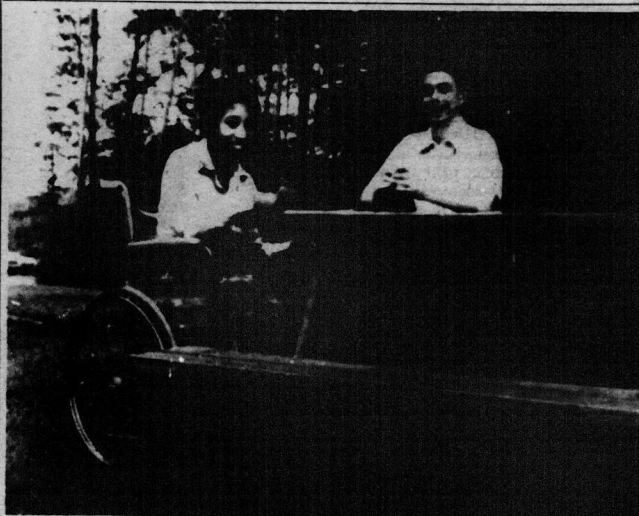


# THE CRITERION

Archdiocese of Indianapolis



## Archdiocese marks Respect Life

A shower of roses will inundate the Indianapolis area this weekend when pro-life people mark Respect Life with their annual sale of red roses.

Virtually all of Indianapolis' Catholic parishes will be included in the sale following Saturday night and Sunday masses. Roses, which are the pro-life movement's symbol for life, also will be sold in several parishes and non-Catholic churches in outlying areas.

Sponsored by Indianapolis Right to Life, the sale supports educational programs and materials throughout the year. Last year, 12,000 roses were sold. Any flowers left over are sent to St. Elizabeth's Home or to surrounding nursing

homes. Because of inflation, the cost of an individual rose has been raised to \$2, sponsors said.

The official archdiocesan observance of Respect Life is scheduled for 10 a.m. Saturday, Oct. 4, at St. Peter Claver Center in Indianapolis.

Archbishop Edward T. O'Meara will lead a prayer service, and address those attending a brunch which follows immediately. Archdiocesan Social Ministries, sponsor of the event, said Archbishop O'Meara will discuss the archdiocese's position and efforts on behalf of pro-life.

Brunch tickets will be sold at the door, \$4.50 per ticket.



## Synod on family life opens in Rome

by John Maher

As bishops from around the world arrived in Rome for the Sept. 26 opening of the fifth general Synod of Bishops, they faced the task of showing "what it means to follow Christ in the field of married and family life."

That description of the synod's task was given by Pope John Paul II last Feb. 23 in an address to the council of the general secretariat of the synod and repeated in a papal letter in August appealing to the world's Catholics to make the 1980 synod a "family affair" by praying and making sacrifices for its success. In that letter, the pope proclaimed Sunday, Oct. 12, as a special day of prayer for the synod.

In a recent interview, Archbishop Joseph N. MacNeil of Edmonton, Alberta, president of the Canadian Conference of

Catholic Bishops, one of five Canadian synod delegates, said the challenge facing the synod is "to find ways to support and strengthen families and to lend a healing and forgiving hand to those suffering in family breakdowns."

The theme of the synod, "The Role of the Christian Family in the World of Today," was chosen on the almost unanimous recommendation of the synods of the Eastern-Rite Catholic Churches and of bishops' conferences around the world, as well as of Vatican departments.

A WORKING document on the synod theme prepared by the synod secretariat after consultation with bishops' conferences around the world was circulated to synod delegates during the summer as a stimulus for discussion.

The working document discussed many

questions touching marriage and the family including: the family in a consumer and technological society; the roles of women; the effects of unemployment; sexuality; family planning; divorce; abortion; ministry to special groups, such as the widowed; the family and religious education; and marriage preparation.

The document reaffirmed traditional church teachings on the sacramentality of Christian marriage, the indissolubility of a validly contracted marriage, the immorality of abortion and artificial birth control, the rights of parents to determine the education of their children and the family as the basic unit of society.

At a press conference Sept. 18, Archbishop Jozef Tomko, general secretary of the synod, said the delegates will not debate church doctrines, such as the indis-

(See SYNOD on page 3)

THE CRITERION

Vol. XIX, No. 51 — September 26, 1980  
Indianapolis, Indiana

# CYO to hold institute for volunteer certification

More than 600 CYO volunteers are expected to attend a Leadership and Service Institute on Sunday, Oct. 5, from 1:30 to 5:30 p.m. at the Indiana Convention Center, Indianapolis.

Sponsored by the archdiocesan Catholic Youth Organization, the institute will provide certification for "supervisors" who work at local level CYO programs.

Described by CYO Board President Mike Carroll as "the first program of this magnitude" it will be one of three such institutes offered this year. Carroll said is one of the first thrusts of a five-year program adopted by the CYO board following a study which recommended, among other things, that there be more training opportunities for CYO volunteers.

Participants will take part in three workshops, prayer services, and a concluding Mass at St. John's Church, with CYO moderator Father Mark Svarczkopf as main celebrant.

Workshops scheduled are "CYO Supervisor as a Youth Minister," conducted by Father Pat Doyle, director of the Christian Formation Program at Chataud High School; "Psychology of Youth," by Notre Dame Sister Mary St. Joseph Feickert, associate professor of psychology at Notre Dame College, Cleveland, and a founder of the CYO in California; and "Motivation,

Moeller High School, Cincinnati, whose teams have compiled a record of 149 wins, 17 losses and 2 ties.

Ed Tinder, CYO administrator of volunteer services, explained that the institute is designed to improve communication with supervisors and to help them better

integrate spiritual values in all youth programs. He said in the past, certification and training was not uniform nor monitored.

of Youth in a Christian Way," presented by Gerry Faust, head football coach at "It will be an ongoing and mandatory

program, with additional training in two more years," Tinder stated. "We want to give a basic offering of the kinds of skills necessary to minister to today's youth."

"We also want to emphasize that everyone in CYO, no matter what you're doing, you're important—you're responsible for the physical, mental and spiritual growth of young people."

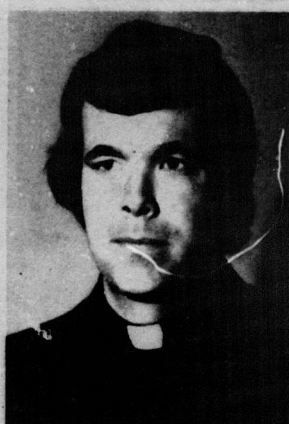
Carroll stated that the CYO will continue "to support athletics... this continues to be the method for reaching youth, but we need to provide CYO leaders with basic grounding so they can minister to young people in all areas. We need to reflect the balance that CYO has, with its science fairs, talent shows, plays, and other events."

"We feel that 95 percent of our supervisors do a good job. We want to give them a sense of belonging and to offer them a broader scope. You've got to have skills to relate to today's young people, to attract them to activities, and to get them into programs related to spiritual growth. How to minister in this way is a new concept to a lot of our people."

Registration for the institute can be made at the door, with a \$5 fee. For further information, contact Ed Tinder, at the CYO office in Indianapolis.



Gerry Faust



Fr. Patrick Doyle

## Church of Christ fights voter guide ruling

WASHINGTON—The United Church of Christ has taken the Internal Revenue Service to court in an attempt to overturn the 1978 IRS ruling on voter education guides by tax-exempt, non-profit organizations.

In a suit filed Sept. 22 in U.S. District Court in Washington, the church's Washington-based Office for Church in Society charged that the IRS ruling interfered with its First Amendment rights to publish voting records of members of Congress.

Until the IRS issued its ruling, the Office for Church in Society published a regular voting record on several issues which the church agency considered

important. Votes by members of the House and Senate were marked with plus signs or minus signs to indicate agreement or disagreement with the office position on a particular issue.

The office discontinued the practice after the IRS ruled that while not all voter education projects by tax-exempt, non-profit organizations are illegal, those which indicate a preference for one candidate over another violate federal law.

**THE LAW**, passed by Congress in the early 1950s, prohibits such organizations, classified in the tax code under section 501(c)(3), from directly intervening in a political campaign by endorsing or otherwise working on behalf of or in opposition to a candidate for public office.

The IRS ruling has been a major concern among some members of the Catholic press, who like the United Church of Christ agency have published voter education programs in election years. Guidelines earlier this year from the Catholic Press Association advised Catholic newspapers and magazines that they could continue publishing such guides so long as they covered a wide range of issues and did not indicate support or opposition to a candidate through devices such as plus or minus signs.

Pro-life groups also have wanted the ruling overturned so they can distribute abortion voting records on church property during election years without threatening the church's tax exempt status.

But in a small bit of irony, the United Church of Christ's Washington agency takes the opposite view on abortion. In the voter education guides it published before (See CHURCH on page 15)

## Letter from the archbishop

My dear Family in Christ:

During his sojourn in our midst last October, Pope John Paul II spoke of human life in forceful terms: "Courage is needed to resist pressures and false slogans in proclaiming the supreme dignity of all life, and to demand that society itself give it its protection."

Sunday, September 28, is Respect Life Sunday in the Church throughout the United States. Within the Archdiocese, let each of us renew our beliefs about the nature and value of human life from the moment of conception to the moment of death.

Human life is a most precious gift from God. Every human life makes its bearer the reflection of God's very own image. Every human life has a fundamental and basic equality to every other. Every human life has an unalienable right to live.

Be not deceived by the false slogans and empty rhetoric of our times! The teaching of the Holy Father and the Church is truly the teaching of Jesus Christ on this matter. Whether an inconvenient refugee, a socially undesirable or unattractive person, whether someone physically or mentally handicapped, a person helplessly sick or aged, or an unborn child, every individual member of the human family has a right to live that must be respected and protected.

Before concluding, your Archbishop must speak forcefully and for the first time about a major Respect Life issue of our day. With my brother Bishops throughout the land, I proclaim to you simply and clearly that abortion is morally wrong and that unborn human life deserves the protection of law. This is the message of the Church; this is my own deepest personal conviction.

Let me commend all those in our midst who spend their time and talents to proclaim the wonderful worth of all human life in clear and forceful ways. We must work and pray that our convictions be fulfilled in our society.

Faithfully yours in Our Lord,

+ Edward T. O'Meara

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

### MOVING?

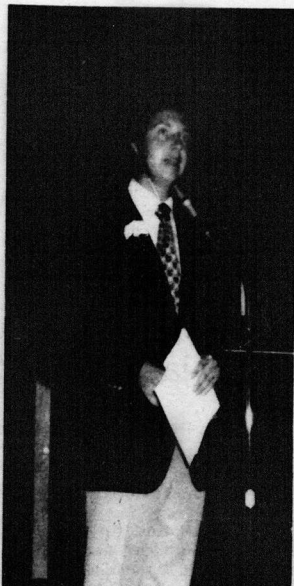
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David Thomas

## 10th provincial convention set for NCCW

The Tenth Provincial convention of the National Council of Catholic Women is slated for Oct. 7-9 at Howard Johnson's Motor Lodge East in Indianapolis.

The theme of the convention, presided over by Mrs. Edgar W. Day of New Albany, is "The Family—Masterpiece of Our Creator."

Highlights of the convention will include an address by Archbishop Edward T. O'Meara, who also will be chief celebrant at an 11:30 a.m. liturgy on Oct. 8 at St. Simon's Church, with a homily by Bishop Andrew G. Grutka of Gary; an opening dinner address by national president Mrs. Donald Lefils, and "Fashions for Followers," an inspirational pageant of women of the Bible, under direction of Mrs. George Bindner.

Other major speakers will be Father James D. Moriarty, moderator of the Archdiocesan Council of Catholic Women; and Bishops Raymond J. Gallagher of Lafayette diocese, and William McManus of Ft. Wayne-South Bend diocese.

Workshops will be held throughout the convention. Topics and their presentors include "Sharing the Scripture—as Individuals and as Families," Father Clem Davis of Holy Spirit Parish; "Ways the Family Can Extend into the Community," Antoinette Ressino of the Metro Center; "Developing Leadership," Dr. John F. Kremer of Purdue University; "Getting Out the Vote," Raymond R. Rufo of the Indiana Catholic Conference; and "The Value of Publicity," Benedictine Sister Mary Jonathan Schultz of *The Criterion*.

At closing ceremonies, Bishop Gallagher will present the new province director, Mrs. L. J. Scheidler of Lafayette diocese. Mrs. John W. Thompson is ACCW president.

# Local theologian gives views of synod

## Thomas expects 'good news' of family to emerge

by Valerie Dillon

Tucked away in the rolling hills of southernmost Indiana, on the edge of the archdiocese, lies Tell City, population 9,000. David M. Thomas, his wife Karen, and their five children, ages 6 to 13, live here, and he teaches at St. Meinrad Seminary, up the road a few miles.

But Thomas, just turned 42, won't be around for the next month or so. Instead he will be in Rome with cardinals and bishops from all over the world, and with Mother Teresa of Calcutta, and—oh yes—with Pope John Paul II.

The World Synod of Bishops, opening today (Sept. 26) has been called by Pope John Paul to consider the family, its Christian theology, its status in society, its stresses and challenges, and its myriad needs. They are all things Dave Thomas knows a lot about, not only because he's a husband and father.

Thomas is one of a handful of "periti"—experts whose knowledge and experience will be tapped by church leaders as they try to discern how best to support and strengthen family life. An associate professor of systematic theology, Thomas already has contributed a major paper on the prophetic role of the Christian family as a resource for the bishops preparing for the synod.

The paper focused on "fundamental factors" of worship, prophecy and ministry, and Thomas described the family as "the primary subject—not object—of evangelization. According to Thomas 'the family is the first community that communicates the Good News; evangelization emanates from the family.'"

**A FRESH-FACED**, softspoken man, Thomas is in his sixth year at St. Meinrad and taught for five years at St. Louis University before that. On the eve of his departure for Rome, he shared his expectations of the synod.

It will be a pastoral synod, predicted Thomas. "It won't want to waste time talking on doctrinal issues. We want to help families . . . want the average person to truly understand the general content of church teaching."

"The synod isn't likely to spend time with specific questions such as contraception. Instead it might deal with the broader theology of sexuality," said Thomas. Nor would divorce be an expected topic. Thomas explained, "You can't understand the church's teaching on indissolubility without understanding the sacramentality of marriage and what that means."

One concern is that "many Catholics don't know the breadth of church theology in such matters as family spirituality, marriage as a vocation, sacramentality, sexuality."

"The church has very positive teaching in such areas," said Thomas who anticipates that "these are the things the synod is going to want to raise up on the flagpole. We've all heard the negatives but not always the 'good news' of the family."

**"IT'S NOT THAT** specific issues and concrete problems aren't important, but we must deal with more fundamental

questions first. All this may make it a 'boring' synod, because many people are looking for sensational headlines."

Thomas noted that some Catholics view the synod as a "little ecumenical council," when really it is only advisory to the pope. Contrary to popular belief, the synod itself isn't empowered to officially teach doctrine, nor to change or modify it. Instead, Thomas explained, "the bishops meet, express their minds, and come up with a document which is published in concert with the pope. Or else they assemble testimony, give this to the pope and he writes his own document."

**THE THEOLOGIAN** finds it "very interesting" that Pope John Paul has been delving into marriage and sexuality in his weekly audiences. His addresses have focused on the Creation stories, pointing out that we are created by God as "interpersonal and sexual, and the gift of oneself to another is a total giving, a gift of oneself as a sexual person."

Thomas described the pope's themes as "personalistic" adding that "we're not accustomed to hearing popes talk that way."

"This poses an interesting question. He's assembled a synod in an area where he has made known his mind and thinking. He's intensely interested in this topic." Yet Thomas doesn't see Pope John Paul "pre-empting discussion" at the synod. Rather, he expects him to freely "express his own personal approach."

Thomas told of a "precedent-

setting" weeklong symposium at the University of Notre Dame last June, at which the American and Canadian delegations, some 70 persons, met and gained an "international sense" of the synod's opportunities. He recalled that the American delegates planned to concentrate on the "quality" of a few contributions rather than attempt to make a large number of statements.

Time will be a problem, said Thomas. The synod is scheduled to close on Oct. 29, scarcely more than a month from its opening. Each bishop will have an opportunity to address the synod for eight minutes, and "this alone will take about a week to finish." Then, "the rest of the time is when decisions are made: the group must determine its operating decisions, decide what areas it wants to consider, and decide whether it will write a document."

"Every synod has its own life," Thomas stressed, explaining that the lengthy advance document is "only a working guide" which can be dismissed by participants.

"I'm hopeful about the synod, but my wife says I'm always hopeful," Thomas said smilingly. "I see this synod as a real opportunity for the church. Past synods have been occasions for growth in the church. Take the synod on evangelization . . . now seven years later, we're just beginning to feel its effects."

Then, on a characteristically hopeful note he added, "An effect just may be felt sooner with this synod, because of the great interest in family life."

## Synod (from 1)

solubility of marriage or the immorality of artificial birth control, but will focus on pastoral care of families.

**HE SAID IT** will talk about positive factors that can help family life, such as broadened educational possibilities, scientific advances, better understanding of sexuality and the reevaluation of the role of women. It will also talk about negative factors, such as divorce, abortion, living together without marriage, and a variety of social forces that can hurt family life, he said.

In his talk in February to the council of the synod secretariat, Pope John Paul said the synod should discuss "difficult cases" such as "those of homes which know separation; those of divorced and civilly remarried persons who, without being able to have full access to the sacramental life, must be accompanied in their spiritual and apostolic needs wherever possible; the case of widows and widowers; the case of single persons who have children."

IN that same talk, the pope also said: "Reflections on the Christian family cannot be separated from matrimony, since the couple constitutes the first form of the family and keeps its value even in the absence of children."

In preparation for the synod, the pope has devoted his Wednesday general audience talks for the past year to the theme of sexuality and marriage.

**THE SYNOD** of Bishops was established by Pope Paul in 1965 as a permanently constituted body charged with advising the pope on matters of importance to the whole church. In addition to its four previous general sessions, in 1967, 1971, 1974 and 1977, the synod held an extraordinary session in 1969.

Of the 216 participants in the 1980 general assembly of the synod, most are bishops elected by national or regional episcopal conferences. The United States has four conference-elected representatives, as do Canada, Brazil, India, Italy and France. All others have one, two or three.

This synod is the first to include married couples as auditors, who can speak upon invitation but cannot vote. The 43 auditors include 16 married couples. Two couples are from the United States. Mother Teresa of Calcutta, Nobel Peace Prize winner noted for her work among the poor in India, is among the auditors.

The 10 experts appointed to serve as resource persons for the synod also include a married couple.

Other synod participants include 24 bishops named by the pope, 13 bishops of Eastern-Rite churches, 10 superiors general of religious orders of men, 20 heads of major Vatican departments and Archbishop Tomko.

# Editorials

## Violence is no solution

The dictator Somoza is dead. Gunned down by terrorists in Paraguay, his life ended as violently as it had been lived. It would be easy to react with a mind that suggests he got what he deserved. The Christian mind, however, can only be appalled at terrorism of any kind—even the kind in which cruel dictators themselves are eliminated.

Men and women like Somoza see only their own comforts, profits, pleasures as reasons for living and so they spend their lives taking from others. One of last Sunday's Scripture readings pinpointed the failure of the greedy and insensitive to provide for the poor. Somoza governed a nation in which poverty increased while he grew richer. His downfall a few months ago was not an occasion for mourning.

Nevertheless, the violence by which Somoza died is as abhorrent as the violence by which he lived. His own enemies have lived out a truth we continue to forget—there can be no violent solutions to problems of poverty and war and racism and whatever; violence only breeds more violence.

It would seem that Latin America is destined for more.—TCW

## Government, stay out of religion!

Jim Lackey writes this week (See "Washington Newsletter" below) about a decision made by a Federal appeals court concerning federal funding of CETA (Comprehensive Employment and Training Act) programs in parochial schools. The specific reasons outlined by the Federal judge for not permitting funding for parochial schools are laughable at best, insidious at worst. That the judge gave such reasoning is helpful in understanding a mindset about separation of Church and State.

The judge said that "hardly any jobs in parochial schools are totally free from

religious overtones." Though his specific reasonings, as Lackey lists them, seem to be forced, the general statement seems to us to be true. At least it ought to be.

Not only should Catholic schools be free of any government interference, but one of the reasons for such freedom should be that Catholic schools are of such a nature that religion does permeate the entire environment of the school. Specifically for us that means that anyone employed in a Catholic school institution is an individual of faith for whom employment in a Catholic institution is more than a job or a reason for making a living—a Catholic institution is an opportunity for spreading the Gospel.

Such a reason is incompatible with the goals of government. For less significant reasons, the Federal judge has recognized what Catholics must also recognize. To maintain a truly Catholic institution which serves to spread the Gospel, any interference by government should be cast aside.—TCW

## Plaudits to a talented lady

Lynnette Schisla is a very talented lady.

A Catholic and a member of St. Andrew's Parish, Indianapolis, she has for years been displaying her artistic talents as director and choreographer of many local productions as well as operating her own dance studio. This past month she has scored once again with the excellent Christian Theological Seminary production of "West Side Story."

It is unfortunate that artistic talent in the Catholic community often goes unnoticed by that same community. Small wonder Catholicism is often considered an insensitive and unfeeling mode of belief. Talent like Mrs. Schisla's should be praised not only in the secular press but in the Catholic press as well.

Mrs. Schisla's talent glorifies the creative beauty of God. We praise it too little. We hope Mrs. Schisla continues to exhibit the creative talent she has shown often.—TCW

## Washington Newsletter

# Court's ban on parochial school CETA may rebuild church/state wall

by Jim Lackey

WASHINGTON—Nearly 10 years ago the U.S. Supreme Court rejected the concept of a "high and impregnable" wall erected by the Constitution to separate church and state. Instead, the court said, the wall has crumbled into a "blurred, indistinct, and variable barrier depending on all the circumstances of a particular relationship."

The line that separates church and state is still blurred. But there are growing indications that, at least in the area of parochial schools, the courts may be rebuilding a largely insurmountable roadblock.

The latest evidence of the difficulty parochial school officials are having steering around the roadblock came in a federal appeals court decision Sept. 9 striking down parochial school involvement in the federal Comprehensive Employment and Training Act, better known as CETA.

On the face of it, there would seem to be nothing unconstitutional about parochial schools merely helping the federal government find jobs for the unemployed, as CETA was designed to do. Catholic schools which had participated in the CETA program were careful not to allow the CETA-hired employees to perform sectarian duties, confining their tasks to

nursing, food service, maintenance, summer recreation, and other programs which appeared to have no religious overtones.

And the jobs were ones which school officials said were not necessary to the functioning of the schools but were created only to benefit the worker seeking employment.

CATHOLIC school officials argued that with no absolute wall separating church and state, CETA involvement by Catholic schools could be ruled constitutional because in this particular circumstance religion was not being advanced.

But the appeals court, ruling in a case which originated from a taxpayers' challenge to CETA involvement by Milwaukee archdiocesan schools, judged the practice unconstitutional for basically two reasons: (1) church competition for CETA grants could be politically divisive, and (2) hardly any jobs in parochial schools are totally free from religious overtones.

Of the two points, probably the second has the potential for being the most damaging to the future of state aid to non-public schools. This is especially true because of the way the appeals court's opinion listed the 10 positions permitted in parochial schools under CETA regulations and then gave reasons why most of those positions should not be supported with federal funds.

### SOME EXAMPLES:

►Nursing services should not be funded because the regulations did not exclude treatment in areas of sexuality, sexual

hygiene and mental health. "Yet the religious overtones of individual moral choice in these areas is clear," the court said.

►Therapeutic speech and hearing services should not be funded because "the therapist may establish a relationship in which there might be opportunities to transmit ideological views."

►Non-sectarian adult education programs should not be funded because there is no guarantee courses will be taught in an intellectual, college-level atmosphere. (Attorneys defending CETA involvement in parochial schools had argued that just as federal aid to church-related colleges has been upheld because students are skeptical adults rather than impressionable children, CETA programs for adults in non-public high schools also could be held constitutional.)

►The cost of grading state-prepared tests should not be funded because CETA workers under parochial school control could be called on to grade essay tests with questions on the history of religion or the role of the church in medieval Europe.

►Cafeteria custodians should not be funded because they might be asked to prepare or put away religious insignia for a father-son banquet or a breakfast for the archbishop.

THE APPEALS court said the only positions which have the potential for being totally free of religious influence are school lunch services and transportation safety services such as school crossing guards.

Of course, recent court rulings have not been all bad for parochial schools. The Su-

preme Court earlier this year upheld a New York program providing direct cash payment to non-public schools for the costs of certain state-mandated testing programs.

But even in that case, decided on a 5-4 vote, the minority bitterly dissented, saying that any payment to non-public schools even for costs of non-religious activities helps lower the overall operating costs of non-public schools and thus aids their religious purposes.

The appeals court decision in the CETA case then raises questions: Is there a growing belief in the judiciary that there are very few non-religious functions in parochial schools? Will the "wall of separation" be re-erected?

## Archbishop O'Meara's Schedule

Week of September 28

SUNDAY, September 28—Twelve noon Mass closing a mini-retreat for children, grades one through eight, from six neighboring parishes at St. Vincent de Paul Parish, Bedford.

MONDAY, September 29—Priest Senate meeting at 10:30 a.m. at the Chancery; Parish Visitation at St. Susanna Parish, Plainfield, 7:30 p.m. Mass.

WEDNESDAY, October 1—Principal and Clergy Day Mass at SS. Peter and Paul Cathedral, Indianapolis, 11 a.m.; Parish Visitation St. Anne Parish, Hamburg, Mass at 7:30 p.m.

THURSDAY, October 2—A visit to the Matt Talbot House, Indianapolis, 5:30 p.m.

FRIDAY, October 3—Mass of the Holy Spirit, SS. Peter and Paul Cathedral, Indianapolis, 8 p.m.

SATURDAY, October 4—A Respect Life program—prayer service at 10 a.m. at the St. Peter Claver Center, Indianapolis.





# Church political activity aired in debate

by Jim Lackey

WASHINGTON—Church involvement in the politics of abortion unexpectedly became a major issue during the first presidential candidates' debate Sept. 21 in Baltimore.

The two candidates who appeared at the debate, Republican nominee Ronald Reagan and independent John Anderson, were asked whether they approved of a statement by Cardinal Humberto Medeiros of Boston, who four days before the Sept. 16 Massachusetts primary urged Catholics not to vote for candidates who support abortion.

Anderson said that while the church has the right to take positions on moral issues, he added he believes it is a violation of separation of church and state for the church to tell its members for whom they should vote.

Reagan said he would not take a position on whether the church should tell its members how to vote. But he also remarked that many churches have been "too reluctant to speak up in behalf of what they believe is proper in government."

The debate, televised to a nationwide audience, was the first in a proposed series sponsored by the League of Women Voters. President Carter declined to attend, saying he preferred to debate the Republican nominee alone.

**THE QUESTION** about abortion, one of six questions from a panel of journalists, was asked by Soma Golden, a business and finance reporter for The New York Times who also is a member of the Times' editorial board and has reported on women's issues.

She cited involvement by fundamentalist groups in the Reagan campaign and also noted that Anderson, a Republican member of Congress from Illinois, had on three occasions sponsored an amendment to the Constitution to recognize "the law and authority of Jesus Christ."

Reagan, responding first, said, "Well, whether I agree or disagree with some individual, . . . I don't think there's any way that we can suggest that because people believe in God and go to church that they should not want reflected in those people . . . their own belief in morality."

He said he has found during his cam-

paign a hunger for a spiritual revival in America and a belief that government actions must be based on a higher law.

"Now, I have thought for a long time that too many of our churches have been too reluctant to speak up in behalf of what they believe is proper in government and they have been too lax in interfering with government's invasion of the family itself," he said.

**"WHETHER IT** is right for a single issue, for anyone to advocate that someone should be elected or not, I won't take a position on that," he added. "But I do believe that no one in this country should be denied the right to express themselves or to even try to persuade others to follow their leader. That's what elections are all about."

Said Anderson, "Certainly the church has the right to take a position on moral issues. But to try . . . to tell the parishioners of any church, of any denomination, how they should vote I think violates the principle of the separation of church and state."

Anderson said abortion is a moral issue best left to the freedom of conscience of the individual and said a constitutional amendment on abortion would violate freedom of conscience "as much as anything that I can think of."

Anderson also criticized Reagan for running on a Republican platform which urges that the appointment of federal judges "who respect traditional family values and the sanctity of human life."

"I don't believe in trying to legislate new tests for the selection of the federal judiciary," said Anderson.

Reagan later responded that "I don't think that's a bad idea" that judges should have a respect for "innocent life."

**ANDERSON** admitted that he had changed his views on giving constitutional recognition to the authority of Jesus because it would be wrong to impose that view on a pluralistic society.

And he also noted that he has voted against a constitutional amendment to bring back prayer in public schools.

"I think mother ought to whisper to Johnny and to Suzy as they button their coats in the morning and leave for the classroom, 'Be sure to say a prayer before you start your day's work.' But I don't think that the state, the board of regents, a board of education or any state official should try to compose that prayer for a child to recite," said Anderson.

During rebuttal, Reagan and Anderson repeated their past views on the subject of abortion.

Reagan remarked that those who cite freedom of choice for the individual fail to take into account the view of the individual "who's being aborted."

"And I've noticed that everybody that is for abortion has already been born."

Reagan said he wished medical evidence could determine "once and for all" whether an unborn child is a human being. "I happen to believe it is," he concluded.

Anderson responded, "I also think that that unborn child has a right to be wanted."

He said for the state to interfere in a woman's decision to have an abortion "goes beyond what we want to ever see accomplished in this country if we really believe in the First Amendment, if we really believe in freedom of choice and the right of the individual."



Cardinal Humberto Medeiros

## To the Editor . . .

### Abortion 'greatest destroyer'

With the election being profoundly influenced by social issues, we must review this ever-conspicuous issue of human life—abortion, infanticide and euthanasia.

A violation of human life is more than a sin of omission. It is an overt act, a premeditated act, a deliberate act of killing of another human being. To promote, condone, rationalize or ignore this act is the ultimate atrocity in an era of human holocausts.

Politicians and governments who hide behind a "personally opposed, but" mentality will be forced to face reality sooner or later. Giving the life issue top priority is not being "single-issue." Life is the determinant of all other issues.

A few facts: In just 10 years we have witnessed a ten-fold increase in the rate of abortion. In some American cities now exceed live births. Even though eight-million "unwanted" children have been exterminated by abortion in the last seven

years, child abuse has climbed by nearly 400 per cent.

As we go to the polls in November, we must remember that without life, all other issues—however important—will not exist. If the sanctity of human life has been "killed off" there isn't much hope for solutions to other human problems.

Mother Teresa of Calcutta, the Nobel Prize winner, has said, "I feel the greatest destroyer of peace today is abortion. Because it is a direct war, a direct killing, a direct murder by the mother herself . . . Many people are very concerned with the children in India, with the children in Africa, where quite a number die of hunger. But millions are dying deliberately by the will of the mother. And this is the greatest destroyer of peace today . . ."

Anita L. McMahon

Ft. Wayne

## Network attacked as biased leftwing lobby

I object to the tone which Peter Feuerherd adopted in announcing the ARIA-sponsored workshop to be conducted by a representative of Network at Marian College on September 27 (Catholic Youth Corner, *Criterion*, Sept. 12). He left readers with the impression that the Network representative would offer an impartial analysis of political issues for uninformed first-time voters.

I think it is important to point out that Network is a Washington-based lobby with very strong biases. It is fair to say that the highly secularized Catholic sisters operating this lobby promote fashionable political causes under the guise of effecting a Catholic vision of social justice.

If Network's representative, Sister Sally Thomas, S.P., is true to the organization's aims, then it can be confidently expected that her workshop will be an exercise in catechizing high school students on the importance of supporting left-wing causes and the politicians associated with them. Accordingly, I think it is inappropriate for our Catholic high schools to be selecting students to attend such a blatantly partisan political

workshop.

In this election season, ordinary Catholics as well as the new class of clerical and religious political activists need to be reminded that there is no concrete program under the heading of Catholic social teaching. The Church has rightly pointed out social injustices and the obligation to eradicate them. At the same time, the Church does not claim to know the means to realize the requirements of justice. Any glib appeals to support specific welfare, economic, or disarmament policies because they conform to Catholic social teaching must be viewed with the utmost skepticism.

The nuns of Network or the bureaucrats of the United States Catholic Conference, whose lobbying in Washington we are compelled to support financially through our dioceses, have fallen into the mentality of salvation through political activism. Believing in the moral excellence of purely political arrangements, they engage in an unnatural and un-Catholic separation of man's material needs from spiritual ones and, of course, address themselves exclusively to material ends in

a secular political context. This is hardly becoming to persons who have embraced the religious life or the clerical state.

Joseph M. White

Indianapolis

<b>THE CRITERION</b>	<b>520 Stevens, P.O. Box 174</b> <b>Indianapolis, IN 46206</b>
	Official Newspaper of the Archdiocese of Indianapolis
	<b>Phone 317-635-4531</b>
	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.

# Tribunal explains process for marriage nullity case

by Valerie Dillon  
(Last of two parts)

Debbie, 16, meets Duane, 19; they fall in love, and after her high school graduation, they marry in a formal Catholic ceremony.

Seven years later, the marriage is over. There is a civil divorce, and Debbie returns to her parents' home, bringing with her their three young children.

Three more years pass, and Debbie, now 28, falls in love with a young man two years her junior. They agree to wed. But Debbie, whose religious beliefs have deepened during the years, doesn't want to marry outside the church. She seeks counsel from a priest at her parish, and in discussion, he recognizes possible grounds for an annulment of her first marriage.

During courtship and throughout the marriage, Duane never gave up his sexual liaisons with other women. Crushed at the first discovery, Debbie tearfully begged him to "be faithful to me." A second instance shortly before the wedding nearly caused a breakup, but Duane swore he would "be true."

The vows were said, but Duane's casual affairs continued, especially during Debbie's pregnancies. His infidelity was the source of constant conflict all through seven years together. Extensive counseling failed to resolve the conflict. Finally, Debbie was devastated by his brief affair with one of her own girlfriends, and the marriage broke up.

Now, three years later, her parish priest suggests she seek a declaration of nullity from the Metropolitan Tribunal, the church's court which handles such cases. The grounds: Duane's apparent failure to be committed at the time of marriage to "a mutually exclusive relationship," in other words—to fidelity.

**AFTER SOME** investigation, the Metropolitan Tribunal accepts her petition and witnesses are secured who provide evidence to validate the claim. Duane's brother and another friend tell the court that Duane bragged about his sexual prowess just before the ceremony, telling them he loved Debbie but that "one woman won't be enough for me."

Debbie's family testifies to the fights over women during the courtship, stating that Duane confessed "he meant well but just couldn't stay away from the others."

Duane did not contest the annulment proceeding, but acknowledged under oath that it seemed unfair to him that he should

be the "bad guy" just because he did "what every other red-blooded man" does.

The counselor whom they had seen testified that Duane never indicated any real remorse over his affairs and appeared to have no serious intention of stopping them. She further suggested that his promiscuous lifestyle seemed to stem from a deep psychological need to prove his masculinity.

Finally, with all evidence in and examined, the tribunal judges reached a finding that the marriage lacked an essential element and this was absent from the beginning—Duane's commitment to faithfulness. There was, therefore, a declaration of nullity.

**ACCORDING** to Father Frederick Easton, officials of the tribunal, three elements are essential for a valid consent to marry—commitment to permanence, to potential procreation and to fidelity. In the absence of any one of these by either partner, the church may later declare the marriage null as in the hypothetical case of Debbie and Duane. When the tribunal finds that no valid marriage ever existed, the parties then are free to enter new "first" marriages.

What are the steps which lead up to a tribunal declaration of nullity? Contrary to what many Catholics believe, the tribunal does not do marriage counseling nor does it have anything to do with a pending divorce.

"If a couple calls us and says they have a marriage problem, our first duty is to encourage reconciliation and to refer them to a parish priest or to a counseling agency such as Catholic Social Services," explains Father Easton. "We don't get involved until divorce becomes final and there isn't any hope for reconciliation."

The annulment process usually starts on the local level with the parish priest as the "first contact." If the divorce is final and one partner wants to marry again and there appear to be no easy grounds, the local priest has some "key questions" to ask. Father Easton noted that local priests often are able to detect possible grounds. The priest then would call or write the tribunal, asking it to consider the case.

**"IF THERE'S** obviously no hope, we won't get a person's expectations up by becoming involved," said the official. But, if the tribunal agrees to look at the case, an expert called an advocate is assigned to assist the petitioner. The advocate's job is to "nail down what claim the person has for nullity," to figure out how to prove it, and to prepare the formal presentation for the tribunal."

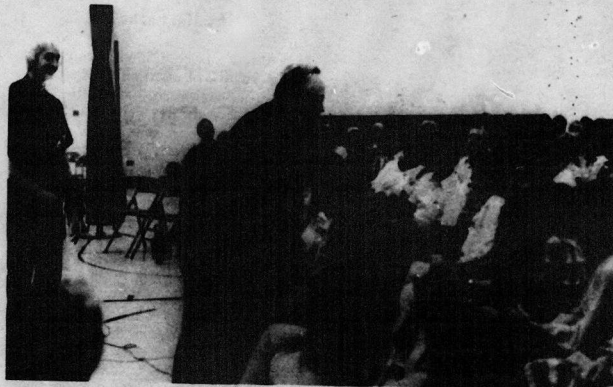
The archdiocesan tribunal has two advocates, Father Herman Lutz and Mrs. Wayne Dolder.

"If the advocate is able to draw up a petition and 'feel okay' doing it," Father Easton noted, "we're usually going to consider the case."

How many such cases does the Tribunal accept per year? Father Easton advised that as of Sept. 1, 119 cases had begun during 1980, with others still pending from previous years.

The other party in the case, called the respondent, also has a right to be heard and to have an advocate, though this is "not usual." The tribunal then summons both parties, inviting them to appear for a hearing and to testify under oath.

Then, other witnesses are brought in for questioning or allowed to give written tes-



**A FEELING OF WELCOMER**—Archbishop O'Meara bubbles with enthusiasm greeting the more than 400 participants in the workshop for Separated, Divorced and Remarried Catholics held last weekend at Our Lady of Grace Center, Beech Grove. The workshop was conducted by Paulist Father Jim Young, far left, who has been developing a national ministry for the divorced for a number of years. (Photo by Charles J. Schisla)

timony through the parish priest. Other documentation may be assembled, and this process of gathering evidence may take a day or weeks or months, occasionally years.

**"THEORETICALLY,** it's all done in a day," said Father Easton. "In the Brooklyn diocese, for example, almost everyone still lives where they've always lived, so it's easy to gather testimony." But the process may be drawn out if key witnesses can't be located.

If psychological grounds are being used in the case, the tribunal gets a written opinion from a licensed psychiatrist or psychologist. After a complete gathering of evidence, the plaintiff's advocate writes up arguments of the case.

Every case also has a defender of the bond, and it is his task to write in favor of

the marriage's validity. If there is some substantial evidence on the side of validity, he must argue the case. However, Father Easton added, the defender of the bond can say "I have no argument to bring."

"In other words, he should not argue senselessly."

Msgr. Charles Ross and Father Joseph Dooley are the defenders of the bond in the tribunal office.

The next step, the "publication process," is seen by Father Easton as an absolutely vital step. "After we have heard all the witnesses, we issue a public notice that both parties can come and read the case, but only then."

"We are at variance with many tribunals around the country who don't (See ANNULMENT on page 13)

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The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, IN 46206.





## Generally Speaking

# Why have a 'Respect Life' day?

by Dennis R. Jones

September 28, 1980, will be observed as "Respect Life Sunday" in the Archdiocese of Indianapolis.

Why is it necessary to set aside one day of the year for the observance of such a basic principle as respect for life?

Perhaps it's because respect for human life has deteriorated to such an alarming degree that today it has become necessary to bargain and beg for the rights of a defenseless unborn child . . . to preach compassion for the handicapped and the mentally retarded . . . to re-emphasize an appreciation for the elderly . . . and to fight the proponents of euthanasia.

To date, the 1973 Supreme Court decision on abortion has demoralized the human embryo by stripping it of any legal rights, putting it on the level of a biological curiosity. Because of this infamous action of the high court, in excess of 8 million "legal" abortions have been performed in the United States during the past 7½ years.

In a sense, science is simply playing games, but playing games with life should be confined to that of the kid's game called "LIFE," not practiced in a laboratory magnifying the fertilization of a human ovum by a sperm cell. This scientific fascination with the creation of life has already given us our first generation of test-tube babies.

But, the erosion of respect for life isn't restricted to that of unborn children.

Those lucky kids who escape the abortionist's scalpel are just as important. Whether they're born with ten toes and ten fingers or without hands and feet, they're still human beings. They should be allowed to take their best shot at life

and permitted to live and enjoy a full and useful existence to the total extent of their physical and mental capabilities.

Success or failure in one's life can only be measured by the individual. His/her adaptation to a physical handicap or mental deficiency can and does promote a compassionate society.

The unborn, the young, the old, the handicapped, the mentally retarded . . . none are of any less value than you and I.

\*\*\*

Dedication and service are two words that can probably best describe Agnes Griffin and Mary Helen Brook.

These two women have devoted many years of their lives in serving St. Philip Neri parish, Indianapolis. Agnes has been parish bookkeeper and secretary for 25 years and Mary Helen has served as parish organist for 50 years.

To honor them, Father Gerald Kirkhoff and his parishioners invite relatives, friends and former parishioners to attend a Mass of Thanksgiving at the church on Wednesday, Oct. 1, at 5:30 p.m.

These and other men and women throughout the archdiocese are often times taken for granted for their contributions to the church.

Congratulations to both Agnes and Mary Helen and a special commendation should go to St. Philip Neri for recognizing them for their years of dedicated service.



Agnes Griffin



Mary Helen Brook

## Check it out . . .

✓ A recent tornado in the Rushville area caused havoc and destruction in that vicinity. To help the tornado victims Father William Cleary, pastor, of St. Mary parish, and Father George Saum announced that the parish would contribute 10% of its festival proceeds toward this cause. In a recent parish bulletin from St. Mary's, parishioners were informed that the fund netted \$1,710. The money will be distributed to individual families based on their needs as determined by Sheriff Marvin Hedrick.

✓ Five Marian College students will be honored at a Recognition Day luncheon today (Friday) at the Indiana Convention Center, Indianapolis. The students are among 100 college and university students named to the newly organized Indiana Cardinal Society—a group of educators, bankers and businessmen—who hope to identify and encourage college juniors and seniors to use their potential for leadership in public and private finance.

The Marian College students include James E. Bryan, Indianapolis; Robert W. Freese, Batesville; Mary M. Holste, Pittsburgh; Diane Pitzer, Indianapolis; and Connie Ryan, Centerville, Ohio.

✓ Sister Rosemary Eyler, principal, and her faculty at Indianapolis' St. Matthew School, have launched an innovative elective curriculum program at the school this semester. The program has been in the planning stages since last spring. It is open to boys and girls in the seventh and eighth grades.

The junior high schoolers have the opportunity to choose two elective subjects in addition to their basic required courses. Offered once each week, the electives are aimed at stimulating student interest in new areas, encouraging creativity and adding new challenges for these young people.

Elective courses are a "way of life" for students in secondary schools, but this appears to be something relatively new in an elementary school.

✓ Mother Theodore Circle, Daughters of Isabella, will mark its 65th anniversary on Sunday, Sept. 28, from 2 to 4 p.m. at St. Elizabeth Home, 2500 Churchman Ave., Indianapolis. The Daughters of Isabella throughout the state contribute toward the funding of St. Elizabeth Home. Mother Theodore Circle is happy to share its anniversary with the public by extending an invitation to its many friends to visit the home and tour the newly completed addition at St. Elizabeth's.



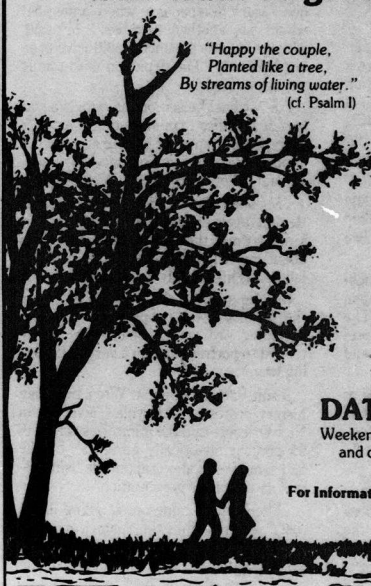
✓ Frank N. and Marie L. (Kiefer) Widner will celebrate their 40th wedding anniversary with a private celebration on Saturday, Oct. 4. They were married Sept. 28, 1940, at St. Patrick Church, Indianapolis, with the late Father Anthony McLaughlin officiating. They are the parents of six sons: Robert, James, Michael, John, Daniel and Reverend Thomas Widner.

✓ Suzanne Joyce, president of the board of directors of Talbot House, board members and guests of Talbot House in Indianapolis, will have a 5:30 p.m. dinner with Archbishop Edward T. O'Meara on Thursday, Oct. 2. The dinner is an opportunity for the archbishop to be included in the normal routine at Talbot House.

Talbot House, established in 1962 by ten Catholic laymen, is a non-profit, non-funded residence for recovering male alcoholics.

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✓ Mr. and Mrs. Charles Whitsett, who were married at St. Anthony Church, Indianapolis, on Sept. 24, 1930, have chosen Sunday, Sept. 28, to celebrate their golden wedding anniversary. A Mass of Thanksgiving will be held at St. Anthony's at 11 a.m. followed by a reception for relatives and friends. The children of Charles Whitsett and his wife, the former Mildred Baar, will host the event.

The children include Angela Frost of Eureka, Mo.; Sister Therese Whitsett of Ft. Yates, N.D.; Chris Stewart, Martha Kremer, Mary, David, Tom and Tim Whitsett, all of Indianapolis. The Whitsetts also have 15 grandchildren.

## Question Box

## Prayer, names and the Bible

by Msgr. R. T. Bosler

**Q** I once wrote to a priest and told him I prayed an unfulfilling prayer and that it didn't help. He replied, "There is no such thing as an unfulfilling prayer." Then why do they print on holy cards "unfulfilling prayer"? It raises a person's hopes, only for a big letdown.

**A** It would be rank superstition to believe that a certain formula would automatically bring results when addressed to God. Any card that made such a claim is unholly no matter what kind of picture appears on the reverse side and should be torn up and thrown out with other trash. It's a faith that brings answers to prayer, not special formulas called unfulfilling prayers.



**Q** Can you tell me why we have no churches named for God the Father? They are named for the Holy Trinity, the Holy Spirit and for God the Son under his many titles, such as Holy Redeemer, Sacred Heart, Precious Blood or even just "Gesu" as in Rome. Churches

are also named, of course, for Mary and the other saints.

**A** That's one of the questions you are not supposed to ask. I find that it never occurred to any of the editors of the encyclopedias and resource books I use that such a problem would ever be brought up.

My guess is that every church building is dedicated to God, no matter what saint or special mystery is used to distinguish it from other churches. Since when we think of God without any qualification we think of him as the Father to whom we normally pray through the Son with the help of the Holy Spirit, it has seemed more fitting not to designate a specific church with the title God the Father.

**Q** The average Catholic's understanding of the Bible is extremely limited. However, as far as I know, the church hierarchy (as a unit) is not doing anything about it. There are many points that must be understood about Scripture before the Bible is read in depth. Areas such as literary forms, ancient social structures and ways of looking at the world are unknown to us. Why isn't something being done to help us now that the church encourages us to read the Bible?

**A** The hierarchy has encouraged biblical scholars to respond to the needs you describe. For some time there have

been available for Catholics two books that would help them study the Bible intelligently and fruitfully: "The Jerome Biblical Commentary," which contains many articles on how the Bible was composed, descriptions of biblical times, the meaning of inspiration, etc. and a complete commentary of every verse in the entire Bible; and Father John McKenzie's "Dictionary

of the Bible," which contains a mine of information for the curious reader of Scripture.

There are several new series of commentaries on the New Testament appearing in Catholic bookstores. I recommend the "New Testament Message" series published by Michael Glazier, Inc., Wilmington, Del. This series and the books I mentioned can be ordered through a secular bookstore if there is no Catholic bookstore available to you.

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

## 'Shogun' author didn't know history, says Jesuit professor

by Stephenie Overman

"Shogun" may have been romantic, dramatic and extremely popular but its author "really does not know Japanese history and he does not know church history," according to a Jesuit professor of East Asian studies.

Father John Witek, a Georgetown University assistant professor who teaches a Japanese history course, said the reaction of one of his students shows the problem with James Clavell's novel and NBC's miniseries on 16th-17th century Japan.

"When I see something like this I don't know enough to say this is not the truth," Father Witek quoted the student as saying. The priest then listed what he called inaccuracies about the church and the Jesuits in Japan.

"Shogun" tells the story of Blackthorne, an Englishman who came to Japan as the pilot of a Dutch ship in 1600. The hero fell in love with his married interpreter, influenced the Japanese warlord and battled greedy Jesuits.

"The Jesuits did not own any ships at any time," Father Witek said, although in "Shogun" the prosperous trading vessel, the "Black Ship," belonged to the religious order.

Father Witek also pointed out that the Jesuits did not wear the orange-red robes of the Buddhist monks, as they did in the miniseries. Although it might seem a small point, "Francis Xavier (Jesuit missionary in the Far East) wanted to make sure the Christians were not confused

with the Buddhists in any way," he said.

One scene "very offensive" to Father Witek showed a Japanese Jesuit who refused to receive a flogging as a penance and was excommunicated.

Even in the strictest religious orders, "I don't know of a penance where a member would hit another member," he said, adding that any penance would have been self-inflicted. "The depiction is so totally wrong, so alien."


For Michael Leiserson the criticism was less of specifics than of tone. Leiserson is an expert on Japanese culture and teacher of political science at Gonzaga University, a Jesuit college in Spokane, Wash.

"My objection would be against the subtle portrayals of the individual characters. I don't think the movie made any claim about major political events that could be labeled as historically inaccurate."

But, he said, "if the question is, 'Were the Jesuits good people or were they scheming, wicked people?' the movie tended to portray them in a very unflattering way."

Jesuit Father Benjamin Wren, an Asian history professor at Loyola University in New Orleans, said the miniseries was "90-95 percent historically accurate" but he had some reservations about the "simplistic" nature of the presentation.

"The English came out smelling like a rose," he said, while the Spanish and Portuguese were shown as villains. Father Wren pointed out that the English of the period were also involved in torture and intrigue.



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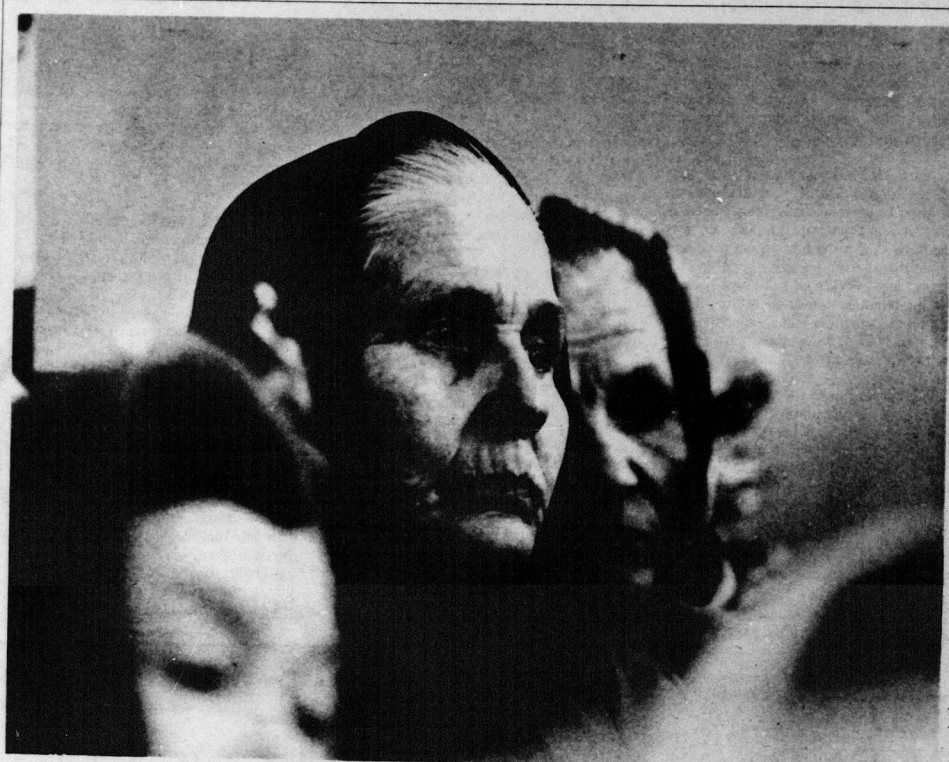
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(NC photo by Chris Niedenthal)

## Churches find a decline in participation

*People who remain with the Church find support in it*

by Fr. Philip J. Murnion

Why do some people remain committed to the church, while others leave it? Perhaps one of the most important reasons people stay in the church is that they find support for this among people who are close to them.

Families and individuals alike need to find support among those they care about. They need to be part of a group which shares beliefs and commitments.

The last decade has witnessed a decline in church participation in the United States. Of course, every significant change in the behavior of people attracts researchers. The full explanation for the decline of participation in churches is far from clear. But some evidence has emerged.

Some research, including a study conducted in New York, indicates that the religious practice of families is a very



important factor in determining whether an individual will remain active in the church. When family members share the faith, they seem to support each other in the faith. For example, where one spouse drifts away from the church, the other spouse and the children often follow.

We need to share our faith and worship with others with whom we have relationships. This is why family worship and family prayer is important. This is also why parish ministry to families is so important. When the people of a parish understand the need that individual members have for support, they find ways to minister not only to the individual, but to groups close to the individual, like the individual's family, as well.

**SOCIOLOGIST** Peter Berger explains the need people have for support by likening religious people to a minority group. He argues that being religious these days is like being a member of a minority group because U.S. culture so frequently belittles the significance of religious belief.

Berger concludes that religious people

need opportunities for solidarity. That conclusion is upheld by the studies which indicate that where such solidarity is lacking, people are more likely than otherwise to become alienated from the church.

How, then, can parishes offer support to their people? How can opportunities be created in parishes for members to offer support to each other?

In various ways, parishes today are trying to give people a sense of belonging, a sense of being individually known and welcomed. They do so by offering opportunities for parishioners to participate in parish life to the extent their lives allow.

Some parishes have met great success by inaugurating programs for people who are experiencing special problems. These may be programs for the divorced or the widowed, for example.

Some parishes search for ways to help people feel a solidarity with others through discussion groups, Scripture study or family ministry programs in which one family serves another.

Sometimes people need opportunities to express what their faith means to them. In

my experience, adult men, especially, will be more active in their parishes if they have participated in programs such as Marriage Encounter or Cursillo movements where they have been able to express their faith openly. For there are numerous pressures in society for men not to be expressive at all, and especially not about their faith.

**CHRISTIANS** remain convinced that they are united with each other through the Spirit of God. But they need to cultivate this unity through activities which express it as well.

Some say love will die if it is not expressed. Being part of the church is being part of a new love that has been shared with us. This love will not live and grow unless there are regular opportunities to express it with others.

Why do people stay in the church? Because they experience the call of God with and through and in other people.

Why do people leave the church? Maybe, because nobody seems to care whether they stay or not.

1980 by NC News Service

# Parish religious education programs meant to develop a living, active faith

by Don Kurze

The National Catechetical Directory, "Sharing the Light of Faith" says, "Religious Education is a form of ministry of the word, which proclaims and teaches. It leads to and flows from the ministry of worship, which sanctifies through prayer and sacrament. It supports the ministry of service, which is linked to efforts to achieve social justice and has traditionally been expressed in spiritual and corporal works of mercy. Religious education is designed to make a person's faith become living, conscious, and active." Parish religious education programs are meant, therefore, to help parishioners develop faith that is living, conscious, and active.

Parish religious education programs can be helpful to the family if they are used properly.

The Directory explains that religious education is only one of the three basic ministries of the Church, all of which are interdependent. In and of itself, religious education does not make Catholics. To be Catholic is to be one who lives the Gospel message with others. Religious education



is one tool to be used to help us understand the meaning of the Gospel and to make that meaning part of our life.

Furthermore, parish programs can be beneficial only if we understand that we are responsible for our own growth. Parish religious education programs provide the support and assistance we need to grow in faith.

**AS PART OF** our total effort in religious education, parish programming can be used to its fullest advantage. Seen as part of our total faith life, we are less likely to expect more of parish programming than it can realistically offer. We expect and call the parish to be a partner within religious education rather than a maker of Catholics. When we understand the parish as a co-learner—a partner, the spirit, mutual support, and creativity are most active.

Parish religious education programs offer each member of the family an opportunity to learn with peers. Parents and children have much that they can share but a dimension is added when learning takes place with people closer to our own age and circumstance. Parish programs enable us to enrich our own search through the insights and knowledge of our peers. This is an enrichment each member will then share with the whole family.

Parish religious education programs

also tie us in with a tradition. A tradition that provides a context and a direction for our learning. Whether we agree with everything that the Catholic church is and or does, we cannot deny the positive impact that 2,000 years of tradition, searching, and believing has on the learner.

It is comforting to know that the Eucharist we celebrate in 1980 is very similar to that first Eucharist celebrated almost 2,000 years ago. Because of this tradition we know that we are in touch in a unique way with elements of the truth.

**PARISH** programs keep us from falling into a rut by challenging our view of the world, of life, and of ourselves. The church's witness to the Gospel continually calls us to grow. From time to time during our life, the church strengthens its efforts to involve us in religious education.

For example, when we are to be married or when our children are to be received into the Church, we are encouraged to reflect upon our faith to insure that our growth has kept pace with our changing circumstances. These requirements can be understood as bothersome, or we can see them as supports providing opportunities for growth. The vision of the Church continually reminds us that growth in faith is a life long process.

I remember a conversation I had with a

catechist after she completed the Genesis II program. "You know," she said, "I didn't want to do that but my understanding and ability to practice my faith have increased one hundred fold." You can be sure that her family grew because of her enthusiasm.

Parish religious education programs can be used as resources for our own growth. Parishes by their very nature offer us opportunities to encounter people we would not otherwise have access to. Parishes can purchase materials, books, and films that would be beyond the means of most families. Parishes offer a facility in which we gather to grow. As a resource center the parish becomes a broker, putting us in touch with information and experiences that assist us in our faith development.

**IN CONCLUSION,** parish religious education programs are designed to be only one part of our faith growth process. If our faith is to grow then we have a responsibility to be sure the religious education ministry is seen in perspective. Religious education is only one part of the church's ministry with other equally important ministries. Through parish councils and boards of education we can insure that the parish establishes realistic priorities for its many ministries.

We can work to see that the worship and service dimensions of Christian life are offered quality support from the parish. If all parts of parish life are not active and vital our parish becomes a chair with only three legs. With only three legs the chair always falls over. Regardless of the quality, amount of money, and personnel our parish religious education efforts will be for naught.

## THE WORD THIS WEEKEND

Amos 6:1, 4-7  
1 Timothy 6:11-16  
Luke 16:19-31

SEPTEMBER 28, 1980  
TWENTY-SIXTH SUNDAY IN ORDINARY TIME

by Paul Karnowski

How am I every going to learn this crazy language? I remember agonizing to myself. I had just discovered that the Italian word "piano" meant "softly, quietly"; it also meant "floor," as in the "second floor of a building"; last, but not least "piano" meant "piano"! I eventually consoled myself by conjuring up an image of an Italian student in America, struggling through the other half of an Italian-English dictionary. English, too, offers a variety of definitions for certain words.

One such word is "poverty." Since the Second Vatican Council, the Church has taken a vigorous stand on the condition of being poor; lack of means of providing material needs."

Today's gospel has often been used as a Scriptural basis for the Church's teaching on poverty. The story of the rich man and the beggar, Lazarus, is familiar to all of us. Lazarus, who begged at the rich man's steps and never received a morsel of food, dies and finds himself in the company of Abraham; the rich man also dies and is in "a place of torment."

**THE CHURCH** rightly teaches that the wealthy have an obligation to help alleviate poverty. One way that many of us fulfill that obligation is through our contributions to worthy causes.

But there is a second definition of poverty, and with it, a second way to help. Poverty, the dictionary says, is "a lack of something desirable." Viewed in this fashion, it shouldn't take us long to pinpoint large pockets of poverty in our midst. I think we can all detect a certain "poverty" of hope and happiness in contemporary society.

**JUST AS WE** are asked to share our wealth in regard to material poverty, so today's gospel challenges us to help alleviate this second, "spiritual," poverty. Our wealth is our faith; it is our ability to love; our desire to learn; our willingness to live a strong and deliberate life. These riches we can share with our neighbors, our co-workers, and our friends. This war on poverty requires no federal or private funding; it relies solely on our good will and selflessness.

If, in another world, we plan to plead ignorance of this second type of poverty, we had better think twice. The rich man wanted Abraham to send Lazarus from the dead to warn his five brothers of their obligation to the poor. Abraham dismisses it, saying, "If they did not listen to Moses and the prophets, they would not be convinced, even if one should rise from the dead."

It's different for us: someone has risen from the dead!

## The Story Hour

### A voice asked, 'Saul, Saul,'

by Janaan Manternach

Saul hated the followers of Jesus. He even traveled to other cities to arrest them. He felt they were enemies of God and of true religion.

One day Saul decided to travel to Damascus in search of people who followed Jesus. With a few friends he set out for that great city at the foot of Mount Hermon. It was a long journey on foot.

About noon Saul and his companions caught sight of Damascus. They could see the city walls in the distance. The sight of the city excited them.

All of a sudden something very unusual happened. Without warning, a brilliant light flashed all around Saul. The light was brighter than the noon sun.

Saul fell to the ground astonished. His fellow travelers did the same. They were all startled and afraid. They had never seen a light like this.

As he lay on the ground, Saul heard a voice calling out to him from the light: "Saul, Saul, why do you persecute me?"

Saul was puzzled. He did not recognize the voice. So he asked, "Who are you?"

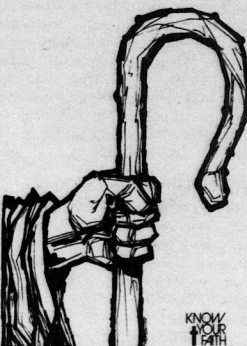
The voice's answer changed Saul's whole life.

"I am Jesus," said the mysterious voice, "the one you are persecuting." The voice was that of Jesus of Nazareth whose followers Saul so hated.

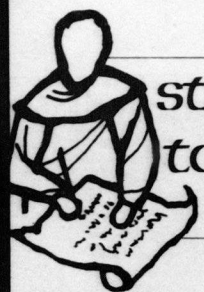
In persecuting the followers of Jesus, Saul was really persecuting Jesus himself. Jesus and his followers were somehow so closely united that to attack them was to attack him.

Saul was stunned. The voice spoke with such gentleness, but with authority and power. In the blinding light Saul saw the risen Lord. He knew it was Jesus, risen from the grave, just as his followers had been saying. Saul realized now how wrong he had been in persecuting the followers of Jesus.

"What must I do?" Saul asked the risen Lord.







# st. paul writes to the church in corinth

by Fr. John J. Castelot

St. Paul is often called the first Christian theologian. In editions of the New Testament, his writings are printed after the four Gospels and the book called the Acts of the Apostles. Nonetheless, the letters he wrote were completed before the year 60. The earliest Gospel, that of Mark, did not appear until most the year 70.

The following letters are quite generally accepted as being unquestionably the work of Paul himself: 1 Thessalonians, Galatians, Philippians, Philemon, 1 and 2 Corinthians and Romans.

But varying degrees of doubt have been expressed about whether or not he was the actual author of seven other letters often attributed to him in the past. Five of them—Ephesians, 1 and 2 Timothy, Titus



and Hebrews—are almost certainly not his compositions. It is not so easy to be sure about Paul's authorship of the two others—2 Thessalonians and Colossians. There are good arguments both pro and con.

In any case, even if we accept only the first seven as his personal work, his contribution to Christian theology is simply inestimable. It would be difficult to name anyone who has had a more powerful or more lasting influence on theology.

**YET, HE WAS** not a professional theologian as we usually understand this term. Paul was, in a sense, a theologian in spite of himself. Chances are that he would never have written anything if the occasion had not called for it. For this reason his letters are called occasional writings.

Paul was intensely active, traveling (mostly on foot), preaching, founding churches, instructing and all the while supporting himself by working at his own trade. He was a tentmaker.

This was hardly the kind of existence to afford leisure for scholarly pursuits. It was the kind of existence, however, that

brought him into contact with all sorts of people and these people had problems.

His converts were earnestly trying to live the Christian life and it was all so new! Whether they had been Jews or pagans they had all sorts of questions, very practical questions which demanded immediate answers. In order to provide these answers, Paul wrote to the people.

He was, as a result, an eminently pastoral theologian, which means he grappled with the concrete aspects of people's relationships with God and with each other in Christ.

**HE HAD NO** ready-made answers to problems, not even a distinctive Christian vocabulary with which to formulate his

answers. This makes his accomplishments all the more amazing.

He could not call upon the accumulated wisdom of centuries of Christian experience. He had only his own experience and that of the Christian communities of his day. One must always keep this in mind when reading his letters.

But the overall effect is that his writings are marked by a very reassuring realism. They convey the definite impression that Christianity is not just a worldview, a 'system,' but a life to be lived by people who are striving for the sort of life of which Jesus Christ is the supreme example and source.

1980 by NC News Service

## Discussion Points and Questions for 'Know Your Faith'

- Why does Father Philip Murnion think Catholics need support for their faith and for Church membership today?
- What are some ways in which people in parishes can support each other? What are some ways in which you have supported other members of your parish?
- Father Castelot says that St. Paul's contribution to Christian theology is inestimable. Why?
- The parish today is sometimes referred to as a family. In what

ways can a parish be like a family? Do you find this a valuable comparison? Explain your answer.

- How can the parish board of education help you in the religious formation of your family?
- How many times have you communicated with your child's catechist? What would you have to do in order to support the catechist in the work he/she is doing?
- If you were to write a profile of your parish what would you say? Why?

## Why do you persecute me?

After realizing how seriously he had sinned in persecuting Jesus' followers, Saul was ready to do anything to make up. He was so moved by the presence of Jesus that he was ready to give himself completely to Jesus as Lord.

"Get up," Jesus said to Saul. "Go into the city. There you will be told what to do."

The light disappeared as suddenly as it had come. The voice of Jesus was silent. Saul started to stand up. He was frightened when he discovered he could not see. He had been blinded by the brilliant light.

His companions cautiously got up, too. They had heard the voice, but they had not seen anyone. Puzzled by the experience, they took Saul by the hands and led him into Damascus.

Saul was blind for three days. He was so overcome by his astonishing meeting with the risen Jesus that he did not eat or drink anything for three days. He just waited to learn what Jesus wanted him to do.

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

Projects:

Create a TV script that tells, in words and in pictures, the story of Saul's dramatic meeting with Jesus. With the help of an adult make a cardboard TV

set, with an opening where the screen would be. Use this to show your story to friends and family.

2. Pretend you are a reporter for your local newspaper. You are on the scene, traveling with Saul and his companions to Damascus. Write about what happens, putting in as much detail as you feel is necessary for your reader. Describe what happened and the photographs you took.

**After reading the story, talk together about it. Questions like the following may guide your conversation.**

Questions:

1. What happened to Saul on the road to Damascus?
2. Why did this cause him to reconsider his desire to persecute the followers of Jesus?
3. How did Saul respond to Jesus' dramatic intervention in his life?
4. What did Jesus tell Saul to do?
5. Why did Saul believe this was Jesus of Nazareth?
6. How did Saul's companions respond to what happened?
7. Why, do you think, did Jesus close Saul's eyes for a while?

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# Our Lady of Perpetual Help Parish

New Albany,  
Indiana

Fr. James Sweeney, *pastor*

by Fr. Thomas C. Widner

More and more attention is being given by parishes to internal renewal programs—programs which create a renewed sense of belonging and a greater sense of involvement. The past two weeks we have seen this reflected in two Indianapolis parishes. It is also reflected at Our Lady of Perpetual Help Parish in New Albany.

In Indianapolis, St. Joan of Arc and St. Monica parishes are participating in the 'Christ Renews His Parish' program. Our Lady of Perpetual Help has taken part in the 'Parish Renewal' program. Both are similar but meet different needs for different interests. 'Christ Renews His Parish' is modeled on the Cursillo while 'Parish Renewal' is modeled on Marriage Encounter.

According to Father James Sweeney, pastor, the program at OLPH "awakened the emotional feelings of our families. Our parishioners who have been through the program now see themselves as members of a parish family that is always there when they need it."

Mary Keller, parish council vice-president, said parishioners "got to know each other better on a spiritual level." This is not ordinarily done, Mary stressed, for "it is not easy to talk about your spiritual life with others."

The 'Parish Renewal' Program is a Friday night to Sunday program, according to Jim Lee, parish council president.

It begins with the question 'What does it mean to be Catholic?'

"We start with our parish families," Father Sweeney said, "and then we see the importance of our families worldwide."

**JIM SMITH**, board of education president, stated the program has "awakened the emotional feelings of the parish family."

And the first feelings it awakened, according to Mary Keller, were the hurts people felt. All kinds of hurts—family, Church, etc.

Edgar Day, former parish council president, added, "That made me and some other older parishioners think a bit. Did I want to talk about problems? Did I want to reveal some hurts?"

The result though, Father Sweeney joyfully expressed, was that the program became one of the first experiences for some groups to feel a part of the parish. "This was true," he said, "especially for older parishioners, for the divorced and some others."

Jim Smith said he saw how some people were ignored over the years. The program meant a new life for some, a new chance to get involved with people in the parish.

Franciscan Sister Joel Franks, principal of Our Lady of Perpetual Help School, participated in the program too. She indicated her own hesitancy "as a Religious to reveal myself. But you do achieve a closeness with other parishioners which is good."

Since the first weekend program at Perpetual Help over 400 parishioners have been through the program. At the time of this interview, Father David Coats of St. Paul, Tell City, was being instructed by two OLPH parishioners so that he could begin the program there.

**WHAT HAVE** been some of the practical results of the 'Parish Renewal' program at Perpetual Help?

Mary Keller says more people are taking the risk of getting involved in the parish.

Father Sweeney says many people won't let others sit by themselves in church. They just naturally draw them into the congregation.

Jim Lee says "there are fewer problems in our meetings. People are more considerate of what each has to offer."

Sister Joel found there are more volunteers for parish efforts.

Jim Smith believes people have greater personal stake in the parish.

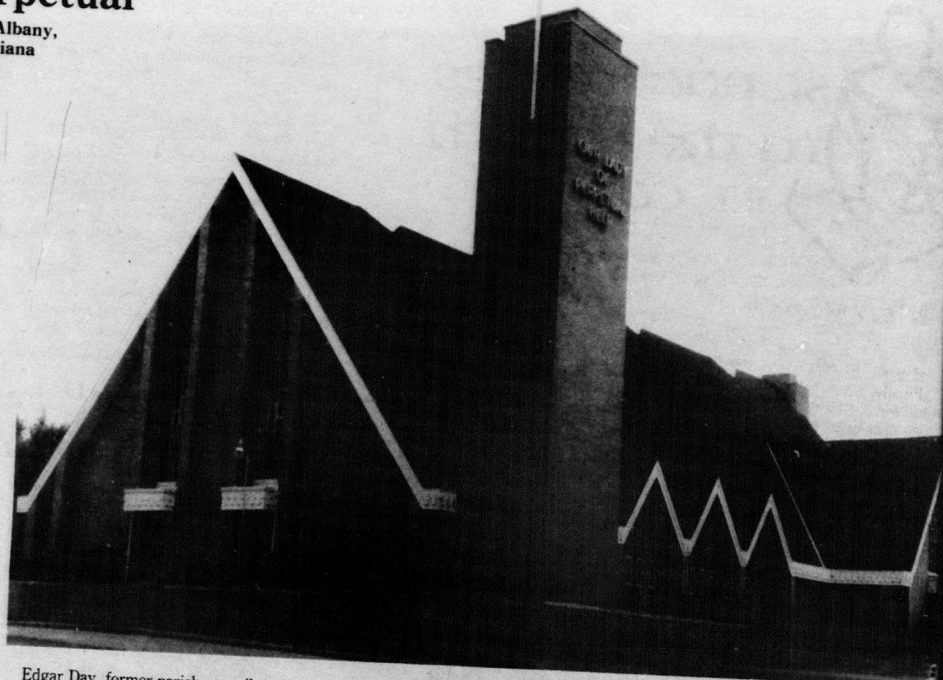
Preparation for the program involved six weeks of parish prayers for its success prior to the first weekend. "We even held rosary and benediction in public services," Father Sweeney related. "That did a lot to interest people."

Sister Joel explained that the first group which went through the program the evangelized and interested a second group and so on.

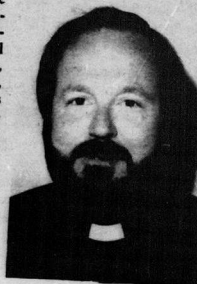
"I've heard no negative comments from anyone who has gone through the program," Jim Smith added.

"The most enlightening program for many of us," Father Sweeney acknowledged, "was the last one we had in which we deliberately tried to involve college age parishioners. All I can say is that most of us realized they are deeper than we gave them credit for."

All present agreed.



**A PARISH FAMILY**—Some of those actively involved in Our Lady of Perpetual Help Parish include (top left) Ed and Rita Schueler and Terri Combs who are pictured with associate pastor Father Paul Koetter. They were assisting the priests of St. Paul Parish, Tell City, with the introduction of the Parish Renewal Program. At bottom left are Jim Smith, board of education president, Franciscan Sister Joel Franks, school principal, and Father Jim Sweeney, pastor. At bottom right is Father Wilfred Day, resident priest who serves on the staff of Providence High School in Clarks-ville. At far right are Jim Lee, parish council president, and Mary Keller, parish council vice-president. (Photos by Father Thomas C. Widner)





# Annulment (from 6)

make all the evidence available to either party. We believe this violates fundamental human rights. Both parties in a case should be able to see the testimony of witnesses. Otherwise they don't know how the court is reaching a decision."

"IF WE DON'T do that, in my opinion we're returning to the Inquisition," said Father Easton.

Sometimes during the course of a case, people give up and get married. What does the tribunal do then? "We proceed on, because they've asked us to vindicate their right to marry. We keep on with the process and if eventual nullity is declared, the couple can then review their consent and marry validly."

Finally, with arguments complete, it is time for a decision. According to church law, all cases must be handled by a panel of three judges, with the officials presiding. In the American church, norms established in 1970 permit the tribunal to have only one judge as long as no one objects.

A common practice here is to start cases with one judge but to "pull in three immediately" if the case is more complex or there is some significant contesting of the case.

Father Easton is chief judge supported by Msgr. Charles Koster, associate chief judge, who was official from 1968 until Father Easton's appointment this past June. When final decisions are made on cases, they are assisted by prosynodal judges, normally parish priests.

Normally, once the process begins, only a decision by the plaintiff stops the case. Father Easton estimates that of 100 cases accepted by the tribunal for study, 20 are deserted, 5 receive negative findings, and 75 get affirmative declarations (marriage declared null).

If any one of the parties—petitioner, plaintiff or defender of the bond—are dissatisfied with the tribunal decision, it may be appealed.

WHAT DOES this lengthy and

complicated procedure cost? The fee is \$50 for the tribunal process, plus \$25 an hour for any necessary psychiatry. The money isn't due until the case is over, and "if a person can't pay at all, we don't worry about it." Father Easton revealed that it actually costs between \$500 and \$700 per case, and the archdiocese picks up the rest of the expense as "part of its pastoral ministry."

Is there any other way to have one's marriage annulled? Father Easton mentioned the "internal forum solution," when a priest in the confessional or counseling setting declares that in his judgement, "a person truly is in a non-marriage." Such a judgment, however, presumes the tribunal process has been exhausted, that there are insufficient grounds for declaring a marriage null and void, and yet a Catholic reveals a consistently sincere desire to receive the sacraments.

Was this the case in the celebrated Frank Sinatra marriage, when—as the media reported—the entertainer and his latest wife had a Catholic wedding, despite a first church marriage to his childhood sweetheart?

"I don't really know about that," Father Easton responded. "I don't know if there was any case at all, but if the facts about his marriages are correct, it would seem a formal case was necessary."

WHAT OF THOSE who claim that money or pull can ensure an annulment? "I know that's what some people say, but I don't believe it's true."

And what of divorce? By Father Easton's description it is "the ending of the civil effects of marriage, without ending religious and moral obligations." There is no church process in divorce, and unlike popular belief—there is no excommunication, even for those who marry.

"Excommunication is a very specific penal act of the church," he said. Rather, such a marriage is viewed as "irregular," and from a moral point of view the parties are considered to be in a state of adultery.

## St.-Mary-of-the-Woods to hold 140th anniversary celebration

A 140th anniversary will be jointly celebrated Oct. 17-22 by the Congregation of the Sisters of Providence of Saint-Mary-of-the-Woods and the administration, faculty and students of the college near Terre Haute.

Major events of the week will include performances of the play, "The White Cross of Gladness," a symposium, "Critical Inquiry/Faith Commitment: The Catholic College Challenge," and an all-campus eucharistic liturgy celebrated by Archbishop Edward T. O'Meara.

The play originally was written in 1940 by Providence Sister Teresa Aloyse Mount for the centennial celebration, and she has rewritten it for this year's celebration. It depicts the historical evolution of the order.

Performances are scheduled for 3 p.m. Oct. 17, 8:30 p.m. Oct. 18 and at 1:30 p.m. Oct. 19. Senior citizens will be special guests at the last performance.

The symposium, scheduled for 8 p.m. Oct. 17, at Cecelian Auditorium, will feature a speaker, with reaction by a student and faculty member.

On Oct. 22, a 3 p.m. liturgy will be

concelebrated by Archbishop O'Meara at the Church of the Immaculate Conception. Terre Haute clergy of all faiths are invited to participate, and also be special guests at a reception and dinner hosted by Msgr. James P. Galvin, campus chaplain.

The public is invited to all events, including campus tours from 1-3 p.m. Oct. 18 and 11:30 a.m.-1 p.m. Oct. 19. Exhibits will include watercolors of the Woods by local artist Omer Seamon and various historical documents.

St. Mary-of-the-Woods College is the oldest Catholic college for women in the United States. It was founded in 1840 when Mother Theodore Guerin and five companions completed a three-month journey from France to the then-backwoods of Indiana. Their journey was in response to a request from Bishop Celestine de la Hailandiere, who had traveled to France in search of women religious to establish a foundation in what was then Vincennes diocese.

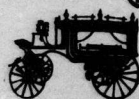
The Sisters of Providence now include 1,079 members who serve in a variety of ministries in 53 dioceses in the United States, Italy and Taiwan.



**MIME PERFORMERS**—The "Rainbow Suspenders" will perform for the archdiocesan Youth Day on Oct. 12 at St. Lawrence Church, Lawrenceburg. Sponsored by the parish's CYO, the Cincinnati group will present an hour long program on Gospel Mime, directed by Mary Beth Burst. Other activities slated for 12:30 to 5 p.m. (EST) will include get-acquainted activities, Mass celebrated by Father Tom Amsden, and a picnic supper. All parishes may participate and cost is \$1.50.

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# the Active List



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.

\*\*\*

The Octoberfest at St. Jude parish, 5353 McFarland Rd., Indianapolis, will be held from 4:30 to 10:30 p.m. German food, music, games.

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!

\*\*\*

The Little Flower Auxiliary Knights of St. John will sponsor a card party in the parish auditorium, 13th and Bosart, Indianapolis, at 2 p.m.

\*\*\*

Turkey and roast beef dinners will be featured at the fall festival of St. Mary parish, Greensburg. Serving begins at 4 p.m.

\*\*\*

Chicken dinners, games and awards will be features of the fall festival at St. Gabriel parish, 232 W. Ninth St., Connersville, from 11 a.m. to 8 p.m. See the festival ad in this week's *Criterion*.

Sept. 29, 30

The St. Vincent Wellness Center will sponsor a seminar on medicare benefits—"Stretch Your Social Security—at St. Vincent Hospital and Health Care Center, classroom 3. Call the Wellness Center, 317-846-7037 for full details.

Sept. 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. 29: St. Andrew, Indianapolis.

►Oct. 2: St. Paul, Sellersburg.

To register write the Office of Worship, 1350 N. Pennsylv.

## Williams is ABCC prexy

Charles Williams of St. Thomas Aquinas Parish, Indianapolis, has been elected president of Archdiocesan Black Catholics Concerned (ABCC) for 1980-81.

Other officers are Father Kenneth Taylor, associate pastor of St. Monica Parish, vice-president; Mrs. Paula Williams of Holy Angels Parish, recording and corresponding secretary; and Mrs. Carrie Kemp, also of St. Monica, financial secretary and treasurer.

New trustees also have been chosen, including Mrs. Amanda Strong of Holy Angels, Mrs. Shirley Evans of St. Thomas Aquinas, and Father Clarence Waldon, pastor of Holy Angels.

The group's next meeting will be at noon on Oct. 11 at St. Thomas Aquinas.

vania St., Indianapolis, IN 46202. The fee is \$2 per person.

Sept. 30  
October 1

Franciscan Father Anton Braun 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.

\*\*\*

Nativity parish, Indianapolis, is sponsoring a series of seven inquiry sessions on the Catholic faith on Wednesday evenings beginning Oct. 1. The last session will be Monday, Nov. 24. All sessions are from 7:30 to 9:30 p.m. For further information contact Father James Bonke, pastor, or Sister Nancy Brosnan, DRE.

October 2

St. Philip Neri parish, Indianapolis, will sponsor adult education nights on six successive Thursdays at 7:30 o'clock. Three types of programs will be taught: an inquiry class, a "Step" program emphasizing procedures related to being an effective parent and arts and crafts. Call St. Philip Neri rectory, 631-8746, for further information.

\*\*\*

Garda Siachana choir from Dublin, Ireland, will appear at 7:30 p.m. Oct. 2 at Hulman Civic Center, Terre Haute. Tickets available at Hulman or St. Patrick's.

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

The First Friday nocturnal adoration services at Holy

## St. Paul series announced

A 10-week video/lecture series on St. Paul's Letters to the Corinthians will be presented at Marian College, beginning Tuesday, Oct. 7.

Sponsored by the newly-established Christian Leadership Development Center at Marian, the series will feature Marist Father George Montague, nation-

ally-known Scripture scholar.

The program will be held on consecutive Tuesdays in the college library auditorium from 9 to 11 a.m., with repeated sessions from 7:30 to 9:30 p.m. A \$15 fee will be charged for the full program. Registration information can be obtained from the center, (317) 924-3291.

St. Gabriel

## Fall Festival

232 West 9th Street  
Connersville, Indiana

### Sunday, September 28

11 a.m. to 8 p.m. (E.S.T.)

### Country Style Chicken Dinner

Served 11 a.m. to 3 p.m.

Lunch Served 4 p.m. to 7 p.m.

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Masses: 7:30, 9:00, 11:15 (E.S.T.)

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## 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, N.W. corner 65th and Carrollton in Broad Ripple. For info call 253-9552



## 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



Spirit Church, Indianapolis, will begin at 9 p.m. and conclude at 6 a.m. Saturday. Area parishioners are invited to take part.

auditorium, 5330 Pacific Ave. Reserved seats are available by calling Mrs. Helen Gasper, 786-9767.

## 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.

## October 4

A "Joe Wise Concert" will be held at Marian College at 7:30 p.m. See the ad in today's *Criterion* for complete details and ticket information.

## October 5

St. Joseph Hill parish, located one mile west of highway 60 near Sellersburg, will hold its annual turkey shoot and fall festival beginning at 11 a.m. Activities galore for everyone.

\*\*\*

A festival will be held at Holy Family parish in historic Oldenburg from 10 a.m. to 9 p.m. Food, raffles, games. Take I-74 east to Batesville/Oldenburg exit, then left three miles to Oldenburg.

The Church of the Holy Name of Jesus, Beech Grove, will present J. Jerome Craney, director of music for the parish, in a piano concert at 6:30 p.m. at Beech Grove High School.

## October 6-12

The Silva method of meditation program at Alverna Center, 8140 Spring Mill Road, Indianapolis, will be held on weekday evenings and on the weekend of Oct. 11 and 12.

## October 7-8 to Nov. 18, 19

A fall Scripture course will be conducted by Franciscan Father Fintan Cantwell at Mt. St. Francis Retreat Center, Mt. St. Francis, Ind. Six Tuesday morning classes will be held from 9:30 to 11:30. Wednesday night classes will be from 7:30 to 9:30. Pre-register. Phone 812-923-8810.

## October 10-12

Weekend retreats are scheduled in the archdiocese at the following locations:

►Mt. St. Francis Retreat Center, west of New Albany (alcoholics anonymous).

►Fatima Retreat House, Indianapolis, for Legion of Mary participants.

►Alverna Center, Indianapolis, a healing and fellowship weekend for separated, divorced and remarried Catholics.

the IRS ruling, it gave minus signs to congressmen such as Rep. Henry Hyde (R-Ill.) for voting to opposing federal funding of abortion, and plus signs to congressmen such as Sen. Bob Packwood (R-Ore.) for voting for full federal abortion funding.

The final voting record published by the office before the IRS ruling listed 18 other House and Senate votes on such issues as defense spending, aid for the poor and busing.

Despite the plus and minus signs in its voter education guides, the Office for Church in Society maintained that its publication of voting records are "entirely non-partisan and are never meant to endorse any political candidates."

Publication of the voting records ceased in 1978 out of fear that the IRS might withdraw the tax exemption from the entire United Church of Christ, including its local churches, homes and hospitals.

THE CHURCH agency said in the lawsuit that in January 1979 it asked the IRS to rule that its voter education guide did not constitute intervention in an election campaign on behalf of a candidate. Since the IRS has

refused to act on the request, according to the suit, the church agency has no recourse but to take the matter to court.

The suit asks that both the IRS ruling and the law which formed the basis for the ruling be declared unconstitutional infringements on the free exercise of the church agency's rights under the First Amendment.

Meanwhile, chances dimmed considerably in mid-September that Congress this year might prohibit the IRS from removing the tax exemption of non-profit organizations for publishing voter education projects.

The measure passed the House Aug. 20 in an amendment sponsored by Rep. Philip Crane (R-Ill.) to a Treasury Department appropriations bill.

But a Senate committee struck Crane's amendment from the bill before sending the full appropriations measure to the Senate floor.

The Senate is expected to vote on the bill in late September, after which the bill will go to a House-Senate conference committee to iron out differences in the House- and Senate-passed versions.

## Marian musicians perform

Five members of the Marian College music faculty, augmented by visiting musicians, will perform in concert at 3 p.m. Sunday, Oct. 5, in the Marian Auditorium.

Sara Reid will offer excerpts from Gershwin's "Porgy and Bess," assisted by Alice Shoemaker, Mark Willen and Neal Clark. Accompanist will be Juanita Harris.

will accompany an octet performing Brahms' "Love-song Waltzes." Included in the vocal group will be Sister Ruth Ann Wirtz and Sara Reid, assisted by Nancy Clark, Alice Shoemaker, Earl Furlow, Mark Willen, Neal Clark and Roger Reid.

The program is open to the public without charge.

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## Father, may they all be one...

### Mass of the Spirit

Friday, October 3, 1980  
Sts. Peter & Paul Cathedral  
Meridian & 13th St.  
Indianapolis, Indiana

8:00 p.m.

Celebrant: The Most Reverend Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis

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St. Vincent de Paul Society	World-Wide Marriage Encounter

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Soup & Bread Supper (Cathedral High School gym)	6:00 p.m.
Song & Praise	7:30 p.m.
Mass of the Holy Spirit	8:00 p.m.
Fellowship Gathering	After Mass

(Parking Behind Cathedral & High School)

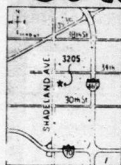
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## St. Andrew's 'reaches out'

St. Andrew the Apostle Church in Indianapolis is planning a "Reaching Out" open house for the northeast community during the regular Masses on the week-end of October 4 and 5.

A special liturgy is planned for those not familiar with the Catholic Mass and all members have been invited to bring a relative, neighbor or friend. Non-Catholic school parents also are encouraged to attend, and the general public is welcome.

Those present will be encouraged to meet the parish staff, ask questions and enjoy refreshments with the parish community after each Mass. Masses are celebrated at 5:30 p.m. on Saturday and at 9:00 and 11:30 a.m. on Sunday.

Those wishing more information may call the parish office at 546-1571.

# Exiles in Miami mourn death of Somoza

MIAMI—Thousands of fellow exiles mourned the death of Gen. Anastasio Somoza, 53, as they joined his family in funeral services a spokesman said were kept as private as possible for security reasons.

Also saying farewell to the Nicaraguan leader deposed last year by a populist revolution were many members of the Cuban exile brigade that in 1961 attempted to land at the Bay of Pigs and spark a rebellion against Fidel Castro with the help of Somoza, a life-long anticommunist.

Prior to burial services for the remains of Somoza, who was assassinated Sept. 17 at Asuncion, Paraguay, Father Francis

Xavier Fenech celebrated a Mass for his family and friends at St. Raymond's church in Miami. The priest also said prayers at the Caballero Funeral Home and at the grave site during the rites Sept. 20.

The funeral home in Miami's Little Havana is within St. Raymond's parish.

"We did not have a funeral Mass with the body for security reasons," said a family spokesman. Somoza's widow Hope and his mother are Miami residents. Many of the former members of Somoza's National Guard fled with him to Miami after the July 1979 defeat at the hands of Sandinista forces and people's militias, and stayed in Miami. An estimated 15,000

Nicaraguan exiles live now here and many of them work with a temporary U.S. visa that expires at the end of September.

In contrast to the joy voiced in Nicaragua by Sandinistas and other Nicaraguans who considered Somoza a cruel dictator, the exiles wept for their former chief and cried out "Viva Somoza" during the burial services.

A day later funeral rites were held in Miami for Joseph Battmyer, Somoza's financial adviser killed with him under a hail of machinegun and bazooka fire.

Fellow exiles saw Somoza's 28-year-old son Tachito as their new chief. When one former Guardsman told him that "we have to take the general back to Nicaragua,"

the young Somoza answered: "Yes, that day will come." He added his family was not seeking revenge on the assassins. "We will take recourse of the law," he stated.

In Paraguay authorities said they had leads that identified the assassins as members of the People's Revolutionary Army, a leftist organization in neighboring Argentina. They claimed one of them, Hugo Iruzur, was killed while attempting to flee.

In a sobering statement after countrymen hailed the death of the dictator, Archbishop Miguel Obando of Managua, who at one point lamented "the persecution of the church" unleashed by the Somoza regime, said that "I never rejoice at the death of any person, since I believe in imitating the Lord who hates sin but loves the sinner."

## Remember them

† **ALDRICH, Rosella**, 60, St. Joseph, Indianapolis, Sept. 19. Wife of John; mother of Rosemary Phelps, John L. III and Jerry P.; sister of Maryellen Hendricks and Sara Zunk.

† **BEDEL, Rose**, 93, St. Anne, Hamburg, Sept. 14. Mother of Rosemary Meyer, Cecilia Wessler, Antoinette Enneking, Alfreda Peters, Coletta Prickel, Doloris Weisenbach, Alberta, Leonard, Edmund, Alvin, Sylvester and Ferdinand; half-sister of John A. Lamping and Sr. Anastasia Lamping, O.S.F.

† **BISCHOFF, George J.**, 71, Holy Guardian Angel, Cedar Grove, Sept. 17. Husband of Norman; father of Anita; stepfather of Donald and Francis Holman; brother of Matilda Mosier, Emma Pelsor and John.

† **BISHOP, Floyd D. and Mary Kathryn**, St. Jude, Indianapolis, Sept. 20. Parents of Patricia Bonhem, Geraldine Duval and David Bishop; Mr. Bishop, son of Everett Bishop; brother of Florence Stratford, Helen Harris, Bernice Holley, Virginia, Russell and Thurman Bishop; Mrs. Bishop sister of John Callahan and Rose Marie Swartz.

† **BOBO, Katherine**, (Teives), 67, Our Lady of Perpetual Help, New Albany, Sept. 20. Mother of Judith Duffy; sister of Mary Margaret Brown and Dorothy Hartley.

† **BURES, Catherine L.**, 71, St. Luke, Indianapolis, Sept. 20. Wife of Leo; mother of Pat Higgs and Jean Childers; sister of Richard W. Koss.

† **BURWINKEL, Mary Louise**, 59, St. Patrick, Madison, Sept. 19. Wife of Elmer J.; mother of Mary J., Judith, Robert, William, Larry, Mark and James; sister of Robert and Paul Benker.

† **COMMONS, Joseph R.**, 67, St. Philip Neri, Indianapolis, Sept. 23. Husband of Florence; father of Patricia McIntire, Thomas, William, Stephen and Linda; brother of Lillian Meeker, Lucille McCoy, Rosemary Trombly and Francis Commons.

† **CURETON, Ev (Daugherty)**, 71, Holy Family, New Albany, Sept. 15. Mother of Barbara Carpenter, Linda Engstrom, J. Richard and William.

† **DALTON, John**, 86, St. Benedict, Terre Haute, Sept. 17. Husband of Madeline.

† **DRAKE, Rosemary Theresa Hawkins**, 61, St. Rose of Lima, Franklin, Sept. 20. Wife of Loran; mother of Lanny Gene and Loren Allen (Larry) Drake and Norma Rose Butler; sister of Bertown and Raymond Hawkins.

† **FARLEY, Joan D.**, St. Anthony, Indianapolis, Sept. 16. Wife of Patrick; daughter of Alice Charko; sister of Fay Stewart and Iris Johnson.

† **FELTZ, Walter F.**, 73, St. Barnabas, Indianapolis, Sept. 20. Husband of Anna Marie (Ziegler); father of Patricia Cohen, Beverly Goedecker and Arnold.

† **GOEDEKER, John H.**, 78, Our Lady of the Greenwood, Greenwood, Sept. 22. Husband of Marie (Braun); father of Trudy Williamson and Paul Goedecker; brother of Edith Kempe, Bernadine Wood and Lawrence Goedecker.

† **GRABOWSKI, Edward**, 57, St. Mary, New Albany, Sept. 13. Husband of Sharon; father of Mrs. Val Roble, Karen O'Neill, Joan, Laura Kathleen, James and Mark; brother of Mrs. Ade Gratkowski, Delores Fatone, Helen Webb and Irene Grecco.

† **GRAF, ANNA C. (Andres)**, 86, Sacred Heart, Jeffersonville, Sept. 20. Mother of Catherine Huff, Florence Snelling and Rita Brendle; sister of Clara Korbe and Raymond Andres.

† **GRANDE, Edward C. Sr.**, 80, St. Joseph, Indianapolis, Aug. 2. Husband of Florence; father of Mary Alice Boarni and Edward Jr.; brother of Clara Maloney.

† **HENRY, Michael Louis**, 88, St. Joseph, Terre Haute, Sept. 15.

† **HOFFMAN, Raymond L.**, 79, St. Bernard, Frenchtown, Sept. 13. Husband of Grace W.; father of John and Charles E.; brother of Agnes Byrum, Lorene Roberts, Ruth Atkins, Catherine Colin, Mary Walsh, Sophia Walsh, John, Fred and Edward.

† **KLARICH, John Sr.**, 92, Holy Trinity, Indianapolis, Sept. 22. Husband of Frances; father of Rose Shimrock, Mary Schultz and John Klarich Jr.

† **KLEPPER, Ezra**, St. Lawrence, Indianapolis, Sept. 15. Husband of Kathleen; father of Sharon Walters, Sandra and Steve Klepper; brother of Thelma Bosco.

† **KRAUTH, Josephine M.**, 65, Holy Cross, Indianapolis, Sept. 18. Wife of Joseph; sister of Mary Hunt, Fannie Price, Nancy Jones, Joseph and Anthony Priola.

† **LAVIN, Thomas**, 88, Holy Cross, St. Cross, Sept. 19. Husband of Bridget; father of Edna McAn-

draws, Helen Wilson, Edward and Leo Lavin.

† **LONG, Mary K.**, 8, St. Vincent de Paul, Bedford, Sept. 19. Mother of Thomas and Gordon; sister of Mrs. Leo Klingenstein.

† **RHODES, Helen L.**, 68, Our Lady of Lourdes, Indianapolis, Sept. 19. Wife of Edward; mother of Rita Ennis, Sue Rhodes and Carol Hurrie; sister of Thelma Ryan, Joe Jenkins and Barbara Hirschauer.

† **SCHELLENBERGER, Gertrude**, 86, St. Mary, Lanesville, Sept. 19. Mother of Dorothy Jones, Austin, Frank and Robert; sister of Elizabeth Holsclaw.

† **SHAUGHNESSY, John J.**, 92, Holy Spirit, Indianapolis, Sept. 20. Husband of Anna; father of Margaret Winchell, Patricia Ann and John J.; brother of Sarah Sheehan and Mary Wilson.

† **STONE, Angel**, 84, St. Jude, Indianapolis, Sept. 16. Father of Carl A.; brother of Rose Vogelsang.

† **WRIGHT, Ernest L.**, 59, Holy Rosary, Indianapolis, Sept. 19. Husband of Rose Ann (Ochs); father of Cathy Adams, Patricia Allen, Kenneth and Paul Wright; stepfather of Charles J., Debra and Patricia Mullen and Elizabeth Waelt.

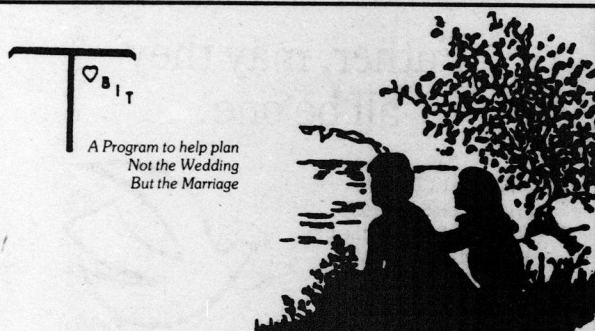
## Franciscan Sister Wurtz

OLDENBURG, Ind.—Franciscan Sister Rose Gertrude Wurtz, 88, died at the motherhouse of the Sisters of St. Francis here on Sept. 19. The funeral liturgy was held on Monday, Sept. 22.

A native of Cincinnati, Sister Rose Gertrude entered the convent in 1913 and for nearly 50 years taught in elementary schools in Indiana and Ohio. Her last ten years were spent at St. Mary's School, Rushville.

She is survived by a sister-in-law, Mrs. Elsie Wurtz of Indianapolis.

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**DATES:** October 17-19 November 28-30

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## Six parishes join in kids' mini-retreat

The third annual inter-parish "Mini-Retreat" for elementary school children will be held from 1 p.m. on Saturday (Sept. 27) to 1 p.m. Sunday, at St. Vincent Parish, Bedford, Father Carmen Petrone announced. Ten Benedictine Sisters from Our Lady of Grace, Beech Grove, will be on hand to give five sessions with a Respect Life focus. According to Father Petrone, such themes as respecting nature and animals, respecting ourselves, res-

pecting those around us, and being conscious of community will be included.

On Saturday evening the youngsters, expected to number around 200, will be treated to a weiner roast and hayride. Archbishop Edward T. O'Meara will celebrate the closing Mass at noon on Sunday, with a dinner following.

Sponsors for the retreat are the Knights of Columbus, in cooperation with Father Petrone, their chaplain. Parishes taking part are St. Patrick, Salem; American Martyrs, Scottsburg; St. Mary, Mitchell, St. Francis Xavier, Henryville; Our Lady of Providence, Brownstown, and St. Vincent.

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# What's Cookin'?

by Cynthia Dewes

When autumn comes the Cookie Monster roams abroad in the land seeking new cookies to devour in school lunches. There is also the after school snack... the coffee break goodie... and the tailgate picnic. Some cookies are easy enough for the kids to prepare if Mom's too busy. Here's one they can make in a twinkling and—more than likely—eat up even faster.

## Peanut Butter Chewies

1 1/4 c. granulated sugar 1 1/4 c. corn syrup  
1 1/4 c. peanut butter 1 tsp. vanilla  
1-8-Oz. box cornflakes (about 8 1/2 c.)

In large kettle mix sugar and corn syrup. Bring to a full boil. Remove and add peanut butter and vanilla. Mix well. Pour in cornflakes and stir. Drop on waxed paper and let harden.

Of course chocolate chip (otherwise known as Toll House) cookies are the first choice of true Cookie Monsters. To make them best, always use real chocolate chips, a white vegetable shortening such as Crisco and, as always in baking, eggs at room temperature.

## Original Toll House Cookies

1 c. + 2 tbsp. flour 1/2 tsp. baking soda  
1/2 tsp. salt 1/2 tsp. vanilla  
1 tsp. water 1/2 c. shortening  
6 tbsp. granulated sugar 1 egg  
6 tbsp. brown sugar, packed  
1-6-oz. package chocolate chips  
1/2 c. chopped nuts (optional)

Heat oven to 375°. Mix dry ingredients and set aside. Combine shortening, sugars, vanilla and water. Beat until creamy. Beat in egg. Add flour mixture and mix well. Add chocolate chips and nuts. Drop by rounded 1/2 teaspoonfuls onto greased cookie sheets. Bake 10-12 minutes. Makes about 4 dozen cookies.

Cookies can be a sneaky way to serve up a little nutrition to a reluctant eater. The child who won't touch oatmeal at breakfast will gobble up Oatmeal Gems.

## Oatmeal Gems

1/2 c. shortening 1 c. flour  
2 unbeaten eggs 1/2 tsp. baking soda  
1/2 tsp. salt 1 c. toasted coconut

1 tsp. vanilla 1 c. toasted oats  
1/2 c. granulated sugar  
1/2 c. brown sugar, packed

Combine shortening, sugars, eggs, salt and vanilla and beat thoroughly. Mix soda and flour and add to first mixture with remaining ingredients. Mix well. Drop by teaspoonfuls on ungreased cookie sheets. Bake at 350° for 10-12 minutes.

Here is a delicious cookie to bake when you want to: **a)** get some cereal into Junior's diet, **b)** use up surplus cereal, or **c)** make a huge quantity of cookies—the versatile Rice Krispie cookie.

## Rice Krispie Cookies

a) 1 c. sugar b) 1 c. brown sugar  
c) 1/2 c. butter or margarine  
d) 1/2 c. shortening (vegetable)  
e) 1 c. oil f) 1 egg  
g) 1 tsp. each vanilla and salt  
h) 1 c. oatmeal i) 1 1/2 c. rice krispies  
j) 1 tsp. baking soda k) 3/4 c. flour

Mix the above in order given and drop by rounded teaspoonfuls on cookie sheet. Makes about 65 cookies. Bake at 350° for about 10 minutes.

Elephants never forget and neither do Cookie Monsters. These cookies are full of good protein peanuts and taste unforgettable besides. (Elephants would love them).

## Salted Peanut Cookies

a) 1 c. granulated sugar  
b) 1 c. brown sugar, packed  
c) 1 c. shortening d) 2 eggs  
e) 1 tsp. baking soda dissolved in water  
f) 2 c. flour  
g) 1 tsp. baking powder  
h) 2 c. oatmeal i) 1 tsp. vanilla  
j) 1 c. salted peanuts

Mix ingredients in order given and bake in 375° oven for 10-12 minutes.

Cookies seem to be lots of work to bake, especially since they disappear so quickly into professional monsters of all ages. But they make a home smell wonderful and they are GOOD. Pass the plate.



**BREBEUF SCHOLARS**—Five students at Brebeuf Preparatory School in Indianapolis have been announced as winners of the Fifth Annual Reader's Digest Endowed Scholarships. Shown above with Brebeuf president, Jesuit Father James P. Gschwend are (left to right) Marie Hebenstreit, Brooks Carlson, Tom Baltz, Father Gschwend, Richard Buck and Joanne Cunningham.

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## ASM to teach natural family planning

Archdiocesan Social classes in natural family Ministries announced four planning, being done cooperatively with teaching couples from the Couple-to-Couple League and the Archdiocesan Council of Catholic Women.

Classes will be held at St. Lawrence Parish, Lawrenceburg, from 7 to 10 p.m. (local time) on Sept. 28, Oct. 26, and Nov. 16.

Classes are slated for St. Paul's Student Center, Bloomington, on Sundays from 2 to 5 p.m. on Oct. 26, Nov. 16, Dec. 7 and Jan. 4.

Classes also are scheduled for Our Lady of Mt. Carmel from 7 to 9 p.m. Mondays, Oct. 20, Nov. 10 and Dec. 1; and from 7 to 9 p.m. Mondays on Oct. 13, Nov. 3, Nov. 24, and Dec. 15.

Steve Kramer, ASM family life convenor, said the classes are for engaged and married couples.

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**"SNEAK PREVIEWS"** co-hosts Roger Ebert (left) and Gene Siskel (right), with Spot the Wonder Dog, review the newest movies in town when "Sneak reviews" premieres Thursday, Oct. 2 at 9 p.m. (EST) on Public Television. The show is a WTTW/Chicago Public Television production. Please check local listings for correct date and time in your area.)

## TV Programs of Note

Sunday, Sept. 28, 8-9 p.m. (ST) (PBS) **"Cosmos"** The exploration of space is the subject of a 13-part series hosted by Dr. Carl Sagan who takes viewers from the edge of the known universe to earth—eight billion light years away.

Sunday, Sept. 28, 9-10 p.m. (ST) (PBS) **"Crime and Punishment."** John Hurt stars as the guilt-ridden university student in a four-part dramatization of Dostoevsky's novel that opens the 10th season of **"Masterpiece Theatre."**

Tuesday, Sept. 30, 8-9 p.m. (ST) (PBS) **"Nova."** The popular science series premieres this season with a documentary exploring the impact of culture on the sexual stereotyping of girls and boys in their earliest years.

Saturday, Oct. 4, 12-12:30 p.m. (EST) (ABC) **"Scruffy."** The first of a three-part story following the animated adventures of a stray puppy and her

dramatic encounters with characters, human and canine, is the premiere offering of this season's **"ABC Weekend Specials."**

Saturday, Oct. 4, 7-7:30 p.m. (EST) (PBS) **"Once Upon a Classic."** The new season for this family series premieres with an eight-part dramatization of Charles Dickens' **"A Tale of Two Cities."**

Saturday, Oct. 4, 9-9:30 p.m. (EST) (PBS) **"Vikings!"** The first of a 10-part series on the Vikings' contribution to world culture and history provides an overview of their art, mythology, and voyages beyond Europe.

Saturday, Oct. 4, 10-11:30 p.m. (EST) (PBS) **"Matinee at the Bijou."** Recalling the innocence of an earlier film generation, this new series features movie serials, cartoons, selected short subjects and previews of coming attractions from the late 1930s and early 1940s.

## Television Films

**Marathon Man** (1976) (BS, Saturday, Sept. 27): Despite its credentials (director John Schlesinger, actors Laurence Olivier and Dustin Hoffman) this is a violent exploitation film full of chases, betrayal, torture, bloody confrontations and enough corpses to pack a Shakespearean repertory season. The theme is a Nazi war criminal on the loose in Manhattan; moral tone is risible, cynicism is thick. Not recommended.

**The Boys from Brazil** (1978) (NBC, Sunday, Sept. 28): Schlocky thriller based on Levin's tale about an old Nazi madman raising 94 clones of Hitler in various parts of the world. Saved somewhat by Laurence Olivier's performance as a warm and witty Nazi hunter. But basically ridi-

culous melodrama. Not recommended.

**Corvette Summer** (1978) (CBS, Wednesday-Thursday, Oct. 1-2): Mark Hamill plays an innocent high school kid who goes to Las Vegas to track down a stolen Corvette, gets his ideals confused and then finds them again. Offbeat, but unfortunately the moral perspective is suited more to adults than the kids who'd like it most. Not recommended.

**Fast Break** (1979) (CBS, Thursday, Oct. 2): A fast-moving comedy basketball movie about a New York basketball freak (Gabe Kaplan) who gets a coaching job at an obscure college, brings four ghetto kids with him and wins the big game. Satisfactory light entertainment for adults and mature youth.

# TV Programming

## 'Nightmares' explores nuclear threat

NEW YORK—Since Hiroshima, the world has lived with the knowledge that its very future is at risk from a nuclear exchange between the superpowers. It is unthinkable that such a war take place and yet, it could happen, according to **"Nuclear Nightmares,"** a documentary hosted by Peter Ustinov, airing Wednesday, Oct. 1 at 8-9:30 p.m. (EST) on PBS.

The program is basically a primer in the existing "balance of terror" and the propensity of the military to seek a "bigger bang for a buck" and "more rubble for a ruble." For every innovation on one side, there is a counter-development on the other.

Ustinov argues persuasively, however, that such "strategic stability" cannot allow prevent a nuclear holocaust. From the safety of a fallout shelter, he imagines four scenarios ending in an all-out nuclear war.

The first of these nightmares starts with the invasion of West Germany by Soviet land forces, the outgunned Western forces responding with limited nuclear strikes, inevitably escalating into total nuclear retaliation by both sides.

The second scenario examines the proliferation of atomic weapons among the small powers—even a terrorist organization could conceivably build a nuclear device today—and how a nuclear explosion in the Mideast might engulf the world in a war of annihilation.

The third possibility lies in sheer human error—a Soviet sub with a radio malfunction launches its nuclear missiles, convinced that war has already started. The last scenario is the most dangerous because it is based on a decision that one side must strike first because the other is preparing to launch its missiles.

In all of these scenarios, World War III brings incalculable damage with hundreds of millions dead. The program does not rely upon shots of mushroom clouds and devastation caused by such explosions. Instead, it concentrates on exposing the irrational fears that feed the nuclear arms race and the need for people to realize the enormity—indeed, insanity—of their ever being used.

\*\*\*

Since her death in August 1962, Marilyn Monroe has continued to grow in recollection as a film actress who kidded sexuality with an adolescent innocence in the body of a "dumb blonde." Showing the woman behind the image is **"Marilyn: The Untold Story,"** a TV movie airing Sunday, Sept. 28 at 8-11 p.m. (EST) on ABC.

The problem is that the story has been told so many times—in print and on the screen, factual and fictionalized—that this latest entry

has little to add to what we already know. Miss Monroe's struggle for stardom and her unhappy personal life are a Hollywood commonplace and the film, based on Norman Mailer's biography, is just a rehash of previous versions.

Catherine Hicks tries mightily but is unable to revitalize the Marilyn Monroe personality. Ms. Hicks' performance, beyond a very superficial resemblance to the late actress, is based on trying to imitate voice and mannerisms. Her failure can be measured against the real article on TV reruns of Marilyn Monroe films.

Perhaps, one should conclude that Miss Monroe's life—like that of most stars—is really not as interesting as that of her screen persona and what that represented to the era's filmgoers.

"Marilyn" tells the tragedy of a little-girl-lost on a surface, soap-opera level that adults might appreciate as a cautionary moral tale but its theme is inappropriate for family viewing.

\*\*\*

Novelist John Le Carre is a master of intellectual puzzles neatly tucked into a maze of international intrigue. One of his most imaginative exercises in the craft of spying is **"Tinker, Tailor, Soldier, Spy,"** a six-part BBC adaptation premiering Monday, Sept. 29 at 8-9 p.m. (EST) on PBS.

Le Carre's story begins with the head of the British Secret Service (Alexander Knox) trying to find the "mole"—a Soviet spy—who has worked his way into the top echelon of the agency. There are five suspects: the four whose code names make up the title and George Smiley (Alec Guinness) who by the end of the first episode has been cleared and put in charge of the investigation.

Smiley is a tired, old professional but he is still up to the task of treading his way

through the labyrinth of deception and duplicity that is the daily routine of the spy. The plot is satisfyingly intricate; false leads are scattered among genuine ones and the viewer's patience and concentration are amply rewarded when the clues finally add up to reveal the double agent.

The series is well worth watching, if for no other reason than the pleasure of Guinness' performance as the quiet, rather reserved but fiercely determined Smiley. Guinness embodies the role and accomplishes more with less obvious effort than most actors achieve with roles of greater scope.

This is not a James Bond spy caper but a tale whose suspense has weight because we care for the characters and their lives and because the security of a nation is at stake. The focus is on the bureaucracy of the spy organization, which is much the same as in any other business except this one is sanctioned by the government to operate beyond the law.

One can see in Le Carre's carefully detailed world of the spy a metaphor for our own society and its groping for moral principles at a time when they are none too clear. We are all, in a way, double agents of the City of God and Man, never too certain of our loyalties and all aching for the security of some day coming in "out of the cold."

\*\*\*

Most of us know enough to go to a doctor when we don't feel well but almost none of us knows about how

the body we inhabit functions or why it malfunctions. Dr. Jonathan Miller thinks it is not only interesting but in our best interests to know more about ourselves as **"The Body in Question,"** a 13-part series premiering Tuesday, Sept. 30 at 9-10 p.m. (EST) on PBS.

Miller, the host and writer of the series, is a serious, knowledgeable medical professional who is also informal, relaxed and often witty about a subject that some of us find rather disconcerting. Any consideration of the body's physical complexities is a reminder of our mortality—not exactly a modern preoccupation.

The series opens with "Naming of Parts," a basic introduction to the various organs of the body of which we are unconscious because they function automatically until something goes wrong. Fundamental is the subjective manner in which the brain interprets sensory messages from these organs so that how we "feel" can only be verified by external signs of health or illness.

To dispel any ignorance of the subject, Miller takes the viewer to an autopsy room where each of the organs is examined and explained. Miller is a steady, detached guide to what is "not just a larger inventory" but a first step in understanding our own bodies.

Obviously, the series is not for everyone—especially hypochondriacs or the squeamish—but those who wish to be more conscious of, and responsible for, the physical "premises we inhabit."

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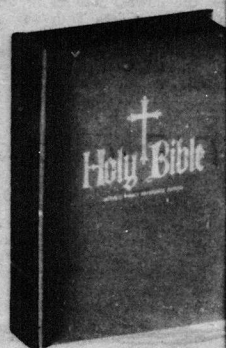
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