

# THE CRITERION



## Hunger issues link to arms race

by NC NEWS SERVICE

Millions of people around the globe went hungry again on World Food Day as religious and political leaders addressed the problems of international hunger.

Underlying churchmen's comments was criticism of spending money for arms while people starve. Worldwide, an estimated 500 million people go hungry daily.

Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, in a statement for World Food Day (Oct. 16) reminded Americans of their nation's role in "any effective response to hunger" and said that the U.S. government is more interested in military aid than food aid.

Pope John Paul II, in a letter to the U.N. Food and Agricultural Organization, called for a "new international order" which will "be capable before anything else of assuring sufficient food for every country in the world." He criticized a spirit of consumerism and massive spending on armaments.

Twenty U.S. religious leaders of the Interreligious Task Force on U.S. Food Policy, called for establishment of an international system of grain reserves, adjustments of voting power in the International Monetary Fund and the World Bank, an increase in development aid and a sharp decrease in military aid, all at odds with Reagan administration views.

**PRESIDENT** Reagan, while acknowledging the problem of world hunger, said it cannot be blamed on the United States and that "each year the United States provides more food assistance to developing nations than all other nations combined."

In New York a group called Impact on Hunger promoted the wearing of blue ribbons to call attention to world hunger.

In Rome 54 winners of Nobel Prizes urged more international awareness of the problems facing the world's undernourished.

The United Nations in New York devoted a session to combatting world hunger.

Archbishop Roach stated that "the observance of World Food Day is a continuing reminder to us that the problems of hunger and malnutrition remain still the daily experience of millions in our world." The first need is for Americans to "be conscious of what remains to be done" without forgetting efforts already underway, he said.

"The problem of world hunger is only one aspect of the plight of the world's poor, but it is a dimension of human suffering which people everywhere can understand and to which they readily respond," he said.

Archbishop Roach noted the efforts of religious organizations, including Catholic Relief Services, to combat world hunger. Catholic Relief Services is the overseas aid and development agency of U.S. Catholics. He also cited the work of the Interreligious Task Force on U.S. Food Policy.

"IT IS THE public policy issue which needs to be stressed at this time," he said. He criticized the U.S. government for favoring military aid over food aid.

"The direction of present policies seems to attach more significance to the military dimensions of our national security than to the threats of instability posed by hungry and impoverished nations and people," the NCCB president said.

"Certainly, our budget priorities reflect a commitment to arms which is not balanced by a commitment to bread for the hungry," he charged.

"We need to reconsider our view of security and to recommit ourselves to a U.S. role which provides both help and hope to the hungry of the world," he said.

Critics of U.S. food policy have asserted that while the United States allocates the most money to fighting hunger, it ranks 15th among 17 donor nations in terms of contributions as part of gross national product.

At the United Nations, General Assembly President Ismat Kittani of Iraq said that government aid must be raised to seven-tenths of a percent of a developed nation's gross national product.

African nations warned that, unless radical steps are taken, their continent will need to import 18 million tons of food a year by 1985. In addition the international community must feed about 2 million African refugees.

**EAST EUROPEAN** nations claimed that the Third World's food problems stem from "exploitation by the imperialist states and their transnational corporations." They urged developing countries to reject what they termed an attempt by the West to impose capitalism on needy nations.

Algeria, speaking on behalf of developing nations, said worldwide hunger is a legacy of colonialism and a result of an unfair world economic system. Development programs in many Third World nations are threatened because vast sums must be spent on imported food, Algeria added.

## St. Thomas to hold out phone tax in protest of defense buildup

St. Thomas Aquinas Parish Council in Indianapolis has passed a resolution to protest the government's arms buildup by withholding payment of the federal tax portion of the parish phone bill.

The resolution, citing gospel and papal teachings, invited individual parishioners to do the same. It also focused on a need for parish

See Special Living Your Faith section, pages 9-11 and Editorial, page 4

education "in matters of peace and war," and expressed hope that its resolution would be adopted more broadly in the archdiocese.

According to the resolution, a federal excise tax on telephone bills originally was established in 1914 by a war tax revenue act. This practice "has been repeatedly re-established throughout the century when it has become necessary to finance extraordinary military efforts," most recently for Viet Nam, the resolution said.

The parish council statement declared that "the spirit of the Gospel message is—at heart—one of non-violence rather than violence," heeding Christ's commandment to love one another and to love one's enemies.

It also noted that in 1976, the Holy See condemned the armaments race "unreservedly," calling it an "injustice," and urging Christians to "alert public opinion to the growing perils resulting from nuclear excesses

... and from the transport, stockpiling and proliferation of atomic weapons."

Father Martin A. Peter, pastor of St. Thomas Church, ratified the resolution and announced it at Masses this past weekend. He told parishioners that, eventually, the Internal Revenue Service will simply "attach our bank account, plus add interest to the amount owed." But he said he is not aware of any penalties for acting on such a conscience decision.

"Ultimately, because of IRS' tax powers, they can take our money, but it will be over our objections and unwillingly on our part," the pastor explained later.

"The issue of war and arms, especially neutron weapons, is a very clearcut issue in the teachings of the church. But the strategy you use to carry out the principle is open to discussion," Father Peter said.

"The Parish Council can simply suggest what this strategy should be, but it can't—any more than I can—tell individuals what tactics they should use." He sees education as a key part of the resolution.

The priest acknowledged that the reaction of parishioners was "very mixed—some people were very enthusiastic, others objected."

According to Father Peter, St. Thomas Parish Council has the power, as elected representatives of the people of the parish, to make this kind of decision, but that the people have "every right" to respond as they wish.

the criterion

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# Holy Trinity to celebrate its Slovene origins

by JAMES J. DIVITA  
Professor of History  
Marian College of Indianapolis

This weekend the Holy Trinity community will celebrate the 75th anniversary of the establishment of its parish. At 4 p.m. on Sunday, Oct. 25, Archbishop Edward T. O'Meara will celebrate a solemn Mass of Thanksgiving in honor of the Holy Trinity.

A jubilee dance is scheduled in Bockhold Hall Saturday night and a jubilee dinner will be served there Sunday evening.

These events recall Bishop Francis Silas Chatard's welcoming Rev. Joseph Lavric to Indianapolis in Spring, 1906. Father Lavric journeyed to Haughville on Indianapolis' west side to celebrate Mass in a rented dance hall over a bar for a group of Slovene, Polish, and Hungarian immigrant families. He took up residence among them and by late summer parish volunteers completed the digging of the church basement. Auxiliary Bishop Denis O'Donoghue dedicated the present Holy Trinity church on April 26, 1907.

Father Lavric and the majority of his parishioners were Slovene. They settled in Haughville after 1885 because jobs were available at National Malleable Castings Company and Link-Belt Company. Malleable actively recruited labor in Austria-Hungary

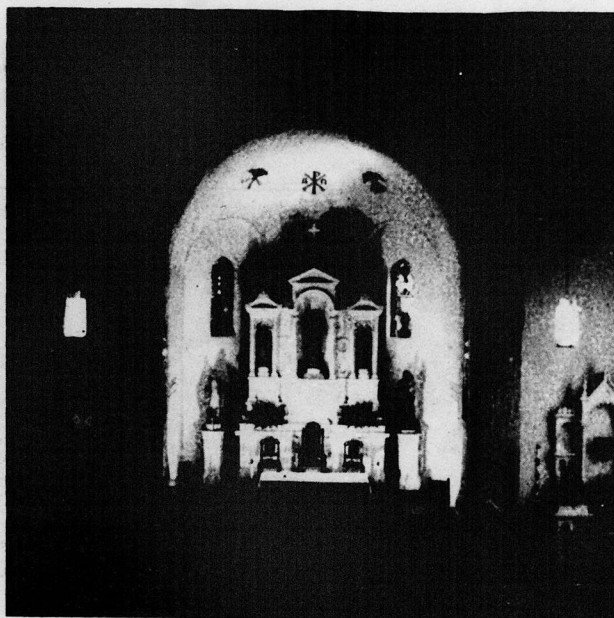
and was particularly successful in attracting young Slovene men to its Indianapolis foundry. Seeking to earn enough money to return rich to Europe or to bring their families to America, they exchanged their mountain and farm villages for crowded boarding houses and foundry heat.

EXCEPT FOR the Jews, the Slovenes were the largest Eastern European contingent to settle in Indianapolis. Holy Trinity was the only parish in the Archdiocese established exclusively for Eastern European immigrants. Although other national parishes existed in Bishop Chatard's jurisdiction, they served the German speaking in Indianapolis, Madison, New Albany, Cannelton, Richmond, and Terre Haute. Holy Trinity was the only national parish with a Slovene majority in Indiana.

In 1910 Bishop Chatard invited the Franciscan Conventuals to staff Holy Trinity. They expanded the parish plant to include a school, rectory, and convent. The following year the Sisters of Providence opened Holy Trinity school; the Sisters of St. Francis succeeded them in 1915.

Holy Trinity parish grew rapidly through the 1920s. In one year—1914—105 infants were baptized. Although infant mortality was high, the school population grew from 54 in 1911 to 434 in 1923.

Diocesan clergy assumed direction of Holy Trinity in 1933. During the long pastorate of Msgr. Edward T. Bockhold, Holy Trinity paid its parish debt, built a \$100,000 convent and enlarged its school. Franciscan Sister Mary Carl Mueller, long-time principal, opened a kindergarten and administered the school humanely but efficiently. Since most parishioners were now English speaking,



JUBILEE—Newly remodeled Holy Trinity is ready to celebrate its 75th anniversary.

Archbishop Paul C. Schulte drew boundaries for Holy Trinity in 1948.

An exodus of parishioners began shortly after 1956 when parish membership had peaked at 2,250 and school enrollment reached 646. Malleable and Link-Belt, Haughville's major employers, closed.

THE EXODUS resulted in reduced demand for the usual parish services and a search for a new parish purpose. Holy Trinity school consolidated with near-by All Saints School in 1976 and the Archdiocesan Social Ministries office

occupied the former convent. Day care centers for pre-school children and the elderly as well as a kindergarten now utilize the school.

Father Larry P. Crawford, present pastor, and the Parish Council expressed their faith in Holy Trinity's future when they decided to renovate and redecorate the church for the parish's Diamond Jubilee. Parishioners, former parishioners, and the curious attending Sunday's anniversary Mass will find that Holy Trinity church has an "updated traditional" atmosphere.



EARLY PHOTO—This 1906 photograph shows Holy Trinity church as it appeared at the time of its founding.



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# Catholic conference supports four issues

by VALERIE R. DILLON  
(Second of a series)

The bishops of the state, through the Indiana Catholic Conference (ICC), are taking public positions on four national issues presently being debated in Congress.

These are the Voting Rights Act, the Hatch human life amendment, tuition tax credits and continuation of the Legal Services Corporation.

The Voting Rights Act, passed originally in 1965, will expire this year. In a major victory for civil rights groups, the House voted 389-24 on Oct. 5 to extend indefinitely major portions of the act, which are contained in H.R. 3112.

The Senate version, S. 895, is in the Senate Judiciary Committee, and the ICC is urging that concerned Catholics write immediately to Senators Lugar and Quayle to request support of the bill.

An ICC position paper sees three vital components:

—The act should be extended for 10 years with no damaging amendments to weaken its impact.

—Section 5, the "pre-clearance provision" must be retained. This requires a state or locality to clear any election changes with the Justice Department.

—Bi-lingual election provisions must be retained.

THE VOTING Rights Act has been strongly favored by the U.S. Catholic Conference, which represents the U.S. bishops and is the ICC's counterpart at national level.

The USCC Secretariat for Hispanic Affairs indicated that minority groups in the United States continue to need safeguards against voting abuses and irregularities. Pablo Sedillo

has testified that not requiring bilingual elections in areas with high numbers of Hispanics and other minorities would be similar to requiring blacks in the South to take literacy tests. Under the House bill, bilingual requirements would be extended until 1992.

However, the act's most controversial part requires states and localities with a history of discriminatory election laws to "pre-clear" any legislative changes in voting provisions with the Department of Justice or the U.S. District Court in Washington.

Such requirements, say supporters, guarantee that localities will not gerrymander or use such schemes as at-large elections or annexations of all-white suburbs to dilute minority voting power.

THE HATCH HUMAN LIFE Amendment—S.J. Resolution 110—is considered a new thrust in the 10-year campaign against abortion-on-demand. Introduced in September by Sen. Orrin Hatch (R-Utah), the amendment reads:

A right to abortion is not secured by this Constitution. The Congress and the several states shall have the concurrent power to restrict and prohibit abortions, provided that a law of a State which is more restrictive than a law of Congress shall govern.

Currently, human life amendment hearings are going on in a Senate subcommittee chaired by Hatch. In a statement opening the second of seven scheduled hearings on abortion amendments, Hatch defended his controversial amendment, saying it would allow legislatures rather than the courts to decide abortion policy.

According to the ICC's paper, the Hatch amendment would:

—establish that there is no right to an abortion guaranteed by the Constitution;

—reverse the 1973 Roe v. Wade decision; —specifically give to Congress the power, with the States, to prohibit abortions. It also would allow states to establish even more restrictive standards of protection for the unborn than set by an Act of Congress.

From a pro-life view, the ICC believes this proposal is an advantage over other amendments because it avoids the "states rights" problem, that is, the likelihood that some states would pass restrictive anti-abortion laws while other states would not, creating abortion "havens."

The ICC also notes that polls indicate half the population favors restricting abortion but would allow some exceptions, while one-fourth to one-third of the public apparently supports unrestricted abortion, suggesting that the amendment would have broader appeal and a better chance of passage than those which put an absolute ban on all abortions.

IT SUGGESTS THE Hatch amendment could be passed this session of Congress with the combined votes of (1) those already pledged to support human life amendments, (2) lawmakers who believe the issue should be resolved legislatively rather than through a constitutional standard and (3) legislators who oppose abortion-on-demand but favor more exceptions than are contained in traditional human life amendment formulations.

In the ICC's view, the Hatch amendment would stop pro-abortion rhetoric which focuses on the "hard case exceptions" and the legal complexities of establishing personhood. To oppose the Hatch amendment, legislators would have to support abortion-on-demand, taking a position which clearly is supported by only a minority.



# Human life hearings bring sharp differences on abortion

by JIM LACKEY

WASHINGTON (NC)—Like the abortion hearings which preceded them earlier this year, the Senate hearings on proposals for a human life amendment are producing sharp disagreement on whether abortion should continue to be legal.

The current hearings, chaired by Sen. Orrin Hatch (R-Utah), chairman of the Senate subcommittee on the Constitution, are exploring four proposed constitutional amendments on abortion, including a controversial new amendment proposed by Hatch to give Congress and the states the power to restrict abortion.

Typical of the hearings so far was the testimony on the third day of hearings Oct. 19, when a past president of the American College of Obstetricians and Gynecologists (ACOG) and the organization's current president disagreed on whether a human life amendment should be sent to the states for ratification.

Dr. Richard T. Schmidt, a University of Cincinnati professor of obstetrics and gynecology and the 1977-78 ACOG president, said it was time for the legislative process rather than the courts to determine abortion policy.

"I therefore support the intent of the several amendments before you which would restore to the unborn a share of membership in the human family," Schmidt told Hatch.

**BUT THE CURRENT ACOG** president, Dr. George M. Ryan Jr. of the University of Tennessee, Memphis, said such an amendment could affect the health of pregnant women and prevent doctors from using their best judgment when complications arise in pregnancy.

Less than a week earlier, on the second day of Hatch's hearings Oct. 14, another panel of witnesses also sharply disagreed over the proposed amendments.

Dr. Thomas W. Hilgers, who teaches at the Creighton University School of Medicine and directs the university's natural family planning center, said he has conducted studies refuting the commonly-held belief that abortion is safer than childbirth.

And Dr. Bernard Nathanson, a New York City obstetrician and gynecologist who once led the fight for legalized abortion but now opposes

it, recounted what he said were the "myths" that pro-abortion organizations advanced in their efforts in the late 1960s to get abortion legalized.

But a third witness at the Oct. 14 hearing, Dr. Irwin M. Cushman of the University of California at Los Angeles, testified in opposition to an amendment, saying there always would be a need for abortion and that an amendment would lead to an increase in abortion-related deaths in women.

**EARLIER HATCH'S** subcommittee heard from two legal experts who, on the opening day of hearings Oct. 5, debated the impact of the Supreme Court's abortion decisions and the possible results of a human life amendment.

Hatch also has used the hearings as a forum to defend his proposed amendment, which has been criticized both by groups favoring the continued legality of abortion and by some pro-life groups which have characterized his amendment as a sell-out of the principle that all unborn life should be protected.

While acknowledging that his proposed amendment would not go as far as other human life amendments, he urged support for his amendment saying there is not yet a consensus for the more comprehensive amendment favored by pro-lifers.

It is "eminently reasonable," Hatch argued at the Oct. 14 hearing, to pass an amendment such as his so that abortion could be returned "to the democratic, representative process" until a consensus on abortion develops.

Hatch's hearings, a follow-up to hearings last spring by another Senate subcommittee on a proposed human life statute, are scheduled to last through at least mid-November.

**TWO U.S. BISHOPS**, Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, and Cardinal Terence Cooke of New York, chairman of the bishops' Committee for Pro-Life Activities, are scheduled to testify Nov. 5.

Other comments on the first three days of the hearings have included:

—Nathanson's remark that anti-Catholicism was a potent weapon in the drive for abortion rights. "Violent and poisonous attacks on the Catholic hierarchy were our most effective weapons," said Nathanson, who



**COMMITTEE ACTION**—Sen. Orrin Hatch (R-Utah) speaks with Sen. John East (R-N.C.) before a Senate Judiciary subcommittee which in the summer approved a bill to define human life as beginning at conception. Final congressional action on this bill is expected to be delayed until 1982 when Hatch's subcommittee, currently holding hearings, acts on proposed human life amendments. (NC Photo from UP1)

helped found the National Abortion Rights Action League but now is a hero in the pro-life movement for his change of heart.

—The contention by Dr. Jasper Williams, past president of the National Medical Association, an organization of black doctors, that abortion was a form of genocide against blacks. He said the high rate of abortions on blacks made them the victims of the equivalent of "Nazi elimination by class."

—The argument by Dr. Haig Kazazian, professor of pediatrics at Johns Hopkins University, that amniocentesis, a test on pregnant women for defects in the developing

fetus, results in what he called a "pro-life bonus." Countering the argument by pro-life groups that amniocentesis results in more abortions because women can learn their fetus is deformed or of the "wrong" sex, Kazazian said a recent survey of women who have undergone the test showed that some women who would have aborted carried their fetus to term when they found the fetus was healthy. Other women whose age or health made it risky for them to become pregnant gave birth only because the existence of amniocentesis assured them that they would know they were giving birth to a healthy child, Kazazian said.

## Controversy grows in Lincoln rejection of women lectors

by LIZ SCHEVCHUK

Women may read the Scriptures at Mass in parishes across the country but they won't be found in the Diocese of Lincoln—at least not officially.

The diocese has implemented and is tightening a local policy that only men over age 21 can be lectors, that those with children send them to a Catholic school, and that, by 1984, all lectors undergo a training program and installation ceremony open only to men.

While the policy apparently has generated private disagreement but no open controversy in Lincoln, it is drawing national attention because it may be the sole, "male only" stipulation for lectors in the nation.

A Lincoln diocesan official said the church prefers men as lectors.

But the chairman of the Bishops' Committee on the Liturgy and its director said the church does permit women to be lectors and that the practice "is almost universal." As the committee chairman, Archbishop Rembert Weakland of Milwaukee, Wis., said, the Lincoln Diocese's policy "is a step backward and offensive."

Moreover, a 1980 Vatican statement on the liturgy includes among "various roles that women can perform in the liturgical assembly"

bly" that of "reading the word of God . . ."

The latest development in Lincoln came this summer when the diocese sent a letter to pastors stating that Bishop Glennon Flavin had decided that as of Jan. 1, 1984, only "instituted" lectors will be permitted to read the Scriptures in the Mass and other sacred celebrations.

**THE DIOCESE HAS** cited church authority for its action. The church has addressed the issue several times since Vatican II.

For example, as explained in a Vatican decree of 1972, "in accordance with the venerable tradition of the church, installation in the ministries of reader and acolyte is reserved to men."

Thus, women are not to be formally installed or instituted in a ministry as lectors, although, as subsequent church documents and liturgical experts have added, they can serve in those roles (without being formally installed or installed).

Nonetheless, the Lincoln Diocese is trying to fulfill the church's true intent, said Father Robert Vasa, director of the diocesan ministries program.

"They're (women) allowed to be lectors but only by way of exception," Father Vasa said. "The intention of the church is that those persons who function as lectors and acolytes

indeed be installed."

"It may sound chauvinistic but men are to be preferred to women," he added. Father Vasa also said the diocesan action reflects the position of the National Conference of Catholic Bishops (NCCB).

"We follow basically the same rules the conference of bishops put out," he said. He said the diocesan policy has been in place for several years although the mandate for use of only trained and installed lectors by 1984 is new.

But both Archbishop Weakland and Divine Word Father Thomas Krosnicki, bishops' liturgy committee secretariat director, disagreed with the Lincoln interpretation of the rules.

**"IT WOULD BE** my hope that no bishop in the United States would follow the example of Bishop Glennon Flavin in restricting the function of lector to men only," said Archbishop Weakland.

He cited paragraph 66 of the General Instruction on the Roman Missal which states that a bishops' conference may permit a woman to be a reader of scriptures.

The U.S. appendix to the General Instruction states:

"The conference of bishops has given the

permission for women to serve as readers in accord with no. 66 of the General Instruction."

Archbishop Weakland also cited the 1980 Vatican Congregation for the Sacraments and Divine Worship document, "Inestimabile Donum," which states:

"There are of course various roles that women can perform in the liturgical assembly: these include reading the word of God and proclaiming the intentions of the Prayer of the Faithful." The Vatican, he said, "mentions the reading of the word of God, without qualification, as first, since it has become by now an almost universal practice in the whole church."

### Official appointments

**REV. VINCENT GOTTBATH, O.F.M. Conv.,** appointed associate pastor of St. Anthony, Clarksville. He replaces Rev. Peter Gough, O.F.M. Conv. who has been assigned outside the archdiocese. Effective October 26.

**REV. DUNSTAN BRYAN, O.F.M. Conv.,** appointed chaplain of the hospitals in Terre Haute area with residence at St. Benedict Parish, Terre Haute. Effective November 2.

# EDITORIALS

## What are war and peace?

Local and national developments prompt our attention this week to issues of war and peace. Among them is our page one story concerning a local Indianapolis parish. Others are found in the Living Your Faith section including a lengthy round-up on the activities of American bishops themselves. That piece surveys current Catholic teaching on war and peace. We encourage readers to not only read the piece but to take time to go to the sources and study Church documents.

The Committee on Justice and Peace of the Priests' Senate has sent to all clergy in the diocese a study paper considering membership in Indiana Clergy for Nuclear Disarmament, an organization which aims to enlist local clergy in supporting attempts to halt the arms race. In their position statement the group says, "We religious leaders in Indiana, in order to attain a reversal of the nuclear arms race, call upon the United States to invite other nuclear powers to join together in an immediate mutual freeze of the production and deployment of nuclear weapons; and to initiate a process of mutual and monitored reduction of an ultimate elimination of nuclear weapons."

With our own government's support for the development of the neutron bomb and the MX missile system, the reaction not only of the church but of groups religious and otherwise worldwide is challenging efforts and decisions in our country and in nations around the world. It is likely the American bishops will in the not too distant future have something to say to Catholics on the subject. As the article on page 9 points out, part of the concern began with Pope John Paul's words earlier this year at Hiroshima. "To remember Hiroshima," he said, "is to abhor nuclear war . . . Let us promise our fellow human beings that we will work untiringly for disarmament and the banishing of all nuclear weapons!"

In 1976 the Vatican issued a statement entitled "Disarmament: A Statement by the Holy See" which declared the armaments race "to be condemned unreservedly." But even the Second Vatican Council in the early sixties was already turning its attention to the proliferation of nuclear weapons. "The armaments race is an extremely grave affliction for humanity and does intolerable harm to the poor. It is a scandal."

Catholics must become as informed on the issues as anyone. What we are able to offer this week is but a beginning, a challenge, hopefully, toward the learning of individuals and parishes and diocesan institutions. Certainly a diocesan pastoral council would be one arena to which an issue like the one facing St. Thomas Aquinas parish (see page one) should be brought. There is as yet no archdiocesan body to which the debate can be delivered.

Another level is of particular concern to us. Our Catholic schools and our religious education programs for high schoolers should include units concerning church teaching on war and peace. Too often our own Catholics are ignorant of this traditional teaching. Since high school students are those who will in the future be the first to be expected to defend our country, they should be aware of the church's position that they may responsibly act on the call to defend our nation.

The Office of Catholic Education can provide some assistance with curriculum. The publications office of the United States Catholic Conference in Washington, D.C. has available copies of church documents. It is unthinkable that the morality of war would not be a topic of discussion in our schools and in high school and adult religious education groups. Even if we have neglected it in the past, we can no longer. The possibility of human destruction is too great.—TCW

## Persecution of tolerance

Most of us would not be familiar with the Baha'i faith unless one has visited the beautiful temple in the Chicago suburb of Wilmette. Its members, however, are an object of persecution in Iran, according to spokespersons for the group in the United States.

Members of the Baha'i faith, who were once a part of the Moslem nation, believe their founder, Baha'u'llah, to be the most recent prophet of God. The religion, regarded by Iran's fundamentalist clergy as heretical, was founded 138 years ago. Its teachings include the equality of men and women, the common foundation of the world's religions, the oneness of all the races of humankind, and the necessity of establishing a world government for the maintenance of a lasting peace. Obviously, such teachings offend a fundamentalist Moslem regime in Iran.

Before the Iranian revolution, the Baha'i population stood at approximately half a million there. Today, according to the Baha'is themselves, it is something like three to four hundred thousand. Numerous members of the sect are among those executed while thousands have fled the country.

The Iranians often charge the Baha'is with the "crimes" of Zionism and prostitution, the former because of an historic friendship with Jews—world headquarters for the faith is located in Haifa, Israel—the latter because of Baha'i belief in the equality of women.

Persecution of any people by any group is commonly found when a dissenting group shows tolerance of others. Few believers in the world express more tolerance toward other humans than members of the Baha'i faith. Their suffering in Iran should be remembered, honored and objected to by all who seek tolerance.—TCW

## WASHINGTON NEWSLETTER

# Race bias case hits faith schools

by JIM LACKEY

WASHINGTON (NC)—Sometime next year the Supreme Court will decide one of the most controversial church-state issues today: whether or not the government can revoke the tax-exemption of religious schools which openly discriminate on the basis of race.



The case, accepted by the Supreme Court Oct. 13, involves two fundamentalist schools in the South, Bob Jones University and the Goldsboro Christian Schools, both of which contend that their interpretations of the Bible require them to restrict the admission of blacks and to forbid interracial marriage and dating.

But at the same time the Internal Revenue Service, at the command of the federal courts, has required that to be eligible for a tax exemption a non-profit organization must operate for the general welfare of the public. Since there now is a widely accepted public policy in the United States against racial discrimination, according to the IRS, institutions which do not follow such a public policy should not be granted the benefit—in effect, the public subsidy—that tax exemption brings.

Thus, as in most cases which reach the Supreme Court, this one (Goldsboro Christian Schools vs. U.S.) raises the question of which right should prevail: the right of the schools to exercise their religious beliefs freely in discriminating against blacks, or the right of the public not effectively to subsidize schools whose practices fly in the face of public policy norms.

LOWER COURTS generally have upheld revocation of exemptions for blatantly racist institutions such as the two schools. For instance, the 4th U.S. Circuit Court of Appeals in the Bob Jones case ruled last year that the government interest in eliminating racial discrimination is "so compelling that conflicting religious practices must yield in (its) favor."

Earlier a U.S. District Court ruled in 1977 when the Goldsboro case began climbing the judicial ladder that "since benefit to the public is the justification for the tax benefits, it would be improper to permit tax benefits to organizations whose practices violate clearly declared public policy."

Schools like Bob Jones and Goldsboro can continue their segregationist policies, the courts have ruled, but must forsake their tax benefits to do so.

But for many mainline church groups the case presents a classic situation of rallying to the aid of a fellow denomination no matter how personally abhorrent that denomination's beliefs might be. The situation is especially ironic for Catholics who support the battle against the IRS since the Rev. Bob Jones, president of Bob Jones University, is as anti-Catholic as he is pro-segregation.

The principle being expressed by church groups, however, is that government should not have the power to define which religious beliefs are acceptable and which are not.

Even though the U.S. Catholic Conference



had not yet taken sides on the case at the time the Supreme Court accepted it for review, the briefs already filed at the court have raised at least two issues which might be applicable to the Catholic Church.

IN ITS BRIEF the Goldsboro Schools contend that if the IRS can revoke its tax exemption, the IRS could also revoke the tax exemption of Catholic hospitals which refuse to perform abortions since legalized abortion has become part of the federal public policy as defined by the Supreme Court's abortion decisions.

And in a dissenting opinion in the Bob Jones case, U.S. Circuit Judge H. Emory Widener Jr. noted that some of "the oldest and largest of the Christian faiths in this country" discriminate on the basis of sex. His point was that if the government can apply a public policy test to racism by religious institutions, it might also apply the same test to churches which treat women differently from men and attempt to revoke the tax exemptions of those churches too.

Since lower court decisions have favored the IRS in its denial of tax exemptions to the two schools, it came as a minor surprise that the government asked the Supreme Court to accept the case even though it risks losing the lawsuit.

But in its brief the government said the IRS is encountering "substantial resistance" to its efforts to enforce requirements that tax exemptions be given only to institutions which operate for public benefit and said a Supreme Court decision might help settle the issue.

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**LEADERSHIP**—Pastors, board members, principals and DRE/CREs attended a recent Educational Leadership Conference at Marian College. Some of the 225 people attending listen intently to a talk on the theme "Shaping the Future Together." Father Gerald A. Getteiffinger (in center), a conference speaker, shares an anecdote with participants. In right photo, David Record (at left), principal of St. Louis School, Batesville, gets a hearty handshake from Mike Carotta, OCE coordinator of catechists, during a lunch break at a recent Principal's Day, held in the new Beech Grove Benedictine Center. (Photos by Frank Savage)

## TO THE EDITOR

### Rose drive volunteers exceed reports

I would like to make a correction to the article, "Archbishop Seeks Respect for all Life" (Oct. 9). I was reported as saying that 800 parish volunteers assisted in the Right to Life of Indianapolis Rose Drive in 47 Catholic and 3 non-Catholic churches in Indiana. This was the number of volunteers and churches involved in the Indianapolis area alone. There were rose drives by other RTL groups throughout the state.

Right to Life of Indianapolis has been conducting this rose drive in conjunction with Respect Life Sunday for six years. It is our major fundraiser. Every year we have received more and more support from pastors and parishioners anxious to do something in the fight against legalized abortion. We encourage pastors to give pro-life homilies and send them information on abortion, euthanasia and infanticide. We ask pastors to encourage their parishioners to take the roses to lonely people. Right to Life distributes roses that are left to homes for the aged, hospitals, St. Elizabeth's Home and shut-ins.

Right to Life of Indianapolis is made up of volunteers and has a large, well-educated speakers bureau ready to take audio-visuals and educational material free to schools, clubs and meetings. We also have a booth with fetal models, slide presentation and educational

material that we man at fairs and conventions. We now have an office at 2509 E. 54th Street that people may call for information or educational material (317-259-7185). We do many TV and radio interviews and plan to do more media education. We lobby for pro-life legislation both on state and national level. We send out an informative newsletter to 2,000 people each month.

Down through the centuries man has, more often than not, been like the Mountain, he has labored and brought forth a mouse. He did just that when he built the first Atom Bomb, that was the beginning of the end for man and his Planet Earth.

It was thought that having such a devastating weapon the countries of the world would settle their differences in a peaceful manner. This might have been so if the secret had not been sold to Russia. Since then it has been an all out race to see who can build the biggest and the most.

If man could unscramble his brains long enough to see the folly of it all, and realize how much better off the world would have been had

We are grateful to the thousands of people who donated and to pastors and volunteers who participated in the rose drive. Because of them we will be able to continue our efforts for those who cannot speak for themselves.

The same article mentioned Catholics for a Free Choice pamphlets that were put on car windshields at several churches. It appears that one woman was going from one Mass at one church to one Mass at the next church, passing out the pamphlets. I think this is very representative of the Indianapolis area—thousands of Catholics working against abortion to one person working for abortion.

Mary Butler  
Church Representative Chairman  
Right to Life of Indianapolis

Indianapolis

### 'When will we learn not to destroy?'

all those billions of wasted dollars been spent to alleviate the suffering of the world's people, no nation in the world would be in debt.

If as much effort had been put into perfecting nuclear energy to benefit man rather than destroy him the world would not be in a vise tightened by organizations like OPEC.

In building nuclear power plants we went off in all directions like a string of lady-fingers. Not enough thought was given to the safe disposal of radio-active waste. The waste from the fission reactors in use must be disposed of because no use has been found for it. On the other hand the breeder reactor produces more plutonium than it uses, which can be refined and used again. We have one such plant in Indiana in the process of being built, but all manner of obstacles have been thrown across its path. Why?

How much longer can we go on destroying to build and building to destroy?

David O. Jackson  
Knightstown

### Frye recalls St. Francis story

During the life of St. Francis some well meaning citizens pointed out that a certain priest of the village was not in their opinion living the life of a holy man. St. Francis replied that the priest, for the salvation of Francis' soul was good, but at the same time he could be bad for the salvation of his own soul.

Therefore in the case of Cardinal Cody it is not important to know the guilt or innocence of this human being. Cardinal Cody is good for the church of Chicago.

Catholics must remember that it is Cardinal Cody's responsibility to protect the legal right to separation of Church and State.

Cardinal Cody is responsible to his God and the direction of God's visible head on earth, the pope. If the pope is satisfied with how the cardinal dispenses the church of Chicago's charity, then so am I. I am sure God has already judged the cardinal.

Bernard G. Frye

Terre Haute

### Praise extended for driving rules

I extend my compliments to you on having developed your *Commandments For Drivers* (Criterion editorial 8/7/81). They are excellent and encompass all drivers.

The Catholic Chronicle of the Toledo diocese published them last week but regardless of religious or non-religious belief they can be seriously considered by all drivers.

Manuel Garcia

Bargoon, Ohio

### Criterion commended on drug education

I commend the Criterion for entering the attempt to educate our children on drugs and their abuse. It is because we love them, instead of judging, that we urge them to learn the facts before giving in and experimenting with potentially very harmful substances.

One factor which I believe has not been brought to light is the influence that diet has in the prevention of drug abuse. I quote Dr. Harris Kimbrough: "A great deal of current drug abuse can be traced to the ill health created by non-nutritious, inadequate diets." For example, if a person grows up on highly refined foods he will often have mental and emotional problems resulting from the diet. Junk food, shakes, ice cream, candy bars and all the rest of these products can never build a healthy nervous system. As a consequence, a

young person following this kind of diet is so uncomfortable that he turns to drugs to try and find some ease from his symptoms."

Dr. Kimbrough, who treats drug abusers added, "The combination of foods with non-nutritive-value and modern day stress creates young people constantly on food binges and drug binges... Processed foods loaded with chemicals to color, flavor, scent and preserve have played a greater and greater part in the American diet and many of our ills, including drug abuse, can be tied to our poor quality food."

My family and I use a whole foods diet, and therefore are slightly prejudiced (maybe). But isn't it something worth thinking about?

Julie A. McDaniels  
Indianapolis

### Reader hopes error was made

I hope that what I read in the Criterion (Oct. 9) is error and not a direct quote of the Pope, or the Church is in trouble. I refer to the article "Pope calls rosary 'simple prayer.'" The rosary has occupied "a privileged place in the worship of the Blessed Virgin" for centuries, he said.

We cannot and may not worship any one or anything, except God, not even Mary.

Mary may be venerated or honored, but never worshipped.

Please correct this statement as being a quote of the Pope.

Catherine Holtel  
Hamburg

Ed. Note: The copy from NC News Service indicated this is a direct quote. It may be a translator's unfortunate choice of words. Insofar as Mary is regarded "with great awe and devotion," she is worshipped, but not with the connotation of being divinized.

# Artist-in-residence program benefits St. Tom's school

by RUTH ANN HANLEY

"May your Rice Krispies refuse to talk to you for a year."

"May your anti-perspirant run down your sleeves."

The above curses are the unusual spin-off of the often negative energy produced by 8th graders, in this case, those at St. Thomas Aquinas School in Indianapolis.

This creative by-product has been encouraged by Harry Leonard Finchken, Jr., St. Thomas' artist-in-residence for a five-and-a-half-week period.

"Hank" Finchken, a creative fiction writer and dramatist from Muncie, is working with all grades at St. Thomas through an Artists-in-Education program funded by a grant from the Indiana Arts Commission and the National Endowment for the Arts. The program also is partly funded by a pledge from St. Thomas and a sister community school, Dewitt Morgan (IPS 86).

Together the schools are sharing the artist's services for a semester and are trying to make good that pledge with fundraisers. The first will be held at 7 p.m., Sunday, Oct. 25, at St. Thomas Church.

Finchken, who has been an Indiana University associate teacher, a high school teacher and a director of children's theater, will be reading his own fiction. He draws on a rich South American background as a former Peace Corps volunteer in Lima, Peru, and resident of South America for half of his adult life.

For this event he will be joined by the Midwest Dance Theater and the Greater Indianapolis Gospel Choral Union. Admission will be \$2 for adults and 75 cents for children.

JANE CLARK, St. Thomas mother of five and the school's chairperson of cultural enrichment, says Finchken's residency has "set the tone for the year at St. Tom's." The administration was "really excited" when she

proposed writing a grant in hopes of having an artist. Equally well received was the idea of sharing both the artist and the cost with School 86.

"The schools are so close," explains Mrs. Clark. "Many people have children at both schools. There's quite a bit of camaraderie and we share a part-time reading specialist. We both saw this as a good opportunity to add another dimension to our children's education."

Mrs. Clark's second grader was "thrilled with writing a class poem." Finchken mimeographed that joint venture and unceremoniously calls it "group poem written with Hank's help." Its formal title: "When I Was a Whale."

## When I Was a Whale

When I was a whale  
I saw fish giggling,  
A killer whale eating a fish,  
(I saved his life),  
Sharks eating goldfish,  
And a seal bouncing a ball to another  
And then chasing each other.

I saw a squid killing a shark  
On my way to the Atlantic Ocean  
To see the Statue of Liberty.

I swim with my fins,  
Waggle my tail up and down.  
The water was deep deep  
Green and wavy looking. . .

I was looking at the turtles  
swimming around  
Wiggling around and everything.  
Lobsters crawling along the bottom  
Like spiders in webs and on walls.

FINCHKEN SAYS in this type exercise  
"you just let the words flow."

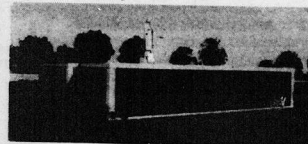
Besides writing, which is always done with an eye to the creative, he has in his repertoire  
(See ARTIST on page 8)



ARTISTIC EXPRESSION—There's no mistaking the inanimate object being portrayed by 8th graders Sean Harrison (bottom) and Danny Kurker (top). They are becoming a chair as part of a special arts project at St. Thomas Aquinas School.

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METROPOLIS—If you look carefully, you may be able to discern basements, rooftops, the spires of a church and some low-slung buildings in this classroom effort to "look like a city." At left, Hank Finchken, Jr., of Muncie, a special artist/teacher, helps students to become part of the cityscape. The exercise is part of an Artist-in-Education program going on at St. Thomas Aquinas parish school, thanks to a national and state grant. St. Thomas, which is sharing the artist-in-residence with a nearby public school, will try to meet its grant pledge with a fundraiser on Sunday, Oct. 25. (Photos by Ruth Ann Hanley)



# 'Angels' foster needs of special children

by RUTH ANN HANLEY

There's something about listening to my youngest child recite a nightly prayer to his Guardian Angel that makes me sleep well. That sense of protection, I guess. Somehow I feel it extends over Ed, Kathy, George and myself, and even our cowardly dog Major. There is a great Scriptural reference speaking of the angels' concern for us: Matthew (18:10) "See that you never despise any of these little ones, for I tell you that their angels in heaven are continually in the presence of my Father in heaven." You can't get much closer than that!



There is one group in Indianapolis which especially appreciates that dimension of angelic brotherhood. It is the Guardian Angel Guild, founded in 1956 to foster the educational needs of special children.

It began when Bernice Spieker, Elsy Mahern, Agnes Mahoney and Dr. John Nurnberger met with Msgr. James P. Galvin, then superintendent of schools. The first facility for grade school children was at St. John's School. And through the years, special education classes have been held at St. Mary's and Holy Cross and St. Mary's Child Center.

At first the concern was three-fold: the slow learner who needs remedial reading, the retarded child who is educable and the child with a high I.Q. who needs extra work to keep him interested.

The guild now has 400 members, according to Jean Hoffman, mother of three sons, who became involved in the guild as a way to provide Catholic education for one son.

The main work has changed over the years

as special education needs began to be addressed in the public school system. There are no longer any parish schools with special education although St. Mary's Child Center handles pre-school needs.

Today the guild's emphasis is on fund raising for the special education class dedicated to slow learners at Secocina High School.

Secocina Principal Raymond F. Riley, who came from Shortridge six years ago and supervised curriculum there for teachers in special ed, says he believes this class for slow learners is the "only one in a parochial high school in the state of Indiana."

Guild members provided \$8,000 last year toward teacher Chris Collier's salary and for special educational needs.

I asked Mrs. Hoffman why, if the public schools have a special education program, she felt a need to have one at Secocina. She replied that "all the other kids have a Catholic education—we wanted the special kids to have one too."

It seems that for these kids the guild is aptly named.

## check it out...

✓ St. Joseph Chapel in St. Joseph Cemetery will be the focal point of Masses on All Souls Day, Monday, Nov. 2. Eleven Masses will be celebrated on the hour beginning at 8 a.m. and ending with a 6 p.m. liturgy.

Masses will be celebrated by Fathers Henry Brown, John Elford, Paul Landwerlen, William Morley, Msgr. Charles P. Koster, Fathers James Dede, John Sciarra, William Stineman, John O'Brien, James Wilmoth and Gerald Kirkhoff, respectively.

✓ Information about the newly organized Irish American Heritage Society in Indianapolis appeared in this column last week. However, if you attempted to contact Mike Williams by phone concerning the Society, you may have reached a wrong number. The correct number to call is 317-241-0706.

✓ Providence Sister Jeanne Knoerle, president of St. Mary-of-the-Woods College

near Terre Haute, is on her way to the People's Republic of China. She is the only Indiana representative in a 21-member delegation from the Association of Catholic Colleges and Universities which will visit Peking, Shanghai and several other Chinese cities, returning Nov. 10. Sister Jeanne, who holds a doctorate in Asian studies, and other delegates will meet with Chinese educators, scholars and government leaders.



✓ General chairman of a \$7-million capital gifts campaign for Saint Joseph's College, Rensselaer, is Phillip J. Wilhelm, vice president of F.A. Wilhelm Construction, Inc., of Indianapolis. The campaign will fund construction of a building to house the CORE education program and provide renovation of existing campus facilities. A total of \$3,550,000 already has been pledged, Wilhelm said. He is a 1963 alumnus.

✓ The Women's Retreat League of Fatima Retreat House will sponsor its 13th annual Italian Fiesta from 1 to 7 p.m. on Sunday, Nov. 8 at the retreat house. Patrons can enjoy a dinner of spaghetti and meatballs, salad, wine, dessert and coffee, as well as games, prizes and entertainment. For further information or advance tickets, call Fatima at 545-7881.



✓ Mr. and Mrs. Joseph Waiz, Sr. of St. Paul Parish, Sellersburg, will mark the occasion of their 70th wedding anniversary on Sunday, Oct. 25. A reception in their home will be held from 2 to 4 p.m. at the home of a son, Robert Waiz. Mr. and Mrs. Waiz are the parents of 10 children, two of whom are deceased, 29 grandchildren, 21 great-grandchildren and one great-great-grandchild. In addition to Robert, the other children include Marie Montgomery, Dolores Gehlbach, Charles, Herbert, Eugene, William and Joseph Waiz, Jr.

✓ St. Roch's Parish will have a double-dose of Halloween this year. An adult's Halloween Party and Dance will be held Oct. 31 from 9 p.m. to 1 a.m., with music by D.J. Jimmy Mack. Call Bonnie Schott (783-6048) for information and reservations. St. Roch's CYO will sponsor a Haunted House from 7:30 to 9:30 p.m. Oct. 30 and 31 in the rectory basement.

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## Hyde to address pro-lifers

Congressman Henry J. Hyde (R-ILL.), will be featured speaker at the Second Annual Pro-Life Benefit dinner dance to be held at 6 p.m., Saturday, Nov. 14, at the Hyatt Regency Hotel, Indianapolis.

Hyde has been a champion of unborn life throughout his three-and-a-half terms in Congress. He is author of the Hyde Amendment which limits government funding of abortion and ranking Republican member of the Subcommittee on Civil and Constitutional Rights.

This year's "Celebrate Life" gala is sponsored jointly by Right to Life of In-

dianapolis, Inc., Indiana Right to Life, Inc., Saint Gerard Guild and Mother and Unborn Baby Care Centers.

Valerie R. Dillon, Criterion news editor, will be honorary chairman of the affair and second recipient of the Charles E. Stimming, Sr., Pro-life Award. Last year's first award was presented to Stimming, and subsequently the award was named in his honor.

Co-chairing the event are Mrs. James Bova and Mrs. Alfred Panozzo. Reservations may be made with Margaret Mooney at 317-849-3844 or Maria Panozzo, 317-253-7748.

## THE QUESTION BOX

# How can God allow so much pain?

by Msgr. R. T. BOSLER

**Q** How can a loving God allow so much pain to be inflicted on his people? Why are some born with mental retardation, whole communities allowed to be buried beneath volcanic ash, thousands of lives lost due to earthquakes and people allowed to linger on in a painful death?

**A** If it will help you any, I shall begin by confessing that I and, I conjecture, most human beings have struggled with your same problem.

In the Bible the Book of Job discusses this problem in all its urgency. Job wonders whether God is more pleased to destroy or to create, whether God is power and nothing more, whether justice is only what God wants it to be.

Job, of course, rejects all this, but finds no satisfactory answer. In his vision of the Almighty, God does not defend himself but appeals to a wisdom beyond man's understanding.

Job concludes he must accept God as he is and the world as he made it. No answer to the mystery—just a way to live with it.

It was Job's experience of the reality of God that made it possible for him to live with evil. The conclusion of the book is that human reason and human wisdom cannot fathom the mystery, and that faith alone makes evil tolerable.

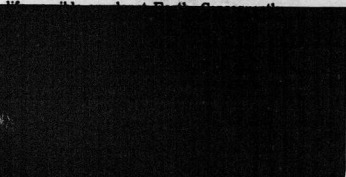
Jesus in the New Testament assures us and demonstrates to us beyond doubt that God is a loving Father, aware of suffering and just as much against it as we are.

But Jesus gives no solution to the mystery.



He accepts the results of evil and embraces the suffering of the crucifixion so as to show how the wisdom of God shines forth in the resurrection—how God uses evil to promote good.

One source of our difficulty with the mystery of evil may be a faulty notion of the omnipotence of God. The Creator wills a solar system in which an enormously hot star makes



laws we have only begun to discover. What seems calamities to us doubtless are the working out of these laws and necessary processes: the development of God's overall plan, which will take billions of years yet to complete.

The continuation of human life is made possible by the destruction of plant and animal life. Plants and animals with intelligence would consider evil what we think is good. What we perceive as evil God may know as good.

These are feeble efforts. We must fall back upon the faith we have in the God of Jesus who, we are confident, will bring good out of what we think is evil.

We do know that the human race, and indeed individual men and women, have developed and been made stronger as they weathered tragedies and disasters.

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

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## Artist (from 6)

dramatic exercises "that let the kids have more noise outlet than a normal class, but not up to a destructive level."

Finchken keeps the teacher in the class for clay and sculpture—lessons in becoming inanimate objects: chairs, snowballs, cities. Whatever a child can imagine he or she can become and the watching children can guess. These types of exercises "put the kids in contact with their bodies to find out how they work."

The artist sees benefits of his teaching in motivating children to learn. "The arts carry you into human values," he claims. He says that teachers have been "reacting fantastically to his classes and have suggestions of their own." His expectation parallels Mrs. Clark's that it will not all be over when he leaves.

Continuity already has been established at St. Thomas. Last year through the same program the school had a grant for William Taylor, a metal sculpturer for a three day period.

According to Mrs. Clark, Artists in Education is a nationwide partnership program planned, financed and administered through cooperative efforts at federal (National Endowment for the Arts), state (State Arts Agencies) and local levels. In 1978-79 more than 3,300 poets, dancers, musicians, film and video-makers, painters, sculptors,

graphic artists, photographers, craftpersons, theatre artists, architects and designers were working in 7,000 schools nationally serving 1,300,000 students.

**MRS. CLARK HEARD** about the program after attending a grant writing workshop and she used her new skills applicably.

Finchken says the program is a real opportunity for the artist but entails a lot of insecurity. In Indiana there are probably only 25 artists in the program. And there is always the possibility the program could get axed or cut back. He says the Arts Commission is trying to come up with funding alternatives such as seeking help from local businesses.

Finchken says he "likes to think the artist is something special ... that his work can motivate kids to read and through dramatics show them active ways of enjoyment."

He has made the children stretch their imaginations through commercials about useless objects and the telling of tall tales (how about a cat fish chained up in the back yard?).

And they have come up with blessings that will go with him when he leaves:

"May your hair shine as always."

"May you spend your last quarter on a coke and get lots of quarters for change."

"May all your troubles end at the sound of a bell."

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*James D. Barton*  
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# LIVING YOUR FAITH

## U.S. bishops deepen nuclear concern

by JERRY FILTEAU

Recent months have seen a notable increase in concern over the nuclear arms race by U.S. Catholic bishops.

While a special committee of U.S. bishops has been studying a national policy statement, a dozen individual bishops or groups of bishops in recent months have bluntly called U.S. nuclear arms policy immoral or at least sharply questioned it.

One declared himself a pacifist, another suggested tax resistance to "a nuclear Caesar," another questioned the morality of working in a nuclear arms plant.

One of the most dramatic approaches came from Bishop Raymond Hunthausen of Seattle, who called for unilateral nuclear disarmament by the United States and suggested tax resistance as a possible way of protesting American nuclear policy.

His widely reported comments, made at a synod of Lutheran Church leaders, led to a commitment by church leaders of several denominations in Washington state, including other Catholic bishops, to commit themselves to a program of prayer, fasting, dialogue and education for peace.

IN AUGUST Bishop Leroy Matthiesen of Amarillo, Texas, issued a statement questioning the morality of working in the neutron-warhead-building industry. Twelve other Texas bishops followed up with a statement backing him.

Earlier Bishop Matthiesen had testified against the MX missile system in Air Force hearings over the possibility of basing part of the system in western Texas. "I do not ask you to move the MX missile system elsewhere," he said. "I ask you to forget it entirely. We do not want it anywhere. No system which guarantees the destruction of innocent men, women and children is morally acceptable."

Bishops Elden F. Curtiss of Helena and Thomas J. Murphy of Great Falls-Billings, both in Montana, took the same basic position against the MX, declaring that "continued stockpiling of arms, in a world already capable of destroying itself, is a false and precarious means of assuring lasting peace."

In a weekly column for The Florida Catholic of Oct. 23 Bishop Thomas Grady of Orlando, Fla., asked, "Is it moral even to possess nuclear weapons?"

"NUCLEAR WAR should be opposed as an unjust war," he wrote. "Nuclear weapons should be banned."

"It is immoral to possess nuclear weapons," wrote Bishop Raymond Lucker of New Ulm, Minn., in his monthly diocesan newsletter in September.

"Nuclear weapons may not be used for attack or for first strike," he said. "They may not be used in defense. They may not be threatened to be used. Therefore it seems to me that even to possess them is wrong."

Bishop Anthony Pilla of Cleveland published a pastoral study document in August in which he declared it "imperative that we take action now to end the proliferation of nuclear arms, the reliance on militarism and the use of war to

alleviate international problems." He said the Catholic just war theory cannot condone use of nuclear weaponry.

The month before Bishop Michael Kenny of Juneau, Alaska, had declared himself "categorically opposed not only to the use but to the possession of nuclear weapons" and said he was personally becoming a pacifist because of his meditation on Christian teaching.

IN A SERIES of essays on peace and disarmament in his archdiocesan newspaper, The Leaven, Archbishop Ignatius Strecker of Kansas City, Kan., asked where the moral issue of the arms race is in American discussion of weapons systems and strategy, and declared that "pacifism greatly needs a clear voice and a strong witness in the church, in our nation, in the world."

In October Archbishop John R. Quinn of San Francisco marked the eighth centenary of the birth of St. Francis of Assisi with a pastoral letter declaring that "a 'just' nuclear war is a contradiction in terms" and "nuclear weapons and the arms race are essentially evil."

Archbishop John L. May of St. Louis wrote Oct. 16 in his archdiocesan newspaper, the St. Louis Review, "The neutron bomb is being pushed as a clean, tactical nuclear weapon. The idea of a limited, winnable nuclear war is now being sold as a further refinement beyond increasingly horrendous conventional weapons."

Shortly after President Ronald Reagan announced (Aug. 8) that the United States would build and stockpile neutron warheads, Archbishop John R. Roach of St. Paul-Minneapolis publicly questioned whether that decision did not add to the "breathhtaking spiral of armaments which both superpowers are relentlessly pursuing."

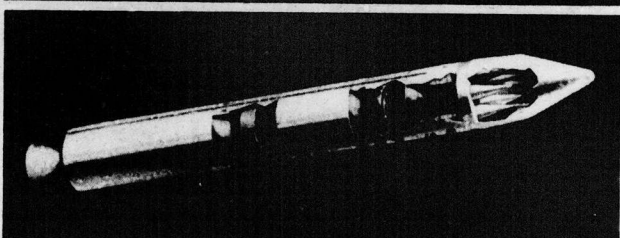
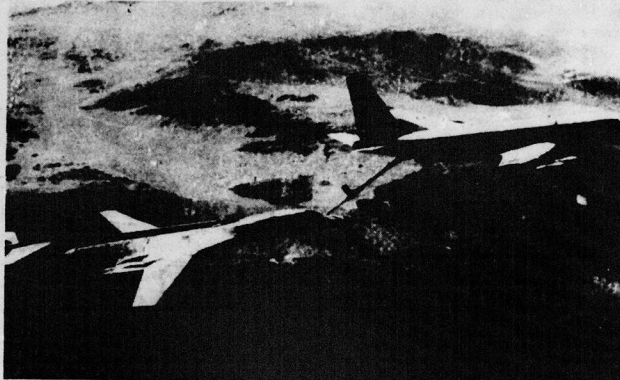
HE ASKED IF the decision did not contribute to "the unconscious process of reducing the political, psychological and strategic barriers to the use of nuclear weapons," and said the question should be raised: "What is gained by contributing to the conviction that nuclear war under any circumstance could be a rational policy choice or a justifiable moral choice?"

In a column in his diocesan newspaper Oct. 1 Bishop Frank J. Rodimer of Paterson, N.J., also sharply challenged the building of the neutron warhead.

On the careful phrasing of Archbishop Roach's statement Bishop Rodimer commented: "Putting these expressions in diplomatic terms doesn't obscure their meaning. The president of the Catholic bishops was saying that the decision made on Aug. 8 adds to the arms race, lowers the barrier to nuclear war between the U.S. and USSR."

Bishop Phillip F. Straling of San Bernardino, Calif., who had written to Reagan in July urging him "to consider less spending on military and implements of war and more for people in need," also issued a public statement backing Archbishop Roach and questioning the neutron warhead decision.

"AS OUR NATION puts greater emphasis on mightier and more destructive weapons of



**AIR POWER**—A B-1 bomber is refueled air-to-air over the Mojave Desert near Edwards Air Force Base in California. The Defense Department released this artist's rendition of an MX missile in flight. President Reagan will ask the approval of Congress to build 100 of each at a cost of \$180 billion. (NC Photo from UPI)

war, especially the neutron warhead, it is a contradiction to the message and spirit of the word of God," he said.

Pax Christi USA, the U.S. branch of an international Catholic peace organization, called the neutron warhead decision "patently immoral" and said that even if it could be limited to strictly military targets as claimed by the administration, "it still would not meet the traditional tests of the 'just means' of warfare."

Pax Christi USA, which is headed by Auxiliary Bishop Thomas Gumbleton of Detroit, until a couple of years ago counted only three U.S. bishops in its membership. But now it has 54 bishop members.

Last March, 17 of those bishops wrote a joint letter to Archbishop Joseph Bernardin of Cincinnati, who heads the U.S. bishops' ad hoc committee to study a possible national statement on war and peace issues. In the letter they suggested an increased discussion in the U.S. church on a "full range" of such issues, including careful exploration of the "possibility of advocating unilateral nuclear disarmament" as a means of breaking the international deadlock on disarmament.

DESPITE THE growing evidence of concern by American bishops over the nuclear arms buildup, and particularly over the Reagan administration decisions on the neutron warhead and the MX missile system, there is no evidence of unanimity among the hierarchy on the issues.

Many of the nation's approximately 270 active bishops have not specifically addressed the issue in public recently. And among those who have, areas of disagreement have been evident.

Bishop Edward O'Rourke of Peoria, Ill., for example, wrote an editorial in his diocesan newspaper, The Catholic Post, warning against Pax Christi's orientation toward unilateral

disarmament, saying that this was dangerous, unrealistic and not in accord with papal teachings on the right of nations to self-defense.

But in the editorial Bishop O'Rourke also said that after carefully studying the issues "I have reached the conclusion that present diplomatic policies and negotiating procedures are inadequate to meet the seriousness and urgency of this crisis . . . We must boldly suggest a radically different manner in which disarmament and peace can be discussed and pursued. Failure to do so may occasion a nuclear war which would destroy civilization as we now know it."

ARCHBISHOP Quinn in his pastoral letter on the eighth centenary of St. Francis' birth condemned nuclear warfare as contradicting the traditional conditions required for a war to be considered just.

But he left little doubt that he considered bilateral disarmament the only reasonable approach.

As "a first realistic step toward a process of bilateral disarmament" he urged support of "a growing national campaign calling for a 'nuclear arms freeze,' i.e., a halt right now to any further development or deployment of nuclear weapons by the United States or the Soviet Union."

He also called on Catholic hospitals to join in opposition to Defense Department proposals for a civilian-military contingency hospital system "if this system is based on the illusion that there can be an effective medical response in the case of nuclear war."

Bishop Hunthausen urged unilateral disarmament and consideration of withholding 50 percent of federal taxes as a citizen protest against U.S. nuclear policy. He also asked citizens of Washington state, home of a major Trident submarine base, to question seriously the role of the nuclear-warhead-carrying

(See U.S. BISHOPS on page 11)

# Pope, archbishop confer on Polish shift

by Fr. KENNETH J. DOYLE

Pope John Paul II was meeting in private with the Polish primate, Archbishop Józef Glemp, Oct. 18 when they were told of changes that day in the leadership of Poland's Communist Party, according to Vatican sources.

Archbishop Glemp of Gniezno and Warsaw and the pope were nearing the end of a long working luncheon in the Vatican's papal apartment when news was brought to them that the head of the Polish Communist Party, Stanislaw Kania, had resigned and been replaced by the country's premier, Gen. Wojciech Jaruzelski, the sources added.

The meeting between the pontiff and the Polish primate came several days after a two-hour session on Oct. 13 between the pope and Polish Foreign Minister Josef Czerwinski.

Asked by newsmen to comment on the latest development in his country, Archbishop Glemp said the change in party leadership had come as a surprise to him. Kania's resignation and Jaruzelski's succession were events "absolutely unforeseen," he added.

Archbishop Glemp said he wished "God's blessings" on the new party chief. When asked how the change would affect relationships between Poland's Communist Party and the Catholic Church, Archbishop Glemp said, "We hope that the dialogue will continue."

Upon his arrival at Rome's Fiumicino Airport on the previous day, Archbishop Glemp had spoken about the "notable tension" in his country.

The archbishop continued his plea for dialogue and unity, which has been the constant theme of Archbishop Glemp and the pope in Poland's worsening economic crisis and in the continuing confrontation between the Polish Communist Party and the independent labor union, Solidarity.

"We are praying that the people will stay united to overcome this crisis," said Archbishop Glemp. "With God's help we hope that everything will go well. We must try to work together, because this crisis touches the whole nation."

Archbishop Glemp's visit to Rome had been scheduled for weeks. He came to take part in ceremonies Oct. 18 celebrating the 40th anniversary of the death of Franciscan Father Maximilian Kolbe and the 10th anniversary of the Polish priest's beatification.

Archbishop Glemp celebrated Mass for 500 of his countrymen at Rome's Casa Kolbe, a

Franciscan residence. The Mass honored the priest who volunteered to take the place of the father of a family in the death chambers of Auschwitz during World War II.

On the same day the pope spoke in the Vatican's Clementine Hall to a group of about 800 Soldiers of the Immaculate Mary, organized by Father Kolbe in Italy in 1917 to work toward achieving the kingdom of God in daily living through the intercession of Mary.

The pope said that the ceremonies for Father Kolbe brought to the pontiff "a wave of memories and emotions."

The pope has visited Auschwitz, the scene of Father Kolbe's sacrifice, many times, most recently during his trip to Poland in June 1979.

The pope called Auschwitz the "Gotha of modern man" and said that it was a place of "torture and of glory," glorified by Father Kolbe, who was "a victim of hate but at the same time the victor through his love."

## Benedictines call on bishops for a 'theology of peace'

ERIE, Pa. (NC)—Some 950 Benedictine priests, sisters and brothers have asked the U.S. bishops to develop a comprehensive "theology of peace" as part of their current deliberations on war and peace in the nuclear age.

In a letter to a special committee of bishops established last year to take a new look at church teachings on war and peace the Benedictines called the peace issue "the most critical problem in the history of the human race" and said they will pray and fast one day a week until the committee completes its work.

The committee, headed by Archbishop Joseph L. Bernardin of Cincinnati, was formed in response to the speeches of several bishops at the November 1980 general meeting of the National Conference of Catholic Bishops. The bishops who spoke said they were concerned about recent developments in nuclear technology and in U.S. defense policy.

"It is time, we think, for the American Catholic Church to say a forthright NO to further development of nuclear arms by our nation," said the letter signed by the 950 Benedictines.

"Further we ask that instead of attempting to reinterpret the just war ethic for the nuclear age, you devote your time to developing a comprehensive theology of peace," they urged the bishops.

"With great urgency we plead that you explore whether or not non-violence is a constitutive element of the preaching of the Gospel."

The letter also noted that a theology of peace "would provide a firm basis for a pro-life stance across the entire spectrum of human life, consonant with your stand on abortion and the death penalty."

According to Benedictine Sister Mary Lou Kowmacki of Erie, Pa., who heads the steering committee of Benedictines for Peace, a delegation of Benedictines will attend this year's Nov. 16-19 U.S. bishops meeting in Washington.

"We are planning a prayerful presence that will show our support for the bishops' efforts for disarmament as well as call them to take a prophetic stand on the issue," said Sister Kowmacki.

She said the delegation of Benedictines also will sponsor an all-night prayer vigil in Washington Nov. 15 and will invite the bishops to participate.

The 950 Benedictines who signed the letter include 35 abbots and prioresses of Benedictine communities. Membership in Benedictines for Peace extends through 75 Benedictine and Cistercian houses in North America, according to Sister Kowmacki.



ANOTHER FACE OF WAR—Children peer out from behind a fence at a government outpost under siege in that nation's capital.

## The Word

by PAUL KARNOWSKI

In the beginning there was the Law. The Law was simple and good. The Law had dominion over every type of creature, both large and small. It ruled over stars and planets, frogs and toads, cows and sheep. Man and woman, it ruled over. But man and woman found a special place within the bosom of the Law and began to fashion little laws for themselves. The little laws were fruitful, multiplied and filled the earth.

Many days and nights passed and a man went to the mountain called Sinai. When he returned from the mountain he brought with him another law. It was called by the name "the law of Moses," a fitting title indeed. (For the man's name was Moses). His law was written in books—books called by various titles: Exodus, Deuteronomy, Leviticus. The law of Moses was handed down from generation to generation until the present day. It is a good law. It speaks of fairness and justice. It forbids extortion and oppression. But it is not the fulfillment of the Law.

Again many days and nights passed and another man came into the world. This man



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# Dodd urges pressure in missionary deaths

WASHINGTON (NC)—"Nothing has been done to try those responsible for the murder of four U.S. missionary women in El Salvador last December and nothing will be done unless Americans and their government keep pressure on the junta," said Sen. Christopher J. Dodd (D-Conn.) following his mid-October visit to El Salvador.

Sen. Dodd was responsible for an amendment requiring that the Reagan administration certify that progress is achieved in human rights, economic reforms and political freedoms before delivering further military aid to the three-man civilian-military junta, which is fighting leftist guerrillas. The aid package amounts to \$114 million.

The aid is tied to efforts to investigate the murders of the missionaries and of two U.S. advisers on land reform killed in January.

Sen. Dodd also reported on conversations he held with the two civilians in the junta and with anti-government guerrilla commanders in Mexico City, saying both sides assured him they were willing to start talks regarding a non-military solution to their conflict. The military would not have it, "they are the impediment," he added.

"There are no preconditions or agenda, but the willingness on both sides means the first breakthrough, and the Reagan administration should know that and exercise some leverage with the military for the dialogue to start. The window has been open and could be shut in the first 30 minutes of dialogue, but it must be tried out," the senator said. He said his contacts included the Democratic Revolutionary Front, a coalition of leftist groups.

Because of the structure of security forces

in El Salvador their commanders knew within 24 hours of the crime the names of those responsible for the murders of the women missionaries near the San Salvador airport, the senator said Oct. 16, citing sources at the U.S. embassy in San Salvador.

"It is common knowledge that (National) Guardsmen in the (airport) area executed the missionaries, although there is no indication where the command decision originated," Sen. Dodd added. "But local authorities claim that according to Salvadoran law they must have overwhelming evidence before they can bring to trial anyone; otherwise the indicted will be out in 72 hours."

He said he could not answer a question on the possible motives for the assassination of Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel and lay helper Jean Donovan.

## U.S. bishops (from 9)

submarine in increasing the risk of an immoral nuclear war, saying the Trident was an issue "in our own back yard."

Bishop Matthiesen noted the existence "next door" of Pantex, "the nation's final assembly point for nuclear weapons, including the neutron bomb," and urged "individuals involved in the production and stockpiling of nuclear bombs to consider what they are doing, to resign from such activities and to seek employment in peaceful pursuits."

THE TWELVE other Texas bishops who publicly backed Bishop Matthiesen said his stance was "no surprise to those who are aware of the rapidly growing concerns that the Catholic Church has about the nuclear arms race. His statement repeats the constant teaching of the last four popes and the Second Vatican Council on the grave threat to humanity from nuclear warfare."

What has suddenly caused so many members of the American hierarchy to challenge nuclear weaponry so clearly and publicly?

One key thread that runs through many of the bishops' statements is that dramatic moment last February when Pope John Paul II said at Hiroshima: "To remember Hiroshima is to abhor nuclear war. To remember Hiroshima is to commit oneself to peace... Let us promise our fellow human beings that we will work untiringly for disarmament and the banishing of all nuclear weapons; let us replace violence and hate with confidence and caring."

But that papal plea earlier this year does not by itself explain the new interest by American bishops.

Historians could cite at least a dozen precedents in papal teaching since the comment by Pope John XXIII in his encyclical "Peace on Earth" in 1963: "In an age such as ours which prides itself on its atomic energy it is contrary to reason to hold that war is now a suitable way to restore rights which have been violated."

More to the immediate point appears to be a response to the defense spending posture by the Reagan administration and the administration's specific decisions on neutron warhead production and going ahead with the MX missile system.

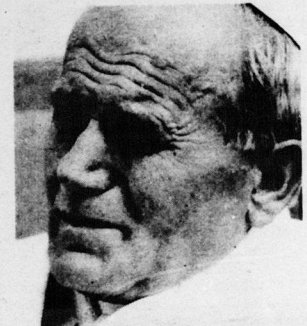
In their statements many of the bishops pointed to specific nuclear policies or decisions or what Archbishop May called "the tone of heightened belligerency" coming out of Washington as the reason for their comments.

They suggested that new nuclear decisions and the tone of public discussion on the issues were creating new, immediate dangers which required them to speak out.

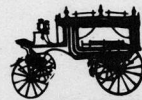
This was coupled with serious concern over

current U.S. domestic and international social policies. Many of the bishops' statements linked arms expenditures to lack of adequate programs for the needy, often noting papal comments on the sinfulness of vast expenditures on armaments while basic human needs go unmet.

While they differed on specific strategies to combat a nuclear threat, apart from fasting and prayers for peace, the growing number of bishops speaking out on the issue and the common threads in their comments indicated an increasing consensus in the U.S. hierarchy that the threat of a morally unjustified nuclear war is growing more real and imminent under present U.S. policies.



JOHN PAUL—Pictured moments before his appeal for peace at Hiroshima.



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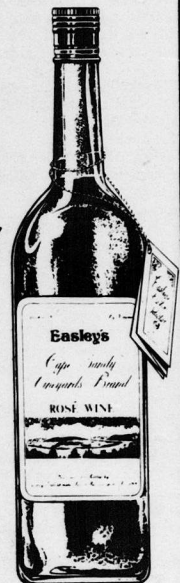
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t today it is a political no-man's land, a  
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OCTOBER 25, 1981

30th Sunday in Ordinary Time (A)

Exodus 22:20-26

I Thessalonians 1:5-10

Matthew 22:34-40

spoke of the Law, the Law that had been forgotten for so many generations. He spoke of a Law that was above every other law. He had little patience for little laws that ignored the greater Law. This man was killed and rejected for He spoke with authority. He had dared to break many of man's little laws.

After His death many people came to believe in Him and His words have been passed down the generations, even unto the present day. But His words are often ignored in this generation. They are set aside to make room for other laws. The law of gravity; the law of diminishing returns; the law of supply and demand; the laws of psychology and science; the law that is laid down by parents; the law that is only understood by lawyers; the law that is made by lawyers; the laws of common sense. All of these little laws speak with thunderous voices and confuse the lawless and law-abiding alike.

There will come a day, indeed it is already here, when the voice of the Law will be heard in the hearts of men and women. The voice of the Law is God, and God is love.

The Law is Love.

# Opposing viewpoints held about new canon law

by JAMES BRADLEY BURKE

CHICAGO (NC)—Two radically different assessments of the Catholic Church's proposed new Code of Canon Law were given at the 43rd annual convention of the Canon Law Society of America (CLSA).

"The new code is probably not the one we dreamed of, but in many respects it is better than what we dared hope for," Oblate Father Francis Morrissey, dean of the canon law faculty of St. Paul University in Ottawa, said Oct. 13 in the convention's keynote address.

But two days later Father Richard P. McBrien, chairman of the theology department at the University of Notre Dame, countered in the convention's closing address: "If the proposed new code and the Lex Ecclesiae Fundamentalism (Fundamental Law of the Church) are promulgated as presently formulated rather than presented for further discussion to an international Synod of Bishops, the law itself will suffer and so will the mission of the church."

"No one—canonist or theologian, progressive or conservative—who cares about the life and mission of the church can be tranquil about such unpleasant and harmful possibilities."

THE CLSA convention was held jointly with the annual meeting of the Canadian Canon Law Society. In addition to 500 U.S. canonists and 150 Canadians, the convention drew 25 members of the Canon Law Society of Great Britain and Ireland and 17 from the Canon Law Society of Australia and New Zealand.

"The concurrent convention format is a sign of the increasing cooperation between members of both societies," said Father John J. Myers, chancellor of the Diocese of Peoria, Ill., and press officer for the meeting.

"Some members are active in both societies," he added. "With the new Code of Canon Law imminent, the societies felt it would be good to pool resources."

The new code, which is in final draft stage after 18 years of work at the Vatican, will replace the current code, which dates from 1917, as the general law of the Latin-rite or Western church. It is expected to be approved in final form within the next year and go into effect as church law within a year after that.

"The forthcoming promulgation of the new Code of Canon Law," said Father Morrissey, "will undoubtedly influence not only the life of the church in general, but also each canonist, whose responsibility it will be to see, even on a small scale, to its implementation."

"OUR TASK AS canonists is to pave the way for the second phase of this important project: making the code an ecclesial reality."

He said the proposed new code assumes the doctrinal background of the Second Vatican Council and was written from the perspective of the church as a communion of believers.

"We are gradually moving away from an age of high centralization and great unified personal authority," he said.

He added that the possibility provided by the new code for developing new legislation at the national and local levels "is a unique opportunity."



**BEGINNINGS**—Under the watchful eye of Chatard junior Mark Worcester, sophomore Delvin Bailey scoots over the line to help win an early-season junior varsity victory over Southport. Now, with eight wins and a game to go (Secena, Oct. 26 at Chatard), Chatard is tied with Marshall in quest of the city J-V title. (Photo by Ruth Ann Hanley)

"In the perspective of the new code, some of the particular legislation will take the form of decrees of episcopal conferences or of synods; more will be in the form of pastoral orientations—such as the guidelines for marriage preparation," he said. "Still more will find its expression in the way in which a local community assumes responsibility for its life and development."

He said the new code assumes the principle of subsidiarity, of "having decisions taken at the most appropriate level." But this does not always mean at the lowest level, he cautioned.

FATHER MCBRIEN argued a different view of the new code, saying that it is excessively centralized and monarchical in its view of the church and leaves too little room for

varying local conditions in different parts of the world.

As a case in point he cited the new code's requirement that theologians receive a "canonical mission," an official letter of approval from the local bishop, in order to teach in a Catholic institution.

He said the laws in question were aimed primarily at a particular situation in Europe but would mainly affect Catholic institutions in the United States, where they present potential conflicts with civil law and are virtually unenforceable.

He also questioned whether all local bishops have the theological competence to make the judgments on theology teachers required by the new code and suggested the result would be uneven administration of the law.

## Automobiles need babying just like men do

by ALICE DAILEY

Automobiles are, in a sense, like men. Baby them along and all goes well; take them for granted and they'll pout. That was the case with my car when I took it for granted once too often.

"Something must be done about that car of mine," I told my husband. "It's been going tinka, tinka, tinka."

"For how long?"

"As long as the motor is running."

"I mean, how long has it been going tinka, tinka, tinka?"

"A couple of weeks."

He shook his head. "Why did you wait until today to say something? You know I'm in a hurry. Have you checked your battery water lately? Your oil? These things have to be checked periodically."

"I don't know anything about all that. I just know you put gas in and the car goes. But I did mention the funny noise to the man where I get gas. He mumbled something about a celluloid switch."

"There is no such thing as a celluloid switch."

"I know. Celluloid is called plastic now."

He glared. "The word is solenoid! Better call him right now to set up an appointment. I have to leave."

I picked up the Yellow pages. "I don't even know the name of the place. But they call him Rusty."

"Well it's a cinch the joint's not named Rusty Repair. Think of the junk that would attract. Try Body Shops."

I would have thought Body Shops would be places where you learned aerobic dancing or

blubber shedding. But I looked anyway. The search yielded nothing. "I'll try Filling Stations."

My husband snorted. "They haven't been called filling stations for decades." He pronounces that "dek-aids" solely because it sets my teeth on edge.

While my fingers walked through six dumb pages of service stations, my spouse changed clothes in the next room and yelled advice. "That spare tire of yours has a slow leak. Have 'em check it. Or it might be the water pump. Have 'em look good under the hood."

I switched to H and started looking under Hood. He reappeared. "No wonder you can't find the place. Looking under the H's! It should be the S's, girl!"

He grabbed the book. "Here it is. Rust-berger's One-Stop Station and Autocare."

"Really. Now why didn't I think of that?"

He started out the door, then paused, "Have them see if the clutch is slipping. Check the emergency brake. And the tailpipe. These things have to be checked periodically, you know."

I wanted to yell, but what is it the Bible says about a soft answer turning away wrath? I took a deep breath and said sweetly, "You are absolutely right, Dear Heart." And this same sickening voice said "take care driving."

I picked up the phone and started to dial. Dear Heart was back. All smiles. He patted my shoulder.

"Hon, why don't you wait until tomorrow and I'll have a look at the car. Or take it to the station myself. Don't you go worrying your head about it."

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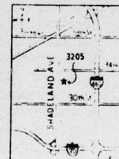
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# Divorcing couple can ease children's pain

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: My husband and I are getting a separation and probably a divorce after 10 years of marriage and three children. We have tried to reconcile, but we have become convinced after counseling that it is best for us to split.

Our problem is the children. We don't want to hurt them, or should I say, we want to hurt them as little as possible. Our lawyers tell us not to talk to one another about custody, that they will fight that out in court. We don't want to fight about the children, yet we both want custody. There must be a better way. Please help.

Answer: You are right. There must be a better way to make arrangements for the children than fighting over them. Too often, fighting over children leads to later fighting through them.

Our courts are set up on the adversary system. The contesting parties must marshal their arguments, hide their strategies from one

another and attack the plan of the other party. That may be the best way to handle the disagreements about money and property. It is not the best way to plan for the continuing nurture and care of children.

A court battle may set an unfortunate precedent for future child care. The bitterness of the divorce hearing may infect all later child-care arrangements.

You must talk with your husband about child care. Your children deserve this effort. Their needs require the two of you to work out some mutually acceptable compromise.

If you and your husband cannot communicate well at this time, you need divorce counseling. Perhaps the counselor you have been seeing can help you on child-care arrangements. A mental health center or family service clinic is much better equipped to deal with improving communication and appropriate child care than a lawyer.

Thus, the first and most important step is to work out a solution with your husband. This is best done face-to-face and not through our legal

system. When this has been achieved, there are still five issues to consider.

Explain to the children that the divorce is not their fault. You are divorcing each other because you cannot get along, but you are not divorcing them. You both love them and will always be their parents. In fact, it may be helpful to think of the divorce not as a rupture, but as a restructuring of the family.

After the custody arrangements are working, do not use the children as spies. Don't quiz them about how it went with the other parent or what the other parent is doing.

Do not criticize the absent parent, no matter how right you think you are. This only tears the child apart, forcing him to choose when he may want to feel loved by both.

Cooperate on the visitation schedule you have set up. Do not make it difficult each time your ex-spouse comes to get his children.

Cooperate on discipline. Try to have the same curfews, forbidden foods and other rules. Different rules either make the children unsure or encourage them to use one parent against the other. If agreement is difficult, the non-custodial parent should follow the disciplinary pattern of the custodial parent.

Divorce is never easy, and it is hardest of all on the children. An attempt to follow the above suggestions will lessen some of the bad effects.



**MUSICIAN**—Robert Batastini, a Chicago-area liturgical musician and author, will conduct a Musical Leadership in Parish workshop from 10 a.m. to 4 p.m. Saturday, Oct. 24 at Immaculate Heart of Mary Church, Indianapolis. All parish musicians are welcome.

## Jesuit priest stresses importance of enthusiasm in marriage

LOUISVILLE, Ky. (NC)—A priest-leader in the Worldwide Marriage Encounter Movement told couples attending a convention in Louisville that enthusiasm is important in marriage.

The priest, Jesuit Father Charles Gallagher, was the featured speaker at an Oct. 9-11 Worldwide Marriage Encounter convention for Kentucky, Tennessee and Indiana. Some 275 to 300 couples from the three states attended.

Saying that "we are about" Christ's work, Father Gallagher remarked that Christ came on earth "that you may have life in you so that it may be more abundant."

He asked, "How life-filled are we? How joyful are we?"

These are two key questions in marriage, he said, because enthusiasm is essential.

"There is no way a wife can love her husband without enthusiasm," said Father Gallagher. "There is no way a husband can be a good husband without enthusiasm."

The "sadness" among married couples today is "the lack of enthusiasm for ourselves," he commented, saying, "The absence of enthusiasm is a sign that the Spirit is not with us."

Father Gallagher continued, "We get married and we put enthusiasm on the shelf to

be pulled out on suitable occasions," such as wedding anniversaries, birthdays and Christmas. "That's not how we got married."

"We think enthusiasm goes (in marriage) because that's normal," he said, but that should not be so. "Enthusiasm is within our control. Isn't it true that when we're enthused about one another we're really close?"

Father Gallagher said the opposite of enthusiasm is caution, and "the curse of marriage is caution."

He also said that lack of enthusiasm is a problem facing priests, noting that enthusiasm is a quality a priest must have.

Father Gallagher linked enthusiasm with leadership in the Catholic Church. "Enthusiasm is necessary for leadership in the Catholic Church," he said. "If we are leaders in the church, it's a call to lead other people to accept Jesus."

The "true test of sacramental marriage," he said, is how many children a couple has and the number of adult converts the Church has.

In explaining his statement, Father Gallagher said lack of children in a marriage is an indication of a lack of trust. "The lack of babies is a marital problem, not a parental problem," he remarked, adding that a child is the "flesh of their (couple's) memories for one another."

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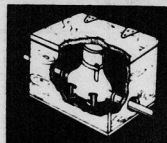
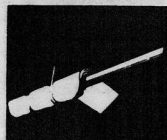
Close off crawl space vents and doors. Repair broken or cracked basement windows. Make sure basement doors and windows are closed tightly.

### INSULATE PIPES

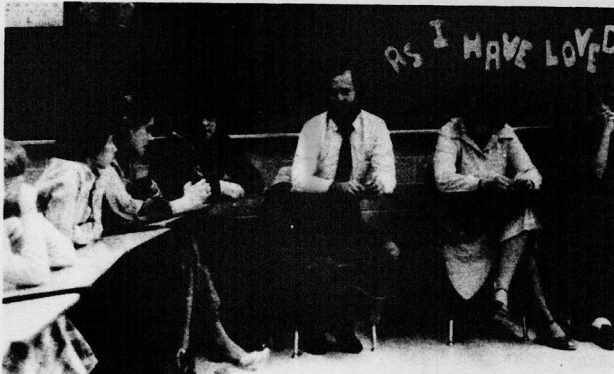
Be sure pipes in unheated parts of your home, including crawl spaces, are insulated.

### PROTECT YOUR METER

If you have an outdoor meter pit, make sure the lid is not broken or missing. Unheated indoor meters should be protected with an insulated box.



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**CELEBRATE VOCATIONS**—Cathedral High School's religion faculty swapped classes for Vocation Week, each class hearing a variety of speakers on the theme "Call to be a Christian." Above, Mrs. Jo Cavanaugh, department head, and Jim Obergfell lead students in a discussion on married life.

# The Active List

October 23

The men's volleyball group at St. Luke parish, Indianapolis, is interested in scheduling games with men's groups from other parishes. For information call Fritz Frommeyer, 872-0438, after 6 p.m.

October 24

Central Indiana Regional Blood Center will conduct a blood drive at St. Jude parish, Indianapolis, from 8 a.m. to noon. Call 763-4028 for more information.

\*\*\*

The Women's Day Committee at St. Rita parish, Indianapolis, will sponsor a fall dance from 9 p.m. to 1 a.m. in the school hall. For tickets call 638-6591 or 638-9349.

\*\*\*

A fall boutique under the auspices of the St. Mark parish Women's Club will be held from 9 a.m. to 3 p.m. in the parish hall, 6000 S. East St. Indianapolis.

October 24, 25

Chatard High School's drama department will present the musical, "Good News," in the school gymnasium at 7:30 p.m. on Saturday and 2:30 p.m. on Sunday.

October 25

Two Pre-Cana sessions will be held on consecutive Sundays—Oct. 25 and Nov. 1—at St. Andrew school, S. Fifth and "C" Sts., Richmond. The sessions begin at 6:30 with a registration fee of \$5 per couple.

\*\*\*

The monthly card party at St. Bernadette parish, 4626 Fletcher Ave., Indianapolis, will begin at 2 p.m.

October 27

The 8th, 7th and 8th grade students at St. Barnabas school, Indianapolis, will be trick-or-

## Guild to raise funds

St. Vincent Hospital Guild Tuesday announced its first major fund-raising effort at its 43rd annual fall luncheon honoring new members.

The guild will sponsor a theatrical revue March 19 and 20, 1982, open to all talent of all ages in the Indianapolis area. The revue, to be staged for the general public, will be produced



**MENAGERIE**—That's what the parish grounds of St. Joseph Church in Terre Haute looked like recently when a special pet-blessing ceremony was held. Dogs, cats and an assortment of more exotic animals showed up, accompanied by their parishioners/owners. Above, Josephine Justin's doggie looks plaintively at Franciscan Father Raymond Mallett as he confers a special blessing on the animal. (Photo by Terry Beer)

treating for UNICEF from 6:30 to 8:00 p.m. They will be within the boundaries of St. Barnabas parish only.

\*\*\*

The Archdiocesan Board of Education will meet at 7:30

p.m. at St. Bartholomew parish, Columbus.

October 29

A rummage sale will be in progress at St. Lawrence

parish, 46th and Shadeland, Indianapolis. Hours: 9 a.m. to 4 p.m. and re-opened at 5 p.m. until 7 p.m. when a special bag of items may be purchased for \$1.

October 29, 30

Assumption parish, Indianapolis, will have the "haunted house" at the parish from 6:30 to 9:30 p.m. Admission is 50 cents.

October 30

The Ladies' Club of Little Flower parish, 14th and Bosart, (Continued on page 15)



**CLOWNS APLENTY**—Bonnie Schott (left) and Cindy Maude are costumed and ready to usher in Halloween at St. Roch's Parish, which marks the event Oct. 31 with a party and dance and a CYO Haunted House Oct. 30 and 31.



NATIONAL SHRINE OF

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Way of the Lights Tour (December 11-13)

### FIRST DAY: Indianapolis/Bellefonte, Illinois

Motor Coach Tour—Morning departure from Indianapolis to Terre Haute. Scheduled to arrive in Belleville, Illinois, at approximately 3:30 p.m.

After checking into the Pilgrims' Inn, there will be time to relax before leaving to make the Way of the Cross. Dinner in the attractive Dining Room is included in the tour. After browsing in the gift shop, we'll attend evening Mass.

### SECOND DAY: Sightseeing (Shrine and St. Louis, Missouri)

At 8:30 a.m., after breakfast, we board the bus for the visits and explanations of the many beautiful features of the Shrine—the chapels, main outdoor shrine, Lourdes Grotto, Angelus Bells and Reflection Pool, and retirement home.

After lunch, we leave for our visit to St. Louis. The Jefferson Memorial Expansion, highlighted by the Old Cathedral, is a must, as is the visit to the New Cathedral, a gorgeous edifice with the best mosaic adornment in the world. We return to the Shrine well in time for dinner, and again we attend Mass.

### THIRD DAY: Belleville/Indianapolis

After breakfast, we'll begin our return trip to Indianapolis. Lunch is scheduled in Terre Haute and we'll arrive back in Indianapolis in the afternoon.

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# The Active List

Indianapolis, will have a card party from 1 to 8 p.m. Tickets are \$1.25.

\*\*\*  
Dr. Ernest Collamati of St. Mary-of-the-Woods College will

present a lecture entitled "Roman Catholic—Do We have an Identity?" at St. Christopher parish, Speedway, at 9:30 a.m. No admission charge.

Oct. 30-Nov. 1

"Tartuffe," Moliere's 17th century French comedy, will be presented by the theatre department at Marian College, 3200 Spring Mill Rd., Indianapolis, at 8 p.m. Tickets, available at the door, are \$2.50 for adults and \$1.50 for students.

Group ticket discounts are available by calling 924-3291, ext. 268.

October 31

Single Christian Adults will have a Halloween party at 7:30 p.m. Larry England is the host. Contact him at 317-356-0616 for information.

\*\*\*  
A benefit dance sponsored by St. Michael's Parish Organization at Bradford will be held in the parish hall from 9 p.m. until 1 a.m. Tickets, at \$13, are available by calling 812-364-6506.

## Roncalli hosts open house

Roncalli High School in Indianapolis will host an open house on Sunday, Nov. 8, from 1 to 3:30 p.m.

Displays, exhibits and demonstrations depicting the school's many facets will be

featured, and visitors will be able to talk with teachers, coaches and administrators about Roncalli's religious, academic and extra-curricular programs.

## New health facility to open in Zionsville

Sister Theresa Peck, administrator, has announced that St. Vincent Hospital will open a new health education facility in Zionsville, Oct. 31.

Located in Boone Village Shopping Center, the center will be called the St. Vincent Wellness Center: Zionsville. It is structured under the same principles as St. Vincent Wellness Center: Carmel, which opened in April, 1980. Wellness is a philosophy which promotes the concept that individuals are responsible for their own good health and the daily choices they make determine their health—or lack of it.

Classes to be held at the Wellness Center in Zionsville, will include family life education, physical fitness and nutrition. Eventually, courses in all five areas of wellness (self-responsibility, nutrition, physical fitness, stress management and environmental awareness) will be provided.

The public is invited to attend the center's grand opening from noon to 1:30 p.m. Oct. 31. Free demonstrations on bio-feedback, maternity physical fitness, Fit by Five (a program in motor skill and perceptual development of pre-school-age children with their parents),

and aerobic dancing will be given. Instructors and staff will be available to discuss programs, and registrations for classes will be accepted.

## OBITUARIES

† BALDWIN, Josephine, 67, St. Leonard, West Terre Haute, Oct. 14. Mother of Joseph G. Baldwin; sister of Mary Stepp, Lena Bird, Anna Tidd, Bertha Egan, Edna Unger, Joseph, John, Tom and Herman Baldwin. Burial, Oct. 20, at Our Lady of Hazel Barrett.

† BERTO, Vittoria, 90, Sacred Heart, Clinton, Oct. 17. Mother of Anne Enloe, Rosemary Thomson and Mario Berto.

† BROADHURST, Veronica, 77, St. Leonard, West Terre Haute, Oct. 17. Wife of Dr. George; mother of Nancy Henneley; sister of Dolores Boggiano, James, Joseph, Robert, Donald, Vincent and Charles Kuebel.

† BRUNETTE, Veronica Bussing, 93, Annunciation, Brazil, Oct. 16. Mother of Margaret McCullough, Edward, Clement, Robert and Benedictine Bro. Vincent (Paul) Brunette; foster mother of Thomas and James Welch; sister of Raymond and Charles Bussing.

† CARRELL, Ursula T., 93, SS. Peter and Paul Cathedral, Indianapolis, Oct. 20.

† HAND, Florence, 94, Holy Trinity, Edinburgh, Oct. 17. Mother of Annette Lacy; sister of Mrs. Edell Pritchard.

† HAWKINS, Clara, 88, St. Andrew, Richmond, Oct. 10. Mother of Betty Heithaus, Mary Purcell and Sherman Hawkins, Jr.

† JONES, Cecelia, 13, Patrick, Terre Haute, Oct. 13. Mother of Cecelia Pitts and Patricia Horn; sister of Dorothy Mullen and Thomas J. Finnerty.

† KEENEY, Frank H., 82, St. Benedict, Terre Haute, Oct. 16. Husband of Anna; father of Patricia Hughes, Barbara McCoy and Donald J. Kenney.

† LYSAGHT, Kathryn E., 104, St. Augustine Home Chapel, Indianapolis, Oct. 15.

† ROBINSON, Stella Anne, 83, St. Pius, Ripley County, Oct. 15. Mother

of Helen Robbins, Ruth McIntire, Paul and Jack Robinson.

† SCHEURER, Helen, 66, St. Mark, Indianapolis, Oct. 21. Mother of Mary Boots, Patricia Jennings, David and Robert Scheurer. Burial, Oct. 21, at St. Andrew, Richmond, Oct. 19. Mother of Marilyn Frizzell, Clyde and Charles Shepard.

† STONE, Thomas A., 63, St. Augustine, Jeffersonville, Oct. 15. Husband of Cecelia (Werneke); father of Charles Stone; brother of Martha Adams and Helen Hogan; half-brother of John Smyser.

† TINIUS, Mary Tillie, 94, St. Mary, New Albany, Oct. 13. Mother of Marie Braunbeck, Margaret Gunther, Rosie Block, Frank, Frederick, George, John and Paul Tinus; sister of Vita Murphy.

† TRUNCALE, Charles, 75, Sacred Heart, Waterbury, Conn., with burial in Calvary Cemetery, Terre Haute, Oct. 13. Husband of Jennie; father of Carrie Blair; brother of Josephine English and Rocco Ferrero.

† VERBRACKEN, Marguerite L., 90, St. Jude, Indianapolis, Oct. 20. Sister of Dorothy Bosson.

## Sister Marie Bernard dies

ST. MARY-OF-THE-WOODS, Ind.—The Mass of Christian Burial for Providence Sister Marie Bernard Arens was held in the Church of the Immaculate Conception here on Oct. 13. Sr. Marie Bernard, 93, died on Oct. 10.

A Chicago native, the former Eva Louise Arens made her profession of vows in the Providence Congregation in 1919. During her years of teaching she taught in schools in Indiana and Illinois.

A sister-in-law, Amelia Arens of Milwaukee, survives.

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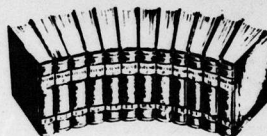
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# YOUTH CORNER

## Goodness of youth not highlighted

by TOM LENNON

**Question:** So much is written about young people doing bad things in connection with drugs, sex, reckless driving and wild parties. Why don't people ever write about the good things young people do?

**Answer:** You have a strong point. It would be good to unearth, publicize, and ponder more of the fine things some young people are doing to make the world better.

Here are a few friends I'd like to have featured on the evening newscast:

Mike, who is 19, is a highly valued employee at the nearby supermarket. I've talked a

number of times with this college student, and we are good friends. I learned indirectly that he attends a prayer group regularly.

For her vacation last

summer, Janet saved up enough money to fly to Panama for a month and use her nursing skills among the poorest of the poor.

Two years ago Jerry worked all summer in a soup kitchen in Cincinnati where he learned much about what it's like to be

poor and why some people are in that condition.

Jeanie has worked hard for over two years earning enough money so that she could enter a state university in September. She'll bring to her studies the same direction she brought to her job.

Dave, who carried a heavy schedule at a state university, finds time to be in a SEARCH group. He is as comfortable talking about prayer as he is talking about football, girls and computers.

George is in his early 20s. He has a beer now and then. But usually he's too busy for any drinking as he works in construction and, at night, wants to spend time with his two wonderful children. He and his wife, Betty, love their family. When she's not with them, she's working on her ceramic art.

Pete went to Mexico City all last summer, living and

working among the poor. "I never imagined there was such poverty in the world," he says. He hopes to return as a missionary priest someday and resume his work there.

The world of young people is not all pot, parties, sex, and reckless driving. Many of the young people I know are filled with practical ideals, courage, love and determination to make their world better.

But most will never make headlines, and that's sad.

(Questions on social issues may be sent to Tom Lennon at 1312 Mass. Ave., N.W., Washington, D.C., 20005.)

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## Kids recite alphabet from 'K' to 'O'

by JENNIFER PETRONE  
Illustrated by VIRGINIA POWELL

The "Kids' Kingdom" Alphabet of Love series continues this week with the letter "K." The meaning of the five words in the artwork will be discussed today. By trying to be in your actions what the words describe, it is hoped that the great quality of love, which encompasses all the words, will be attained.

"Kind" people are those who show sympathy, concern and understanding toward others. They treat everyone in a pleasant manner, regardless of the other person's looks, race, religion, or ideas. They do not put others down but treat others as they themselves would like to be treated.

"Loving" is the word which fairly well covers all the other words and their meanings. Loving individuals are Christ-like, showing genuine good feelings and affection toward all. To be loving toward absolutely everyone is a very difficult thing to do, but the best example there is to follow is Jesus Himself.

"Merciful" individuals are those who show compassion toward others. They are especially considerate to those who have hurt them or may be considered their enemies. Those who are said to be merciful would certainly follow Jesus' command which says, "Love your enemies and pray

for those who persecute you."

"Natural" is a different kind of word, but one which is also important. To be natural means not to put on airs. It means behaving in a manner which is you. Natural people do not have to imitate others because they understand that they are special and should behave in their own way. This is not to say people should not look to others, such as Christ, as models. To be natural is simply to be yourself.

"Open" people are willing to speak of their feelings and of things that are important to them. They are able to let others see inside of themselves, exposing their very hearts and minds so that their friends can



know them better.

This week try to act like each of the words described. After you have done each word, color in the first letter of it. Tape this

week's artwork to the bottom of last week's to make a long chart which can be hung on the wall, reminding you to practice doing each word.



"GOOD NEWS"—That's the play Chatared thespians will present Oct. 24 at 7:30 p.m. and Oct. 25 at 2:30 p.m. Starring are (front row, left to right) Colleen Campbell, Angela Dobson and Elizabeth Compton, and (back row) John Fernandez, Jeff Rodgers and Dave Garrett. Tickets will be sold at the door.

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## Ritter graduate honored



**TRYOUT**—Jeanette Newton tests out a trike before the 18th running of the Sycamore Cup Tricycle Race, part of Indiana State University's Homecoming. She was Homecoming co-chairman.

Organizing agendas, conducting meetings, answering questions and wrapping up details—it was all part of the job for Jeanette Newton, coordinator of Indiana State University's 1981 Homecoming.

The weeklong celebration early this month culminated nine months of work for junior student Jeanette, a graduate of Ritter High School.

Queen and Bachelor of the Year contests, the Sycamore Cup Tricycle Race, the Blue and White Dance and the newest addition—a mini-float event all were Jeanette's overall responsibility. "Acting as an advisor to sub-committees" turned out to be her main task, but establishing new friendships and learning about herself were the "most gratifying elements" of the job.

Jeanette is the daughter of Mr. and Mrs. James Newton of Indianapolis.

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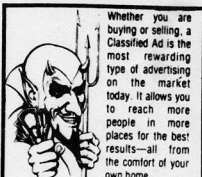
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## TV PROGRAMMING

## Film director honored

by MICHAEL GALLAGHER

NEW YORK (NC)—I had the opportunity last week to meet a man whom I've admired for 30 years, Akira Kurosawa. The occasion was a press luncheon at the Japan Society, which was presenting a retrospective of his films as part of its 75th anniversary celebration.

There was a time, back in the old days of American complacency, when we liked to think that the Japanese were clever little people who were great copiers but couldn't come up with anything original. Originality was our prerogative—with our American knowhow and Yankee ingenuity, unencumbered, naturally, by the dead hand of the past.

Things have changed as you probably know. And long before American businessmen and engineers, upon whom the dead hand of the past rested after all, started reluctantly to think in terms of what they could learn from the Japanese, American filmmakers, European as well, were eagerly learning from Kurosawa.

The American Western "The Magnificent Seven" was an acknowledged remake of Kurosawa's "Seven Samurai," one of the greatest movies ever made, the story of seven masterless samurai who defend a farming village against an onslaught by fierce bandits. (The plot of "Seven Samurai" was again pressed into service just last year in "Battle Beyond the Stars," and the planet threatened by attack was called Akira.)

And then we have "Star Wars," whose plot is remarkably similar to a lesser film of Kurosawa called "Hidden Fortress," which starred the great Toshiro Mifune as a exiled general who, with the help of two bumbling peasants (easily altered to robots), comes to the aid of a princess in distress and defeats an evil usurper.

GEORGE Lucas, the creator of "Star Wars," and Francis Ford Coppola have readily acknowledged their debt to Kurosawa, and as a matter of fact came to his aid when he ran into budget problems on his latest film,

can imagine how hard it is to coordinate an enterprise of this sort—all three girls being ready on time and the like—and the result was that we stumbled into our seats right in the middle of "Rashomon," to be confronted with the sight of a woman in an outlandish costume chanting in an incredibly deep voice. We didn't know of course that she was a medium and the voice was that of a slain samurai.

We never quite recovered. And when a little later, we watched a woodcutter (the superb actor Takashi Shimura) walk through the woods, the sunlight gleaming on the blade of his ax, for what seemed like 10 or 15 minutes, we looked at one another, and, being young and foolish, started to giggle.

A year and a half later, things had been different. Though I had been in Japan only a couple of months and had nothing like the knowledge of it I would later gain, I was already beginning to think and feel differently. And, you know, the woodcutter's walk through the woods didn't seem nearly so long this time.

THE press luncheon was over. There had been the usual inane questions endemic to the territory—"Mr. Shakespeare, I really loved your 'King Lear,' but could you explain a little more clearly what you were trying to convey?"

Kurosawa and his translator were trying to finish their lunches while four or five people pressed in for a final



TV FARE—Melissa Gilbert (left) plays emotionally troubled Deanie Loomis who struggles with the strict sexual mores imposed by her overprotective mother played by Eva Marie Saint in pre-Depression Kansas. The new adaptation of William Inge's "Splendor in the Grass" airs Oct. 28 on NBC. (NC Photo)

word. I hung back wondering what to do. There was so much I wanted to say.

But then I reflected a bit. What was there to say, really? Kurosawa and I were 30 years older than we had been that June night my date and our friends giggled at his

"Rashomon" at the Lower Mall.

So what was there to say beyond the few disjointed words I had already blurted out? What would be the best thing I could do for this man who had done so much for me? I could let him finish his lunch in peace. And that's what I decided to do.



THE truth was that when I saw "Rashomon" in Japan, it was my second viewing. The first time was a year and a half earlier at the Lower Mall Theater in downtown Cleveland, a seedy little place that was the sole font from which we Clevelanders could imbibe foreign cinema in the 40s and 50s.

I was on a triple date with two John Carroll classmates and their girlfriends. Now you

## Films on television

Wednesday, Oct. 28, 9 p.m. (EDT) (CBS) "Hide in Plain Sight" (1980). James Caan makes his debut as a director in this taut, well acted, and often quite moving film about a divorced man (Caan) whose children disappear when the government gives a new identity to his ex-wife's new husband, a gangster-turned-informer. Good entertainment. (A-II, PG)

Thursday, Oct. 29, 9 p.m. (EDT) (CBS) "Blazing Saddles" (1974). Mel Brooks' vulgar and broad satire on Westerns finally makes its television debut. Some funny moments, but the overall tone

runs solidly towards the coarse and scatological. (B)

Friday, Oct. 30, 9 p.m. (EDT) (NBC) "Halloween" (1978). An escaped lunatic menaces babysitters in this crude exploitation movie with some nudity and a great deal of violence. (B, R)

Saturday, Oct. 31, 8 p.m. (EDT) (CBS) "The Last Flight of Noah's Ark" (1980). A moderately entertaining Disney film about a down-on-his-luck pilot who agrees to transport a woman missionary (Genevieve Bujold), two orphans and a menagerie to the South Pacific. (A-I, G)

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# Is there no hope for future generations?

by HENRY HERX

NEW YORK (NC)—There is little room in today's job market for young people, no matter how well qualified. Their problem is not simply the troubled state of the economy but the fact that they belong to a generation whose future holds little promise, according to "Dewar Mobility," a documentary airing Thursday, Oct. 29, 8-8:30 p.m. (EDT) on most PBS stations.

A third of all Americans today are 20 to 35, the postwar "baby boom" generation born between 1946 and 1961. The economy expanded as their numbers grew during almost three decades of unprecedented prosperity. Raised with the expectation of doing even better by going to school and working hard, they now find themselves competing with each other for fewer jobs in a contracting economy.

This report concentrates on those who went to college and were graduated with advanced degrees and no prospects of ever working in their chosen field. They are the ones most frustrated and disillusioned: "The American Dream has become a nightmare," one of them says, "because it isn't keeping its promise."

Educators and economic experts explain how the

statistics add up to diminishing expectations for this generation—slower promotions and lower economic benefits. The sobering impact of the program, however, comes directly from young adults telling how they are struggling to readjust their lives to economic realities for which the classroom had not prepared them.

The media has tended to

focus on other victims of our present economic difficulties, such as minorities and the aged. The value of this report is to show how the sons and daughters of the average American family will have a lower standard of living than their parents and as a generation eventually overwhelm the Social Security structure by the end of the century.

Able produced by WNET-New York as part of the "U.S. Chronicle" series, this thoughtful documentary deals only with the problems facing this generation. Viewers, however, will conclude that solving these problems goes far beyond our present economic policy of cutting taxes and social services.

\*\*\*

Trying to survive both adolescence and meddling

parents is the theme of a TV version of William Inge's 1961 screenplay, "Splendor in the Grass," airing Monday, Oct. 26, 9-11 p.m. (EDT), on NBC.

Set in 1928 Kansas, this is the story of two high school seniors who fall in love but end up going their separate ways. There are many good reasons for this rupture but the primary cause is the girl's nervous breakdown from too much sexual yearning. Inge's dramatic license for showing the terrible troubles of some adolescents.

The main problem with the production is that its young twosome, Melissa Gilbert and Cyril O'Reilly, are rather wooden in their roles. Much more interesting are the conflicting values of the parents, expertly played by Eva Marie Saint, Macon McCalum and Ned Beatty. It's a period piece,

going from prosperity to the Great Depression, and it is neatly evoked under Richard C. Sarafian's direction.

The subject and its rather steamy treatment of sexual awakening is more properly suited for an adult audience than teen-agers.

\*\*\*

Sunday, Oct. 25, (CBS) "For Our Times." The final segment of a three-part report on the Lutheran-Roman Catholic conflict in the 15th century. "Crucible of Faith" relates the events that witnessed the rise of the Lutheran reformers and the reaction of Rome. (Please check local listings for exact time in your area.)

Monday, Oct. 26, 9:30-10 p.m. (EDT) (PBS) "More Than a Concert." The Netherlands Wind Ensemble believes in bringing classical music to the

people and this delightful film shows them performing in Washington's Kennedy Center as well as on the streets of Amsterdam and New York.

Wednesday, Oct. 28, 4:30-5:30 p.m. (EDT) (ABC) "Tough Girl." The hard exterior of a teen-ager from a broken home who fears rejection is broken when she meets a deaf student who helps her accept herself and his friendship in this "Afterschool Special."

Friday, Oct. 30, 8-8:30 p.m. (EDT) (CBS) "Someday, You'll Find Her, Charlie Brown." Charlie enlists the aid of Linus to help him track down the pretty girl he has glimpsed only momentarily on a TV screen in this new animated Peanuts special.

Friday, Oct. 30, 9-9:30 p.m. (EDT) (PBS) "Enterprise." Bankruptcy is the subject examined in this program, which looks at the people and what happens to them when their company in a Boston suburb goes down for the count.

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## VIEWING WITH ARNOLD

## 'True confessions'

by JAMES W. ARNOLD

"True Confessions" is about two Irish brothers—a priest and a detective—who rise out of the ghetto by different routes, and then become enmeshed in the moral corruption they are equally dedicated to destroy.

This movie version of John Gregory Dunne's 1978 novel comes across mostly as a determinedly sensational, hard-nosed journalist's expose of clerical involvement with gross but superficially respectable business types in the seedy environment of 1940's Los Angeles (the world of Raymond Chandler and "Chinatown"). But it's also about the love-hate of brothers, and a priest who slowly realizes the kind of man he's becoming, and freely accepts the ruin of his ecclesiastical career for the sake of his soul.

"Confessions" has much in common with the perceptive J. F. Powers stories of a generation ago, which typically were gentle, sad satires of priests trapped in the worldliness of fund-raising, business deals on the golf course, and chancery politics. Regrettably, Dunne (who wrote the screenplay with his gifted wife, Joan Didion) lacks Powers' sense of humor about churchly matters, and the wickedness of the Catholic laymen is souped-up to the level of a "Dirty Harry" movie.

The odd thing, though, is that a movie like this one should appear just now. It's almost nostalgic. Thirty years ago, tales of fallen priests who somehow stumbled their way to God through the temptations of sex and greed and flaws of character were common, with the list of authors or directors ranging from Greene to Mauriac to Bunuel.

THEIR re-emergence here is certainly not a bad sign. "Confessions" may be deservedly called a serious Catholic

film, a somewhat bare category in recent years. It's just too bad it isn't great instead of merely good.

The key character is Tom Spellacy (Robert Duvall), the detective brother, an underpaid, under-appreciated and cynical professional, full of the sleazy knowledge of his craft, familiar with sin and sinners, and contemptuous most of all of hypocrisy, of those who pretend innocence and profit from it.

His brother Des (Robert De Niro) is a bright young monsignor, chancellor of the ar-

chdiocese, sincere enough as a priest, but deeply implicated in church "business" and occasional unsavory deals with shady characters "for the sake of the church." As an efficiency expert and hatchetman, he is the pragmatic cardinal's choice as his successor.

Tom is a complex person (probably the most brilliant achievement of Duvall's career, which is definitely on a roll). He envies and admires his brother, but is also protective of him, and wary of his relationship with a corrupt construction tycoon (Charles Durning), who having made a bundle in various rackets (including prostitution) is spending his old age becoming a pillar of the church.

THE crisis becomes acute as Tom investigates the mutilation murder of a young woman (the crime is based on the notorious Black Dahlia case) and realizes that Durning is closely involved, morally if not criminally.

The situation pits Tom's rage against his concern for Des and his future. Meanwhile, the monsignor is quietly trying to unload the obnoxious Durning, but coolly, kissing him off with a Catholic Layman of the Year award at one of those unctuous all-male banquets full of priest-and-rabbi jokes and sickening praise of the awardee. The brothers finally discuss it over coffee at a lunch counter (one of the film's half-dozen outstanding scenes), but the priest doesn't apply the expected pressure: "I'm tired of fixing things... I want to change my life."

The central irony is that Tom's anger destroys Des' ambitions but saves his soul. (He ends up at an obscure desert parish with a holy old pastor who teaches him the "meaning of being a priest".) But this is the sort of theological subtlety that eludes Tom, who is wracked with anguish and guilt.

THE idea is neat enough, though it may go past some viewers. The major problem is that the spiritual struggle is interior and implied (DeNiro, underplaying perhaps too



**MOMENT OF TRUTH**—Msgr. Seamus Fargo (left), played by Burgess Meredith, listens to the troubled confession of his colleague, Msgr. Desmond Spellacy, played by Robert DeNiro, in "True Confessions," a United Artists release. The U.S. Catholic Conference classified the R-rated film A-IV, warning about its "relentless concentration upon sordid details... and its not especially sensitive exploitation of its Catholic atmosphere." (NC photo)

much, comes off as cold and enigmatic), while the cynicism of the worlds of institutional church, sleazy business and the pornographic underground (the setting of the murder) is laid out with a bulldozer.

Especially absurd are a couple of operatic confessional scenes, although generally director Uta Groszard (a first-class artist whose best work has been on Broadway) handles liturgical scenes with taste and sensitivity.

The truth is that Dunne's story now seems dated, although it is certain that the worldly entanglements of the church and its human officials will provide occasional scandal in perpetuity. The most affecting thing about "Confessions" is its incisive depiction of a certain kind of Irish sensibility—tough,

pragmatic, but sad, with a keen sense of the mixture of fate, sex; satisfactory, with irony and tragedy in life.

(Powerful but flawed drama of sin and salvation; language, unobjectionable for adults, with graphic portrayals of police reservations.)

The Last 10 Films Reviewed by James Arnold  
(ranked for overall quality from best to worst)

True Confessions; Victory; Only When I Laugh; First Monday in October; Moscow Does Not Believe in Tears; Wolfen; Body Heat; Eye of the Needle; Blow Out; Continental Divide.

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