

# THE CRITERION

Archdiocese of Indianapolis

**IMAGINE THAT!**—Members of Cub Scout Den 5, sponsored by St. Lawrence Parish, are engrossed as Benedictine Sister Mary Jonathan Schultz explains the intricacies of getting out a newspaper. The boys and their leader, Mrs. Ellen Sullivan, were one of two scouting troops which toured the Criterion offices last week. They learned how electronic type is set, headlines printed, and wire copy received from "all over the world," and best of all—each received the latest issue of The Criterion a day ahead of the rest of the archdiocese. From left are Stanley Bigby, Scott Bordenet, Chris Egan, Jeff Schulz, Mike Sullivan (partly hidden), and behind Sister Mary Jonathan, Mrs. Sullivan. (Photo by Peter Feuerherd)



## Archdiocese to return funds to parishes

The archdiocese, in unprecedented circumstances, has announced it will return a total of \$427,536 to parishes which helped to build Schulte High School in Terre Haute and the CYO 16th Street Field in Indianapolis.

Additionally, the archdiocesan Catholic Youth Organization will receive \$50,000.

Archbishop Edward T. O'Meara authorized distribution of the monies following the recent disposition of Schulte High School to Hulman and Company, and the sale last fall of the CYO field.

Terre Haute's six parishes share in \$270,000 resulting from the transaction with Hulman. In a letter to pastors, Archbishop O'Meara said that a search of chancery records indicated about half of the funds used to build Schulte some 30 years ago was financed by a general campaign in the Terre Haute area. The balance came from parish assessments. Schulte closed in 1977.

According to the archbishop's letter, it was decided that "the best and fairest method" of dividing the money was on the basis of assessments. The parishes involved, their percentage of assessment, and their share of the proceeds are as follows:

Sacred Heart, 18% .....	\$48,600
St. Ann, 16% .....	43,200
St. Benedict, 13.5% .....	36,450
St. Joseph, 13.5% .....	36,450
St. Margaret Mary, 13% .....	35,100
St. Patrick, 26% .....	70,200

A review of chancery operations for the fiscal year ending June 30, 1980, also (See FUNDS on page 2)

## Radio deregulation stirs controversy

In the latest round of the radio deregulation battle, a representative of the U.S. Catholic Conference (USCC) in Washington has termed the Federal Communications Commission's (FCC) deregulation plan "almost an obituary" for the concept of public service in broadcasting.

Jesuit Father Donald Matthew's comment before the FCC came during a panel discussion involving key groups on both sides of the issue.

Proposed by the FCC in the fall of 1979, radio deregulation would remove the requirement that broadcasters ascertain and address community needs at license renewal time, eliminate current limits on the amounts of time stations may devote to commercials, drop the minimum requirements for news and public affairs programming and end the requirement that stations keep programming logs for the FCC.

Deregulation has been supported by the broadcasting industry and opposed by church and public interest groups. The two sides disagree on whether market place forces can be used to ensure that broadcasting operates in the public interest.

In Indianapolis, Charles Schisla, director of the Catholic Communications Center, described market place factors as "questionable," and said it would be "incumbent on public service groups,

church groups and minorities to determine from radio broadcasters just how they intend to continue to serve the needs of the community if there is deregulation."

"There is a very strong indication on the part of broadcasters and now government that they want deregulation. This is also true in oil and other industries," he said, noting there is "some fairness to this demand because of overregulation in certain industries and businesses.

**SCHISLA DREW** a "critical distinction" between radio and television deregulation, emphasizing that "TV deregulation is not the issue here." He pointed out that radio stations, unlike TV, generally are small and licensed to serve the community in which they are located.

With regard to smaller radio stations, Schisla believes regulations should be open to "some modification." He observed that "as it is now, regulations are the same for all stations. Those with limited employees and revenues have all the same regulations with all the paperwork of larger stations. There is some inequity there."

With deregulation, according to Schisla, "there could be a decrease in public service broadcasting." Some questions concern him: Will certain groups in the community be served—the elderly, the poor,

minorities? Will broadcasting stations continue to produce and air programs for small segments of the community on a free basis?"

Schisla predicted "it will be extremely valuable to talk to broadcasters, regardless of the outcome of the hearings. "Groups should see right from the start how the industry plans to serve public needs if deregulation takes place."

Describing broadcasters as "people of good will" he urged public interest groups to monitor the broadcasters, holding them to their statements that deregulation will have no effect on public service broadcasting or may even increase it.

Opponents of deregulation in Washington were less optimistic.

**"WE SEE THE** present proceeding as another attempt to promote the dominance of purely commercial interests in broadcasting to the detriment of the public interest," said Father Matthews, a member of the Fordham University communications department and a USCC consultant. "The responsible use of radio and television must include full and fair accountability to the public," he said.

Opponents of deregulation claim loss of ascertainment, logs, commercial time limits and demands for news and public affairs programming threaten the inter-

(See DEREGULATION on page 22)

THE CRITERION

Vol. XIX, No. 50 — September 19, 1980  
Indianapolis, Indiana

## Letter from the archbishop

My Dear Family In Christ:

Within the history of Christianity many words have been written to explain the content and purposes of religious education. Perhaps, there is no better keynote for catechetics than these words of John the Apostle:

"Something which has existed since the beginning, that we have seen with our own eyes; that we have watched and touched with our hands: the Word, who is life, this is our subject . . . What we have seen and heard we are telling you so that you may be in union with us as we are in union with the Father and with his Son Jesus Christ." (1 John 1: 1 and 3)

From the generations of Christian peoples and Catholic tradition since John, we have received the message of the Good News. Filled with this Word who is life, we are reminded on this Catechetical Sunday that we are entrusted with the sacred responsibility of resounding that same word of God to one another and to our children. As the Catholic faith continues to grow in the Indianapolis Archdiocese, we are challenged as a whole community to enable each person's faith to become living, conscious and active.

Pope John Paul II has challenged us in his 1979 Apostolic Exhortation on Catechetics:

" . . . to renew trust in catechetical activity as a prime aspect of her (the Church) mission. The Church is bidden to offer catechesis the best resources in people and energy, without sparing effort, toil, or material means in order to organize it better and to train qualified personnel." (paragraph 15)

Your Archbishop is also a catechist. As one sent to you as teacher, as well as priest and bishop, I urge you to support the catechetical mission of your parish and of the Archdiocese. I ask that you especially support those among you who are called by your community to be responsible for the education of the children, young persons and adults of your parish. I pledge my prayer and encouragement to your mission of growing in the faith of Jesus Christ as given to us in the Scriptures and the tradition of the Universal Church.

Sincerely Yours in Our Lord,

+ *Edward T. O'Meara*

Most Rev. Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis

## Leadership conference set

The 1980 Educational Leadership Conference will be held on Saturday, Oct. 4 at Our Lady of Providence High School, Clarksville, and Oct. 18 at Our Lady of Grace student center, Beech Grove.

The conference, sponsored by the Office of Catholic Education, will include seminars of concern to pastors, principals, board of education presidents, and directors of religious education. Featured topics include "The Ministry of Catechists," "Relationship of the DRE and Principal," "Conflict Management," "Group Process," "Role of a President in Group Leadership," "Boards of Education and the Law," "Assessment

Process," "Policy," "Communications," and "School Costs and the Future."

Both conferences are scheduled to begin at 9:30 a.m. local time and conclude at 4 p.m. with registration 9-9:30 a.m. Cost is \$2.50 for registration and \$2.50 for lunch.

Interested persons may obtain information and registration forms from Susan Weber, Office of Catholic Education, 131 S. Capitol Ave., Indianapolis, Ind. 46226, (800-622-4982) or (634-4453).

## Funds (from 1)

revealed that parish pledges and assessments paid for the bulk of funds used to buy land and build a stadium at the CYO field. The archdiocesan Catholic Youth Organization helped in the fund-raising and operated the field for many years.

In the archbishop's letter to Indianapolis parishes, he announced approval of the following distribution of net proceeds from the sale, which amounted to \$207,536:

1. The CYO will receive \$50,000, to be used for capital improvement of other CYO fields in Marion County.

2. The balance (\$157,536) will be distributed to parishes who made contributions or were assessed when the field was purchased and a stadium built. Distribution is to be made pro-rata on the basis of such contributions and assessments.

The CYO field, located at 1600 West 16th Street in Indianapolis, was dedicated in 1948, but has not been in regular use since Cathedral High School moved to the far northside four years ago.



**DIVORCE PANEL**—Members of an Indianapolis Children of Divorce group offer insights and ideas to participants at a New Albany meeting. They included (left to right) Todd Shuremann, Melissa Patton, Ernie Dunn and Patrick Dunn.

## Workshop centers on children

What are the particular problems and strengths of children whose parents get a divorce?

With an ever-growing number of such children, the issue has become a critical one in the church as well as in the larger community.

Last week, Our Lady of Perpetual Help Parish in New Albany was the site of an in-depth probe by the children themselves and by their parents.

Getting "caught" between divorced parents, the impact of divorce on school work, dating parents, children who blame themselves for the split-up—these were some of the topics explored by participants and a panel led by Joanna Dunn and four "children of divorce." Also included in the program were sharing workshops for parents, for children 8-11 years old, and

for teenagers.

The speakers represented the Indianapolis "Children of Divorce" support group, and provided local participants with information on the benefits and logistics of starting such a group. Mrs. Dunn, who began the Indianapolis organization, works through Catholic Charities to conduct such programs and to offer training where requested in other parts of the archdiocese.

As a result of the program, the New Albany deanery has established a Children of Divorce unit, which will meet twice monthly. The first session will be 1-3 p.m. Sunday, Oct. 19, at Our Lady of Perpetual Help Parish, New Albany.

The new group will be led by Father Paul Koetter, Katie Pizzo, Sharon Becht and Georgie Hunter.

## Distribution of CYO Field funds

INDIANAPOLIS	Pledges Paid	Assessments Paid	Total Paid	Distribution of Proceeds
SS. Peter and Paul .....	\$ 20,000	\$ 2,475	\$ 22,475	\$ 21,934
Assumption .....	1,000	415	1,415	1,381
Holy Angels .....	3,000	490	3,490	3,406
Holy Cross .....	5,000	1,500	6,500	6,343
Holy Name .....	1,000	490	1,490	1,454
Holy Rosary .....	10,000	750	10,750	10,491
Holy Spirit .....		150	150	146
Holy Trinity .....	10,000	865	10,865	10,603
Immaculate Heart of Mary .....		150	150	146
Nativity of Our Lord Jesus Christ .....		75	75	73
Our Lady of Lourdes .....	15,000	1,725	16,725	16,322
Our Lord Jesus Christ, King .....	400	450	850	830
Sacred Heart of Jesus .....	5,000	1,800	6,800	6,636
St. Andrew .....	1,000	150	1,150	1,122
St. Ann .....	1,000	340	1,340	1,308
St. Anthony .....	5,000		5,000	4,880
St. Bridget .....		340	340	332
St. Catherine .....	5,000	1,350	6,350	6,197
St. Christopher .....		225	225	220
St. Francis de Sales .....	5,000		5,000	4,880
St. Joan of Arc .....	15,000	2,550	17,550	17,127
St. John .....	10,000	1,085	11,085	10,818
St. Joseph .....	1,000		1,000	976
St. Mark .....		75	75	73
St. Michael, Archangel .....		75	75	73
St. Patrick .....		825	825	805
St. Philip Neri .....	15,000	2,250	17,250	16,835
St. Rita .....	3,500	300	3,800	3,708
St. Roch .....	1,000	450	1,450	1,415
St. Therese of the Infant Jesus .....		1,350	1,350	1,317
St. Thomas Aquinas .....	5,000	825	5,825	5,685
<b>TOTALS .....</b>	<b>\$137,900</b>	<b>\$ 23,525</b>	<b>\$161,425</b>	<b>\$157,536</b>



### MOVING?

We'll be there waiting  
if you give us 4 weeks  
Advance Notice

Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
New Parish \_\_\_\_\_  
Effective Date \_\_\_\_\_

NOTE: If you are receiving duplicate copies please send both labels.

THE CRITERION  
CIRCULATION DEPARTMENT  
P.O. BOX 174  
INDIANAPOLIS, IN 46206



# Right to life is fundamental, says Pontiff

by Nancy Frazier

SIENA, Italy—To defend human rights while supporting abortion is "a patent contradiction," said Pope John Paul II Sept. 14 during a homily before more than 30,000 people in Siena.

The pope's voice echoed loudly throughout the medieval Piazza del Campo as he declared that "the right to life is the fundamental right of the human being, a right of the person, which imposes obligations from the beginning."

The homily was seen as a statement of encouragement of the efforts of Italy's Movement for Life to obtain a nationwide referendum against the country's two-year-old abortion law. The movement is based in Florence, about 33 miles north of Siena.

"One must accept the dignity (of the human person) from the beginning," Pope John Paul said. "If it is destroyed in the womb of the woman, in the womb of the mother, it would be difficult to defend it later in so many fields and areas of life and human society."

He sharply criticized those who "talk about human rights but do not hesitate to trample on human beings when they are on the threshold of life, weak and defenseless."

For Christians, the pope added, "the problem of the defense of life in the mother's womb is a problem of faith and a problem of conscience."

The Mass was the first major event of Pope John Paul's nine-and-a-half-hour visit to Siena, birthplace of St. Catherine of Siena and an important site in the life of St. Bernardino.

Pope John Paul devoted the afternoon of his day in Siena to meetings with

bishops of the Tuscany region, the sick, priests and Religious, youth and politicians and to visits to local sites dedicated to St. Catherine.

"St. Catherine today reminds us bishops, in the difficulties of today's ministry, that if we want our efforts to be fruitful in Christ, they must come from the same roots for which she lived—the love of Christ," the pope told the Tuscan bishops.

"I know well, dear brothers, the difficulties which affect your mission of recon-

ciling men with God in today's surroundings, ensnared by secularism, dominated by ideologies, corroded by consumerism and hedonism," he added.

Returning briefly to the topic of abortion, the pope praised Cardinal Giovanni Benelli of Florence "for his clear commitment and his pastoral zeal in supporting efforts to protect human life."

Pope John Paul's next stops were at the Church of the Annunciation, where he urged the sick to keep in mind Christ's participation in their suffering, and then

at the Siena cathedral for a private meeting with clergy and Religious of the archdiocese.

The final stop on the pope's busy schedule was at the Basilica of St. Dominic, St. Catherine's parish church, and the nearby home where she was born on March 25, 1347.

St. Catherine, a Dominican tertiary and mystic, died April 29, 1380, in Rome. She was canonized in 1461 and is one of Italy's two patron saints.

Pope John Paul was the first pope to visit Siena since Pius IX spent three days there in August 1857. It was the present pope's fourth visit to an Italian city in 16 days.

## Episcopals 'temporarily' end dialogue

by Ed Grant

NEWARK, N.J.—The Episcopal Diocese of Newark has temporarily broken off dialogue with the Catholic dioceses of Newark and Paterson, N.J., because of the U.S. Catholic bishops' decision to seek means of receiving dissident Episcopal clergymen into the Catholic priesthood.

Episcopal Bishop John S. Spong of Newark, whose ordination as a bishop took place at the Catholic Cathedral of the Sacred Heart in Newark, said that his action was taken "to protect the integrity of women priests and those who support women priests in the Episcopal Church."

The dialogue among the three dioceses—the Episcopal Diocese of Newark geographically corresponds with portions of both Catholic dioceses—began in 1975. It was initiated by Archbishop Peter Gerety of Newark, the late Bishop Lawrence Casey of Paterson and Episcopal Bishop George Rath, the predecessor to Bishop Spong in the Episcopal diocese.

Recently the three dioceses had been moving toward a covenant relationship, which already exists among several of their local parishes. The next meeting had been scheduled for January.

The Episcopal Church in the United States, which a few years ago decided to ordain women priests, is part of the worldwide Anglican Communion.

In a statement read at services at the Episcopal cathedral Sept. 10, Bishop Spong said that he took this step "with great sadness," adding that he would postpone further dialogue "until actions reveal that the ecumenical climate is more conducive to significant progress and real results."

HE SAID THAT he had no objections to Anglican priests becoming Roman Catholic priests, or vice versa, noting that this has been happening on an individual and private basis since the time of the Reformation.

"But this action," he added, "was not a

private or individual matter. It was an unprecedented involvement by a sister communion in the internal affairs of the Episcopal Church. Clearly such an action would not lend itself to trust or to the integrity of an ecumenical dialogue."

HE ALSO SAID that the requirement for reordination for Anglican clergy desiring to enter the Catholic Church ignores progress made by Anglican and Roman Catholic scholars toward mutual recognition of the validity of orders in both churches.

"If, as some believe," he concluded, "the Roman Catholic Church is saying that the price of continued ecumenical dialogue and further ecumenical relations is the cessation by the Episcopal Church of the ordination of women, then let me be very specific and say that the price of continued ecumenical dialogue with the Roman Catholic Church has at this moment become too high."

## Social issues highlighted

Concerned citizens who wish to vote knowledgeably in November's election can get an assist from "Elections '80," a daylong exploration of social issues to be held from 8:30 to 3:30 p.m. on Saturday, Sept. 27 at Marian College, Indianapolis.

This workshop will feature Providence Sister Sally Thomas who has worked since 1976 with Network, a Catholic social justice lobby group in Washington, D.C. She will discuss three topics: the present political climate, a multi-issue approach to the candidates, and a look at 1980 presidential candidates.

Archbishop Edward T. O'Meara will be celebrant at a closing Eucharistic liturgy at 3:45 p.m.

"Elections '80" is Network's part in the seventh annual Impact Day sponsored by Sister Senate groups of the five Catholic dioceses in Indiana, in collaboration with the Indiana Leadership Conference of Women Religious and the National Assembly of Women Religious.

Registration forms are available from Cardondelet Sister of St. Joseph Lillian Baumann at 2802 Franklin Place, Indianapolis, IN. 46208. Workshop fee is \$6.

## Liturgical evenings offered

Three evenings of recollection for liturgical ministers have been announced by the archdiocesan Liturgical Commission and Office of Worship.

They will be held from 7 to 10 p.m. (local time) on Sept. 25 at St. Joseph Church, Rockville; Sept. 29 at St. Andrew's Church, Indianapolis; and on Oct. 2 at St. Paul's Church, Sellersburg.

According to sponsors, support of liturgical ministers must include spiritual enrichment. "Although it is exceedingly important that liturgical ministers know how to function well as they serve the liturgical prayer of the parish, it is far more urgent that these men and women be persons of prayer and deep faith," a spokesman said.

Father James Farrell, a Liturgical Commission member and associate pastor at St. Barnabas, Indianapolis, will direct the recollections. Also chairman of the committee on Ministries in Worship, Father Farrell will discuss how memory, relationships, sacraments, scripture and prayer each play a part in faith development.

Each evening will include a conference, meditative prayer, celebration of the Eucharist and a ceremony of commitment.

Liturgical ministers include all who prepare and assist at parish liturgy, including priests, lectors, eucharistic ministers, choir, organists, cantors, guitarists, ushers, greeters and liturgy committee members.



CELEBRATE LIFE—Charles E. Stimming, Sr., holds the Cybis sculpture presented to him last Saturday night at a dinner dance in the Hyatt Regency, Indianapolis, as master of ceremonies Jack Mooney looks on. Stimming, who founded the Committee for the Preservation of Life, first such group in the state, was honored as "pro-life leader extraordinaire." The dinner, attended by some 400 persons, was sponsored by Indiana Right to Life, Right to Life of Indianapolis, the Saint Gerard Guild and Birthright of Hamilton County. (Photo by Ruth Hanley)

# Editorials

## Perceptions and candidates

Newsman Bill Moyers on a PBS series which began last week and which examines the issues pertinent to the 1980 presidential campaign said that a campaign doesn't really tell you anything about what a candidate will do once he is elected but it will tell you something about how he will perform.

Moyers cited instances in which current candidates made promises concerning issues they debated before election to various offices. In more cases than not, each candidate often reversed himself. John Anderson, for example, is being touted as a liberal candidate. His voting record as a congressman, however, is far from that. Ronald Reagan is considered the conservative candidate. Yet his record as governor of California shows him to be not always consistently so. And Jimmy Carter, whose campaign four years ago seemed more liberal, has become what many would consider a very mixed bag.

Moyers noted that a campaign foreshadows how a candidate would perform as president. Carter in the 1976 campaign, he stated, appeared as a liberal to liberals, a moderate to moderates, and a conservative to conservatives. His presidency, according to Moyers, has become one in which Carter has tried to please everyone. It should not be surprising, therefore, that Carter manages to please no one.

What would Reagan and Anderson become if either were elected? Should the voter not pay attention to what the candidate says? It would appear that choosing a president is a much more sophisticated process than most of us are capable of. Hence one reason for lack of voter interest.

Another reason for lack of interest is the candidates themselves. National polls indicate most Americans simply believe the office too complex to be controlled very well by anyone. Is that true or is it just the lack of leadership ability on the part of those campaigning?

The candidate for president of the United States has to sooner or later face the complexity of the office. It seems more important therefore to elect a candidate who can struggle adequately with the task of management. A president's role is to govern. He cannot do so, however, if he is not above all open to the pluralism of the nation he wishes to govern and if he is not capable of delegating authority by surrounding himself with competent and skillful managers. In this sense it is more important that

the president be capable of exercising leadership rather than exercising it in any specific direction.

Words express our perceptions of things. Presidential candidates like the rest of us perceive things differently. A presidential candidate must have convictions, therefore, and the ability to persuade others of his own convictions. At the same time he must be willing to try to understand what others perceive. His words must say something to us of his ability to understand and to lead.

Many prospective leaders have the ability to pronounce statements we like to hear as well as those we don't. Some can also sound so nice that it doesn't make any difference what they say; we are simply overwhelmed with their personalities. It seems especially important in this last month before election to listen not only to the words of our candidates but to listen to their behavior as well.

Our votes must reflect our ability to see the candidates as people like ourselves who strive to win a popularity contest. Each candidate has convictions. Are they spoken? Each candidate has abilities. Do they show?

What we see is not necessarily what we get. —TCW

## Poles and the basics

There is something truly admirable about the relationship of the Polish bishops with their people. It is something which makes one envious.

True, the Polish bishops probably exert a more paternalistic attitude toward their people than the bishops of the United States do. But somehow the image of the bishops as fathers of their people seems right and appropriate. It is clear that the bishops truly care for their people. They exert a call for discipline and authority which is neither unfeeling nor inflexible.

Somehow that is often missed by the American hierarchy.

Perhaps that is because we are so vulnerable. In the richness of our nation, there is so little time for comfort and compassion—even from the Church. We are too busy perpetuating our institutions, our plants, our buildings, our systems, our boards, our councils—not in the best human sense, but in the worst inhuman sense.

The Poles don't have that luxury. They are concerned about basics. That is perhaps why the Church in the United States sometimes seems so distant from its people. It often seems to be running the same rat race its people are rather than challenging Catholics not to do so. —TCW

## Washington Newsletter

# School prayer arguments say nothing new

by Jim Lackey

WASHINGTON—This summer's extensive Capitol Hill hearings on school prayer probably brought out no new arguments on either side of the emotional debate. Pro-school prayer witnesses repeated their testimony that banning prayer in public schools denied their right to free exercise of religion, while those opposed argued that some schemes for restoring prayer to public schools would violate other rights and might lead to sectarian rivalries.

But the five days of hearings before the House subcommittee on courts and civil liberties chaired by Rep. Robert Kastenmeier (D-Wis.) did bring out two major points:

►The Supreme Court has not ruled voluntary prayer in public schools unconstitutional; it only struck down mandatory forms of school prayer in its landmark school prayer cases of 1962 and 1963.

►Efforts to limit federal court jurisdiction in an area such as school prayer can work both to the advantage and disadvantage of those who seek such limits.

The question of what the Supreme Court actually did in 1962 and 1963 came up early in the hearings when some members of the subcommittee cited widespread misunderstanding of the court's rulings. While the decisions have been

perceived widely as almost a total ban on praying on public school property, the court did nothing of the sort, agreed most participants.

**FOR THE RECORD**, in 1962 the court ruled in *Engle v. Vitale* that use of a state-written and state-mandated prayer (the "Regents' Prayer") in the public schools was a violation of the First Amendment's ban against establishment of religion. Then in 1963, in the *Schempp* case, the court ruled that the recitation of the Lord's Prayer or readings from the Bible during opening school exercises also violated the First Amendment.

In the latter case, the court stressed that the Constitution neither advances nor inhibits religion and that the court was only ruling against mandated prayer schemes.

Thus a federal appeals court in 1976 upheld a Massachusetts law requiring teachers to announce a "moment of silence" for prayer or meditation at the beginning of the school day. The court said the law could not be ruled unconstitutional simply because the moment of silence provided an opportunity for public school students to pray in class.

Despite the agreement on the constitutionality of voluntary prayer, school prayer proponents continued to press the subcommittee to approve an amendment introduced in the Senate by Sen. Jesse Helms (R-N.C.) that would remove federal court jurisdiction in cases involving voluntary school prayer.

While its opponents said the measure would serve little useful purpose because it was aimed at something which the Supreme Court has never ruled unconstitutional, proponents of the Helms amendment said it still was needed because some courts have misinterpreted the Supreme Court and have struck down voluntary school prayer measures as well as mandatory prayer programs.

One witness, Robert P. Dugan Jr., public affairs director for the National Association of Evangelicals, called the Helms amendment a "mild corrective action" which would simply allow the states to implement voluntary school prayer without fear of federal interference.

But two other witnesses, including one well-known school prayer proponent, argued that those who favor school prayer might not like what might result from the Helms amendment.

**WITHOUT** mentioning Ronald Reagan by name, Rep. Robert Drinan (D-Mass.), Congress' lone Catholic priest, said new Supreme Court justices appointed by a new president would be powerless under the Helms amendment to broaden the right to pray in public schools because the justices would not be permitted to take on new school prayer cases.

And in testimony which came as something of a surprise, staunch school prayer advocate Rita Warren told the subcommittee that after listening to earlier testimony she had changed her mind about the Helms amendment.

She said that had the Helms amendment been in effect, the federal appeals court could not have ruled the Massachusetts moment-of-silence measure constitutional.

President Carter, meanwhile, repeated at a Sept. 2 "town meeting" in Independence, Mo., his position that "there ought to be a place and a time in school for voluntary prayer." But he has refused to endorse the Helms amendment and he has been urged by officials in the Justice Department to consider vetoing it should it pass because of its potential for eroding the supremacy of the Constitution.



**THE CRITERION**

520 Stevens, P.O. Box 174  
Indianapolis, IN 46206

Official Newspaper  
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$8.50 per year  
25¢ per copy

Entered as Second Class Matter at  
Post Office, Indianapolis, Ind.  
USPS 138-100

Most Rev. Edward T. O'Meara  
Publisher

Fr. Thomas C. Widner, editor-in-  
chief; Dennis R. Jones, general  
manager; Valerie R. Dillon, news  
editor; Agnes Johnson, circulation  
director; Dick Jones, composing  
director; Alice Cobb, advertising sales.

Published weekly except last  
week in December.

Postmaster: Please return PS Forms  
3579 to the Office of Publication.



# Are the sacraments becoming exercises in academics?

## Getting an infant baptized involves examinations before 'entering the club'

by Peter Feuerherd

Our little girl Audrey was born on July 24. She should, after we attend a series of educational sessions on the sacrament, be baptized by November.

If Audrey had been born ten years ago, she would have been baptized soon after her birth. That, at least in the eyes of this generally progressive Catholic, was a tradition that the church should have left alone.

Our understanding of Baptism, like the other sacraments, has undergone revisions through the years. For the most part, the changes—such as having most baptisms performed within the Sunday liturgy, have been beneficial.

But I'm afraid that as a church we are moving towards a sacramental system that looks more and more like our educational system; namely, attend a certain number of classes, pass the "examinations," and then you are allowed to enter the club.

On paper, the whole new thrust of sacramental preparation sounds terrific. Who can argue that parents should learn more about the faith in which they plan to raise their children, as baptism requires? That Confirmation ought to be more than a chance for adolescents to get presents from Uncle Joe and Aunt Sally? That not every couple who wants to get married is ready for it as the rising divorce rate tells us?

Yes, the theory is fine. But the practice has raised an entirely different set of problems.

**THE SACRAMENTAL** system, for lack of a better term, has become more bureaucratized. True, the requirements have been more clearly spelled out.

And just like with any bureaucratic set of rules, it is fairer because it takes more personal responsibility off the shoulders of decision makers. Now everyone must meet the same criteria and nobody need be at the whim of an idiosyncratic pastor. But is it really a step forward?

These regulations may be putting a lid on how God intervenes in the lives of people through the sacraments. For example, setting up a whole new set of requirements for Confirmation may be a good idea, but what does it do for the teenager who at this stage in his or her life doesn't care a great deal about faith? Couldn't the power of the sacrament itself do something to change this?

Instead, we tell these youngsters that they have to fulfill a long list of requirements. This leaves most young people, who haven't yet confronted nor don't yet care about faith questions, out in the cold.

**WHAT ABOUT** the couple who wants to get married in the church but is turned away because they haven't been

active churchgoers for years? In cases like these, isn't the church turning away those who may be looking for God?

I fear we may be creating a situation where thousands of people who might have had contact with the Catholic faith, instead have been discouraged by the new regulations or been turned away by them. Admittedly, many approach the sacraments as merely a social or cultural exercise. But I have little doubt that the Holy Spirit can work through these imperfect motivations.

All persons come to confront questions of faith when they are ready for it. Young adults particularly begin to more fully appreciate their faith tradition after their children are born, when the need to transmit a set of values becomes plainly evident.

The problem is, if we make the requirements for the sacraments more rigid, fewer people will have any contact with their Catholic heritage. When a faith crisis arises, then it can be foreseen that more and more young Catholics will turn to the Moonies, the Hare Krishnas, or the fundamentalists because they have never fully experienced their own rich faith tradition.

## Regulations intended to end superstition in sacraments

by Fr. Jeff Godecker

Some of my most faith-filled moments as a priest have been celebrations of Baptism, Eucharist and Marriage. These moments have been genuine meeting places with the Lord Jesus at important times in people's lives.

Unfortunately, Peter, some of my worst moments in ministry have come at other celebrations of these same sacraments. I have presided over baptisms that have bordered more on superstition than on faith, marriages that were more fashion shows than celebrations of the sign that is most like Christ's love for his people, and eucharistic liturgies that were more detrimental to faith than the nourishing of it.

It is this experience not just my own but an experience of the whole Church—that has led to the development of so-called "regulations" for sacramental preparation.

Isn't it unfortunate that both the leaders and the "followers" in the Christian community speak of these so-called "regulations" in legalistic terms? Such an approach indicates we still are at a rather childish stage in our development and in our approach to ritual and life within the Church.

For it seems to me that the items you refer to as "requirements" are not requirements at all but rather an integral part of the sacramental lives that we are to live as well as to ritualize.

Sacraments are visible community expressions of faith as well as signs of the

grace of God. Sacraments are about faith that needs to take place in our daily living as well as in Sunday church. They are not isolated moments. Rather they presume that something has come before and that there will be follow-through in everyday life. Without preparation and the commitment to try to follow through, sacraments are hypocrisies of the first class.

**IT IS TRUE** that God's grace is always there in the celebration of any sacrament. But God's grace also is always an invitation that is given according to the disposition of the receiver. (Check out St. Thomas on that one.) God is God and he offers his grace to whom he pleases but not without consideration of the individual's free will to accept or reject that grace.

It seems to me that the so called new "regulations" have been adopted in order to invite people to make a free, intelligent, and conscious choice of the heart concerning faith and its visible expression in the sacraments. The "regulations" invite people to reflect on their faith so that the act of worship that is present in a sacrament may be one that is done "in spirit and in truth."

Indeed, people do confront questions of faith only when they are ready. The real question, however, is whether some persons ever confront questions of faith at all. All too often the modern disease of apathy allows individuals to do things in religion for all the wrong reasons. And long before apathy set in, there was an all too easy willingness for church leaders to encourage mediocre Christianity by offering a cheap grace that supposedly would come automatically by just going through a sacrament.

A person can not just "go through" a

sacrament. For sacraments to be effective, one must live them . . . one must be the sacraments which one celebrates. Hence "regulations."

Or more to the point, hence a preparation period and some kind of commitment that allows sacraments to become moments of grace-filled living. Otherwise they can be empty rituals which people "go through" just because their parents want them to or just because they are afraid of what will happen if they don't. We must become Catholic because we choose to be not because we were born that way.

Peter, I do think your complaint has a point, however. The point comes not so much in whether we have some kind of preparation period or not, but in the model we are using. Unfortunately, we use a model that is too "school" oriented. It is highly intellectual and rarely directed to individual and personal development.

**INSTEAD, WE** need to go beyond the current sacramental preparation models to what I would like to call a "mentoring model."

Rather than the traditional we-have-the-answers-to-the-kind-of-life-you-should-be living model, it is time for us to take a more personal, individualized, one-to-one approach. The approach has to be from one disciple to another disciple. It has to be an "encouraging of faith" approach rather than one which says "you are not living the way you should be."

It needs to be an approach in which some very specific individual in the community will take a very special but non-paternalistic interest in persons who are being initiated into the community. In other words, it has to be helpful to those struggling to live a full Christian life.



# To the Editor . . .

## Riviera offers 'peaceful sanctuary, civilized premises for recreation'

Over six years ago, we joined Riviera Club, offering the membership to our family as a holiday gift. Our oldest daughter, then 14, wanted to refuse this gift because she'd heard about some racial discrimination. Disconcerted, we pursued her questions, having many discussions with club management and other club members. Satisfying our conscience, we decided to go through with membership, with no misgivings.

Why did we join Riviera? We joined because we were tired of the hassles at the nearest public pool. We were tired of possessions being stolen, bicycles being taken or vandalized, obscenities shouted, broken liquor bottles littering the area. Although a public facility should be able to monitor behavior, often it does not or cannot for fear of legal ramifications. A private club can enforce rules; a private organization has the right to regulate membership.

A *Criterion* editorial stated we cannot be exclusive of any individual or group because of race, color, condition in life, or religion. I agree! But can I, a woman, or my friend, a Jew, or another friend, the Baptist, become a Knight of Columbus? Can I join the Black Muslims, or my friend, a black, join a German or Irish club? Can a non-Catholic family send its children to a Catholic school of its choice

without the ability to pay? Can anyone become a member of any country club?

Riviera has offered a peaceful sanctuary for the family, a safe place for children, civilized premises for recreation. No misbehavior is tolerated; no liquor is allowed; no drugs are present; no gambling takes place. Can the same be said about some Catholic organizations in our city? Have protests ever appeared at their doors—for any reasons?

Riviera has been a wholesome family-oriented club for more than 40 years. If there are indeed social injustices present now, they were there years ago too; and, if so, where was the hue and cry then? Why is this the year for pickets, for church-backed objections, for editorializing? Riviera, as my family knows it, is a club of integrity, an asset to the community; it's sad to see an over-publicized controversy damage its fine reputation.

I believe most Christians who are members of Riviera are not discriminatory. I am proud of my daughters' views on equality and my own family's stand on social justice. And if that seems incongruous with membership in a private club, then, please, *Criterion*, take a harder look at the issue and a deeper look into the Catholic community.

Shirley Meister

Indianapolis

## Preserve John Paul II artifacts

The Pope John Paul II Center was established at the Orchard Lake Schools, Orchard Lake, Michigan, in November, 1978, as a national center for research on

the life, papacy, and teachings of Pope John Paul II.

I am using this letters column to reach thousands of Catholics in the United States who may wish to contribute any kind of object, picture, article, or the like for preservation in the library, archives, and museum of the Pope John Paul II Center at Orchard Lake. These contributions, as well as monetary gifts, will make possible the existence of at least one place in the United States where things related to the first non-Italian Pope in 455 years will be preserved for posterity.

We are especially interested in receiving and preserving the commemorative materials that we issued on the occasion of his election and installation, as well as, during his visit to the United States in October, 1979.

We will be grateful to everyone who will respond to this appeal.

Father Walter J. Ziemba

Pope John Paul II Center  
Orchard Lake, Michigan 48033

## Public support

I would like to publicly express my support for Father Dave Lawler and for the position he has taken with regard to the racially discriminatory membership policies of the Riviera Club. I know too many Catholics who defend such discriminatory policies. They make the mistake of equating what is legal with what is moral. It is legal today to take the life of an unborn person but it will never be moral.

Let us laud Father Dave as a man of conscience who is doing what we should all be doing, namely speaking out against racial injustice and bigotry.

Joe Miller

Terre Haute

## May we all support our priests'

I am so proud of Father Dave Lawler! In all times of stress such as our present pro-material age, we as Catholics need strong moral priestly voices to strengthen our resolve and guide us to live good Christian lives. How long has it been since you heard your pastor attack a social evil—racism, abortion, etc.?

Father Lawler was pastor at St. Ann's in Terre Haute from 1970 to 1976 and he was a good pastor. Now St. Ann's has

Father Conrad Cambron who is also very visibly a man of God that we can follow in trust and security.

It seems that St. Ann's has a very special place in God's heart—two such men in a decade.

May we all support our priests and give them no cause to regret their choice of vocation.

Marie M. Secrest

Terre Haute



**CELEBRATION OF A COMMITMENT**—Archbishop O'Meara poses with a group of women Religious who were among the many attending the annual Mass of Commitment sponsored by the Association of Religious in the Indianapolis Archdiocese (ARIA). The event, held at Holy Cross Church in Indianapolis, allows the Religious to renew their commitment to religious life. Franciscan Sister Sue Bradshaw (sixth from left) is president of ARIA. (Photo by Mike Widner)

## Priests are 'compelled by the Gospel'

The article that appeared in last week's *Criterion* regarding Fr. Dave Lawler and the Riviera Club served as a good illustration of last Sunday's Gospel reading as it applies to the lives of Christians in this age.

Catholics must understand that the priests involved in this issue are compelled by the Gospel to renounce the comfort and security of being liked and well thought of—to renounce even the support of their own congregations—in order to be faithful to the Kingdom. Never was a prophet applauded for speaking a word of correction to God's people when they had become unfaithful to Him.

Whatever rights a private club may enjoy in relation to the civil community, let Catholics remember that we renounced at our baptism many of the things that the civil community would grant us as our rights. We renounced sin so as to live in the freedom of God's

children. When we deliberately alienate ourselves from our brothers and sisters who are not white, we break unity with our family and with God who is the Father of our family.

In Sunday's Gospel, Jesus tells us in no uncertain terms that none of us can be his followers unless we are willing to do three things—renounce our very selves; renounce all our possessions; take up our cross and follow him.

Let's offer our prayers and our support to Fr. Lawler, and to any one else who is willing to take an unpopular position against the poisons that destroy the unity of God's family. May his witness inspire us all to renounce anything that divides us into our own kingdoms so that there may be one Kingdom to which we all belong.

Fr. Lawler makes me proud to be a Catholic.

Fr. Conrad L. Cambron

Terre Haute

## Some recent objections

In your editorial "What's It All About?" (9/5/80) you seem to imply that the Bishop of Rome should not act independently of any commission or advisory group. Can you show me one article of Vatican II which says the See of Peter is subject to a commission? Truth and authority come from the Father through the Son to the Apostles and their successors by the Power of the Holy Spirit. If Vatican II changed this, please let me know so I can start looking for the True Church.

Mr. DeKalb in his letter that same week feels it is unfair for Rome to allow Episcopal priests who are married to become Catholic priests while not allowing Catholic priests who have chosen marriage to continue their ministry. Rome is not relaxing the law of celibacy for those who become priests. Anyone who tries to confuse these two situations is not being fair.

Msgr. Bosler in his column expressed belief that the Church has overemphasized the divinity of Jesus and now should emphasize that He was a man. I am 30 years old and I have never met one human being whether atheist, Catholic or whatever who had any trouble believing that Jesus is a man. Everyone is willing to believe this. The problem which the

Church faces is convincing the world that the man who walked the face of this earth is nothing less than the Creator of the universe. That is almost too good to believe.

I'm afraid the less we emphasize the Divinity of Jesus in our liturgy, the less faith there will be in the world.

Mark Downey

Bedford

## Need rosaries

I am a Nigerian Holy Ghost Father. In Nigeria we have the "Block Rosary Club" in the villages and towns where groups gather together, at sun-down, to say the Rosary. We need thousands of rosaries; also we need medals for the newly baptized.

I would be grateful to the Rosary societies and individuals, who would send me rosaries and medals in care of Fr. Patrick Kinnerk, C.S.Sp., Irish Holy Ghost Fathers, 48-49 37th Street, Long Island City, New York 11101, (212) 729-6949. He will forward them.

Fr. Moses Orakwudo, C.S.Sp.  
East Nigeria, West Africa



## Generally Speaking

## Mom said it was a 'horrible nightmare'

by Dennis R. Jones

Last week, I wrote a column about a child, less than a year old, who fought for his life and over the past four years is winning against unfavorable odds. As I wrote the column, I began thinking about a story that my mother told me when I was less than 10 years old.

Her story was about the experiences of another baby who, shortly after birth, was faced with a similar fight for survival.

According to her, this child was born in the early fall of 1949 to a poor family living on a farm about 35 miles east of Cincinnati, Ohio.

Less than two months after the baby was born, he became extremely ill. The parents were advised by a doctor that the child needed hospitalization. They couldn't afford to pay the hospital expenses and so the baby was admitted as a "charity case" in a Cincinnati hospital.

During the next few months, the parents were unable to be with their child. They had three other small children and since they didn't own a car, it was nearly impossible for them to travel the 35 miles for even a short visit. Relatives living in Cincinnati acted as the baby's parents and reported his status to the parents by telephone.

There were 13 babies admitted to this hospital and, according to mom, it was a horrible nightmare for both the parent and the child.

The babies were strapped to boards in a ward in the hospital. During the ordeal, the flesh on their tiny bodies and then their blood would pass through their bowels. Since there was no cure for this unknown disease, the only thing the hospital personnel could do was to feed the babies intravenously and hope that they would survive. They lost their sight and even though they cried and fought for that

next precious breath . . . all but three died.

They never knew exactly what caused the disease nor did they remember what medical name it was given, but the parents would never forget this experience . . . even though their baby, who had survived, was too young to ever remember.

From mom's account, the doctors suspected that the expectant mother had been bitten by a mosquito carrying the deadly virus shortly before the baby was born. Though the mother was not affected, unfortunately her unborn child was.

During the past 30 years, this family has since sold the farm and moved first to Bargersville, Ind., then to Martinsville and about 20 years ago, to Indianapolis.

But, what happened to the child?

Though the doctors were pessimistic that the baby would ever regain his sight, he experienced nearly total recovery from the disease. His sight returned and was later successfully corrected by prescription glasses. Except for this minor inconvenience, he has lived a happy and healthy life.

About 12 years ago, he married a wonderful girl, and today, they are the parents of two healthy children.

He began wearing contact lenses a little more than a year ago . . . you'd never guess that he was once totally blind. Even though he takes his eyesight for granted, he feels extremely fortunate that he can see.

He has admitted to having a soft spot in his heart for children afflicted with disease and is thankful for the many strides that medical science has taken in combating childhood diseases.

He's strongly opposed to abortionists that call themselves doctors and god-less women who participate in abortions no matter what their reasons, and he's appalled by the experimentation of test-tube babies.

When my son, Jon, was stricken with hepatitis earlier this summer, he was there and together we prayed for Jon's recovery.

He celebrated his 31st birthday on Sept. 17, 1980. I helped him blow out the candles on his cake.

His wife is my best friend and she calls me her husband . . . her two sons refer to me as their dad.

This is my story. I am that child.

## Check it out . . .

✓ National Merit Scholarship Corp. of Evanston, Ill., has released the names of 15,000 semifinalists in the competition for merit scholarships to be offered in 1981. The semifinalists named in every state represent the top half of one percent of the state's high school senior class.

Semifinalists from archdiocesan high schools in Indianapolis include **Philip A. Oliver** and **Steve K. Vernon**, Brebeuf; **Elise M. Vander Vennet**, Cathedral; **Susan E. Deig**, Chatard; **Stephen L. Fulwider**, Ritter; **Michael J. Schneider** and **Kevin Thornbury**, Roncalli; **Maryjo Rattermann** and **John G. White**, Seccina. These young people merit our commendation for their accomplishments.

✓ A monk of St. Meinrad Archabbey, **Benedictine Father Christopher Shappard**, left Aug. 30 to join St. Meinrad's dependent priory of San Benito in Huaraz, Peru. He will be involved in the new apostolate of establishing a major seminary to prepare native Peruvians for the priesthood. Currently there are eight monks from the archabbey assigned to the Peru priory.

✓ **Lawrence M. Bowman**, principal at **Chatard High School**, Indianapolis, has recently been appointed to a five-year term on the Curriculum Committee of the Indiana Secondary School Administrators Association. The committee is responsible for planning educational conferences for the high school principals' organization. He is the only parochial school principal to hold a committee position in the Indiana organization.

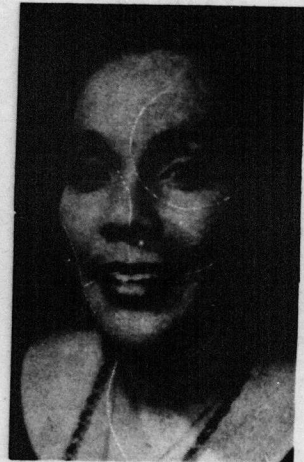
Mr. Bowman also serves on the National Curriculum Advisory Board and is vice president and program chairman of the Archdiocesan Principals' Association.

✓ A search is underway for the 1971 graduation class of **Ladywood/St. Agnes High School**. Plans are being made for a 10-year reunion of the faculty and staff. If you have any information concerning the whereabouts of individual members of the class, please write or call Jane Adams Hasie, 2531 Kinser Pike, Bloomington, IN 47401 (812-332-5937).

✓ Follow the Loli-Pop Man and create feelings, rhythms, movements, songs and smiles! This is the ambitious theme as the **Indianapolis Symphony Orchestra** begins its 20th season of concert joy for children from ages three to eight. Loli-Pop concerts have become a popular community tradition and the 1980-81 season will debut under the Big Top at Keystone at the Crossing on Saturday, Sept. 27. Youngsters from the Peru circus will perform to the mood-creating music of the Indianapolis brass quintet. Seating is limited for performances at 1:30, 2:45 and 4 p.m.

✓ The parish council of **St. Bernard Church**, Frenchtown, with the

## "Jigsaw"



**WINNER**—Jean Knarr, Indianapolis, was drawn from the entries that correctly identified the current "Jigsaw" as Coretta Scott King, wife of slain civil rights leader Martin Luther King, Jr. The \$20 "pot" was sent to Jean for her efforts. The first piece of the next "Jigsaw" will appear in the Oct. 3 issue of *The Criterion*.

recommendation of their finance committee has announced their decision to donate 25% of the proceeds of their parish picnic to charity. According to **Father John Fink**, pastor, the total income from the annual picnic was nearly \$13,000. The recipient(s) of the \$3,000-plus donation is yet to be announced.

✓ **Mrs. Edgar Day** of New Albany and Indianapolis Province director of the National Council of Catholic Women and **Mrs. John W. Thompson**, president of the Archdiocesan Council who resides in Indianapolis, are in San Francisco this week attending the general assembly of the **National Council of Catholic Women**. The assembly functions as a board of directors for the organization. Plans for the upcoming 1981 national convention in Kansas City, Mo. and a report on the White House conference on families are major issues on the assembly's agenda.

## Archbishop O'Meara's Schedule

Week of September 21

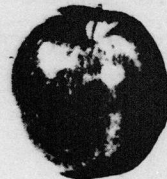
**SUNDAY, September 21**—Principal celebrant of a concelebrated Mass at 4 p.m. at St. Pius X Church, Indianapolis, in observance of the parish's 25th anniversary.

**MONDAY, September 22**—Parish visitation at St. John the Baptist, Enochsburg, Mass at 7:30 p.m.

**TUESDAY, September 23**—Archdiocesan board of education meeting at St. Bartholomew Parish, Columbus at 7:30 p.m.

**WEDNESDAY, September 24**—The Retired Priest Luncheon at 12 noon, Msgr. Downey Southside K of C.

**SATURDAY, Sept. 27**—Principal celebrant and homilist for the IMPACT Day Mass at 3:45 p.m., Marian College.

Lilly Orchard  
NOW OPENAPPLES  
&  
SWEET CIDER

71st ST. &amp; COLLEGE AVE.

251-3726

Monday thru Saturday: 9:00-6:00; Sunday: 11:00-6:00

## Question Box

## What is development of doctrine?

by Msgr. R. T. Bosler

**Q** I am puzzled by a quotation from theologian Karl Rahner to the effect that the doctrine of transubstantiation developed among the people and the theologians long before it was officially recognized by church authorities. How do people (whoever they are) develop such a doctrine completely at variance with the evidence of the senses? Are those same people divinely inspired? Just what does "develop" mean and what relation does it have to the deposit of faith?



**A** The deposit of faith means the whole of revelation made known to us in Jesus Christ. Part of that revelation is expressed in the belief that in the Eucharist the resurrected Jesus is truly present in such a way that the bread and

wine somehow become the body and blood of the Lord.

The people of the church did not come up with this idea. It is a mystery of faith, "at variance with the evidence of the senses," as you put it, which in the very beginnings of Christianity was challenged. "How can he give us his flesh to eat?" Jesus was confronted by unbelievers in John's Gospel. "Thereupon Jesus said to them: 'Let me solemnly assure you if you do not eat the flesh of the Son of Man and drink his blood, you have no life in you.'" This is in Chapter 6 of John. It is in this Scripture and the accounts of the institution of the Eucharist in the other Gospels and in Chapter 11 of First Corinthians that our Eucharistic faith is rooted.

Theology is faith seeking understanding. It is a process that has gone on continually since the first days of Christianity in the whole people of God who constitute the church. The Holy Spirit, as Jesus promised (John 16:13), guides the church through the bishops in a special way but also through the people as a whole to an

ever deeper understanding of the revelation made in Jesus. This growth in understanding comes from religious experiences of the people under the direction and teaching of their bishops. Special scholars who devote much of their time to theology use philosophy to systematize and formulate these experiences of understanding in the light of Scripture and tradition. Thus doctrine grows within the church.

From time to time, especially when errors seemed to be obscuring the understanding of the faith, church councils defined what the pope and bishops decided was the explanation of the faith most in accord with Scripture and the early teachings of the church, thus creating a dogma, or an officially defined doctrine.

Trent's definition was saying emphatically in philosophical words what the people had traditionally believed: The Scriptural passages about the Eucharist were to be taken seriously and literally, however hard to believe.

Karl Rahner was reflecting upon the historical fact that prior to the Council of Trent the ordinary Christian had a common-sense attitude toward the Eucharist, knowing that what the senses felt to be bread had to be changed—that what made bread bread had to be changed into what made Jesus really present in a unique way in his resurrected body and blood, even though the exterior reality of the bread remained. The Council of Trent in the 16th century made this explanation official by using the word "transubstantiation"—a change of substance, or change of what makes a thing what it is in its inner reality to another substance.

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

## Thirteen refugees now here

Mrs. Dorcas Dominguez, coordinator for Cuban/Haitian resettlement efforts for Archdiocesan Social Ministries, has reported that four parishes have responded to her office's plea for refugee sponsors.

The parishes, Immaculate Heart, Holy Spirit, St. Gabriel's, all in Indianapolis and St. Patrick's in Terre Haute, have sponsored a total of 13 Cuban refugees.

Holy Angels parish in Indianapolis, Mrs. Dominguez said, has "indicated interest" in sponsoring Haitian refugees. St. Patrick's in Terre Haute has also expressed an interest in adding to the two Cuban refugees that they have already sponsored.



Mrs. Dorcas Dominguez

Mrs. Dominguez explained that more sponsors for the remaining nearly 6,000 Cuban refugees under the auspices of the United States Catholic Conference are still desperately needed. She added that the USCC is also looking to line up sponsors for recently-arrived Haitian refugees. Most of the refugees needing sponsorship are single males.

The role of the sponsor, said Mrs. Dominguez, is "to be responsible for the refugees' financial support until that person becomes self-supporting." She noted that Archdiocesan Social Ministries will help any sponsor to make contact with refugees, to fly refugees from camps to Indiana, refer for social services, and provide translation assistance.

Mrs. Dominguez, a former employee of the Indiana Office of Economic Development where she worked with Hispanic farmworkers, noted that bad publicity about the refugee camps may have discouraged potential sponsors.

"I'm sure it has to have an impact on people," said the native of Puerto Rico. "Like anything else, I'm sure these things are exaggerated."

To give potential sponsors a better idea of what to expect, Mrs. Dominguez plans to offer a series of orientation sessions. She noted that sponsors have to be prepared to encounter "problems of communication, cultural differences, expectations, and depression."

She explained that some refugees that have settled in the archdiocese have experienced emotional problems in adjusting to their new country.

The refugee resettlement coordinator attributed these to the trauma and obstacles associated with leaving Cuba and the high expectations that refugees generally hold about life in the United States. When those expectations are not reached, she noted, sometimes frustration followed by depression sets in. In response to these problems, Archdiocesan Social Ministries have made counseling available for the refugees.



## UNTIL

You Have Made  
Out a Check  
for the  
Missions.

You Will Be  
Glad You Did,  
Pardner,  
and so will  
the Missioners.

Make It Out to  
"Mission Office"  
and Mail it  
to the  
Address Below.

**CATHOLIC** HOME AND FOREIGN **MISSIONS**

136 WEST GEORGIA ST.

INDIANAPOLIS, IN 46225



# Chancery Report



## Chancery

The Confirmation Schedule for the spring of 1981 has been received by the 47 parishes which have eighth or ninth grade students who have not been confirmed. The pastor in consultation with his parish council may choose to defer the celebration of the Sacrament of Confirmation to a later date. Pastoral reasons for this as well as the preferred date for the celebration of the Sacrament must be forwarded to the Chancery by Sept. 30. The schedule will be finalized with both time and date in early October.

The Archbishop made a decision on the realignment of Deaneries in the Archdiocese as well as a job description for Deans. The details of the realignment and effective date will be forthcoming by the end of September. Prior recommendations leading to the decision were made by the Priests' Personnel Director and the Archdiocesan Board of Education.

The work of the Deans is both pastoral and personal. They are extensions of the Archbishop's office to the Deaneries they serve. The job description gives in detail the ministry of the Dean to the Archbishop, priests of the Deanery, the Priests' Senate, and the Deanery itself. It is a refinement of the recommended description provided by the Priests' Personnel Board.

The process for the selection of Deans will be published with the job description although this is a separate matter. Archbishop O'Meara will appoint the Deans in consultation with the priests of each Deanery. The term of appointment is for three years.



## Office of Worship

Fathers James Bonke and Stephen Jarrell are voting delegates to the National Meeting of the **Federation of Diocesan Liturgical Commissions** to be held Oct. 13-16 at Sun Valley, Idaho. Attending in addition to the two are Msgr. Joseph Brokhage, and Fathers Albert Ajamie and Richard Mueller. The meeting's theme is "The Bishop and Liturgical Renewal."

The **Committee on Church Art and Architecture** has been reorganized under the chairmanship of Father Stephen Banet. Other committee members include Derry Condon, vice-president of Wright, Porteous and Lowe Architectural Firm; Larry Hurt, art instructor at Ben Davis High School; Father Robert Scheidler, pastor of St. Andrew's Church, Indianapolis; Franciscan Sister Mary de Paul Schweitzer, chairman of the Marian College Art Department; and Mrs. Nancy Summers, consultant on floral design to the Office of Worship. Father Jarrell is an ex-officio member. The committee provides consultation services on art and architecture for those parishes which are considering the building or renovation of worship space.

Fathers Albert Ajamie, Stephen Jarrell, John Kirby and Robert Mazzola and Mister Charles Gardner are participating in the **Deacon Liturgical Practicum** held at St. Meinrad School of Theology. They are giving instruction in the areas of eucharist, anointing and pastoral care of the sick, Christian burial, liturgy committees, music and liturgical art and arrangements.

Father Jarrell received the degree of Master of Arts in Liturgy from the University of Notre Dame on August 8. He has been enrolled in the university's Liturgical Studies Program there during the past four summers and completed his academic studies with honors.

Benedictine Father Noah Casey directed an **Enrichment Day** for members of the Archdiocesan Liturgical Commission and the staff of the Office of Worship. Father Casey, associate of the spiritual direction program at St. Meinrad College, is presently pursuing a Doctorate in Ministry and Spirituality at the Weston School of Theology in Cambridge, Massachusetts.

The **Liturgical Commission and Office of Worship** conducted a self-study the past several months to clarify the relationship between these two bodies and their relationship with the Archbishop. The study resulted in the strengthening of the work of the five committees (Art and Architecture, Clergy Formation, Ministries, Music, Sacraments) and a more efficient treatment of the business conducted at the Liturgical Commission's meetings.



## Office of Catholic Education

Staff review of staff on-site presence in archdiocesan parishes during 1979-1980 took place during August. A staff member of the Office of Catholic Education was present in 84% or 120 of the 143 parishes this past year.

Copies of the **1979-1980 Office of Catholic Education Annual Report** are available for anyone who would like a copy. Contact Peg Roland at the OCE.

Benedictine Sister Mary Margaret Funk gave a one-day **in-service workshop** for directors of religious education of the Baltimore, Md. archdiocese.

All parishes which **requested assistance** in finding directors of religious education (DRE) or coordinators of religious education (CRE) have either hired or are in process of negotiating with program coordinators. Twenty-eight have hired DREs and 11 have hired CREs.

The **Catechetics Crash Course**, the first session of the Religious Studies Program, was held at St. Michael Parish, Indianapolis, and attracted more than 90 persons. Over 200 persons attended the first program for persons working with high school students held at Columbus recently.

A revised **certification program** for catechists is in effect and has been published in "The Ministry of Catechist Guide."

Forty individuals have registered for a **training seminar** for leaders of parish small group Bible study. This is the first attempt to develop and train catechists for adults.



## Catholic Youth Organization

A **Search for Christian Maturity** weekend is planned for Oct. 3-5 at the Vocations Center.

The **September Youth Mass** will take place Sept. 28 at 6:30 p.m. at St. Ann's Parish, Indianapolis.

A total of 1,558 campers attended the two **CYO camps** this past summer. Plans are already being made for the 1981 season. Anyone interested in renting the CYO camps for week-end retreats during the fall should contact the CYO Office.

The annual **Youth Week** activities will be highlighted by the annual awards banquet Tuesday, Oct. 21 at Secunia Memorial High School.

The **Archdiocesan Youth Council** will meet Sept. 27 and 28 at St. Patrick Parish, Terre Haute. Possible changes in the Archdiocesan constitution will be discussed.



## Vocations Center

Material for **Vocations Awareness Week** is being forwarded to all parishes, directors of religious education, and principals to aid in liturgy preparation and classroom activities. The week is celebrated Oct. 12-19. Its purpose is to aid Catholics of all ages to become more aware of the many vocations vital to today's Church.

Special liturgies for vocations will be held at eight locations throughout the Archdiocese Wednesday evening, Oct. 15. These will be: St. Columba, Columbus; St. Charles, Bloomington; St. Louis, Batesville; Our Lady of Perpetual Help, New Albany; St. Andrew, Richmond; St. Paul, Tell City; St. Patrick, Terre Haute; Vocations Center, Indianapolis.

The **Vocations Center** and the **Serra Club** are sponsoring a production of **Damien**, a monodrama by Aldyth Morris depicting the faith and life struggle of the Leper Priest of Molokai. First presented in 1978 on the Public Broadcasting System, and winning the Peabody Award, the play will be presented at seven locations throughout the Archdiocese beginning Sunday, Oct. 12 at 7 p.m. at the Vocations Center. Additional dates and locations will be announced.

A program, **"Men in Today's Church,"** for Acts II members and interested young men ages 15 through 19 will be held Sept. 21 at the Vocations Center.

A **"Live-In"** at St. Meinrad College for young men in their senior year of high school will be offered Oct. 17-19. Information for the program is available through the Vocations Center.

A retreat for **College Contact members** will be held Sept. 26 at 7:30 p.m. at the Vocations Center. Benedictine Father Hilary Ottensmeyer will discuss "Intimacy and the Celibate Life." Information is available through the Vocations Center.

A **Parish "Live-In"** will be held at St. Thomas Aquinas Parish, Indianapolis, Oct. 25 and 26.

A **directory of seminarians** will be distributed to all priests, students and members of Serra Club in the near future. Thirty men

are studying for the archdiocese in college and theology programs. Nineteen men are participating in the College Contact program and 20 in the Acts II program for high school students.

A series of **Priesthood Evenings** designed for men college age and older who have the interest and aptitude for priesthood are being held in various locations. A film is shown along with a presentation by several priests of the archdiocese, questions and answers and refreshments.



## Catholic Communications Center

The annual **Catholic Communication Campaign** collection conducted in June totaled \$34,386.02. Half of that amount has been forwarded to the U.S. Catholic Conference to assist in funding the Church's national communications operations. The other half remains in the archdiocese. Seventy per cent of that amount supports the ordinary expenses of the Center. The other 30% is divided equally between the Center and The Criterion for special projects.

Local parish coordinators of the Indiana Catholic Conference Information/Action Networks met with Archbishop O'Meara, the staff of the Conference and members of the ICC Advisory Council to discuss issues pertinent to the **Legislative Action Program** for 1980 and to evaluate the work of local coordinators. In addition, recommendations will be made to Archbishop O'Meara for a replacement for Mrs. Amanda Strong, whose term on the Advisory Council has expired.

**Father James Farrell and Franciscan Father Anton Braun** recently appeared on the Carolyn Churchman Show on WFBM Radio, on the Jim Gerard Show on WTTV, Channel 4, and on Indy Today on WISH-TV, Channel 8, recently to discuss the workshop this weekend for the separated, divorced and remarried Catholics.

A record 578 television and radio programs throughout the United States, Canada and Puerto Rico have been processed by the Center in conjunction with the **15th annual Gabriel Awards** competition for Unda-USA.

## In Your Charity — Pray for the Souls of those buried during the month of August in our Cemeteries

### Holy Cross

Madden, Alice M.  
Sapp, Helen L.

Boyle, Edward J.  
Rafferty, John F.

Conover, Gertrude E.  
Kavanagh, Michael J.

Hirschauer, Helen  
Feeney, John F.

Booty, Bernard A.  
Rogers, Florence M.

Clark, Inf. Matthew Alan  
Hiner, Irma A.

Hampton, Raymond W.  
Bramell, Lucille

Randall, Harry W.  
Strodtman, Robert J.

Mather, Rodman J.

Burke, Delia V.  
Miller, Mary E.  
Nimz, John F.

### St. Joseph

Richardson, Carl E.  
Grande, Edward C. Sr.

Kazmirski, Iva Mary  
Palamara, Frances

Kriech, Raymond L.  
Ehrmanntraut, Mary V.

Mattingly, Myrtle V.  
Zavela, Inf. Joseph M.

Galloway, Clara V.  
Chapin, Mary

Keen, Alice  
Gueldeen, Therese

Herbertz, Urban J.  
Fritsch, Lydia J.

### Calvary

McGovern, Pauletta E.  
Milli, Eugene A.

Tubbs, Lillian C.  
Hendrickson, Virginia M.

Dwyer, Julia M.  
Guntz, Raymond J.

Watson, James A. Jr.  
Burkert, Ruth

Chambers, Theresa M.  
Johnson, Bernice M.

### Calvary Mausoleum

Pfeffer, Velma M.

Heid, Leo C.

Ginder, Paul L.

Hull, Norman C.

## Catholic Cemeteries Assoc. of Indpls.

2446 S. Meridian St.

Indianapolis, Indiana

784-4439

# Chancery Report



## Chancery

The Confirmation Schedule for the spring of 1981 has been received by the 47 parishes which have eighth or ninth grade students who have not been confirmed. The pastor in consultation with his parish council may choose to defer the celebration of the Sacrament of Confirmation to a later date. Pastoral reasons for this as well as the preferred date for the celebration of the Sacrament must be forwarded to the Chancery by Sept. 30. The schedule will be finalized with both time and date in early October.

The Archbishop has made a decision on the realignment of Deaneries in the Archdiocese as well as a job description for Deans. The details of the realignment and effective date will be forthcoming by the end of September. Prior recommendations leading to the decision were made by the Priests' Personnel Director and the Archdiocesan Board of Education.

The work of the Deans is both pastoral and personal. They are extensions of the Archbishop's office to the Deaneries they serve. The job description gives in detail the ministry of the Dean to the Archbishop, priests of the Deanery, the Priests' Senate, and the Deanery itself. It is a refinement of the recommended description provided by the Priests' Personnel Board.

The process for the selection of Deans will be published with the job description although this is a separate matter. Archbishop O'Meara will appoint the Deans in consultation with the priests of each Deanery. The term of appointment is for three years.



## Office of Worship

Fathers James Bonke and Stephen Jarrell are voting delegates to the National Meeting of the **Federation of Diocesan Liturgical Commissions** to be held Oct. 13-16 at Sun Valley, Idaho. Attending in addition to the two are Msgr. Joseph Brokhage, and Fathers Albert Ajamie and Richard Mueller. The meeting's theme is "The Bishop and Liturgical Renewal."

The **Committee on Church Art and Architecture** has been reorganized under the chairmanship of Father Stephen Banet. Other committee members include Derry Condon, vice-president of Wright, Porteous and Lowe Architectural Firm; Larry Hurt, art instructor at Ben Davis High School; Father Robert Scheidler, pastor of St. Andrew's Church, Indianapolis; Franciscan Sister Mary de Paul Schweitzer, chairman of the Marian College Art Department; and Mrs. Nancy Summers, consultant on floral design to the Office of Worship. Father Jarrell is an ex-officio member. The committee provides consultation services on art and architecture for those parishes which are considering the building or renovation of worship space.

Fathers Albert Ajamie, Stephen Jarrell, John Kirby and Robert Mazzola and Sister Charles Gardner are participating in the **Deacon Liturgical Practicum** held at St. Meinrad College of Theology. They are giving instruction in the areas of eucharist, anointing and pastoral care of the sick, Christian burial, liturgy committees, music and liturgical art and arrangements.

Father Jarrell received the degree of Master of Arts in Liturgy from the University of Notre Dame on August 8. He has been enrolled in the university's Liturgical Studies Program there during the past four summers and completed his academic studies with honors.

Benedictine Father Noah Casey directed an **Enrichment Day** for members of the Archdiocesan Liturgical Commission and the staff of the Office of Worship. Father Casey, associate of the spiritual direction program at St. Meinrad College, is presently pursuing a Doctorate in Ministry and Spirituality at the Weston School of Theology in Cambridge, Massachusetts.

The **Liturgical Commission and Office of Worship** conducted a self-study the past several months to clarify the relationship between these two bodies and their relationship with the Archbishop. The study resulted in the strengthening of the work of the five committees (Art and Architecture, Clergy Formation, Ministries, Music, Sacraments) and a more efficient treatment of the business conducted at the Liturgical Commission's meetings.



## Office of Catholic Education

Staff review of staff on-site presence in archdiocesan parishes during 1979-1980 took place during August. A staff member of the Office of Catholic Education was present in 84% or 120 of the 143 parishes this past year.

Copies of the **1979-1980 Office of Catholic Education Annual Report** are available for anyone who would like a copy. Contact Peg Roland at the OCE.

Benedictine Sister Mary Margaret Funk gave a one-day **in-service workshop** for directors of religious education of the Baltimore, Md. archdiocese.

All parishes which requested assistance in finding directors of religious education (DRE) or coordinators of religious education (CRE) have either hired or are in process of negotiating with church coordinators. Twenty-eight have hired DREs and 11 have hired CREs.

The **Catechists Crash Course**, the first session of the Religious Studies Program, was held at St. Michael Parish, Indianapolis, and attracted more than 90 persons. Over 200 persons attended the first program for persons working with high school students held at Columbus recently.

A revised **certification program** for catechists is in effect and has been published in "The Ministry of Catechist Guide."

Forty individuals have registered for a **training seminar** for leaders of parish small group Bible study. This is the first attempt to develop and train catechists for adults.



## Catholic Youth Organization

A **Search for Christian Maturity** weekend is planned for Oct. 3-5 at the Vocations Center.

The **September Youth Mass** will take place Sept. 28 at 6:30 p.m. at St. Ann's Parish, Indianapolis.

A total of 1,558 campers attended the two **CYO camps** this past summer. Plans are already being made for the 1981 season. Anyone interested in renting the CYO camps for week-end retreats during the fall should contact the CYO Office.

The annual **Youth Week** activities will be highlighted by the annual awards banquet Tuesday, Oct. 21 at Seccina Memorial High School.

The **Archdiocesan Youth Council** will meet Sept. 27 and 28 at St. Patrick Parish, Terre Haute. Possible changes in the Archdiocesan constitution will be discussed.



## Vocations Center

Material for **Vocations Awareness Week** is being forwarded to all parishes, directors of religious education, and principals to aid in liturgy preparation and classroom activities. The week is celebrated Oct. 12-19. Its purpose is to aid Catholics of all ages to become more aware of the many vocations vital to today's Church.

Special liturgies for vocations will be held at eight locations throughout the Archdiocese Wednesday evening, Oct. 15. These will be: St. Columba, Columbus; St. Charles, Bloomington; St. Louis, Batesville; Our Lady of Perpetual Help, New Albany; St. Andrew, Richmond; St. Paul, Tell City; St. Patrick, Terre Haute; Vocations Center, Indianapolis.

The Vocations Center and the Serra Club are sponsoring a production of **Damien**, a monodrama by Aldyth Morris depicting the faith and life struggle of the Leper Priest of Molokai. First presented in 1978 on the Public Broadcasting System, and winning the Peabody Award, the play will be presented at seven locations throughout the Archdiocese beginning Sunday, Oct. 12 at 7 p.m. at the Vocations Center. Additional dates and locations will be announced.

A program, **"Men in Today's Church,"** for Acts II members and interested young men ages 15 through 19 will be held Sept. 21 at the Vocations Center.

A **"Live-In"** at St. Meinrad College for young men in their senior year of high school will be offered Oct. 17-19. Information for the program is available through the Vocations Center.

A retreat for **College Contact members** will be held Sept. 26 at 7:30 p.m. at the Vocations Center. Benedictine Father Hilary Ottensmeyer will discuss "Intimacy and the Celibate Life." Information is available through the Vocations Center.

A Parish **"Live-In"** will be held at St. Thomas Aquinas Parish, Indianapolis, Oct. 25 and 26.

A **directory of seminarians** will be distributed to all priests, students and members of Serra Club in the near future. Thirty men

are studying for the archdiocese in college and theology programs. Nineteen men are participating in the College Contact program and 20 in the Acts II program for high school students.

A series of **Priesthood Evenings** designed for men college age and older who have the interest and aptitude for priesthood are being held in various locations. A film is shown along with a presentation by several priests of the archdiocese, questions and answers and refreshments.



## Catholic Communications Center

The annual **Catholic Communication Campaign** collection conducted in June totaled \$34,396.02. Half of that amount has been forwarded to the U.S. Catholic Conference to assist in funding the Church's national communications operations. The other half remains in the archdiocese. Seventy per cent of that amount supports the ordinary expenses of the Center. The other 30% is divided equally between the Center and The Criterion for special projects.

Local parish coordinators of the Indiana Catholic Conference Information/Action Networks met with Archbishop O'Meara, the staff of the Conference and members of the ICC Advisory Council to discuss issues pertinent to the **Legislative Action Program** for 1980 and to evaluate the work of local coordinators. In addition, recommendations will be made to Archbishop O'Meara for a replacement for Mrs. Amanda Strong, whose term on the Advisory Council has expired.

Father James Farrell and Franciscan Father Anton Braun recently appeared on the Carolyn Churchman Show on WFBM Radio, on the Jim Gerard Show on WTTV, Channel 4, and on Indy Today on WISH-TV, Channel 8, recently to discuss the workshop this weekend for the separated, divorced and remarried Catholics.

A record 578 television and radio programs throughout the United States, Canada and Puerto Rico have been processed by the Center in conjunction with the **15th annual Gabriel Awards** competition for Unda-USA.

## In Your Charity — Pray for the Souls of those buried during the month of August in our Cemeteries

### Holy Cross

Madden, Alice M.  
Sapp, Helen L.

Boyle, Edward J.  
Raftery, John F.

Conover, Gertrude E.  
Kavanagh, Michael J.

Hirschauer, Helen  
Feeney, John F.

Booty, Bernard A.  
Rogers, Florence M.

Clark, Inf. Matthew Alan  
Hiner, Irma A.

Hampton, Raymond W.  
Bramell, Lucille

Randall, Harry W.  
Strodtman, Robert J.

Mather, Rodman J.

Burke, Delia V.  
Miller, Mary E.  
Nimz, John F.

### St. Joseph

Richardson, Carl E.  
Grande, Edward C. Sr.

Kazmirski, Iva Mary  
Palamara, Frances

Kriech, Raymond L.  
Ehrmantraut, Mary V.

Mattigly, Myrtle V.  
Zavela, Inf. Joseph M.

Galloway, Clara V.  
Chapin, Mary

Keen, Alice  
Gueldeen, Therese

Herbertz, Urban J.  
Fritsch, Lydia J.

### Calvary

McGovern, Pauletta E.  
Milli, Eugene A.

Tubbs, Lillian C.  
Hendrickson, Virginia M.

Dwyer, Julia M.  
Guntz, Raymond J.

Watson, James A. Jr.  
Burkert, Ruth

Chambers, Theresa M.  
Johnson, Bernice M.

Calvary Mausoleum  
Pfeffer, Velma M.

Heid, Leo G.  
Ginder, Paul L.

Hull, Norman C.

## Catholic Cemeteries Assoc. of Indpls.

2446 S. Meridian St.

Indianapolis, Indiana

784-4439



# What makes a valid Christian marriage?

## Here's word from Tribunal official

by Valerie Dillon

What makes a marriage a marriage in the eyes of the church?

"The 'I do's' of both parties don't necessarily achieve marriage," says Father Frederick Easton, official of the Metropolitan Tribunal.

Jimmy and Joanie might stand before the altar, the priest, and the Christian community and recite vows, yet not really be validly married under church law.

Would they know it? Probably not, says Father Easton; it would be something "discovered in hindsight," yet a condition which later could lead to an official church declaration of nullity; a finding that what was thought to be a marriage "was never a marriage at all."

Given today's statistics—roughly 40% of all American marriages end in divorce—increasing numbers of persons may seek annulment in order to marry again.

In the archdiocese, such individuals would go through the legal channels of the tribunal, of which Father Easton, as official, is chief judge. The tribunal also includes judges, advocates, defenders of the bond, and an on-call staff of psychiatrists and psychologists. It is the church court through which cases affected by canon law are processed. Though canon law concerns all of Catholic life, the tribunal's cases are, in fact, primarily related to marriage.

**WHAT IS church law on marriage?** What grounds are there for a marriage to be declared invalid? How possible is it to prove these grounds? What does it cost to go through the annulment process? How long does it take? Can money or status make any difference? And finally—a burning question for some people—have the rules changed? Has the church eased its age-old position on divorce and remarriage?

First, what are some of the specific grounds for a possible dissolution of a marriage?

►The most simple case cited by Father Easton is when a Catholic has married outside the church, later divorced, and now wants to marry in a Catholic ceremony.

Normally, this requires only that the person petition the tribunal, giving proof that the first marriage was performed outside the church and without dispensation.

►A "second-level" case would be if a Catholic, Tom, wished to marry a divorced person, Terry. Terry's earlier marriage, however, was to Bill, who himself had been married previously, apparently a "true" marriage to Betty. In this case, tribunal officials would talk to all prior spouses to discover if the first marriage, between Betty and Bill was good. If so, Terry was not validly married to Bill and so would be free to marry Tom.

►ANOTHER type of case involves the Pauline privilege, dissolution of a marriage between two unbaptized people, where there is no hope of reconciliation, and where one party now has become Catholic and wishes to marry in the church. The second marriage would dissolve the first. Father Easton estimates his office handles about 10 such cases per year.

►The Petrine privilege ("privilege of the faith") is more common than Pauline, and involves dissolution of a valid but non-sacramental marriage between two persons so that one may marry sacramentally. What makes a marriage sacramental? Father Easton explains that the sacrament of marriage is conferred by the couple on each another. Since a person must first have the sacrament of baptism to receive other sacraments, sacramental marriage is possible only if both parties are baptized Christians.

Under what circumstances would the Petrine privilege be possible? One example: if a Catholic married a non-baptized person in church, the marriage ends in divorce with no hope of reconciliation, and the Catholic party is not the primary cause of the breakup. The Petrine privilege would then allow the Catholic to sacramentally marry another baptized person. Some 50 such cases are handled each year in the archdiocese.

►By far the most common grounds for annulment deals with consent, and with psychological impairment.

"Consent to marry is the most rudimentary element," Father Easton states. If Jimmy and Joan fall in love and decide to marry, they must freely and mutually agree they wish to form an interpersonal union.

AS PART OF that consent, both must be committed to a "perpetual union," a

mutually exclusive relationship, and "potential procreativity." In other words, they must intend to stay married forever, to be faithful, and to be willing to bring children into the world.

"Of course, nature may decide otherwise, or the couple may postpone procreation, but for a valid marriage, there must be an open mind to having children."

These are the three elements of valid consent. Without any one of them, Father Easton explained, the grounds are there for a later possible declaration of nullity. "Nor is this impossible to prove, and in practice, many times it's easy," according to Father Easton, who has been in the tribunal for 11 years.

Lack of consent can be either intentional or without conscious awareness.

Let us say, in the case of Jimmy and Joan, the bridegroom "really has no serious interest in being bound to all three elements of consent." This would be an

intentional lack of commitment. In Father Easton's view, if Jimmy doesn't take seriously his promise to marry permanently, for instance, this attitude might be hard to change. If it has been part of his personality for years, "the human person can't flip-flop back and forth."

Eventually, if the couple divorced, Joan might be able to prove—through witnesses, her own testimony, and perhaps by her ex-husband's own acknowledgement—that Jimmy really had only a "wait and see" attitude, and had actually intended to walk out on Joan if things didn't go right.

If this can be proved, through tribunal process, a declaration of nullity would be forthcoming.

IN A DIFFERENT situation, the individual might be psychologically willing, but unable to give authentic consent. Father Easton called on St. Thomas Aquinas to illustrate his point: "Somewhere in his writings, St. Thomas said 'It takes more human discretion to give consent to marriage than to commit mortal sin.'"

The idea, Father Easton says, is that marriage involves real decision-making power. A person who is immature, in a situation where certain circumstances are (See MARRIAGE on page 16)

Archbishop Edward T. O'Meara

invites you to attend  
the

## First Annual Respect Life Mass

October 4, 1980

10:00 a.m.

St. Peter Claver Center

3110 Sutherland Avenue

Indianapolis, Indiana

Archbishop's address and a brunch will immediately follow.

### Registration

Name \_\_\_\_\_

Address \_\_\_\_\_

Parish \_\_\_\_\_

Organization/Agency \_\_\_\_\_

Number of Persons Attending \_\_\_\_\_

Tickets to cover the cost of brunch will be sold at the door — \$4.50 per ticket.

Please return this form by September 26, 1980 to:

Archdiocesan Social Ministries

915 N. Holmes St., Indianapolis, IN 46222

**G. H. Herrmann**  
**Funeral Homes**

1505 South East Street

5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7211



# KNOW YOUR FAITH



*Through various polls, surveys and hearings, many people have expressed what they would like to see in their parish. The responses include a desire for parish activities that will engage them much more personally, such as Bible discussion and prayer groups.*

(NC photo by Ken Touchton)

## Families want practical and spiritual help from parish

by Fr. Philip J. Murnion

When the U.S. bishops decided in 1977 to establish a special project on parish life, one writer suggested that the project conduct hearings to find out what people want from parishes. In point of fact, however, people have expressed their hopes and concerns for parishes in many ways.

They have spoken through various national, diocesan and parish polls and surveys as well as in national conventions and countless discussion groups on many levels.

What points have people been making about parishes?

►1. Many people have said they want parish activities that will engage them much more personally. They may ask for more home Masses and for help in developing a spirituality that fits their lives. Or they may look for opportunities to reflect on the Bible and for groups of people who pray together.



►2. A lot of people hope their parishes will be able to help with matters very close at hand: family life and raising children. Family life often is difficult these days. It is of such concern that it is the focus of the international Synod of Bishops which meets in Rome this fall.

People say they look for help on how to make their family lives more stable, more nourishing and more loving. And they want help with their children; the gradual revival of youth ministry in parishes is a testimony to the concern people have about this.

►3. There are people who say they judge a parish by the quality of its liturgy and preaching. Liturgy must offer them a real possibility for contact with God and for hearing God's word in such a way that it touches their own lives.

**CATHOLICS** generally support liturgical changes, but they yearn for a more truly religious experience in liturgy. The quality of music can enhance this experience, but the manner of the priest who celebrates the liturgy also makes a difference.

Many people seek out parishes other than their own on Sunday, parishes whose liturgy and preaching they prefer. This

fact argues against the claim that people no longer care about the Mass.

►4. This brings up another point. People say they want priests and other parish staff members who are open and understanding.

In one diocese where parishioners are consulted about the qualities they would consider important in a new pastor, they regularly choose warmth and a sense of humor as most important. Apparently they feel that good relationships among the pastor, the parish staff and the parishioners benefit the whole parish.

►5. There is a hope on the part of many people that parishes will reach out to those who are alienated—those who have strayed away from the church or who have suffered some severe loss in their lives.

In one region, parishioners listed ministry to the divorced and separated and ministry to single-parent families as the areas most in need of greater attention in their parishes. It seems they want the parish to offer reconciliation and hope to people in need.

►6. In some areas, people say they want their parishes to be active partners in the promotion of justice. This is particularly true in poorer parishes. Some

remarkable efforts have been undertaken by parishes to deal with issues such as health care and housing, education and job training.

**WHAT PEOPLE** want from their parishes is neither novel nor surprising. They want to see the love of Christ enfolded in action. They want to be helped to live the life of Christ despite the barrage of temptations and suggestions to do otherwise.

Many parishioners also say they want respect for their own lives and views. Perhaps they want to be involved in decision-making and parish work; often they say they want neither to be regarded as the mere recipients of services provided by professionals nor as anonymous individuals to be mobilized around a cause.

It has been my experience consistently that when parishioners feel a parish is vital to their lives, the pastor and other parish ministers are spending endless hours trying to make the parish vital.

These ministers consider the work of the parish their life. As taxing as this effort is, it serves as evidence that people are important and that the mission of the parish is urgent.

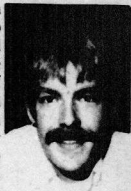
1980 by NC News Service



# Abundance of resources for families

by Don Kurre

For families who are engaged in or would like to be engaged in home-centered religious formation, there exists a great abundance of resources to assist them. Most materials designed to foster religious formation in the home are easy to get, simple to use, and very helpful. Since there are so many of quality available, I will concentrate on criteria for choosing them for your family. There are four general criteria that you can use to guide and increase the effectiveness of your home-centered religious formation activities.



First, the majority of religious education activities that you undertake in the home should bring you together as a family. Ask yourself, will this activity help us as a family come closer together, to know one another more deeply, enable us to serve each other more effectively, and to respond to God's call more fully? If the answers to these questions are yes, then this activity could be for your family.

Second, you should ask does this activity respond to a real need of our family? This implies that the family has taken time to clearly define its needs. If you don't know where you're going, any road will get you there. Religious formation in the home most often fails because the activities undertaken by the family do not address the real needs of the family.

IF YOUR religious formation experiences in the home are going to be effective

and fun, they must be designed in a way that furthers growth and effects behavioral change in the family and its members. For example, if your family desires to change the form of its prayer life from formal traditional prayers to a more shared informal prayer experience, then the process of the home-centered religious formation activity should change your prayer life.

When reflecting on the things that you could do in the area of family religious formation, you should also ask yourself: will this activity enable our family and its members to become more active within the larger church community? Religious formation activities in the home should cause the family and each member to ask, how can we share our faith, our gifts, and our life with those people in the larger community outside our family?

If the experience will not increase your view and understanding of the larger church community, then its value for you is questionable.

Finally, you need to ask yourself, will each member of the family feel comfortable doing this? That is, can the family as a whole be expected to participate and achieve the goal of this particular event, activity, or experience? The religious formation experiences of the family should challenge your family to grow but, that challenge should not be radically beyond the reach of the family and its members.

**HOME-CENTERED** religious formation can be a fun and rewarding experience for everyone. The most profound thing to remember is that every experience in life, regardless of its size is an opportunity for growth. Every life experience has been given to us so that we may know, love, and serve God and each other

more effectively. If we approach life from this perspective, and evaluate our efforts in religious formation by the criteria just discussed, we will lead ourselves and our children to living the Good News more fully and responding to God's call more deeply.

Where do you find home-centered religious formation resources? Most parishes are beginning to build rather good libraries full of home-centered religious formation material. Check the parish out first. The Office of Catholic Education also has a growing collection of resources that would be helpful to the family. If your parish has a subscription to the office's

resource center these materials can be used by you free.

The National Catechetical Directory "Sharing the Light of Faith" is an excellent background resource for any family activity. Abbey Press has put together a program for family nights offering concrete process for families to follow. A book entitled, "Bringing Religion Home: What Can Parents Do" by Rev. James DiGiacomo, S.J., would help you begin or improve your home-centered religious formation activities. Finally, most of the major publishers of religion text books have included as part of their program books filled with suggestions and ideas for home-centered religious formation. This is by no means an exhaustive listing of available resources. However, it will give you a sense of where to look and what to look for.



## st. paul writes to the church in corinth

by Fr. John J. Castelot

The churches Paul founded on his missionary journeys were relatively small, small enough to meet in private homes for the celebration of the Lord's Supper and other community affairs. Larger cities probably had several such house churches.

Until the early fourth century, as far as the Roman Empire was concerned Christianity was an outlaw religion, an underground movement of sorts. So for Christians to build a church publicly could have invited disaster.



The people of the Pauline churches, much like parishioners now, represented a cross section of the city's social, cultural and economic life. The church in the city of Corinth (in what we call Greece), surely was one of the most typical and interesting of the Pauline churches.

Paul started this community around the year 51, toward the end of his second missionary journey. During this eventful trip, he revisited churches founded on the first journey and picked up a new and faithful companion, Timothy.

A serious, most unpleasant illness forced Paul to stop in Galatia, in the region now known as Turkey. However, he took advantage of this opportunity to found a church there.

**LED BY THE Spirit**, Paul then swung west (toward Greece) and started communities in Philippi and Thessalonica, in spite of fierce opposition. He could not get his foot in the door at Berea, and the politely cold reaction of the urbane Athenians was the last straw.

Despite some successes along the way, Paul was tired and he must have been a bit depressed. Corinth would be his point of departure for home, and it was hardly the type of city to raise his spirits.

Corinth was a cesspool of immorality, the sin city of the empire. Paul decided not to stay long. But God had other plans. In his own mysterious way, God encouraged Paul to preach the Good News in Corinth. The result was a sojourn of about 18 months.

Corinth was lively, so were Paul's converts. The population seems to have been roughly a third Roman citizens, a third freedmen and a third slaves. The church was a mixture of rich and poor and those between; educated and simple; Jew and Gentile.

Judging from the account in Acts 18, even Paul's non-Jewish converts came at first by way of the synagogue. Accordingly, they had a knowledge of the Old Testament and could understand Paul's allusions to the Scriptures.

Paul corresponded with the Corinthians while in the city of Ephesus on the third missionary journey. This important city was just across the Aegean Sea from Corinth in what we now call Turkey.

**PAUL GOT NEWS** that the Corinthian church was having serious problems. He wrote a letter to which he refers in 1 Corinthians 5:9. Presumed lost, part of that letter may actually be included in 2 Corinthians 6:14-7:1.

Persistent bad news occasioned another, more detailed letter—what is now known as 1 Corinthians. The reaction to this missive was alarming so Paul decided to make a quick personal visit to Corinth. That turned out to be a near disaster.

While back in Corinth, Paul was insulted and deeply hurt. On his return to Ephesus he wrote a scorching letter, to which he refers in 2 Corinthians 2:3,9. This, too, appears to be lost, although many scholars feel that part of it has been preserved in 2 Corinthians 10-13.

Then, forced to leave Ephesus, Paul met Titus, the bearer of the "bitter letter" and learned to his relief and joy that the letter had brought the Corinthians to their senses. This good news prompted him to write what is known now as 2 Corinthians.

© 1980 by NC News Service

## THE WORD THIS WEEKEND

Amos 8:4-7  
1 Timothy 2:1-8  
Luke 16:1-13 or 10-13

SEPTEMBER 21, 1980  
TWENTY-FIFTH SUNDAY IN ORDINARY TIME (C)

by Paul Karnowski

At first I thought the whole idea was silly. At least that's what I told my wife when we first got married. She was constantly entering every contest and sweepstakes the morning mail brought. Several months later, my reaction had changed.

"Well, it's worth a shot!" I would remark to myself as I dropped the latest entry into the mailbox. Today, if I'm honest with myself, my enthusiasm for these contests has probably surpassed hers. My enthusiasm does not bother me; obviously, I no longer think it's silly, and I certainly don't think it's wrong.

What worries me is my attitude: have I fallen prey to the great American supposition that large amounts of money can set me free?

**IN TODAY'S** first reading, the prophet Amos is addressing some businessmen of his time, people who presumably have a lot of money. It's the Sabbath day, their day of rest, and all they can think about is their business. They're anxious for the day to be over so they can get back to the market place. Amos accu-

ses them of cheating by fixing the scales; he implies that they'll walk on anyone, even the poor, if it means making a few more bucks.

Interestingly enough, the prophet does not condemn their right to own and operate a business. He simply says that God will not forget a thing they have done.

**IN LUKE'S** Gospel, Jesus says, "No man can have two masters. . . . You cannot give yourself to God and money." Neither Jesus nor Amos propose a socialistic society. They merely ask us to examine our lives and see if God comes first.

The challenge they issue can be phrased in a series of questions: do we control our money, or does our money control us? Is money a means to an end, or an end in itself? Does cold cash influence our values or our moral decisions in a negative way? These questions apply to all of us because the amount of money we possess is irrelevant; the attitude with which we use it is all important.

Like everything else in life, there is no black and white solution; there is no clear cut division between God and money; but, nevertheless, the division does remain.

## Discussion points & questions

- After reading Father Philip Murnion's article, list and discuss two areas in which people want help from their parishes.
- What do you look for in your parish? Do you know of others who seek something a bit different from a parish?
- Can you list five weaknesses of your parish? What action would you have to take to help your parish strengthen its weaknesses?
- What gift or skill do you have that you could share with your parish to help it grow as a Christian community?
- Why did the first Christian churches meet in homes, according to Father John Castellet?
- When did St. Paul found the church at Corinth? Why does Father Castellet call Corinth the "cesspool" of the Roman Empire?
- In what way were the Christians of Corinth similar to Christians today?
- What are you doing for the religious formation of your family? How can you improve your family's religious formation experience?
- How much time does your family spend together as a group? Could you improve the quality of the time you spend together? How?



## Saul couldn't believe 'these ideas are spreading'

by **Janaan Manternach**

Saul was angry and upset. He heard more and more people in Jerusalem talking excitedly about Jesus of Nazareth.

People claimed Jesus was sent by God to save Israel and the whole world. They called Jesus "God's Messiah" or "Chosen One." They even said Jesus was alive again.

Saul knew very well that Jesus had been put to death by the Romans. Jesus died on a cross, crucified as a common criminal. Saul knew that the high priest himself had rejected Jesus as God's Messiah. In fact, the very idea infuriated Saul.

"I can hardly believe these ideas are spreading," Saul thought to himself. "I hoped we had put an end to them when we executed Stephen. Now it seems more and more people are being corrupted by these teachings about Jesus. I've got to do all I can to keep them from spreading."

Saul was a very religious man. He was convinced people like Stephen and the others who followed the teachings of Jesus were enemies of God's law, which he loved. Saul was young and energetic. He was well-known among the Jewish community in Jerusalem.

**PEOPLE** respected Saul. A student of the famous Rabbi Gamaliel, Saul would be a rabbi himself soon. So people backed Saul in his plans. Saul began to search out followers of Jesus to arrest them. He went from house to house in Jerusalem. He broke into homes of people he suspected

were followers of Jesus.

Saul was ruthless in his religious persecution. He dragged suspected believers in Jesus out of their homes. He had them arrested and thrown into prison. He planned to search through every house in Jerusalem. Saul wanted every follower of Jesus severely punished.

The followers of Jesus were terrified by Saul. Many fled from Jerusalem. They escaped to the smaller villages of Judea and Samaria. There they hoped to live in peace, serving God by following Jesus' way.

But Saul was not easily put off. If the followers of Jesus thought they could escape persecution by leaving Jerusalem, they were wrong. Saul turned to the high priest for help.

"The men and women who believe in Jesus are escaping to live in the hills," Saul informed the high priest. "They must not be allowed to spread their dangerous ideas. Like Stephen they should be put to death as enemies of God's law. I would like authority to search them out and arrest them."

**THE HIGH** priest was proud of Saul. He immediately wrote official letters to the synagogues in Damascus. The letters gave Saul the right to arrest anyone who followed the teachings of Jesus.

Saul was delighted. He decided to set out for Damascus the next day. Saul prayed before going to sleep that night: "With your help, Lord, not a single follower of Jesus will be safe. Help me arrest

every one of them and see that they are punished for their blasphemies."

Saul fell sound asleep. He never could have guessed what was going to happen the next day as he rode to Damascus.

**Suggestions for Parents, Teachers and Young People using the Children's Story Hour for a Catechetical Moment:**

**Projects:**

1. Make up a song that Christians might have sung to keep their spirits up in the face of persecution by Saul. Use familiar melodies from a song like "We Shall Overcome," or from a song that you especially like.
2. Persecution creates terrible suffering. To grow in an appreciation of what life can be like for those who are persecuted, read one or more of these books: "When Hitler Stole Pink Rabbit," by Judith Kerr. Dell Publishers, 1971. "Friedrich," by Hans Peter Richter. Holt, Rinehart and Winston Publishers, 1961. "A Pocketful of Seeds," by Marilyn Sachs. Doubleday Publishers, 1973.

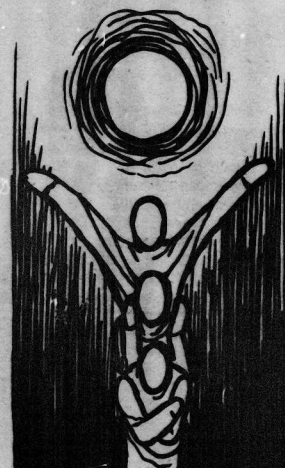
After reading the story, "Saul couldn't believe 'these ideas are spreading,'" talk together about it. Questions like the following may guide your conversation.

**Questions:**

1. What was happening in Jerusalem that caused Saul to be angry and upset?

2. What did Saul know about Jesus? How did he feel about Jesus?
3. Why was Saul completely against the teachings of Jesus?
4. What did Saul do to stop people from following Jesus?
5. Why was Saul convinced he would be successful in his plan to destroy the followers of Jesus?

© 1980 by NC News Service





by Fr. Thomas C. Widner

Diversity—a potential strength, but also a potential weakness. That's how Fathers Albert Ajamie and Kenneth Taylor view the uniqueness of St. Monica Parish, Indianapolis, which they share as pastor and associate respectively.

"Our diversity is a strength in that we have a multi-racial make-up," Father Taylor said, "and a number of people here are ready and willing to tap that diversity."

"But it is difficult to minister adequately," Father Ajamie added, "because the many different types of people have many different kinds of needs. We have wealthy and poor, white collar and working class. It is difficult to preach, for example, to a such a varied group. It is difficult to minister to singles and young marrieds, to the divorced and to families, to the engaged and to the elderly."

All parishes have the same challenges, the priests agree, but St. Monica's has such a wide cross section that Father Ajamie regards the parish as a microcosm of others.

"There are 50,000 people living within the boundaries of our parish," Father Ajamie said. "We are the largest territorial parish in the city of Indianapolis."

Both he and Father Taylor view one of St. Monica's special contributions to the Church as being a witness to the non-integrated parish. The school, for example, welcomes students from St. Bridget's Parish downtown and has so for a number of years. This service to more than one parish suggests a model for potential relationships among other suburban and inner-city parishes.

**CURRENTLY** the parish is actively involved in the Christ Renews His Parish program. St. Monica's sees itself undergoing a revitalization, calling its members to discipleship.

"The program is geared from the parish and is not the work of people out of the parish," Father Ajamie stressed. "It deepens their spirituality and creates a bond among our people."

One of the effective results of the program has been an upsurge of volunteer efforts here. Once a year St. Monica's takes a survey to obtain new volunteers for parish activities. The real growth, according to Father Ajamie, has been the interest of singles.

A practical disadvantage for a number of parishioners, particularly the elderly, is the suburban parish's lack of sidewalks. "It makes it hard for parishioners who live close to just walk to Mass or even come on a daily basis," Father Taylor said.

The parish's location on a major highway (U.S. 421) doesn't give it a neighborhood accessibility.

Another strength which St. Monica's has is what is considered to be one of the best religious education centers in the archdiocese.

"We find that the Office of Catholic Education often sends people out to our center for materials," Father Taylor declared with pride. The priests spoke

highly of their staff here, including Mary Jo Thomas-Day, the parish Director of Religious Education.

**ST. MONICA** prides itself on the relationship its parishioners have with one another. As an integrated parish this is especially crucial. "We have some ghettos of our own either all-white or all-black," Father Ajamie said, "but we also have some very well integrated areas too. And our people work hard to make it work."

Father Taylor noted that a number of black parishioners attended the recent National Office of Black Catholics convention in Chicago and returned feeling more confident of involving themselves in

the parish.

What else? "Our youth program is one thing we've been lucky at," he said. "Our teen-agers attend several different high schools so their loyalty to St. Monica's is not tested. They like coming together here because they go to different schools and they can come here and share with their friends."

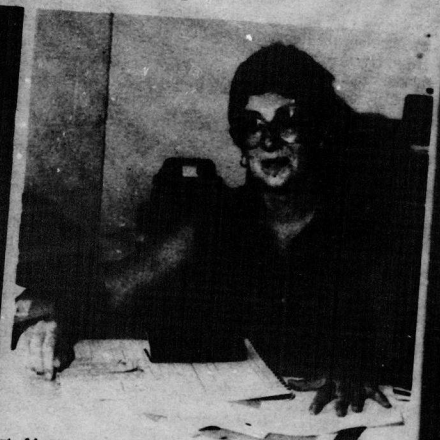
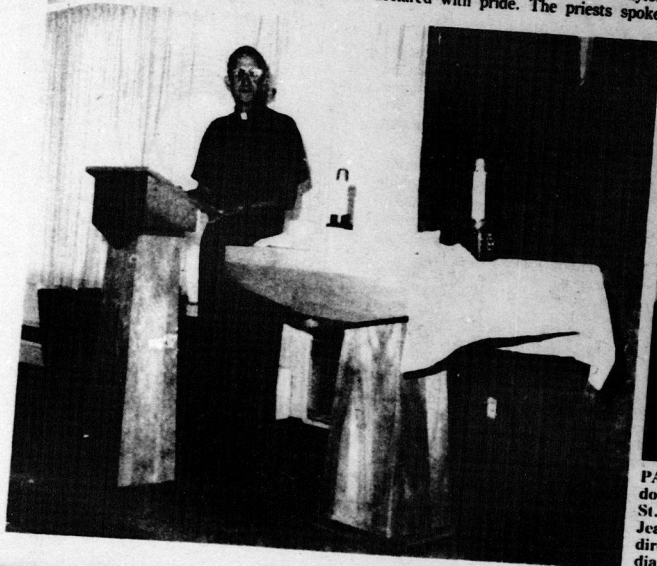
Both priests spoke highly of the work which parish committees and organizations began long before they arrived. Both the parish council and board of education have made significant strides in developing an active and involved parish membership, according to Father Ajamie. It is a place both he and Father Taylor like being.



## St. Monica Parish

Indianapolis, Indiana

Fr. Albert Ajamie & Fr. Kenneth Taylor  
(Pastor) (Associate Pastor)



**PARISH STAFF**—Father Albert Ajamie (left) stands behind the lectern and altar donated by a parishioner for 'The Upper Room,' a small chapel used for daily services in St. Monica's School. Center is Father Ken Taylor, associate pastor. At far right is Jeannine Duncan, principal of the school. Not available for a picture is the parish director of religious education, Mary Jo Thomas-Day. The parish is located on the Indianapolis northwest side. (Photos by Father Thomas Widner)

# Eleven-year-old challenged in Roncalli science class

by Peter Feuerherd

Tom Watson likes to gaze at hummingbirds, read about the kings and queens of England, design houses, practice gymnastics, study Egyptian archaeology, cook gourmet meals and pour over every copy of *National Geographic* that he can get his hands on. Tom is in the sixth grade at St. Barnabas school in Indianapolis.

For Tom, school has always been "too easy." At least, he says, until this year when he enrolled in an earth science course at Roncalli High School, where he studies rocks and land formations with high school students.

Tom likes the Roncalli class because he gets along well with his classmates and "the class teaches me things I don't know."

Mrs. Mary Catherine Watson, Tom's mother, last year approached Roncalli's principal Bernard Dever with a concern that Tom needed more intellectual challenges. They both agreed, along with St. Barnabas principal Mrs. Linda Seal, for Tom to start taking a high school level course each semester.

Both parents and teachers are so far happy with the results.

"It was my husband's idea. We were looking for some more outside challenges . . . He's been enjoying this class. He's very interested in science," says Mrs. Watson.

Tom's teacher at Roncalli, Richard Schott, also serves as dean of discipline at the southside school. He explains that Tom is one of the best students in the class. Schott adds that more gifted youngsters should have the opportunity to be challenged by accelerated courses.

"How many kids in grade school are bored to death because they are not stimulated? . . . These kids are going to go out to be the pillars of our society . . . I think it's a great start. I think we should look into more possibilities."

Some educators believe that gifted children like Tom should exclusively stay with children close to their age level as a way to better develop socially. Both Schott and Mrs. Watson disagree.

"Tom's always been around adults," says his mother, who says that Tom interacting with older children does not pose a problem.

Schott notes that in a typical high school the maturity level among the students varies greatly, from the freshman just

getting out of grade school to the senior who is already concerned about jobs and college.

"We have a ten year mental span with the kids in the school already . . . The kids will seek their own level."

**BOTH SCHOTT** and Mrs. Watson say that the advantages of Tom taking accelerated courses outweigh any disadvantages.

Many of the discipline problems that he deals with, Schott explains, are caused by students who are bored with school because they are far beyond where the rest of the class is. The purpose of acceleration, he says, is to build "confidence" in gifted children who may have their creativity destroyed by the teasing of their less able classmates.

"I know what a lot of his problems are. I (See RONCALLI on page 17)

**D & S**  
**Weed & Pest Control**  
 COMMERCIAL  
 Railroads, Fence Rows,  
 Driveways, Chemical Trim  
 RESIDENTIAL  
 Lawns, Termites, Insects,  
 Tree Spraying, Mowing  
 Dan Clegg  
 1354 N. Parker  
 Indpls., IN 46201 **636-3617**  
 Day or Night

**The**  
**"CLEF"**  
**HOUSE**  
**PIANO LESSONS**  
 Pop or Classic  
**WAYNE UMBARGER**  
 821 Northview  
**251-8136**  
 Vicinity of College & Kessler

**"Help Us  
 To Help  
 Others"**

Your  
 Contributions  
 Of  
 Useable Clothing  
 And  
 Household Items  
 To  
 Catholic Salvage  
 Make It  
 Possible  
 For Many  
 Inner City Children  
 To Enjoy  
 CYO Summer Camp  
 Program

Call Us  
 For Pick-Up  
 At Your Home.

**CATHOLIC SALVAGE**  
**632-3155**

**A PRIEST  
 IN YOUR  
 FAMILY?**

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Have you ever wished your family had a priest? Now you can have a "priest of your own"—and share forever in all the good he does. . . . Throughout the Near East each year, grateful bishops ordain hundreds of new priests trained by people like you. . . . Their own families are too poor to support them in training, but good Catholics in America "adopted" these seminarians, encouraged them all the way to ordination. . . . In some inspiring cases, this support was given at personal sacrifice. . . . How can you begin? Write to us now. We'll send you the name of a young seminarian who needs you, and he will write to you. Make the payments for his training to suit your convenience (\$15.00 a month, or \$180 a year, or the total \$1,080 all at once). Join your sacrifices to his, and at every Sacrifice of the Mass, he will always remember who made it possible.

Look at the nearest \$20 bill. What is it actually worth? Only what it will buy. Today, it will hardly buy enough to feed a family for two days. In the Holy Land, it will feed a poor refugee family for an entire month. The Holy Father asks your help for the refugees, more than half of them children. Your money multiplies—as you give it away.

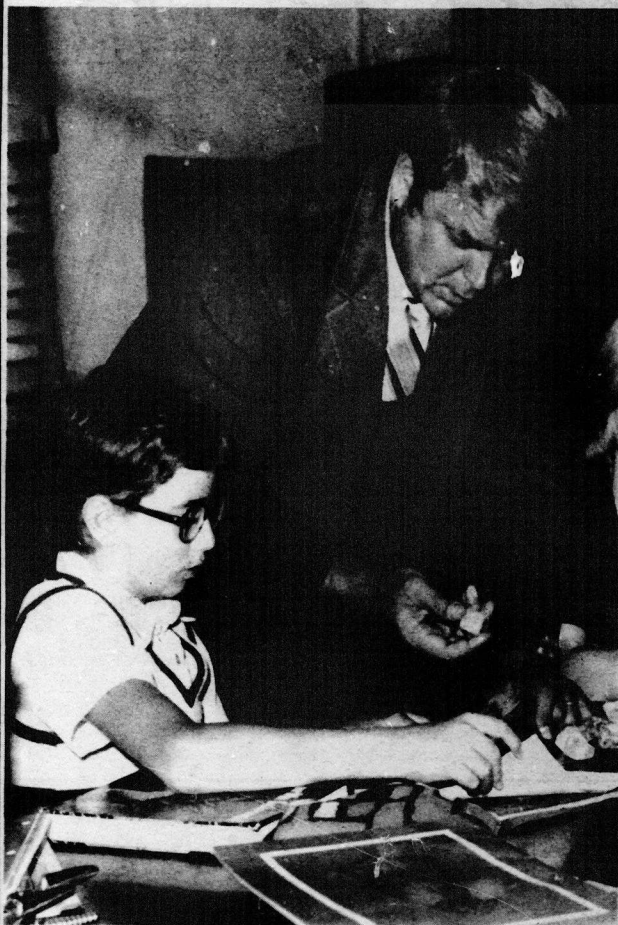
Why not send us your Mass requests right now? Simply list your intentions, and then you can rest assured the Masses will be offered by priests in India, the Holy Land and Ethiopia, who receive no other income. . . . Remind us to send you information about Gregorian Masses, too. You can arrange now to have Gregorian Masses offered for yourself, or for another, after death.

Dear Monsignor Nolan:  
 ENCLOSED PLEASE FIND \$  
 FOR  
 NAME  
 STREET  
 CITY STATE ZIP CODE

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION

**NEAR EAST  
 MISSIONS**

TERENCE CARDINAL COOKE, President  
 MSGR. JOHN G. NOLAN, National Secretary  
 Write: CATHOLIC NEAR EAST WELFARE ASSOC.  
 1011 First Avenue • New York, N.Y. 10022  
 Telephone: 212/826-1480



**A TEACHER'S HELPING HAND**—Richard Schott, dean of discipline and earth science teacher at Roncalli High School, offers young Tom Watson some help. Schott calls the 11-year-old one of his best students. (Criterion photo by Peter Feuerherd)



# Traditionalists tell why they are, amid sharp criticism

by Peter Feuerherd  
(Final of a two-part series)

They are in their late twenties or early thirties. The Tridentine Latin Mass, as it was offered in most Catholic parishes before 1969, is only a vague but fervent memory.

Yet they come to St. Joseph's Traditionalist Priory in Greenwood, dispelling the notion that those who follow the spirit of rebellious French Archbishop Marcel Lefebvre's opposition to the 'New Mass' all are old enough to receive Social Security checks.

Why do they come? Tim Hunter, a 33-year-old insurance underwriter, grew up in California and attended Jesuit schools "where the instruction was on logical Catholic grounds."

He was attracted to the traditionalist cause after reading the writings of Father James Wathen, a former priest of the Owensboro, Ky., diocese and former chaplain of the local priory who now works out of Louisville, Ky. His scathing attack on the reforms of Vatican II is called "The Great Sacrilege."

"It was love at first sight," Hunter described his feelings after he attended his first traditionalist Mass.

Mr. and Mrs. Patrick Wilkins of Greenwood two years ago became the first couple to be married at St. Joseph's Priory. Patrick, a 27-year-old salesman, began attending the church at a friend's invitation.

Describing himself as a "cradle Catholic," Wilkins said he "faintly" remembered the Tridentine Mass of his early youth. He explained that before he went to St. Joseph's he was "rather dissatisfied with what was going on (in the post-Vatican II church). I wasn't able to sense why."

His first experience of the traditionalists' Mass was "from the first moment like coming home. It was a sense of returning. I felt there was more sub-

stance there (in the traditionalist Mass) to grasp than in the New Mass."

Wilkins' major complaint about the 'New Mass' was that "it went from being a God-centered celebration to a man-centered celebration."

**HE NOTED THAT** his parents and other relatives still are a part of what he referred to as the "post-conciliar" church. He lamented, "It hurts at times. But I pray for them and hope their eyes will be opened."

Wilkins doesn't have much problem relating to his peers, because "basically the circle of my friends are (traditionalist) church members." Most of his other friends that were raised Catholic, he noted, do not attend any church.

He stated that St. Joseph's is a small (about 150 members), close-knit community. Each parishioner, he explained, worked at least two days a week in remodeling the present church.

"It brought us together shoulder to shoulder with one purpose in mind."

David Moats, 27, was raised a Baptist and converted to Catholicism before getting married seven years ago. Today, David, an electrician, his wife and three children attend St. Joseph's.

"I can see clearly that the Catholic church today is not the same church that I converted to," he said.

Moats especially objects to the church's efforts towards unity with other Christian churches. Like other traditionalists, Moats claims that the ecumenical movement is diluting the Catholic faith.

**"THE CHURCH** is bending over backwards to do away with those things that may be perceived by non-Catholics as hostile."

Many traditionalists blame attempts at ecumenism and changes in the liturgy on Pope Paul VI. Father Wathen, in "The Great Sacrilege" condemns the late Pontiff as the implementer of 'The Black

Mass,' who encouraged 'modernist' theological tinkering with the liturgy.

Traditionalists' view of Pope John Paul II vary. Some see him as sympathetic to their views, and are especially cheered by his opposition to Communism while a bishop in Poland.

Others see him as basically similar to his predecessor, and hold out little hope.

"Most traditionalists are very hopeful but not too sure of him... He puts too much emphasis on the church but has done nothing to restore the church," Tim Hunter stated.

Patrick Wilkins admires Pope John Paul II, and explained that traditionalists "want to follow everything the Pope has to say... I'm happy that we have a more conservative pope... He's holding back the hands of many liberal priests and Religious."

Yet he noted that traditionalists still vehemently protest the present structure of the Mass.

Traditionalists have been strongly criti-

cized in some quarters. One of the most articulate local critics is Msgr. Raymond Bosler, who acted as the theological advisor for Indianapolis Archbishop Paul Schulte at Vatican Council II. Msgr. Bosler explained that the traditional phenomenon is due to "some people are by nature very conservative. Religion, they are bound to be doubt conservative... For anything to change would be disturbing to some people."

**"JUST LIKE** you have John Birchers you will have people conservative matters of religion."

What's the appeal of traditionalists for young adults raised in the post-Vatican church? For Msgr. Bosler, it is a means of rebellion.

"They've been turned off by the church they've known. Young people tend to revolt against the things they're brought up in."

Msgr. Bosler asserted that much of this (See CRITICISM on page 17)

## Marriage (from 10)

"chained together"—youth, family pressure, eagerness to marry—the combination could create "the seedbed for a lack of due discretion."

An individual could lack the ability to make proper judgement about him or herself in relationship with another. He might be able to handle his own affairs, yet—without knowing it—be incapable of making a correct decision about his ability to handle the demands of marriage.

This sort of failure has not always been recognized. Years ago, the most common grounds for annulment were conscious intention against permanent marriage or having children, force and fear—such as pregnancy or threat of disowning by parents—real insanity, and occasionally, impotency.

"It became evident," Father Easton notes, "that a man or woman's lack of commitment to perpetuity or faithfulness wasn't on the conscious level." Psychologists and psychiatrists began to say that "gross immaturity" or personality disorders short of mental illness could make genuine consent impossible.

BY THE 1950'S and 60's, Father Easton recalls, there developed a wide-

spread understanding that psychological problems short of outright schizophrenia could cause "a lack of due discretion." He characterized this as "a psychological inability to form a deep interpersonal union," and this could bear on the marriage's invalidity.

As example, Father Easton cited the "deeply paranoid person... he is suspicious of everyone, he has no trust—the very foundation of union. How can he form a real union with another person?"

"Of course, one can't just say: I was immature when I got married, and expect a declaration of nullity. Instead, he must show just how disabled he, or the other person was."

Father Easton noted that such a person "may have association with reality, but his use of reality is distorted where it touches his intimate relationships with other people."

What percentage of the cases that reach the tribunal involve psychological factors? Father Easton's estimate is as low as 60% but up to 80%.

(Next week: the specifics of getting a marriage dissolved; the tribunal process, cost and length of time, and impact on involved individuals)

# Celebrate your marriage



A Marriage Encounter Weekend is just for the two of you! It's an exciting weekend that will help you make your good marriage great through deeper communication. Be part of the renewal of the Catholic Church... renew the commitment you chose for life. A Marriage Encounter Weekend offers you an opportunity to make your commitment to each other and to God stronger than the day it began.

## Weekend Dates:

Oct. 17-19 Nov. 7-9 Nov. 21-23  
at McCormick's Creek State Park Inn



For further information contact: **WORLDWIDE MARRIAGE ENCOUNTER**

BATESVILLE/OLDENBURG: Dale & Peggy Schmelter • RR #1, Box 227, Guilford, IN • 812-623-2593

BLOOMINGTON: Wayne & Sheila Tessei • 1075 Logan St., Bloomington, IN • 812-332-0164

INDIANAPOLIS: Barry & Rosie Hoffar • 325 S. Center, Plainfield, IN • 317-839-7593

JEFFERSONVILLE/NEW ALBANY: Jack & Cathie Luckett • 9509 Michael Edward Dr., Louisville, KY • 239-6606

RICHMOND: Bill & Maureen Cunningham • 920 S. 17th St., Richmond, IN • 317-962-7421

TERRE HAUTE: Ken & Carolyn Gardner • RR #3, Box 291, Clinton, IN • 317-832-7023

Please register us for the Marriage Encounter Weekend on

Registration  
Fee: \$10.00

(Dates—Give 1st, 2nd & 3rd Choice)				Please Print Legibly	
Name	Last	His First	Her First		
Address					
City	State	Zip Code			
Telephone	Area Code	Number	Wedding Date		
His Religion			Church/Parish		
Her Religion			Church/Parish		

## Roncalli (from 15)

remember being bored in grade school," adds Tom's mother.

She acknowledges that teasing from other students does hurt, yet she asserts, "whatever you do you're going to have a hard time . . . I got it too. And I got it for being skinny."

Mrs. Watson explains that there are very few school programs for exceptionally gifted children like Tom. She thinks it's a shame.

"There's a lot of smart kids around." Parents of other gifted children Mrs.

Watson has talked to "all say the same things. The teachers are more attuned to the average child . . . They don't know what to do with these kids."

Tom's talents were nurtured at home, his mother explains, before he ever went to school. "Children can be very creative if they're allowed to develop it . . . We deliberately fostered it."

Tom has always been given, his mother explains, "the time, quiet, peace and materials" to develop his interests. And anyone who talks to Tom realizes how varied those interests are.

HE SAYS HE likes to go to the downtown Indianapolis library because he has read practically everything of interest in his local branch library. He has devoured books on a wide range of subjects. The bespectacled young man hopes that one day he can build an assortment of careers out of all the knowledge he has gained.

When he grows up, Tom says he would like to breed hummingbirds, "make some money," run for political office, design buildings and work in the space program. But first, he just wants to enjoy learning, and he hopes that the schools can continue to nurture his diverse interests.

Tom's parents believe that the earth science class at Roncalli is a good start.

Tom Watson

## Criticism (from 16)

Arguments used by traditionalists are derived from a lack of understanding of church history. For one example, he noted the traditionalist view that the Tridentine Mass was unaltered until Vatican II.

"That's so ridiculous. That Mass was changed many times before Vatican II."

He stated that although traditionalists condemn Vatican II, "they're quite willing to quote all sorts of things from councils of the past."

The changes in the liturgy after Vatican II, the priest explained, "were a return to many things that had happened in the church that had been lost" after the Council of Trent and the counter-Reformation.

"I don't think they're good Catholics at all. These people are not interested in where the church is . . . They're Protestant because they have simply rejected the church."

CATHOLIC writer Mary Gordon, author of the novel "Final Payments," is critical of traditionalists but less absolute than Msgr. Bosler. In a July, 1978, *Harper's* article, she described a search for her own Catholic past, hoping that a traditionalist group in Long Island, New York would satisfy her quest.

In Miss Gordon's view, "The new mass is piecemeal, tentative, on the whole a botched job." Yet the traditionalists in the United States, she concluded, are not searching for the roots of the ancient church but have instead re-discovered the American church of the 1950's.

"I was looking for miracle, mystery, and authority: I was interested in style, in spirituality, in a movement that combined the classical ideal of the Gregorian mass with the romantic image of the foreign life . . ."

Instead, she explained, "I see now that what these people, deeply American in their longings, really want, both priests and laity, is not the Middle Ages but the 1950's, not Thomas Aquinas but Bishop Sheen, not Philip the Good but Joe McCarthy."



PLANNING SESSION—Working out final details for the Sept. 20 Indianapolis West District catechetical workshop are DREs Donna Watson, St. Christopher, and Mary Jo Thomas-Day, St. Monica, both seated. Watching them are (left to right) Sandi Stanfield, St. Thomas More, Mooresville; Providence Sister Marilyn Therese Lipps, St. Susanna, Plainfield; Julie Niec, St. Mary, Danville; and Carondelet St. Joseph Sister Kathleen Karbowski, Holy Angels.

## CATHOLIC FIRESIDE EDITION The New American Bible



IMPRIMATUR  
PATRICK CARDINAL O'BOYLE, D.D.  
Archbishop of Washington

FAMILY RECORD SIZE  
9" x 11" x 2"

THE MOST OUTSTANDING AND PRACTICAL BIBLE OF THE 20th CENTURY. Newly translated, newly designed and added features make this the most beautiful Bible available — and desired by everyone.  
A major publishing achievement: The first completely American Bible translation specifically for American audiences. Produced under Catholic auspices with active participation by fifty Biblical scholars and editors over the past twenty five years.

### OUTSTANDING INSTRUCTIONAL FEATURES INCLUDE:

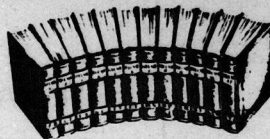
- Preface to the NEW AMERICAN BIBLE.
- Origin, Inspiration and History of the Bible.
- A Harmony of the Gospels.
- Synchronous History of the Nations.
- A treasury of cross reference explanatory notes and footnotes throughout both the Old and New Testaments.
- Words of Christ in red to facilitate reading and understanding.
- Encyclopedic Dictionary and Biblical Reference Guide.
- Gold page edges.

In the NEW AMERICAN BIBLE, you get these special full color features:

- His Holiness, The Pope and the Vatican
- Life of the Blessed Virgin and the Rosary
- Family Register and Presentation Pages
- Sacrifice of the Mass
- Reproductions of World-Famous Paintings by the Old Masters
- Plus many other Special Features

## "The Wedding Gift They Will Remember"

### YOUR OWN RELIGIOUS LIBRARY



The Equivalent of a complete religious encyclopedia in one master reference edition. With the most beautiful padded binding ever placed on the Holy Scriptures.

TO ORDER COPIES FOR YOUR FAMILY OR AS GIFTS SEND YOUR CHECK OR MONEY-ORDER FOR \$24.95 POSTPAID TO ADDRESS SHOWN BELOW. ALLOW 2 WEEKS FOR DELIVERY.

The Criterion  
P.O. Box 174, 520 Stevens St.  
Indianapolis, IN 46206

Enclosed please find check/money-order for \$ . . . . . to cover the cost of . . . FIRESIDE FAMILY BIBLES to be shipped postpaid to:

NAME: . . . . .

ADDRESS: . . . . .

CITY: . . . . .

STATE: . . . . .

ZIP: . . . . .





Stop robbing yourself  
of a good time...  
join the gang that reads...

## the Active List

### Sept. 20

A conference for separated, divorced or remarried Catholics will be held at Our Lady of Grace Center, 1402 Southern Ave., Beech Grove, from 9:30 a.m. to 4 p.m. Father Jim Young, founder and chaplain of SDRC, will direct the day's conference.

\*\*\*

Join the Indianapolis Catholic Alumni Club (a Catholic adult singles' group) for its 15th anniversary dance at the Southside K of C at 9 p.m. All past members are welcome. For more information call Tom, 784-8469.

\*\*\*

A genuine Italian dinner will be served in the cafeteria at St. Rita parish, 1733 Martindale, Indianapolis from noon until 8 p.m. Father Elmer Powell, pastor, will be the main chef.

### Sept. 21

Little Flower parish, Indianapolis, will honor Charles Gardner with a musical program and party at 2 p.m. in the church and cafeteria. Gardner, who has been musical director at Little Flower, is now doing liturgical work at SS. Peter and Paul Cathedral and at the Chancery.

\*\*\*

The Archdiocesan Vocations

Center through its Acts II program will sponsor "Men in Today's Church" for members of Acts II and interested young men ages 15 through 19. The program begins at 2:30 p.m. and concludes with supper.

\*\*\*

Every Sunday evening through Nov. 23, St. Mary parish Adult Religious Education Committee will sponsor a series of talks from 7 to 9 p.m. in the school cafeteria. Dr. Cora Dubitsky, professor at St. Meinrad School of Theology, will lead the series.

\*\*\*

A card party at 2 p.m. will be held at St. Patrick parish hall, 936 Prospect St., Indianapolis.

\*\*\*

### St. Vincent sets classes

Two programs, "Habits Not Diets" and "Nutritional Choices" have been scheduled at the St. Vincent Wellness Center in Carmel. "Habits Not Diets" is designed to help individuals develop habits that will result in a fit body. According to its sponsors, it emphasizes nutritional basics and how these apply to the individual's own unique body makeup.

Also, each class in the eight-week program will include a 45-minute aerobic exercise period.

Class time is 10:30 a.m. to noon on six Tuesdays.

The second program is for persons who want more information on how food influences their appearance and energy levels, so they can make better nutritional choices.

It will be held on four consecutive Wednesdays, every other month.

For starting dates, cost and other information, call the St. Vincent Wellness Center, (317) 846-7037.

All interested persons are invited to attend the third annual Women's Day at St. Rita parish, Indianapolis, beginning at 11 a.m.

### Sept. 22

Steve Martin of the Right to Life organization will speak at 8 p.m. at the St. Joseph K of C Council hall, 4332 N. German Church Road, Indianapolis.

### Sept. 22-25

St. Vincent Wellness Center has the following programs scheduled:

► Sept. 22, 24: A two-session program entitled "Stretch Your Social Security."

► Sept. 22: "Beyond Stress—A Systematic Relaxation Approach," 7:30 to 9 p.m., six sessions, Monday and Thursday for three weeks.

► Sept. 23: "Habits not Diets—A Behavioral Program to Weight Management," 10:30 a.m. to noon, six Tuesdays.

► Sept. 25: "Natural Foods Cooking Course," Noon to 2 p.m., six Thursdays.

For information call 317-846-7037.

### Sept. 24

The Ladies Club at Nativity parish, Indianapolis is having a wine and cheese tasting social

pitch-in at 7:30 p.m. For reservations call 862-6280 or 862-4740.

\*\*\*

An Indianapolis citywide meeting of separated, divorced and remarried Catholics will be held at 7:30 p.m. at St. Luke School, 7650 N. Illinois. Archbishop Edward T. O'Meara will be the speaker.

\*\*\*

On Wednesday evenings through Oct. 15 a series of four

lectures will be held from 7 p.m. at St. Mary School of Theology, New Albany. Father Joseph Graffis, chaplain of Belmont College, Louisville, will conduct the series on "Does the Church Teach?"

### Sept. 25

Leisure Day for women will be held from 9 a.m. to 2 p.m. at Mt. St. Francis Retreat Center near New Albany. Pre-regis-

## Marian lecture offered

"Redefining Life and Death" is the topic of a bioethics slide/lecture to be given at Marian College on Thursday, Sept. 25.

Sister Paula Gonzalez, a member of the biology faculty at the College of Mt. St. Joseph, Cincinnati, will speak at noon in the library auditorium at Marian, 3200 Cold Spring Road, Indi-

anapolis.

Dr. Gonzalez is the featured speaker in the annual Purichia Bioethics Memorial Convocation series, named to honor the late Dr. Nicholas Purichia, a veteran member of the Marian faculty who died in August, 1979.

A freewill offering will be taken at the door for the Purichia Scholarship Fund.

## ST. JUDE CHURCH OCTOBERFEST Friday, Sept. 26 (4:30-10:30 p.m.)

German Food Music Dancing  
Dance Prizes Crafts Baked Goods  
Games for All Ages

5353 McFarland Rd.

Indianapolis

Benefit Catholic High Schools, Indpls.

## DIRECT FROM DUBLIN Second Visit to America



THE IRISH SOCIETIES  
OF INDIANAPOLIS

presents

## IRISH POLICE CHOIR (GARDA SIOCHANA)

Maureen Rielly  
(Director)

Peter McBrien  
(Guest Artist)

Catherine Kennedy  
(Student, Dublin  
Opera Star  
Veronica Dunne)

## EGYPTIAN ROOM, MURAT TEMPLE

Friday, October 3 — 8:00 p.m.

TICKETS: \$10 - \$8 - \$6

CONTACT: Ita Moriarity — 317-353-1953 OR Jim Sullivan — 317-359-8808

The Village Dove proudly presents

## JOE WISE IN CONCERT

Saturday, Oct. 4, 1980 7:30 p.m.

Marian College Auditorium  
3200 Cold Spring Road  
Indianapolis, Indiana



Adults: \$3.50 advance, \$4.00 at door  
Children 12 & under \$2.00 adv., \$2.50 at door  
Advance tickets available at Village Dove, New York, 609 N. and Carrollton in Broad Ripple. Phone 362-1952.

The Church of  
the Holy Name of Jesus

presents

## J. JEROME CRANEY Pianist IN CONCERT

October 5th — 6:30 p.m.

Beech Grove High School Auditorium  
5330 Pacific Avenue

FOR RESERVE SEATING CALL  
786-9767

tion is necessary since the number is limited. Call 812-923-8810 from 8:30 a.m. to 4:30 p.m. daily.

## Sept. 25, 29 October 2

An evening of prayer for liturgical ministers under the direction of Father James Farrell will be held from 7 to 10 p.m. at the following locations:

- Sept. 25: St. Joseph, Rockville.
- Sept. 29: St. Andrew, Indianapolis.
- Oct. 2: St. Paul, Sellersburg.

To register write the Office of Worship, 1350 N. Pennsylvania St., Indianapolis, IN 46202. The fee is \$2 per person.

## Sept. 26

The parish of St. Nicholas, three miles west of Sunman, will have a turtle soup supper and fish fry beginning at 5:30 p.m. There will also be games and other amusements.

## Sept. 26-28

A weekend retreat with Scripture Praying will be held at Kordes Enrichment Center, Ferdinand, Ind. Contact Sister Betty Drewes, 812-367-9952 for complete information.

## Sept. 27

The Association of Religious for the Indianapolis Archdiocese (ARIA) will sponsor "Impact VII—Elections '80" at Marian College, Indianapolis, from 9 a.m. to 4 p.m.

\*\*\*

A program for children of divorced parents will be held from 1 to 3 p.m. at Alverna Center, 8140 Spring Mill Road, Indianapolis.

\*\*\*

Madonna Circle, Daughters of Isabella, will hold the regular monthly meeting at St. Elizabeth Home on Churchman Ave., Indianapolis.

## Sept. 28

Two SDRC groups in southern Indiana will meet at 7:30 p.m. at St. Mary parish, New Albany, and Providence High School, Clarksville.

\*\*\*

A turkey shoot and chicken dinner is scheduled at St. Michael parish, Bradford, starting at 11 a.m. Rain or shine!

## Sept. 29

An evening of prayer for liturgical ministers will be held from 7 to 10 p.m. at St. Andrew parish, Indianapolis.

## Sept. 30 October 1

Franciscan Father Anton Brann will direct a retreat on ministry to the divorced at Kordes Enrichment Center, Ferdinand. Call 812-367-9952 for reservations.

## October 1

A clergy/principal day will begin at 11 a.m. with a celebration of the liturgy at SS. Peter and Paul Cathedral, Indianapolis. A luncheon will follow the Mass.

## October 2-5

A weekend retreat with the theme "Christian Presence through Focusing and Healing/Listening" will be held at Kordes Enrichment Center, Ferdinand. Reservations are available by calling 812-367-9952.

## October 3-5

Mt. St. Francis Retreat Center located west of New Albany will have an "Overeaters Anonymous" retreat at the Center. Call 812-923-8810 for complete information.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.  
TUESDAY: K of C Pius X

Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.  
WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m.  
THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Road.  
FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m.  
SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m.  
SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## Parish program set

Catholic Social Services will present a Systematic Training for Effective Parenting (STEP) in conjunction with Indianapolis parishes this fall. The eight week course is designed for parents to learn more about child-rearing through small group discussions, identifying w/ typical responses to family situations on pre-recorded tapes, and discussion of weekly readings.

Groups are limited to 20 individuals. Cost of the program includes a \$20 registration fee for individuals and a \$25 fee for couples. To register contact Donna

Laughlin at Catholic Social Services at 632-9401.

Beginning STEP sessions will be offered at the following Indianapolis locations: Christ the King parish, Monday Sept. 22 from 7-9 p.m.; St. Philip Neri parish, Thursday Sept. 25 from 10 a.m. to noon and Thursday Oct. 2 from 7-9 p.m.; Holy Spirit on Tuesday, Sept. 16 from 7-9 p.m.; Holy Angels on Saturday Sept. 27 from 10 a.m. to noon; Holy Name from Wednesday Oct. 8 from 7 p.m.; St. Luke on Tuesday Sept. 30 from 9:15 to 11:15 a.m. and Wednesday Oct. 8 from 7 to 9 p.m.

# FESTIVAL

Welcome to  
**ST. LOUIS  
CHURCH**  
Batesville, Ind.

(I-74 & S.R. 229,  
One hour from Indianapolis)

Country Style  
**CHICKEN & BEEF  
DINNERS**

10:30-2:00

Adults \$4.00

Children \$2.00

Reservations Advisable

Ph. (812) 934-3204

**CAFETERIA SUPPER**

Beginning at 4 p.m.

Famous Mock Turtle Soup

**Sunday  
Sept. 21**

- ✓ Quilts ✓ Grandfather Clock
- ✓ Carving of the Last Supper (in Solid Walnut)
- ✓ Major Award \$1,000.00 ✓ Country Store

## IU student center announces schedule

Spiritual, intellectual and social activities have been scheduled for St. Paul Catholic Student Center at Indiana University during the current fall semester.

"For many of the students, these coming years will mark the beginning of Christian maturity and responsibility to their faith," Father James P. Higgins, director, said. "This could be a time of trial, questioning and confusion—or a time of challenge, discovery and achievement."

Designed to teach the truths of the church, a basic Catholicism course for both Catholic and non-Catholics will be offered each Tuesday from 7-9 p.m. through Dec. 2. A monthly discussion of sacred Scripture will be held at 7:30 p.m. on Sept. 29, Oct. 27, and Nov. 24. Scripture lessons from Sunday liturgies will be studied.

Each Tuesday at 5 p.m., Oct. 7 to Nov. 18, the center will sponsor a Pre-Cana series designed to fulfill pre-

marriage instruction. Guest lecturers will include a business school professor, lawyer, medical doctor, psychologist, priest and married couple.

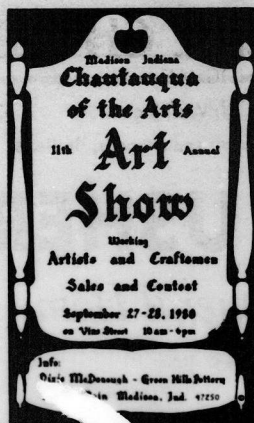
Led by Carol Day and Maureen Gahan, church history discussions will be presented on Oct. 9 and Nov. 13—Causes leading to the Reformation and Post Reformation (Council of Trent). Current topics will be considered on Sept. 18—Influence of Benedictine Monasticism; Oct. 16—Drugs and Alcoholism, and Nov. 20—Cults.

The center's staff is available for counselling on both spiritual and personal problems. Associate director is Dominican Father John Fabian.

On the social side, spaghetti dinner will be served once a month.

"We want the center to be a place for students to escape the rigors of college life and get in touch with themselves, friends and God," Father Higgins said.

"St. Paul's Center is a constructive alternative for the student who wants to know more about Jesus Christ and a student's role in Catholicism today."







Peter McBrien



Catherine Kennedy

## Irish police choir to sing

It may not be St. Patrick's Day, but sure 'n there's the happy sound of the Irish heading toward Indiana.

Direct from Dublin, the Irish Police Choir, "54 of the best male voices in the 9,000-strong Garda Siochana (Irish Police Force)" will present a concert from 8 to 10 p.m. Friday, Oct. 3 in the Egyptian Room at Murat Temple, Indianapolis.

Concert sponsors, the Irish Societies of Indianapolis, promise an "exciting,

varied and colorful" program, ranging over the works of great Irish and international composers.

Guest artist will be bass-baritone Peter McBrien and 15-year-old Catherine Kennedy, a budding Irish opera star.

Best of all, profits from the appearance will benefit the Catholic high schools in Indianapolis. The choir will bear all of its travel and accommodation expenses, aided by a grant from the Irish government.

## Remember them

† **BAKER, Virginia**, 69, St. Mary, New Albany, Sept. 10. Wife of Richard F.; stepdaughter of Louise Wilt; stepister of Nancy Carolind and Maxine Crooks.

† **BEYER, Leo F.**, 87, St. Vincent, Shelby County, Sept. 13. Father of Mary Stagg, Catherine Roell, Helen Cord, Teresa Raial, Rita Teal, Gertrude Ariens, Joseph Bernard and William Beyer; brother of Cecilia Hammerle, Paul and Valentine Beyer.

† **BRAUNECKER, Earl A.**, 39, St. Paul, Tell City, Sept. 8. Husband of Barbara; father of Rick, Kenny, Larry and James and Irene Knabel.

† **BRINKWORTH, Helen G.**, 81, St. Christopher, Indianapolis, Sept. 10. Mother of Helen Hurt.

† **BRUNO, Joseph C.**, 57, Our Lady of Lourdes, Indianapolis, Sept. 11. Husband of Betty; father of Joseph, Thomas, William, Daniel and Petrina; son of Charles S. Bruno; brother of St. Rose Louise, Vincent and Charles J. Bruno.

† **CAIN, Alice P.**, 79, St. Anthony, Indianapolis, Sept. 12. Mother of Mildred Shortridge and Allen P. Cain; sister of Ida Gay.

† **CRONIN, Clarence**, 70, St. Paul, Tell City, Sept. 3. Husband of Frieda; father of Bill, James, Clarence, Wanda Klueh, Mary Cotton and Bernadine Widmer; brother of Ethel Paulin.

† **DeSCHAMPS, Margaret B.**, 62, St. Patrick, Indianapolis, Sept.

11. Mother of Gary, Ralph Lee Jr. and Barbara Strehin; sister of Francis and Harry DeSchamps, LaVonne Harvey, Hazel Hunt and Virginia Hunt.

† **DeWEESE, Charles**, 81, Our Lady of Perpetual Help, New Albany, Sept. 10. Husband of Lillian; father of Carol Arthur.

† **GAVIN, William (Raymond)**, Holy Name, Beech Grove, Sept. 10. Husband of Viola; father of Rosalind Becker; brother of Martha Marie Curd.

† **GRIFFIN, Thomas G.**, 84, Sacred Heart, Terre Haute, Sept. 9.

† **HUMPHREY, Elizabeth**, St. Patrick, Terre Haute, Sept. 9. Mother of David and Jerry; sister of James Maricle.

† **LINNE, Frances E.**, 64, St. Mary, New Albany, Sept. 10. Step-mother of Doris Miller and William Linne; sister of Freda Campbell, Martha Manship, Katherine Kemp, William, Robert, Raymond, Kenneth and Richard Rodewig.

† **SCHLOMER, A.F. (Lee)**, 63, St. Paul, Greencastle, Sept. 12. Husband of Grace; father of Alan Redman, Donna Charles, Susan Yoke; brother of Cecilia Moran, Mildred Howard, Rose Lyster, Neil and Nick Schlomer.

† **THOMPSON, Paula**, 8, St. Michael, Charlestown, Sept. 6. Daughter of Mr. and Mrs. James P. Sr.; sister of Ann Marie, Roland and James Jr.; granddaughter of Mayrae Thompson and Clifford A. Walker; great-granddaughter of Emma Cox.

† **TURNER, Clarence Raymond**, 72, St. Gabriel, Connersville, Sept. 12. Father of Clinton and Edwin; brother of Burnice Martin, Burdette, Frank and Charles Turner.

## the Saints

**ST. JANUARIUS** WAS BISHOP OF BENEVENTUM. ONE DAY HE VISITED A FRIEND WHO WAS IMPRISONED BY THE ROMANS. SOON JANUARIUS WAS ARRESTED AND PUT IN PRISON ALSO.

THE NUMBER OF CLERGY WHO WERE IMPRISONED GREW. THEY WERE EXPOSED TO WILD BEASTS IN THE AMPHITHEATER. THE BEASTS, HOWEVER, DID NOT HARM THEM AND AT LAST THE GOVERNOR OF CAMPANIA ORDERED THEM BEHEADED.

THE RELICS OF ST. JANUARIUS REST IN THE CATHEDRAL OF NAPLES, ITALY, AND IT IS THERE THAT HIS CONGEALED DRY BLOOD, WHICH IS IN TWO GLASS VIALS, TURNS TO LIQUID AND FLOWS LIKE THE BLOOD OF A LIVING MAN THREE TIMES EACH YEAR. THE FEAST OF ST. JANUARIUS, BISHOP AND MARTYR, IS SEPT. 19.

**ST. JANUARIUS**



## Benedictine Brother Wolfgang Mieslinger

**ST. MEINRAD, Ind.**—The funeral Mass for Benedictine Brother Wolfgang Mieslinger, 87, was held in the St. Meinrad Archabbey church on Tuesday, Sept. 9.

Brother Wolfgang, who died on Sept. 6, was born in the mountains of Bavaria in Germany in 1892. He was the last remaining foreign-born monk and the oldest of the 165 monks of St. Meinrad Archabbey as well as the Swiss American Federation of Benedictine monks.

At the age of 30, he graduated to the United States to enter the monastery in 1922. He made his profession of vows on Dec. 1924.

During his career as monk, Brother Wolfgang served in the archabbey kitchen and worked in the dens and vineyard. He was well known for the beautiful wreaths which he made to decorate St. Meinrad during the Christmas season.

He is survived by one sister, Mrs. Marie Freeseberg, West Germany.

## Americans take middle ground in poll

**PRINCETON, N.J.**—A majority of Americans continue to take the middle ground in the polarized debate over abortion, according to the latest Gallup Poll.

The poll, published Aug. 27, showed that only 25 percent of Americans believe that abortion should be legal under all circumstances. And only 18 percent believe abortion should be illegal under all circumstances.

The majority, 53 percent, believe that abortion should be legal only under certain circumstances, according to the poll. Four percent had no opinion.

The poll also indicated that Catholics and Protestants share nearly identical views on abortion.

Fifty-five percent of both groups believe that abortion should be legal only under certain circumstances. Twenty-three percent of Protestants and 22 percent of Catholics believe abortion should be legal under all circumstances, and 18 percent of Protestants and 21 percent of Catholics

believe abortion should be illegal under all circumstances.

The poll was based on interviews with 1,548 adults in more than 300 localities between July 11 and 14.

According to the Gallup organization, views of Americans on abortion have shifted little in the seven years since the Supreme Court struck down most state abortion laws.

The percentage of Americans believing abortion should be legal only under certain circumstances was 54 in 1975, 55 in 1977, and 54 in 1979.

Likewise, the percentage of Americans believing abortion should be legal under all circumstances was 21 in 1975, 22 in 1977, and 22 in 1979. The percentage of Americans believing abortion should be illegal under all circumstances was 22 in 1975, 19 in 1977, and 19 in 1979.

Gallup said the potential sampling error in the 1980 poll on abortion was plus or minus 3 percent.

## Sister Agnes Rose Cook

**ST. MARY-OF-THE-WOODS, Ind.**—Funeral services for Providence Sister Agnes Rose Cook, who died Sept. 6, were held in the Church of the Immaculate Conception here on Sept. 8.

Born in Chicago in 1893, the former Helen Irene Cook entered the Congregation of the Sisters of Providence in 1909. She made profession of first vows in 1913 and final vows in 1921.

St. Philip Neri School in Indianapolis was among her many teaching assignments

in Illinois, Massachusetts and Indiana.

She is survived by a number of nieces and nephews.

**JAMES H. DREW Corporation**  
Indianapolis, Ind.

**BECKER ROOFING CO.**

ROOFING — SIDING  
GUTTERING

"Above everything else,  
you need a good Roof!"

• Free Estimates •

2902 W. Michigan St.

636-0888

Jim Gilbin, Owner

**Owen Park**

On Mill Creek (Cataract, IN)

R.R. 2, Box 205, Spencer, IN 47460

Phone: Cloverdale—317-795-4467

Member St. Jude's, Spencer

Boats  
Bait  
Fishing  
Cabin  
Camp  
Trailer  
Parts  
Motor  
Facs

DO IT YOURSELF AND SAVE!

# UPHOLSTERY FABRIC

... by the yard or by the roll.

Shop in our new 6,000 sq. ft. fabric warehouse and save!

## Circle Fabric

Formerly United Upholstery Co.

3205 N. Shadeland Ave. 545-2318

OPEN DAILY  
10 a.m. - 6 p.m.  
SATURDAY  
10-4 p.m.

## DENTURES

COMPLETE UPPER AND LOWER

# \$199

Upper or Lower Only \$130  
Partials from \$125

Repairs, Relines and Extractions

### Community Denture Clinic

We Offer Senior Citizen Discounts  
"Setting the Standard of Excellence in Low Cost Dentures"

Friendly Service Licensed Dentists  
ALL INSURANCE PROGRAMS ACCEPTED

2521 E. 38th St. 542-0444

Eves. and Sat. by Appt.

THIS COUPON VALID FOR 30 DAYS

2313 W. Washington St. 632-9352

Indianapolis, Indiana

# USHER

## Funeral Home, Inc.

Anna C. Usher Wm. A. Usher  
Frank E. Johns



**UNIQUE CASE**—Ron Howard, right, portrays a Polish-American farm construction worker who is indicted on a first-degree murder charge following the mercy killing of his brother, and Robert Fox-

worth plays his lawyer in "Act of Love," a new movie airing Sept. 25 on NBC. The story is based on Paige Mitchell's non-fiction account of the same title. (NC Photo)

## TV Programs of Note

Sunday, Sept. 21, 8-9 p.m. (EST) (PBS) **"Evening at Pops."** The Boston Pops Orchestra concludes this season of concerts with an evening of music written and conducted by their new maestro, John Williams, including his Academy Award score for "Star Wars."

Monday, Sept. 22, 8-9 p.m. (EST) (CBS) **"SPFX: The Empire Strikes Back."** How fantasy was transformed into screen reality for the movie box-office hit of the summer through the imagination of the special effects

department is explained by Mark Hamill and R2D2.

Tuesday, Sept. 23, 10-11 p.m. (EST) (ABC) **"Death in a Southwest Prison."** An investigative report on the riot which occurred at the penitentiary of New Mexico in Santa Fe last February—the most brutal in U.S. history—is the subject of this month's "ABC News Closeup."

Wednesday, Sept. 24, 9-11 p.m. (EST) (CBS) **"A Rumor of War."** Based on Philip Caputo's Pulitzer Prize-winning account of his Vietnam

experiences, this two-part dramatization concludes Thursday, Sept. 25, at 9-11 p.m.

Friday, Sept. 26, 9-10 p.m. (EST) (PBS) **"Campaign Report."** One of a series of nine programs leading up to election day, this edition of "Bill Moyers' Journal" examines the growing political power of single-issue parties and conservative religious groups.

Saturday, Sept. 27, 8-11 p.m. (EST) (PBS) **"Live From the Met."** In the season premiere, Renata Scott sings the role of Manon Lescaut in the Giacomo Puccini opera which was taped at the Metropolitan Opera House in performance on March 29, 1980.

## Television Films

**A Piece of the Action** (1977) (CBS, Thursday, Sept. 18): The comic irony here is that a pair of crooks (Sidney Poitier, Bill Cosby) are blackmailed by an ex-cop (James Earl Jones) into working for a ghetto youth job center. But the guys never reform or repent, and the focus quickly turns to gangster-style violence. Not recommended.

**Midnight Express** (1978) (ABC, Sunday, Sept. 21): An exploitative shocker about unspeakable prison conditions in Turkey, loosely constructed from the true story of Billy Hayes, a young New Yorker from a large Catholic family, who was caught trying to smuggle a small amount of hash out of Istanbul. Plenty of sex, violence and human degradation, and outrageous in its hate-mongering against the Turks. Not recommended.

**Papillon** (1973) (CBS, Tuesday, Sept. 23): More

prison horrors here, in probably the most expensive (\$13 million) prison-escape movie in history. It's mostly 2½ hours of physical cruelty and violent action—pointless suffering in a meaningless universe—with little of the redeeming qualities of such classics as "Cool Hand Luke" or "The Fixer." Steve McQueen is the French criminal sentenced in the 1920's to the brutal Guyana prison colonies, and Dustin Hoffman is the timid counterfeiter who joins him to try an "impossible" escape. Competent but depressing, mostly for action-oriented adults.

**Bad News Bears Go To Japan** (1978) (ABC, Thursday, Sept. 25) is the third and worst film in the "Bears" series, and the one that killed it off. Tony Curtis is a wily promoter who takes the raunchy kid baseball team to the Orient with tedious results. Not recommended.

## A serious subject for TV viewing

Rape is too serious a subject to be treated lightly. So be prepared for some heavy going in **"Rage!"** It's a TV movie airing Thursday, Sept. 25, at 9-11 p.m. (EST) on NBC.

David Soul plays a 38-year-old married man who is arrested one morning at breakfast with wife and 4-year-old daughter, convicted of rape and is sent to a prison facility with a therapy program for sex offenders.

The hardest thing for Soul is to admit to himself that he is guilty and he continues to protest his innocence to wife, parents and therapy group. Through the therapy process, he finally is brought to face his crime and to realize that he may not know why he did it but that he needs help not to do it again.

What this movie does best is to show that rape has nothing to do with sex but is a crime of violence, that rape is an expression of displaced anger toward women and that rapists are dangerous individuals. Soul is a bundle of aggressive hostilities and so are his prison mates.

In learning this we are brought closer to the nature of the crime and the reasons why some men rape. Under-

standing this will not by itself, however, protect women or stop rapists.

The program argues that rapists can be helped by identifying the cause of their hostility, which is usually connected with being sexually abused as children. If nothing else, the program suggests that society has better options than throwing away the key on rapists.

### SCHWINN® RALEIGH

#### Sales & Service

Everything for the serious cyclist and the fun-loving bike rider...

- Complete line of accessories
- Complete line of any type of any type
- Excellent New catalogs
- Factory trained repair technicians
- Parts and supplies

5500 Madison Avenue at Rahr

Indianapolis, Indiana 46227

**786-9244**

Hours: 10 AM - 6 PM Mon-Fri

1047 PM Sat

"You begin at any age"



### CARPETS STEAM CLEANED

Prices Good Thru Sept. 30, 1980

**LIVING ROOM & HALL**

'19<sup>00</sup> w/coupon

**LIVING ROOM DINING ROOM & HALL**

'29<sup>00</sup> w/coupon

**Additional Room with Special '12<sup>00</sup>**

Self Refundable Available at Extra Cost  
Satisfaction Guaranteed or Don't Pay  
Business Rates Available

**MONTGOMERY ENTERPRISES  
CLEANING SERVICE  
888-4349**

## Religious Christmas Cards



**UP TO  
50%  
Discount**

25 Cards—\$1.50 and up  
(All Alike)

Imprinting of Name — \$5.00 for 100  
Additional 25 — 75¢

Hours Daily — 9:30 to 5:30 Except Sunday

**Krieg Bros. Established 1892**

Catholic Supply House Inc.

119 S. Meridian St., Indpls. 46225

(2 blocks South of Monument Circle)

Parking South of Store (Ample on Saturday)  
(Area Code 317) 638-3416 or 638-3417

## Hey, Look Us Over ... Summer Is Here

There's no place in Indiana like VanBibber Lake for those great weekends, retirement or raising your family.

We have 390 acres of water for you to enjoy swimming, skiing or fishing.

We have travel trailers including nice camp sites from \$7,000 to \$15,000.

We have mobile homes including nice shady lots from \$13,500 to \$23,000.

We have modular homes from \$33,900 to \$42,900.

All travel trailers, mobile homes and modular homes are connected to our community sewer and water systems. No well or septic worries for you.

Let us show you around and we think you will agree that there's no place like...

## VanBibber Lake

8 miles northwest of Greencastle  
45 miles west of Indianapolis

**739-6441**



# Viewing with Arnold 'My Bodyguard'

by James W. Arnold

The flattering references for "My Bodyguard"—a new movie which is a disguised western, set in a tough Chicago high school—are to "Breaking Away" and "Rocky." Well, it's not going to be that big, but close counts with movies, as it does in horseshoes and making a million dollars.

Like "Breaking," "Bodyguard" is an unpretentious, low-budget feature about kids in the Middle West that helps clear up the late summer movie blahs. It's moderately fresh and uplifting, but considerably less original and genuine, and with a nasty underside the bicycle epic managed to avoid.

Like "Rocky," "Bodyguard" is about losers who become winners, and an underdog who socks it good to the world's most fat-headed bully in a stirring if slightly incredible climax. But then it doesn't have a love story, or a memorably lovable puppy-dog character like Rocky himself.

What it does have is Clifford Peache, a likeable 15-year-old (Chris Makepeace) who walks into a buzz-saw at a new school, a protection racket run by a gang of macho delinquents. They are headed by an insufferably mean, dumb, conceited, good-looking punk (Matt Dillon) who calls himself the

Big M. Clifford resists the terror, but succeeds only in getting himself pushed around.

That is, until he enlists the aid of the only kid at school who is more fearsome than the Big M—a brawny, unkempt, fatigue-jacketed loner named Linderman (Adam Baldwin). He is



every school's legendary bad guy—the "hood" who seldom breaks a surly silence, whose exaggerated reputation includes shooting cops, rape, murder and other unspeakables.

The story, created by a student in an L.A. script-writing class and extended by director Tony Bill and producer Don Devlin, begins to assume mythic proportions. The brief reign of peace ends when the Big M employs his own bodyguard—a bigger, tougher dude yet—and Linderman, whom we suspect is a nicer guy than folks believe, is put down and accepts humiliation.

**YOU CAN** see the classic ending coming. It's practically a rewrite of "Shane," with the reluctant gunfighter doing his thing one final time, plus elements of "The Magnificent Seven," in which the ordinary citizens learn that in the end hired guns won't do. People must defend themselves, or they are always at the mercy of the biggest man around.

The movie deals with universals, both of life in school and life in general, and almost everyone should be able to relate to it. The specifics have the appeal of novelty: Chicago has never been so well used as a location, and Clifford's father (Martin Mull) is the manager of the posh Ambassador East Hotel.

That gives the illusion, if not the reality, of wealth: a penthouse apartment (with a peeping Tom telescope stolen from "10"), meals prepared by the chef, limo service to school, etc.

It also provides a hotel-insider subplot in which Mr. Peache's job is in jeopardy because a stuffy, ambitious assistant is scandalized by the sexual aggressiveness of Peache's aged mother—a part clearly created for the 83-year-old Ruth Gordon to do her foxy grandma routine.

This proceeds predictably until the hotel chain's elderly national executive (John Houseman) comes to investigate and is (surprise!) seduced by her. Most of the hotel story is in sophomoric taste and irrelevant to the school story.

Other aspects of "Bodyguard" also cool one's enthusiasm. It's probable



**SELLERS' LAST**—Disguised as a chef, master criminal Fu Manchu, played by Peter Sellers, looks as though he ate too much of his own cooking as Alice Rage, played by Helen Mirren, tries to comfort him in this scene from "The Fiendish Plot of Dr. Fu Manchu." The comedy was the last film of the late Peter Sellers. (NC Photo)

that "blackboard jungle" schools in movies and TV tend to be self-fulfilling prophecies.

(Undoubtedly some schools are this bad, but the portrait is pretty broad. In one scene, a sympathetic English teacher popularizes "Romeo and Juliet" by saying they were teenagers who had the "hots" for each other and were doomed because their tradition-bound society forced them to marry. That's a classic case

of trashing Art, and it's also wrong!)

**THE BAD** guys in the film are also cruelly sadistic, and get away with so much terror before the tables are turned, that younger, more sensitive viewers may well be traumatized.

"Bodyguard" certainly offers emotional release, not only in the brutal concluding fights, but in a "Breaking Away"-style sequence where Clifford and Linderman joyously ride around

the city on a laboriously r built motorcycle.

Perhaps its best point is the suggestion that "weirdos," in school or life, are seldom as bad as they seem and that the human spirit often responds when the best is expected of it.

(Offbeat and refreshing but with disturbing and violent passages; satisfactory for mature viewers. NCMP rating: A-3—morally unobjectionable for adults.)

## YOU Pre-set your own funeral price.

You'll learn ALL the facts from us—about price ranges, procedures, death benefits, and all services available to you. You have a complete freedom of choice.

Call on us. We can help you pre-plan.

### FEENEY-HORNAK MORTUARIES

MERIDIAN KEYSTONE SHADELAND  
1901 N. Meridian 71st at Keystone 1307 N. Shadeland  
INDIANAPOLIS  
923-4504



Mike Feeny



Mike Hornak

## Film Ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-1, morally unobjectionable for adults, with reservations (an A-1 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninitiated against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned;

Airplane... A-3

Battle Beyond the Stars... A-3

The Big Red One... A-3

The Blue Lagoon... B

(Contains a coy, peek-a-boo, nudity)

The Blues Brothers... A-3

Bronco Billy... A-3

Brubaker... A-3

Caddyshack... B

(Low jokes and nudity)

The Chant of Jimmie Blacksmith... A-1

Coal Miner's Daughter... A-2

The Empire Strikes Back... A-2

The Fiendish Plot of Dr. Fu Manchu... A-2

The Final Countdown... A-2

The Getting of Wisdom... A-2

The Great Santini... A-1

Herbie Goes Bananas... A-1

Hopscotch... A-3

In God We Trust... B

(Contains an irreverently tasteless attitude toward the sacred)

Jun... B

(Offensive sexuality)

The Kidnapping of the President... A-3

Middle-Age Crazy... A

The Mountain Men... A

(Contains foul-mouthed profanity and graphic violence)

My Bodyguard... A

Oh, Heavenly Dog... A

Ordinary People... A

Raise the Titanic... A

The Shining... A

(Contains rough language, graphic violence and a serious offensive error sequence)

Smokey and the Bandit II... A

Those Lips, Those Eyes... B

(Explicit nudity together with benign attitude toward casual sex)

Urban Cowboy... A-1

(Contains brief nudity, sexual suggestive scenes, violence and profanity)

Used Cars... C

(Excessive use of foul language and extravagant nudity)

Wholly Moses... A

Willie and Phil... A

Yanadu... A

# Classified Directory

Same Day Service Between Indianapolis,  
Anderson, Muncie, Hartford City,  
Bluffton, Ft. Wayne and Auburn.

**Renner's Express, INC.**

"Pick-up Today—Deliver Today"

1350 S. West St. 635-9312  
INDIANAPOLIS, IND.

**Fieber & Reilly**  
Insurance Agency, Inc.  
R. C. Hayford  
"Constant Professional Service"

207 N. Delaware 636-2511  
Indianapolis, Indiana

## TRAINERS WANTED

To market and conduct personal and professional growth workshops. Part to full time income. Set your own schedule. Earn \$25-\$100 per 3-hour session. For information write: Growth Programs Unlimited, 5273 Cornelius Ave., Indianapolis, IN 46208. Or call: 317-257-5904.

**Brownsburg**  
**BROWNSBURG**  
**HARDWARE, INC.**

**HWI** Lucas Paints  
Electrical & Plumbing Supplies  
Brownsburg Shopping Center  
904 E. Main St. 852-4587

**Thompson's**  
Quality "Chok'd"  
ICE CREAM  
and Dairy Products

**Martinsville**  
**Hays Pharmacy**  
Inc.  
John Thomas  
"Prescription Specialists"  
Martinsville

## Plainfield

**The FIRST**  
**NATIONAL**  
**BANK & Trust Company**  
of Plainfield  
"A Good Bank to Grow With"

## Milan

**CHRIS VOLZ**  
**MOTORS, INC.**

Chevrolet — Pontiac  
Olds — Buick — Cadillac  
Chevrolet & GMC Trucks

MILAN, INDIANA  
Phone  
Office 2791 — Service 3891

## Terre Haute

For Complete Building  
Material Needs See . . .

**Powell-Stephenson**  
Lumber

2723 S. 7th St. 235-6263

2 LOCATIONS  
11th & LOCUST STS. &  
HONEY CREEK SQUARE

**GREAT SCOT** Open 19 Hours  
a Day  
7 Days a Week

More Than the Price is Right

## Batesville

**WEBERDING'S**  
**CARVING SHOP, INC.**

HAND CARVING - PATTERN MAKING  
CHURCH FURNISHINGS

R. R. NO. 3, BOX 117  
BATESVILLE, INDIANA 47006

## Miscellaneous

Can Goods and Usable  
Men's Clothes Including  
Work Clothes Always  
Welcome at Talbot  
House, 1424 Central, Ph.  
635-1192.

## For Sale

**TIFFANY LAMPS**—Closed Restaurant.  
Must liquidate immediately. Many lead  
and copper. Real stained glass tiffany  
type hanging lamps. All are handmade,  
different and 20" diameter with many  
pieces. 873-5326

5722 CRITTENDEN, Christ the King.  
Immaculate Brick, 3 or 4 BR. Family  
Room, Fire Place, CA. Fenced Yard.  
Immediate occupancy. **Loana Gifford—**  
253-6283; **Margaret Evans Co.—**251-  
2284

## Want to Buy

**ANTIQUES WANTED** — Oriental Rugs,  
Furniture, Glassware, Diamond Rings,  
Sterling Silverware, Electric Trains,  
Guns, Wicker, Anything Antique. Mr.  
Sesson — 632-4506.

**WANTED TO BUY** — Cash for your home  
or equity. No obligation. 253-1443

**GIVE IT A TRY!**  
You'll find it's easier to sell  
with a classified  
317-635-4531



## Remodeling

**COOMER ROOFING CO.**  
ROOFS AND GUTTERS REPAIRED  
NEW ROOFS—GUTTERS  
Bonded and Insured  
636-7261

## SPIVEY

**Construction, Inc.**

361 E. TROY AVE.

Attics Finished  
New Rooms Added  
Gutters — Plumbing  
Garages — Furnaces  
Complete Job

**CALL FOR**  
**FREE**  
**ESTIMATE**

ST.  
6-4337

ST.  
4-1942

## For Rent

1, 2 & 3  
**Bedroom Apartments**  
Adult & Family Living  
From \$198.00. Now Renting  
**Tara West Apartments**  
34th & Moeller Rd.  
293-0244

**TARA EAST**  
**APARTMENTS**  
3900 N. Shadeland Ave.  
1 & 2 Bedrooms—\$195 & Up  
ADULTS 545-2367 NO PETS

## Remodeling

**RUSCO**  
storm doors and  
windows in  
10 decorator  
colors

**Carrico**

home improvement co.

for replacement windows, siding, patio enclosures,  
awnings, guttering and insulation.  
639-6559



## Electrical

### Home Wiring



LICENSED BONDED INSURED

FREE ESTIMATES

ALL TYPES OF  
ELECTRICAL SERVICE

- 60 & 100 AMP SERVICE
- RANGE & DRYER OUTLETS
- AIR COND. WIRING
- REWIRING & REPAIRING
- ELECTRIC HEAT
- BURGLAR ALARMS

**J. C. ELECTRIC CO.**

South & East North & West  
787-4485—253-1142

## Plumbing

**Joe's**  
**Plumbing**

24 Hour Service  
No job too big  
or small.  
Downspout and Sewer  
Openings  
**Joe Fowler**  
**356-2735**

## Auto Parts

**Wilson Auto**  
**Parts & Service**

2302 E. 38th St.  
Complete Auto Service  
Front End Alignment

**HOURS:**  
Mon.-Fri. 8 a.m. to 6 p.m.  
Sat. 9 a.m. to 3 p.m.  
**253-2779**

## Parish Classified

### St. Jude

**HEIDENREICH**  
416 Phone Flowers Anywhere  
5220 Madison Ave. 787-7341  
Member St. Jude  
"THE TELEPHONE FLORIST"

**ORME'S**  
Carpets and Interiors  
LINCOLN—BARDMAN—T-18  
CUSTOM FLOOR DESIGN  
5305 S. Sheridan St. ST 6-1071

**FARMER'S**  
Jewelry and Gift Shop  
We Buy Old Gold  
Jewelry, Watch Cases, Bridgework, etc.  
Keystone Plaza—5250 N. Keystone  
Phone: 255-8878

### Sacred Heart

**MILLER'S**  
**REGAL MARKET**  
"Serving the Southside Since 1900"  
Terrace at Madison Ave.

### St. Ann

**WALTER'S PHARMACY**  
Cor. Holl Rd. at Farmwood  
244-9000  
• QUALITY DRUGS •  
• EXPERT PRESCRIPTIONISTS •

### St. Simon

**VICTOR PHARMACY**  
Free Prescription Delivery  
1857 E. 32nd St. 897-3300

### St. Catherine

**AERO** **HELP!**

**TERMITE & PEST CONTROL**

"STATE WIDE"

**786-0456**

1729 SHELBY

### St. Lawrence

**AIDE ELECTRONICS**  
Sales and Service  
We Service All Makes  
Hrs. Daily 9 a.m. to 7 p.m.  
Sat. 9 a.m. to 1 p.m.  
4721 N. Franklin Rd. 547-1380

### St. Christopher

**ROSNER PHARMACY**  
THE BEAULI DRUG STORE  
16th and Main  
PHONE 266-0241  
FREE PRESCRIPTION DELIVERY

### Christ the King

"Buy The Best For Less"  
at  
**Richards Market Basket**  
3200 E. 32nd St. at Keystone 251-9263

### St. Mark

**We Love**  
**To**  
**Serve**  
**You** **HELP!**

**ASSOCIATED SERVICE**  
Deep Rock Products  
4951 Madison 784-0644

### St. Philip Neri

**Wolfe Shell Service Station**  
1845 E. Michigan  
Exp. Lub. — Tire Service  
Serv. — Wash — Shine  
★ SERVICE CALLS ★  
262-0967

**JORDAN-  
LAWRENCE**

**Funeral Home**

Home of Personal Service  
2420 E. 10th Street 636-4304  
Ronald C. Lawrence, President



## Cornucopia

## Cash in a flash at a bingo bash

by Alice Dailey

Practically every night of the week, in meeting halls of some genre, crowds of otherwise intelligent people sit at tables, covering little numbers on cards spread before them. The goal is money; the game is Bingo. Since there lurks in the hearts of each of us a touch of greed, the game beckons enticingly. Nothing else like it for cash in a flash.

Early on, there is an air of expectancy. Players of diverse blass and bearing, arrive with their identifying gear: tote

bags full of cards, red plastic markers, and plump pillows to soften the long sit.

Conversations sparkle with originality and wit.

"Play out at the lodge last night?"

"Yeah. Didn't do any good. I'm not goin' out there anymore; their pot's only a hundred. This place here does better than that."

"I've been doing real good over at St. Zanzibar's lately. Was just one number away from the cover-all."

The games themselves are something else. There is "Winner's Choice," where

any combination goes. But you have to endure little variations like "Two Clusters," "Mutt and Jeff," "Big 8," "Double 13" and "Triple 17." Also played is "B and O," which is vaguely reminiscent of deodorant commercials. "Double 13" and "Triple 17." Also played is "B and O," which is vaguely reminiscent of deodorant commercials.

SOMETIMES you may have a Winners Choice, but it won't pay off because for that particular game something called "Crazy Cluster" is needed to win. Take it from me, the clusters are not all that are crazy.

People who do the calling of numbers are volunteers who have already put in a full day of work. They need to have thick hides, clear voices, perfect timing, the patience of Job and four heads to handle all the side interruptions. That cuts no ice with the crowd.

If the game is "Four Corners," perhaps a couple of people are waiting vainly for "O-75." If a lot of other "O's" keep popping out of the machine and someone else wins, that really brings on the flak. With all the tact and finesse of a bulldozer the losers yell, "Throw him out! Get a

new caller!" I myself have been known harbor a dash of pure hatred for some who can't seem to ferret out the number standing between me and \$50.

Other interesting little ploys invent to lighten the billfold are things known "Lucky Seven," "Instant Bingo" (which might more aptly be termed Instant L.O.) and "Tip Boards." These spinoffs are manned by volunteers who beat a up and down the aisles droning, "Board? Two will get you seventy-five. Some players, who know when they well off, never bite. Others, with a Mi touch, buy and win consistently. These usually the ones who play a whopping cards.

THE OTHER evening I was waiting for B-10 while very other little B in popping machine came up. Keeping pressure down and fighting off cigar smoke, to the right and left, I debated what fifty dollars could do. It could be beef roast, or enough candied fruit, pecans for a fruitcake. At long last I popped up. When I yelled "bingo" there was an echo all over the hall, "bingo, bingo, bingo." The caller intoned, "L see. We have one bingo on Table T two on Three, two on Five, four on one and one on Table Nine. We'll close ten bingos."

Cold math told me that the fifty would dribble down to five dollars each. I think. Five whole dollars! All my own! I take back every nasty thing I said about the game.



**BINGO BLISS**—Still dressed in their wedding finery, Katherine and Richard Alvaro keep a close watch on their bingo cards at the Saturday night volunteer fire company bingo game in Magnolia, Del. The Alvaros, who chose to play bingo on their wedding night, provide Alice Dailey with a classic example for her column this week. (NC Photo)

## Deregulation (from 1)

ests of minorities, the elderly, special community groups and others who rely on public service time.

"This proceeding has the potential for destroying black radio for our community," Pluria Marshall told the FCC on behalf of the National Black Media Coalition. Reliance on market place forces will undercut black stations which cannot compete economically when "racist" advertisers or agencies have refused to buy time at black stations, Marshall said. "That's the market place you're telling me you're going to turn broadcasters over to and expect fair play."

MARSHALL also supported ascertainment requirements which, he said, allow blacks and other groups broadcasting input. "Any relaxation of ascertainment will send broadcasters back to the country club and the all-white churches," he claimed.

The National Citizens Committee for Broadcasting doubted that radio needs deregulation. "The proposed rules under consideration are not calculated to make radio more responsive—they appear calculated to make radio owners more wealthy," spokesman Sam Simon said.

But broadcasting industry representatives discounted the need for regulation in the four key areas. They said deregulation would produce little change in broadcasters' service to the public.

"Your regulation isn't needed. It's not effective," Robert Coll of ABC said, addressing the limits on commercials.

HE PROPOSED that stations have an optional standard to follow to ensure license renewal but that stations which chose to use other means of demonstrating service to the public be allowed to do so. "ABC unequivocally supports deregulation," Coll said.

The question is whether some of these rules and regulations make sense. If they don't make sense I think you should get rid of them," said Erwin Krasnow of the National Association of Broadcasters.

The seven Federal Communications Commissioners, who eventually must decide whether to deregulate radio, expressed both skepticism and support for deregulation.

Commissioner Abbott Washburn said FCC rules are not meant to thwart responsible broadcasters but to deal with the "bad apples" who ignore their own industry's guidelines. "I think it would be unfortunate to forget about that element," he said. He also questioned how, under deregulation, failure of the market place could be determined. "It's never-never land. It has no place in this proceeding because it's impossible," he said.

"I am for deregulation. I happen to be deregulatory in nature but I wonder."

## Grinstainer Funeral Home, Inc.

SAM H. PRESTON—HAROLD D. UNGER—F. EDWARD GIBSON

The oldest Funeral Establishment in Indianapolis  
Founded 1854  
1601 E. New York Street, Indianapolis, Indiana 46201  
(317) 632-5374



## Eagle Glass Co.

4022 W. Michigan St.

Storm Window Repair  
Auto Glass Replacement  
Plate Glass

Call Steve Cuddy

241-6902

Member of Little Flower Parish

Open Year Round For All  
Your Plant Needs.

## HEIDENREICH GREENHOUSES

Growing For You For 4 Generations

502 E. National Avenue

(1 Block North of Hanna Between US 31 &amp; 431)

786-1528

## St. Elizabeth's Home

Area Code (317) 787-3411  
2500 Churchman Avenue  
Indianapolis, IN 46201

## Which Way?

- Maternity Program (Live In Optional)
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

Single Parenthood  
Family Stress

love, life, care, and  
concern for the opportunity to  
grow and develop.

Funded by the United Way.  
Daughters of Isabella and service fees.

(Non Sectarian Service)

OVER 40 YEARS EXPERIENCE



monumental co., inc.  
4707 E. WASHINGTON STREET  
INDIANAPOLIS, INDIANA 46201

## MARKERS MONUMENTS

CEMETERY LIGHTS &amp; CANDLES IN CEMETERY LETTERING



JAMES STARK  
MEMORIAL  
CONSULTANT

357-8041