meatloaf

2 lbs. ground beef
1 c. bread crumbs
1 med. onion, chopped
2 eggs
1/4 tsp. pepper
1 1/2 tsp. salt
1/2 can tomato sauce (15 oz.)

Mix and form into a loaf. Mix the other 1/2 can of tomato sauce with 2 tbsp. vinegar, 2 tbsp. prepared mustard, 2 tbsp. molasses and 1 c. water. Pour over meatloaf and bake 1 to 1 1/2

hours in 350° oven. Serves 4-6.

other's views, or maybe a lack of openness. The song gives no reasons, and we can only infer reasons from our own relationship experiences. Certainly openness, respect, and even forgiveness are necessary parts of a growing relationship. There are times when we need to say, "I'm wrong," or "I'm sorry." And even when we do not feel this way, all of us need to realize we have no perfect insight into the truth—and this implies respect for another's views and values, even when we disagree.

Openness, respect and forgiveness are key words in the Gospel, and many times we hear Jesus' challenge to be this type of person. Conflicts and disagreements will always be with us. Perhaps we can approach them as new chances to build even better relationships, and further, to put the Gospel into action in our lives.

© 1978, HC News Service



hours in 350° oven. Serves 4-6.

AS A TEEN-AGER, Mrs. Donohue attended boarding school run by the Sisters of Oldenburg. Little did she realize that this experience would help her later at the Latin School to understand the needs (and the wiles) of boarding students.

She recalls one favorite trick of telling new girls that the gravy had maggots in it so they would refuse it and give the "old" girls more to eat. The gravy, she recalls, was really delicious.

If the mischief of boarding students hasn't changed much over the years, neither has their choice of best-liked foods. Chocolate chip cookies are an all-time favorite at the Latin School—as well as the favorite of Fr. Robert Simis, teacher and resident "cookie monster." The coney hot dogs, French fries, and corn menu is always greeted with happy smiles.

Other favorites are barbecued beef on buns, turkey or beef manhattans, apple crisp and cherry squares.

KEVIN DONOHUE is Mrs.

Set placement tests Feb. 4

Seven Archdiocesan and private high schools in the Indianapolis area will administer the high school placement test for incoming freshmen on Saturday, Feb. 4, according to an announcement from the Office of Catholic Education.

The schools include Cathedral, Chatard, Ritter, Roncagli and Secena Memorial High Schools, the Latin School of Indianapolis and Our Lady of Grace Academy, Beech Grove. Brebeuf Preparatory School does not have a one-time testing date.

The starting time and the fees that the schools charge vary with each school. Students should contact the school of their choice for this information.

Other Catholic high schools outside the Indianapolis area will also administer the entrance test. Details can be obtained by contacting the respective schools.

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Miscellaneous

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Big CYO weekend on docket

BY DENNY SOUTHERLAND

A big weekend is on the docket for Junior CYOers as plans for the Youth Mass in honor of St. John Bosco, the 1978 Style Show and a dance are being finalized.

Some 75 participants will model their own creations in the Style Show on Sunday,

January 29, at Holy Name's Hartman Hall. Admission to the Style Show is 50 cents.

CONTESTANTS compete for awards in six different categories: Skirt and Blouse, Skirt and Vest, Jumper and Blouse; Sportswear; Pantsuits; Tailored Dress or Unlined

Suit; Tailored Suit or Coat; and Party Dress and Formal Dress.

Mrs. Norma Dollar will serve as commentator. Judging takes place from 1 to 5 p.m.

Immediately preceding the Style Show, CYOers from around the city will attend the monthly Youth Mass in Holy Name Church. Priest moderators are invited to concelebrate the 5:30 p.m. Youth Mass.

Following the Style Show, the band, "Phoenix," will play for a dance and all CYOers are invited. Admission for the Style Show and Dance is \$1.25 plus a CYO Card.

Cage leagues end play

Regular play in the Indianapolis Deane's CYO boys' basketball leagues wound up Sunday, January 22. Following are the division winners and their overall records:

Cadet "A": Div. 1, Little Flower, 7-0; Div. 2, Central Catholic, 7-0; Div. 3, St. Christopher, 7-0; Div. 4, St. Ann, 7-0.

Cadet "B": Div. 1, St. Luke, 8-0; Div. 2, Central Catholic and St. Ann, 6-1; Div. 3, Little Flower "Blue", Holy Spirit and St. Andrew, 5-1; Div. 4, Little Flower "Gold", and St. Michael "C", 8-0.

56 "A": Div. 1, Central Catholic, 7-0; Div. 2, St. Pius X, 6-1; Div. 3, St. Christopher, 6-0; Div. 4, St. Thomas, 7-0.

56 "B": Div. 1, St. Thomas, 6-0; Div. 2, Holy Spirit, 7-0; Div. 3, St. Barnabas, 7-0; Div. 4, St. Luke "D", 7-0.

Junior-Senior: Div. 1, St. Ann, 7-0; Div. 2, St. Joan of Arc "A", 6-0; Div. 3, Holy

Spirit, 6-1; Div. 4, St. James, 6-1.

Freshman—Sophomore: Div. 1, Mount Carmel "A", 7-0; Div. 2, St. Philip Neri, 7-0; Div. 3, St. Ann and St. James, 6-1.

Capital punishment

(Continued from Page 4)

Ohio law, the sentencing part of the trial is conducted by the judge without a jury; few mitigating factors are allowed in determining whether the sentence should be life imprisonment or death. For example, Willie Bell was only 16 at the time he was convicted—his age would be a mitigating factor in other states, including Florida and Georgia.

THIRTY-TWO STATES now have death penalty laws. But several states have blocked new laws, according to Deborah Leavy of the American Civil Liberties Union Death Penalty Project.

She said laws have been blocked in Kansas, New Mexico, Massachusetts, Iowa, Maine, Hawaii and New York. In New York, Gov. Hugh Carey vetoed a bill; legislatures overrode vetoes in California and Tennessee; Gov. Brendan Byrne of New Jersey has promised to veto any death penalty bill, she said.

In addition, Ms. Leavy said, Nebraska failed by only one vote to abolish the death penalty. That issue will come up again this year, she said, and if it passes, Nebraska would be the first state to abolish the death penalty in more than 10 years.

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CANDLE FOR BING—Kathryn Crosby lights a candle in New York's St. Patrick's Cathedral for her husband, Bing, who died last fall. Mrs. Crosby was in New York to rehearse for a road production of the hit Broadway comedy, "Same Time, Next Year." (NC photo)

tv programs of note

'Turnabout'—a woman's show for men, too

NEW YORK — Women's shows are not exactly a novelty on the TV schedule. What is somewhat refreshing, however, is to find one that a man can watch without feeling that he's targeted as the enemy. Information rather than confrontation is the philosophy of "Turnabout," a new weekly series for men and women—"and the men in their lives"—premiering Monday, Jan. 30, at 8:30-9 p.m. on PBS.

Using a magazine format that mixes interviews with film segments and commentary, each show is devoted to one particular topic of concern. On the first show, "Juggling," the subject is how working mothers cope with the dual responsibility of family and career.

Approximately one out of three mothers puts in a double day at home and on the job. That adds up to more than 14 million women whose lives are complicated and energies divided by this double demand on their time.

FOR SOME, like opera singer Beverly Sills, things have worked out quite well. As much as she enjoys her

career, however, she has become increasingly jealous of her time. "As I've grown older, I've realized that time is precious and I'm not willing to give up my life with my family as I was five or six years ago."

Another interview is with San Francisco TV newscaster Lynne Joiner who is the mother of a six-month-old son. She is finding that her priorities have changed and that if she were forced to make a choice between career and child: "Bye, bye career."

"Turnabout" approaches its subjects in a constructive manner by suggesting alternatives to problems without pretending that they are solutions for everybody. Working women—and men—may be interested in the concept of "job sharing" in which two people split the time, workload and salary of a single position. This enables each to spend more time with their families and individual interests.

A bonus to all these shows is the inclusion of a reading list for those who wish to learn more about topics on their own. As the host, Geri Lange's low-key but warm personality will make even the least

"liberated" viewer feel at home with the new awareness of contemporary women.

Religious broadcasting highlights

Television: Sunday, Jan. 29, 10:30-11 a.m. "Look Up and Live" (CBS) "A Time to Heal" is a discussion on present and future developments in the ongoing dialogue between the Greek Orthodox and the Roman Catholic churches. Guests are Cardinal William Baum of Washington, a member of the American Bishops' Committee on Ecumenical and Interreligious Affairs, and Archbishop Iakovos, primate of the Greek Orthodox Church in North and South America.

These two distinguished clerics will enter their conversation on the recently completed annual meeting between their two faith groups. Former CBS News Correspondent Alexander Kendrick is moderator. "A Time to Heal" was produced in cooperation with the Office for Film and Broadcasting of the U.S. Catholic Conference.

Radio: Sunday, Jan. 29, "Guideline" (NBC) concludes its current series of interviews in commemoration of the Week of Prayer for Christian Unity which runs this year from Jan. 18 to 25. The theme of this year's celebration is "We are no longer strangers. Christ has broken down the walls that separate us," from the second chapter of St. Paul's letter to the Ephesians. Guest today is Dr. Claire Randall, general secretary of the National Council of Churches of

Christ. Interviewer is Father Thaddeus Horgan, a Graymoor friar who is co-director of the Graymoor Ecumenical Institute. (Check local listings for time.)

Sunday, Jan. 22, "Christian in Action" (ABC) "On This Rock"—Father William Ayres talks with leading recording artists and composers from the rock and jazz music worlds. (Check local listings for time.)

TV Programs of Note Monday, Jan. 30, and Tuesday, Jan. 31, 10-11 p.m. each night (ABC) "Hostages." This two-part documentary focuses on recent instances in which hostages were held by terrorists and examines possible ways of ending such threats.

Tuesday, Jan. 31 to Saturday, Feb. 4, 8-9 p.m. each night (NBC) "Black Beauty." This new adaptation of the popular story by Anna Sewall promises to please a new generation of family viewers. A first-rate production.

Thursday, Feb. 2, 9-10 p.m. (PBS) "World," a bi-weekly series of foreign documentaries, premieres with "The Clouded Window," in which veteran newsmen Daniel Schorr examines the fragmented process of international news gathering.

Saturday, Feb. 4, noon-12:30 p.m. (ABC) "Soup and Me." The story of two modern Huck Finns who seem to be unable to stay out of trouble.



WOMEN'S WORLD—Geri Lange hosts "Turnabout," a new weekly series about the changing world of women. Its premiere broadcast, Monday, Jan. 30, on the Public Broadcasting Service is titled "Juggling" and deals with ways working mothers cope with their responsibilities. The program was produced by KQED-TV in San Francisco. (NC photo from PBS)

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viewing with arnold

Everybody got Saturday night fever? No!

BY JAMES W. ARNOLD

Wanted: a filmmaker who has some comprehension of recent Catholic experience in America. Also wanted: a sophisticated, educated person who understands and sympathizes with—does not patronize—ordinary working people. Prospects of finding either one: apparently zilch.

This disturbing situation is obviously not new, but it's again made pitifully apparent in "Saturday Night Fever," the much-hyped film debut of TV youth idol John Travolta.

As with most first movies for hot commercial Show Biz personalities, this one is not thrown together in a hurry. It's considerably ambitious, with a lot of reasonably slick new and veteran talent in front of and behind the cameras. Some bemused critics have even slipped it onto Ten Best lists. Travolta is being compared (predictably) to Dean and the young Brando, and several of the cast and crew will be touted for Oscars.

FORGET it, man. Aside from making Travolta look as sexy and tough-guy romantic proletarian as possible, the movie's chief purpose seems to be to allow scriptwriter Norman Wexler ("Joe") to defecate all over Catholic Italians, Brooklyn and the psyche of the young audience with clichés, stereotypes, easy half-truths and the most sleazy images of youth to pollute the screen since the 1960's heyday of the hairy motorcycle creeps.



Whether it's done in the name of truth, entertainment or fund-raising, it not only misses, but is outrageously irresponsible. Don't the folks at Paramount ever pause at their martini lunches to think what their movies might do to real people with real problems out there on the streets? "Fever" has so little honest moral concern that it makes Idi Amin look like a social worker.

Travolta is cast as Tony, a 19-year-old in blue collar Bay Ridge—a neighborhood where this writer spent the first 21 years of his life. Tony works at a hardware store,

fights with his stupid conservative parents, hangs around with a gang of macho imbeciles, and once a week "comes to life" as the star dancer and stud in the fake world of the local disco.

While Tony is relating the humiliating puppydog advances of one girl (Donna Pescow) and avoiding the desperate call-for-help by a hero-worshipping pal (Barry Miller), he pursues an older girl (Karen Gorney) who is presumably one rung up on the level of refinement. (She works for a Manhattan talent agency and has met Eric Clapton and Olivier, neither of whom Tony has even heard of). They collaborate as a dance team aiming for the disco championship, but are otherwise in cultural conflict, a sort of mini-Blanche Dubois-Stanley Kowalski relationship.

THE GANG, of course, is a lovely raucous bunch who use enough dirty words to win R ratings for a hundred movies and booze and hell around in their jealousy, which they use as a kind of semi-public brothel outside the disco, and drive once through the front window of the local Puerto Rican club, to add a little violence to the sex. Otherwise, they roam the streets razzing pervers and making observations like, "It's a dog-eat-dog world."

The plot apes almost every teen-age movie ever made. The rejected chick ends up on speed and getting gang-raped by Tony's friends, which earns little sympathy from Tony. Miller, in the Sal Mineo role, disintegrates because he's gotten a girl pregnant, and no one will tell him what he wants to hear.

which is that she should have an abortion. He jumps/ falls off the Verrazano Bridge, which upsets Tony for a few more minutes. Finally, the hero leaves his cruddy environment behind and heads for Manhattan, where things will be better. Meanwhile, back home, Tony's priest-brother (Martin Shaker), Ma and Pa's only positive achievement, announces he has "left the Church." Apparently he has only quit the priesthood, but this fine distinction is beyond the interests of the script, which wants only to note that he became a priest to satisfy his family.

Anyhow, he leaves his clerical shirt and collar to Tony for a souvenir. That's the most exciting thing that happens at home, when family members are not slapping each other around over the spaghetti bowls.

THE FRUSTRATING thing is that most of these, dimly recognizable beneath the phony excitement, are important human problems in Bay Ridge and elsewhere. But the treatment not only lacks insight and compassion, it never copes with causes or real solutions. It's content to shock and amuse without proving any but the most obvious perspective. (Tony concludes that the trouble with the world is "Everybody dumps on everybody else"). Lacking is the kind of tragic moral judgment of "West Side Story," or even the humanity and humor of "Lords of Flatbush," much less the social truth of Paul Wilkes' sensitive TV series, "Six American Families."

The disco scenes, superbly shot, edited and

choreographed to the pretty jazzy rock of the Bee Gees, are "Fever's" only artistic consolations. Travolta himself is graceful and credible, but otherwise a routinely overrated talent. But one fails to understand the kind of sensibility willing to make a buck off the raunchy, half-digested misery this film describes, much less aim it at young people. Apparently an X-rating is now reserved only for skinflicks so hot that they melt in the can. (A—unobjectionable for adults with reservations)

Trivia winner

Claudette Colbert and Fred MacMurray starred in *The Egg and I*, the 1948 film which introduced Marjorie Main and Percy Kilbride as the secondary characters Ma and Pa Kettle. Mrs. Edward Cox of Brownsburg was the winning entry drawn from an even 50 correct answers submitted. A check in the amount of \$5 has been sent to Mrs. Cox. A new contest will be announced next week.

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JOURNEY INTO LIGHT

Martyrs in Rhodesia

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Martyrs and victims of Rhodesian repression

By Father Rollins Lambert

The struggle of the African population of Rhodesia to achieve equality began in the 1960s when many other African states were emerging from colonial rule. Now, more than a decade later, the 6 million Africans are still dominated totally by the 260,000 whites. In recent years, the liberation movements have turned to guerrilla warfare, after their efforts peacefully to achieve justice were repeatedly frustrated.

The Catholic Church in Rhodesia has been drawn increasingly into the struggle. Some of its members have consequently suffered imprisonment, torture, and even death. The Catholic bishops addressed the nation's problems by issuing pastoral letters in 1969 and 1976, and by establishing a Commission for Justice and Reconciliation. The bishops' messages have put the Church squarely on the side of the black population. Last year they said:

"When an authority has consistently violated essential rights of its citizens, and when promises of redress have remained unfulfilled, it is that authority itself which bears the heaviest responsibility for the violence which may break out . . . It is more important to eliminate the injustice of racial discrimination than to condemn violent acts which spring from it. A refusal to resist evil by physical force is not always praiseworthy . . . It is impossible for the Church to declare that no Christian has a right to fight for his country, his people or his home."

THE RHODESIAN government relies heavily on the threat of Communism as a justification for its severe repression of dissent. To this the bishops responded: "The true fight against Communism lies in eliminating the causes which bring it about, in changing the situation in which it has developed, in offering a worthwhile alternative in its place. Often, too, the same anti-Communists are those who create and intensify conditions which generate the evil which they pretend to fight."

Within the past year, a bishop, several

the country. Maryknoll Sister Janice McLaughlin, an American, was also deported. Her fellow-workers on the commission, John Deary and Brother Arthur Dupuis, await trial for offenses against the security laws. Their real offense: publishing dossiers documenting atrocities committed by government security forces against black citizens of Rhodesia.

More numerous victims in Rhodesia are the people "in the middle," to use Bishop Lamont's phrase: the black villagers who are caught between the

Although the Ian Smith government has announced that a one-man-one-vote system will be set up next year, there are few people who will trust that intention until it begins to be implemented. For more than a decade the white power structure in Rhodesia has managed to delay such a move and even the most recent announcement has, as our own State Department observed, conditions attached which may ultimately frustrate the achievement of a new system based on justice for all Rhodesians.

WHAT DOES the Rhodesian situation say to the free world and to the Church outside that unhappy country? In the words of Pope Paul VI, "The Church has the duty to proclaim the liberation of millions of human beings . . . of assisting the birth of this liberation, of giving witness to it, of ensuring that it is complete." And if Christian solidarity and mutual support have any meaning, those who enjoy material prosperity and freedom of thought and action must consider that they have a special responsibility toward their fellow-humans who enjoy neither prosperity nor freedom.

Unless there is justice in Rhodesia, there will be no peace. There will be no justice until the black people of that country achieve the power to participate in the decisions which affect the lives of all Rhodesians, white and black — and when this comes to pass, there will no longer be Rhodesia but Zimbabwe.

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"The Church has the duty to proclaim the liberation of millions of human beings. . . of assisting the birth of this liberation, of giving witness to it, of ensuring that it is complete."

priests and Sisters, and lay people have been killed in Rhodesia, either by guerrilla soldiers or government troops: conflicting sources of information provide different answers.

Bishop Donal Lamont, head of the Justice and Reconciliation Commission, was brought to trial under the security laws, convicted, and then deported from

demands of the government's forces and those of the guerrillas. If they inform the police about the guerrillas, the guerrillas retaliate; if they fail to inform, the government forces may torture them for information which they may not even possess. Many people in Rhodesia have suffered at the hands of one or the other of these contending forces.



This black Rhodesian stands with a rope around his neck placed there by Rhodesian cavalymen, background, who detained him for questioning. — NC photo

Bishop Donal Lamont: exiled from his flock

By Father Alfred Jolson, S.J.

On Oct. 1, 1976, a bespectacled cleric sat resignedly with his arms folded in the dock in a Salisbury, Rhodesia, courtroom. All about the dock sat African men and women, for the accused was their father in Christ, Bishop Donal Lamont of Umtali. Later that day he was sentenced to 10 years imprisonment with hard labor for failing to report the presence of guerrillas. It was a harsh sentence (quickly reduced to four years, then changed to banishment from the country) for the 66 year-old Carmelite priest who had given the past 30 years of his life in service of the people of Rhodesia — black and white. The painful

Profile for today

trial of Bishop Lamont is a symbol of the suffering of the Body of Christ in strife-ridden Rhodesia.

Just a little over two years ago, I chatted with another Bishop Lamont — charming, witty, jovial — at a reception for Cardinal Julius Döpfner of Munich, West Germany. At the same reception, Bishop Adolph Schmitt, retired bishop of Bulawayo, Rhodesia, joined in the lively and friendly banter. Today Bishop Lamont has suffered exile from his flock. Cardinal Döpfner is dead from overexertion for his flock and the developing world. Bishop Adolph Schmitt has been

brutally murdered by a Rhodesian terrorist. Death from overwork, exile and violent death are the marks of apostolic men of faith through the ages.

Such heroic sacrifice begins early. Donal Raymond Lamont was born in 1911 at Ballycastle in County Antrim, Northern Ireland. Those were troubled times, and have remained so for that area to this day. As a Carmelite priest, he served in the area of Umtali and eventually became Umtali's first diocesan bishop.

BORN IN troubled times, Bishop Lamont has spent his life in labor and strife for the Gospel. Now he suffers in exile in the great Christian tradition of leaders of the flock of Christ. Increasingly, since 1970 when he served as president of the Catholic Bishops' Conference of Rhodesia, he has been in the forefront of opposition to restrictive and unjust legislation of the Rhodesian government. Lately, as president of the Rhodesia Justice and Peace Commission, Bishop Lamont initiated and supported serious study of charges of injustice especially in the troubled areas of the country where guerrilla warfare is being waged.

Bishop Lamont is a charming man. He has the wit and whip in his tongue — a characteristic of a County Antrim man. At times he overstates, exaggerates and irritates with biting epithets. However, his love of men and justice is always sure. If at times he has overreacted, most of what he has said is true. Perhaps with less emotion the truth of his message might

have been clearer and more acceptable, but as a man he speaks with his own head and heart. The focus of opposition to the government was often narrowed to Bishop Lamont, and over the years he grew to be a consistent and persistent critic of the government. In the end Bishop Lamont is expelled and is a suffering witness to the Gospel.

Why was Bishop Lamont speaking from the dock as an accused criminal? As bishop of Umtali, encompassing an area of 32,000 square miles with 70,000 Catholics in a total population of 700,000, he took on his own shoulders responsibility for the actions of priests, Sisters and Brothers in not reporting the presence of guerrillas which is a violation of the Law and Maintenance Act of 1970. His diocese had been the scene of increasing guerrilla activity with the ordinary people and missionaries caught in the middle between the guerrillas and security forces. As shepherd, Bishop Lamont accepted whatever legal guilt

there was for his decision, placing the welfare of others before his own.

Now his diocese of Umtali has fewer than 30 priests and is without a shepherd. Other priests and Religious are in prison and have been expelled.

IN THE SHORT run, all in Umtali suffer without their shepherd, but in the long run the Church will be stronger because of the near solitary cry of Bishop Donal Lamont — every inch a strong and fallible human. One black African spoke of another Church leader saying, "He is our father, but Bishop Lamont is our voice."

Bishop Donal Lamont has been a lonely voice speaking for justice. At times his voice has been strident and sharp, but it has always been a voice uttered for love of men. Exile has not stilled that voice, and in better times he will return to Rhodesia to a warm welcome from his people.

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Thomas More died to preserve Christian unity

By Father Alfred McBride, O.Praem.

Reformations and revolts are bound to create martyrs on both sides of the spectrum. No martyr emerged with greater visibility and the power to inspire than Thomas More.

A brilliant humanist, a tough judge, a wily lawyer and a man of unquenchable personal conviction, More understood better than anyone in England the breakup of the unity of Christendom. His fight with Henry VIII was more than a quarrel about divorce. More saw the deeper issue at stake namely, the dissolution and contentious division of Christians. So wedded was he to the principle of Christian unity, that he was eventually willing to die for that principle.

To say that one dies for a principle may seem too cold, too intellectual. What must be remembered is that, in More's mind, the stand on principle would have human consequences. If you break a principle such as the unity of Christians, you deliberately unleash a chaos that results in untold suffering for people. For him this was no academic debate. Ideas have consequences. Should you destroy the principle of unity, you set in motion the rationale for brutally murdering the opposition, plundering the possessions of rich and poor alike and creating a state of possible anarchy.

This very thing happened in the case of the Peasants' Revolt in Reformation Germany. Luther had rightly called for a

reform of the Church. But secular society and the social order needed just as much reform. Once Luther had successfully attacked religious authority, other people felt that an attack on secular authority was just as valid and needed. Thus the peasants rebelled against the unjust social order.

WHAT THOMAS More had feared came to pass with a vengeance. Luther saw in the revolution of the peasants a positive threat to the goals of the Reformation. His vision of Christian freedom was being taken over by hordes of peasants who wanted economic justice right

reformers refused to wait for a lawful and orderly answer to their grievances.

Luther responded with precisely the kind of viciousness that More instinctively feared. In his dread pamphlet, "Against the Murdering, Thieving Hordes of Peasants," Luther advised the secular rulers to smite, slay and stab the rebels. "These times are so extraordinary that a prince can win heaven more easily by bloodshed than by prayer. You cannot meet a rebel by reason. Your best answer is to punch him in the face until he has a bloody nose." Luther advocated the ruthless suppression of fanatical social

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away. Fueled by the same kind of passion that fired the religious reformers, the leaders of the poor broke out of their mute servitude and flared across central Europe. Just as the religious reformers were too impatient with slow and orderly renewal of the Church, so also the social

reformers in the name of religion and thus encouraged one of the darker pages of the Reformation. Thomas More died for a principle. Some reformers supported the killing of others for preserving the principle of their own particular unity.

Thus one of the unhappy results of the Reformation was the surge and counter-surge of religious and political persecution. Think of the Catholic Bloody Mary of England and the even more bloody career of Oliver Cromwell, whose ravaging of Catholic Ireland sowed seeds of hatred as alive today as four centuries ago.

THESE DEPRESSING annals are relieved by the exalting spiritual insights that came from the Reformation and the Catholic Counter-Reformation. But we would be less than honest should we refuse to look without blinking at the horrors that occurred as well. Why do this? There is a lesson to be learned from observing the unremitting history of human cruelty whether performed in the name of God, reason or plain, senseless rage. The lesson is this. Let all people enraptured by a cause, however noble, pause to count the cost in human suffering that may result from the pursuit of that cause.

Passionate conviction wants immediate results. Because the passion may ebb, the advocates require fulfillment right away before the fire goes out. This is short-sighted advocacy. Perhaps we will never learn there could be a longer range way of improving life. Thomas More tried to do this and died for his efforts. Could it be that we might hear him now? He would be well worth hearing, and his example well worth following.

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Scholar, father, humanist, martyr: St. Thomas More

By Father John J. Castellet

Sir Thomas More — gentleman, scholar, humanist, man of the world, devoted husband and father, Lord Chancellor of England, martyr, canonized saint — was born in London on Feb. 7, 1477.

His father was a respected lawyer and judge who thought enough of his profession to steer his son in the same direction. After his elementary education, Thomas pursued further studies and

admitted to the bar in 1501. Three years later he became a member of Parliament.

For about four years he lived with the Carthusian monks in London and developed a deep spirituality. He seems to have thought seriously about joining their ranks or perhaps becoming a Franciscan friar, but he decided instead to marry. Still he maintained some of the ascetical practices he had learned from the Carthusians; among other things, he wore a scratchy hair-shirt for the rest of his life, a relic still treasured.

IN 1504 he married Jane Colt. It is an indication of his regard for the feelings of others that he married Jane in spite of the fact that he actually preferred her younger sister, but, as his son-in-law put it, "he considered that it would be both great grief and some shame also to the eldest to see her younger sister preferred before her in marriage." Be that as it may, the marriage was a happy one and they had four children, three girls and a boy.

Theirs was a joyous home. They prayed together and they played together. Thomas had a wonderful sense of humor and he kept it right up to the moment of his execution. He saw to it, too, that all his children received a good

education. Their guests were for the most part the poor of the neighborhood. If he had distinguished visitors, they were distinguished for their goodness and/or learning, usually for both. Perhaps his most frequent and congenial guest was his fellow-humanist, Erasmus, who dedicated to him his *In Praise of Folly*.

Thomas himself was a humanist, not only in the sense of being a man of letters, engaged in the pursuit of what we call the humanities, but also in the deeper sense of being sincerely concerned with humanity at large. His best known work is *Utopia*, a brilliant yet gently satirical critique of the state of affairs in the Europe of 1516. In it he expresses an amazing sympathy for the unfortunate victims of the social system, people without property, without rights. In his ideal state there are no class distinctions, no slaves; all men are free, workers, students.

At the same time, he had a family to support, and when Henry VIII became king, his fortunes rose. The new monarch recognized the lawyer's brilliance and made him under-sheriff of London. His success was darkened, however, by the death of his wife, whom he loved dearly. A short time later he

married a widow seven years his senior. His young children needed a mother, and she fulfilled that role very well in spite of the fact that she was a bit of a shrew.

HE CONTINUED to rise in public life. Henry insisted on having his services at the court and reluctantly he accepted. In 1529 he was made Lord Chancellor, highest post in the realm. But he did not really trust Henry. There came a day when the king declared himself supreme head of the Church of England, and Thomas tendered his resignation. It was not accepted, as the king wanted his advice and help in the matter of his divorce from Catherine of Aragon. Again More expressed his opposition but was allowed to hold his own opinion in the matter.

Things could not go on like this forever and More's resignation was accepted. A series of events led to his arrest and imprisonment on the charge of treason and after a long and bitter imprisonment he was executed on June 22, 1535. He joked with the headsman who rewarded him by doing an efficient job. Thomas' head was impaled on London Bridge. He was canonized in 1935.

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Profile in history

worked as a page in the household of the archbishop of Canterbury, John Cardinal Morton, who was Lord Chancellor during the reign of Henry VII. The cardinal recognized the exceptional talent in the man who would hold his post under Henry VIII, and sent him to Oxford. Sir John More, however, was anxious for his son to start his law studies and transferred him to Lincoln's Inn, where he was



The story of Henry and St. Thomas is told in the movie, *A Man for All Seasons* starring Robert Shaw as the king and Paul Scofield as Thomas More.
— NC photo

Daily martyrdom: leaning toward Jesus

By Father Joseph M. Champlin

Those who gave up their lives in Christ's name — we call them martyrs — died to themselves many times in many ways before they actually poured out their blood for the Savior's sake.

A tree falls normally in the direction it has been leaning throughout its life. Similarly, a Christian could accept physical death for Jesus only if this supreme act of love had been preceded by a thousand big and little deaths to self.

A key Marriage Encounter concept maintains that love is a decision, not a feeling. In practice, this guiding norm means I decide to love my spouse in a particular situation, regardless of how I feel about it.

Sometimes the loving word, deed or omission comes easily. I am in the mood for it; the thought of what must be done makes me excited and happy; I experience no feelings of reluctance or resistance about the task before me.

ON OTHER occasions, however, the loving word, act or omission causes tension within me. I just may not feel like doing what should be done; it will take an effort; I must pay a price.

The decision to love often involves a real dying to myself. I must in some circumstances rise above my contrary feelings and desires. I chose that which a part of me says should be done, instead of that which another portion would like to do.

The love-as-a-decision principle can liberate us. Those who follow that concept direct their own lives and do not allow their behavior to be determined by frequently fluctuating feelings.

A few examples should clarify these rather general, abstract points.

A young priest of our diocese was summoned soon after his ordination to the home of a parishioner. The failing husband had told his Catholic spouse he would like to enter the Church before death. Upon entering their house, the youthful cleric asked, "Do you know who I am?" The husband replied, "Yes, you are a Catholic priest."

The sick man did not respond, "You are Father Miller," or "You are the new priest at St. James," or "You are the priest my wife respects so much."

IF FATHER Miller was looking for some special recognition, a bit of personalized regard, that terse answer to his inquiry would have been very disappointing. In any event, it taught him an early lesson about the priesthood. There are many times when people look more to the function we fulfill than to the person of the priest performing them.

That calls for a certain amount of dying to one's self.

The same cleric received another person into the Church during the man's last hour. He was the one called, even though his pastor had been gracious and considerate to this family for years. He half apologized to the pastor upon returning to the rectory, thinking it really should have been his privilege to baptize the last-minute Christian.

The pastor, without a trace of hurt

feelings or injured pride, quickly reminded his associate that Jesus is the one who baptizes.

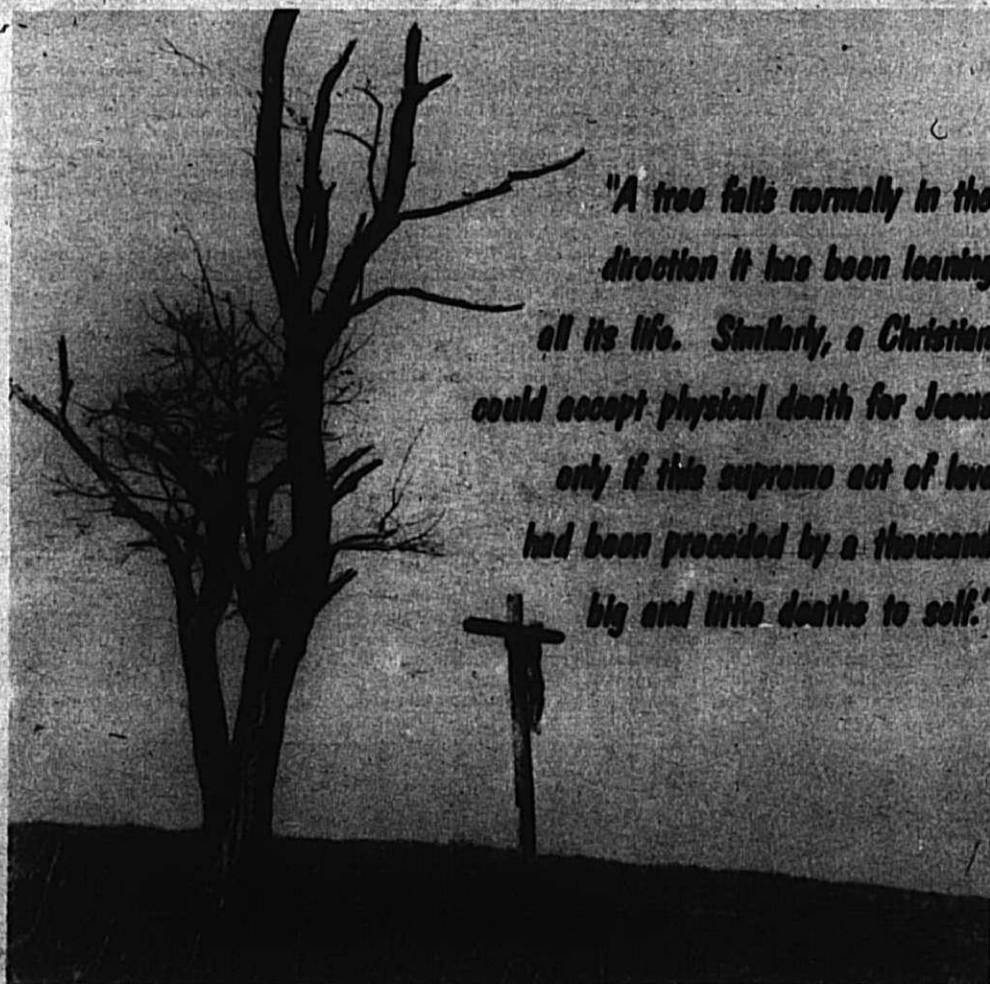
This illustration of true dying to self will probably stay in the young priest's memory throughout his ministry.

Married persons could fill a book with instances of love decisions and daily martyrdoms. Getting up to tend the baby so

one's spouse can rest; driving the children to hockey practice, to religion class, to a dentist's appointment, to Friday night movies; working two jobs; not complaining when a virus infects the body and saddens the spirit.

A study of the Rhodesian martyrs would very likely show loving lives prepared them well for sacrificial deaths.

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"A tree falls normally in the direction it has been leaning all its life. Similarly, a Christian could accept physical death for Jesus only if this supreme act of love had been preceded by a thousand big and little deaths to self."

Discussion questions

1. Consider the idea of love as a decision willed, and compare it to the idea of love as something that happens to passive subjects. Then discuss the two ideas of love in their relationship to martyrdom.

2. St. Thomas More was not the type of man to court martyrdom, but when confronted with the prospect, he did not flinch. What contemporary public figures could be suspected of having similar qualities to those exhibited by St. Thomas?

3. Suppose St. Thomas More had the opportunity to flee abroad and serve as a rallying point for anti-Henry VIII forces. Might it possibly have been more productive for him to have seized that chance?

4. Could St. Thomas More's joking manner with the headsman be interpreted as contempt for life — an attitude which is condemned in the person who kills himself?

5. What insight do we gain to St. Thomas More's character by the way in which he selected his wife?

6. What was Martin Luther's reaction to the peasants who rebelled following the Protestant Reformation?

7. In a message last year, the Rhodesian bishops endorsed the principle that Christians may fight for their country, their people and their homes. Is there any conflict implied between that precept and Pope Paul's repeated calls for peace?

8. How do the Rhodesian bishops maintain that Communism may be most effectively fought?

9. Discuss the statement made by Father Lambert: "The bishops' messages have put the Church squarely on the side of the black population."

10. What charges did Rhodesian authorities make against Bishop Donald Lamont? What was the outcome of his trial?

11. Atrocities have been inflicted on members of the clergy and religious communities working in Rhodesia. Discuss the likelihood that such acts are perpetrated by the government to discredit the revolutionaries.

12. Has sufficient attention been given the plight of "the black villagers who are caught between the demands of the government's forces and those of the guerrillas"?

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