

THE CRITERION

Archdiocese of Indianapolis

New Deanery boundaries, duties of Dean announced

New boundaries for the 11 Deaneries of the archdiocese, a broadened job description of the office of Dean, and a process for selecting Deans has been announced by Father Gerald A. Gettelfinger, archdiocesan Chancellor.

In development for nearly five years, the reorganization plan was finalized by the archdiocesan Personnel Board and has been approved by Archbishop Edward T. O'Meara.

The number of Deaneries will remain the same, but boundaries are realigned to adhere more closely to interstate highway placement and to population concentrations (see map on page 10).

Educational district boundaries will now become "coterminous," that is, identical with Deanery boundaries, according to an Archdiocesan Board of Education decision made in 1976.

The job description of Dean identifies his work as "personal and pastoral" and "essentially an extension of the Archbishop's office." As stated in the document, "in our complicated culture (the bishop of a diocese) needs to multiply as much as possible his presence with all the members of his church."

The document noted, however, that as "chief shepherd of the archdiocese" the archbishop will remain accessible to

those who prefer to deal with him, and will continue to be as "visible" as possible to all persons.

UNDER THE NEW plan, the Dean will have a four-facet ministry: to the Archbishop, to the priests of the Deanery, to the Priests' Senate and to the Deanery itself.

Among the Dean's duties, developed in consultation with archdiocesan agencies, are to secure firsthand knowledge of the resources, needs and personnel of his Deanery, and to share these with the archbishop.

As a representative of the Archbishop, he may grant faculties to visiting priests, install new pastors in the Deanery, commission a person to be a special minister of Holy Communion, and, under certain conditions, provide various dispensations for marriage.

The Dean will call regular priest meetings to discuss common parish concerns and pastoral actions in the Deanery and he will promote fellowship, prayer, continuing education and communication among the priests. He also

may offer suggestions about priest assignments in his Deanery to the Personnel Board, and will be available to speak to the archbishop or Board on a priest's behalf.

The Dean will be expected to work closely with the senator representing the geographical area of his Deanery on the Priests' Senate.

Within the Deanery, the Dean will promote programs of Archdiocesan offices, attempt to solve controversies involving local parishes, serve as chair-

(See DEANERY on page 10)

Riviera trial begins; priests issue letter

by Peter Feuerherd

Opening arguments were heard Monday, Oct. 6 in the long-awaited trial involving alleged discrimination in guest and membership policies by the Riviera Club, a northside recreation facility.

The trial in Federal Court in Indianapolis focuses on an issue that has bitterly divided north side Catholics, generated picketing by lay people and priests, and heightened tensions between members content with present club policy and those

within and outside Riviera working to racially integrate it.

The trial's opening came against a background of related events. A brief was filed to quash a subpoena for contempt of court directed against Father Marty Peter, pastor of St. Thomas Aquinas Church and a leader of the Coalition to End Racial Discrimination (CERD). Father Peter had refused to supply the names of picketers which Riviera lawyers wanted.

Last week, Archbishop Edward T. O'Meara issued a statement (printed in full in the Oct. 3 *Criterion*) reaffirming the church's view that "racism is a sin." And 23 northside priests have written a pastoral letter calling the Riviera Club to task for its allegedly racist policies (see page 5).

THE TRIAL stems from a complaint by Riviera member Robert Bates that in 1973 a black friend, Michael Woodard, was refused admission to the club's athletic facilities solely for racial reasons.

The plaintiffs in the suit charge that the Riviera has a long history of racial discrimination in its membership and guest policies. The case may hinge, however, on whether the plaintiffs can prove that the Riviera is not a private club, and therefore covered by civil rights laws.

Attorney Lawrence Reuben, in his opening argument, charged that Riviera's exclusivity as a club is based solely on race, that the club is operated by a for-profit corporation, that the Riviera's size (estimated membership is more than 9,000 members) disputes the claim that it is a private club, and that "club membership has no control over the club."

Don Tabbert, attorney for the club, countered that Riviera is not guilty of racial discrimination, that it is a private facility with strict membership requirements, and that the move to integrate the Riviera has come exclusively from "a campaign of forced integration" that denies "the freedom of association" of club members.

Riviera began, said the attorney, "as completely isolated and separated from the public domain . . . That trademark has never been changed."

He said the fact that blacks have historically never been a part of Riviera is "not by design but of simple evolution."

Tabbert charged that the main support for integrating the club has come from "certain church groups," an oblique reference to organizations like CERD.

TABBERT ALSO charged the plaintiffs were part of an organized conspiracy who "agreed to do what was necessary to place blacks in the Riviera Club." Tabbert stated that the Riviera denied memberships to certain blacks as an objection to having members in the club "simply to further a cause."

In the contempt of court case, Father Peter explained that the lawyers for the club wanted names of those who marched in an Aug. 24 demonstration outside the club for a pre-trial deposition hearing. The priest asserted that divulging such information would be a violation of First Amendment rights.

"We were exercising our rights of free assembly," stated Father Peter. The con-

(See RIVIERA on page 33)



AUTUMN'S MANTLE—It's that time of year and a car parked overnight on a New England driveway finds itself cloaked in leaves which cling to the early morning dew. (NC Photo by Kenneth Anderson)

THE CRITERION

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Indianapolis, Indiana

What's a nice parish like St. Tom's doing in a place like Reader's Digest?

by Valerie Dillon

One in a million? Not quite but almost—that's St. Thomas Aquinas Parish, one of "Four Remarkable Churches" featured in the October issue of *Reader's Digest*.

St. Thomas, on Indianapolis' North side, is the only Catholic church of the four selected by writer Ardis Whitman, who searched the United States for churches that "expressed the 'aliveness' of today's Christianity."

Whitman spent several months crossing the country, visiting "some exciting churches and talking with people who are finding God within them." The four she finally chose, St. Thomas among them, are "unique yet representative of the growing demand for authentic religious experience."

St. Thomas is described as "celebrative" . . . "moving" . . . and with "a luminous spirit that is unforgettable." In her view, it expresses its "caring"—a

"hallmark of the new church"—in "courageous action for social justice, as well as in individual acts of love."

The somewhat brief article also praises St. Thomas' extensive involvement of people in the liturgy, its cooperative ventures with nearby Protestant churches, and its stress on adult education. The article is being offered in reprint form.

And how are the people of St. Thomas reacting to all of this? They are "thrilled" and "pleased." They think it's "nifty" and "terrific." They are also disappointed.

Father Marty Peter, pastor, is "really excited that St. Thomas was chosen out of probably hundreds of thousands of churches of all denominations."

"It says a great deal for the renewed and celebrative spirit of the parish," he commented.

Father Peter explained that the writer did much research before she went out on the road. Then, for several months, she went around the country and visited 100 or more churches, and out of all of these, she chose four.

HE RECALLED that when she got to St. Thomas, she planned to stay only a day or so. "But she got so excited she stayed three days."

Father Peter acknowledged, however, that he found the article itself "pretty bland, pretty safe." But, he added, "it's very difficult to capture the spirit of this parish."

"People ask me, 'What do you do that's so different?' Well, we aren't doing anything so different or far out. We're simply doing what the post-Vatican church is supposed to do. It's the spirit with which we do things that may be different."

"It's a spirit of welcomeness, of openness, of warmth."

Father Peter refused to credit the priests as the only or prime factor in St. Thomas' success.

"As I see it, the priest's role in being effective is to be an enabler of others' ministries. For instance, in the past various people came to me—young marrieds, single people, those separated and divorced or remarried—and they came saying 'we need to get together with each other, to share and support one another.'"

"My role was to be an enabler, to let them get started . . . my key role was to help them realize their own gifts."

ONE REASON Father Peter is especially pleased is the "visibility" the article gives to the "renewed church." Stressing that "we need to take evangelization more seriously," he sees such recognition as "one way to allow people to get a picture of the Catholic Church that really shows we are preaching and living the Gospel."

"Too often, we think exclusively about those we already have in the church. We fear that if we do something different or try something a little new, we might lose the older people. But the moment we do that—we've already lost those who think the church has nothing to offer them. I



GOOD MORNING!—Father Marty Peter gives a young parishioner one of his renowned bearhugs following 10 o'clock Mass at St. Thomas Aquinas Church.

know from things we hear there are many people still in the church because of St. Thomas."

Father Peter reported that in one year, from June, 1979, to June, 1980, St. Thomas jumped from 1,910 to 2,300 registered parishioners, not counting Butler University students—a more-than 20% increase.

As for the lay people of St. Thomas, the reactions are mixed.

"The article was nice—a real tribute to the church, but it didn't do justice to St. Tom's," said Maureen Uffman.

"It didn't go into enough depth or detail," declared John Topham.

"I think we're much more dynamic than that," said Lynn Herold, a member of the parish's singles group. "We don't do things because they're fads. Some people said the guitar Mass was a fad, but for us it's become a substantial part of our liturgy."

Observed John Simpson: "It was terrific being chosen, except there wasn't enough on the parish." Simpson moved to Indianapolis eight years ago, and recalled that "when I ran across this place—that was it. This is where you get your spiritual batteries recharged."

JOE ZALENKA, parish council member and family life committee chairman, thought the article was "okay," but believed it could have said more about "the St. Thomas community and the uniqueness of its people."

"I think we attempt to be friends to one another . . . to really support one another. That didn't come through."

Another parish council member, Charles Williams, noted that a couple of the other churches in the article seemed "more money-oriented." "But St. Thomas isn't that at all," he stated. "It's people-oriented—there's constant outreach. This parish makes you think about some negative things . . . it pricks your conscience. But it's also conciliatory—you walk away feeling good."

One other reaction was registered. When Archbishop Edward T. O'Meara first learned of the article, he responded, "I'm delighted! It makes me all the more eager to accept Father Peter's invitation—twice given now—to visit St. Thomas."



PEACE—"Spirit" is the key word at St. Thomas Aquinas as parishioners greet one another at the kiss of peace—a joyful, sometimes prolonged part of Mass. (Photos by Valerie Dillon)

Vocation Awareness Masses set

Special Vocations Awareness Masses will be celebrated in Deaneries around the archdiocese at 7 p.m. on Wednesday, Oct.

15, except for New Albany Mass which is scheduled for 7:30 p.m. on Thursday, Oct. 16.

These Masses will be "a celebration of the unity and diversity of our gifts within the church," according to the Vocations Office.

A spokesman expressed hope that "as many priests as possible will gather to concelebrate and join with religious and laity from throughout the archdiocese to support and encourage one another in our various forms of ministry."

Deanery Masses are scheduled for North Vernon: St. Columba's in Columbus, Father Joseph McNally; Bedford: St. Charles in Bloomington, Father Robert Borchertmeyer; Lawrenceburg: St. Louis in Batesville, Father Robert Hoffer; New Albany: St. Mary Church in New Albany; Richmond: St. Andrew in Richmond, Father John Brandon; Tell City: St. Paul in Tell City, Father David Coats; Terre Haute: St. Patrick in Terre Haute, Father Joseph Wade; and Indianapolis: Vocations Center in Indianapolis, Fathers Robert Sims, Michael Welch and Kim Wolf.



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Contraception, marriage, feminism raised at Synod

Fresh approach to 'Humanae Vitae' asked for by Quinn

by Jerry Filteau

VATICAN CITY—Soon after the 1980 world Synod of Bishops started a predictable major controversy—over artificial contraception—and a surprise African lobby for major changes in church marriage laws surfaced.

There was a wide range of other issues as well, but these two bear special watching. How the synod and Pope John Paul II handle these issues could be one of the surest clues to what the church will be like during the remainder of the pontificate of Pope John Paul.

At issue could be how the pope will treat collegiality, especially if the synod puts a different emphasis on matters than the pope has during his still young pontificate. He will celebrate the second anniversary of his election to the See of Peter on Oct. 16.

The African bishops, for example, have been pushing hard for decentralization of church authority and more decision-making in the hands of local bishops and bishops' conferences. This is an area in which Pope John Paul's record so far is unclear, but he seems to tend toward strong central authority.

The contraception issue is one of the clearest cases today of a clash between pastoral sensitivity and church doctrine as the basis of sound pastoral practice. Hanging in the balance is the credibility of church authority.

FOR WESTERN Europe and North America, where the church is firmly established culturally (or as one synod bishop put it, "old,"), the major question before the synod opened was what it might say about Catholic couples who use artificial means of contraception despite the church's moral opposition to them.

Theme of the 1980 synod is: "The Role of the Christian Family in the World of Today."

Archbishop John R. Quinn of San Francisco, president of the National Conference of Catholic Bishops (NCCB), sharply focused on the issue during the first day the floor was opened for debate, Sept. 29.

Archbishop Quinn urged a "new context" for the church's teaching on contraception.

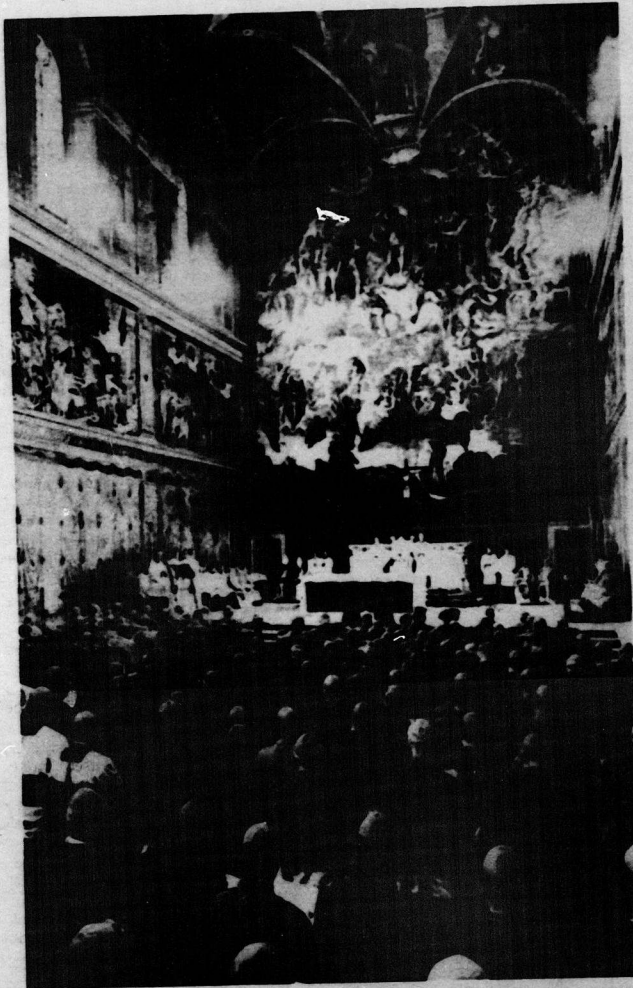
He did not call for a change in the Catholic teaching that artificial contraception is intrinsically wrong. He said "this paper is based on an acceptance of the teaching" expressed by Pope Paul VI in his 1968 encyclical, "Humanae Vitae" (Of Human Life).

But the next morning press reports in the United States said Archbishop Quinn called for "a new church doctrine."

ARCHBISHOP Quinn issued a formal statement—released in five languages by the Vatican Press Office—denying the reports. His intervention became the first major controversy of the synod.

Archbishop Quinn's speech is a carefully nuanced theological questioning.

People such as Vatican supreme court head, Cardinal Pericle Felici, who said on the synod floor that "Humanae Vitae" is a "closed document" that needs no further



SYNOD OPENS—Bishops from all over the world gather in the Sistine Chapel as Pope John Paul II celebrates the opening Mass of the world Synod of Bishops in the Vatican. In the background is Michelangelo's fresco "The Last Judgment." (NC photo)

discussion, opposed the archbishop's intervention.

At the same time the intervention will not satisfy the large number of Catholics who, as Archbishop Quinn and several other synod members pointed out, simply disagree with the church teaching on contraception.

What the archbishop called for was a new dialogue on the issue and a concerted effort to place church teaching on sexuality and responsible parenthood in a much more positive light so that the teaching of "Humanae Vitae" would be more widely understood and accepted.

In that call he received scattered support from other synod interventions, but not enough to make it clear whether a majority of the synod fathers would support it.

By contrast, one of the concerns that seemed sure to gain strong synod support was that raised by numerous African bishops on the sacrament of matrimony.

From all parts of the continent they came to the synod with essentially the same complaint, summarized by a bishop

from Ghana: "The problem militating against Christian family life in Ghana is Christian marriage itself."

IN MANY African tribal customs, they said, marriage is viewed as a series of steps over a long period of time, finally sealed as a lasting bond when the couple has a child. It deeply involves the entire families of the husband and wife and the whole tribal village.

The African bishops' complaint was that church law and the marriage rite do not in their present form admit adaptation to the African cultural reality in a meaningful way.

The argument focused, on the surface, on specific aspects of church marriage law and some kind of recognition and admission to the sacraments for couples involved in tribal marriage stages.

But there was an underlying theme with much broader implications: decentralization of law and decision-making in the church, so that the whole process of inculturation (adapting the church to local cultures) can be pursued more vigorously and fully.

Bishops discuss woman's equality, impact of new role

VATICAN CITY—The church must take every opportunity to proclaim that men and women are equal, interdependent and complementary in marriage and society, the U.S. bishops said in an intervention presented to the world Synod of Bishops.

"There is no reputable theologian today who would deny that the equality of man and woman is constituted by God and confirmed by Christian teaching," said the written text presented on behalf of the U.S. bishops.

But the bishops warned that the Catholic Church can accept only "those changes in the roles of sexes which reflect Gospel values and the teaching of the church."

The intervention listed several changes which it said "are altering the structure of marriage and family life, social consciousness, legal systems and other major institutions of society" in the United States.

Among the changes, it said, are:

- An increasing refusal by women to accept low pay, low status and poor working conditions.
- Altered work patterns which include flexible hours, more parttime work and parental leave.
- Efforts by couples to "help one another according to their gifts and talents rather than limiting themselves to traditional roles of father and mother."
- Demands for more equitable sharing of the duties of family life.
- Increased sensitivity to sexist language in secular and religious society.

"In the face of these changes, where both good and evil are being experienced, the church—and notably this synod on the family—cannot remain a passive observer," the intervention said.

"To be both prophets and pastors we must face the inevitable tensions which all these changes engender," it added.

The U.S. bishops asked that church leaders "share in the prophetic mission of Christ, to see people free in truth and love, by using every opportunity we have to proclaim that:

► "Co-equality, interdependence and complementarity of men and women in marriage and in the institutions of society is the will of God.

► "Those changes in the roles of sexes which reflect Gospel values and the teaching of the church are legitimate and respond to the inspiration of the Holy Spirit.

► "The importance of work in Christian life must be adequately understood and women must be given free access to meaningful work and equal pay."

The bishops asked church leaders to "seek ways to serve the church and wider society by countering the oppressive evil of depersonalizing situations, of consumerism, of dominance and exploitation by either sex."

Editorials

The issue is not closed

Wishful thinking. At first the media (and millions of people) thought Archbishop Quinn asked for a change of Church doctrine. But since neither the media nor the average person can easily follow the complexities of Church documentation (which Archbishop Quinn did request something be done about), that misunderstanding was compounded by the Archbishop's repeated attempts to correct what he hadn't said.

Eventually Cardinal Pericle Felici, a Vatican Curialist, denounced the Archbishop's speech. He believes the issue which Archbishop Quinn tried to address is closed—"Humanae Vitae" is the last word on family life as far as he's concerned and statistics don't mean anything either.

If our 2,000 years in the Church have taught us anything it is that there is no such thing as "the last word." Only Christ had the last word and judging from our history he left a lot of room for us to figure things out.

Quite respectfully of the Cardinal, the issue is not closed. To say it is simply to place oneself in the ostrich pose and in the manner in which many individuals view the Church to begin with—as uncompassionate as a piece of machinery.

And though Church doctrine is not a matter of percentages and numbers and majorities and the like, it does have to be in touch with the people it serves if it is to mean anything—like Christ Himself who complained bitterly and quite often about the Jewish leaders of his time who were out of touch with most of the Jewish people.

There is in the Church something we call "the sense of the faithful." It refers to the general awareness that people have of the rightness or wrongness of something, an awareness of what is faith or what is not. It is difficult to pin down but it is something the Church has respected over centuries. It is like recognizing that though something is inexplicable there must be some truth to it because most people agree that it is so.

The troubles the official Church has with the faithful on the issue of birth control began long before "Humanae Vitae." Fortunately or unfortunately, it will not end with whatever results from the synod currently at work in Rome.

The credibility of the bishops will depend very much on how in touch they are with their own people. Archbishop Quinn may not believe the doctrine needs to be re-examined. He seems fully aware, however, that the widespread ignorance of the

doctrine is a problem for a very significant number of people not only in our nation but in many others as well. To deny this is sheer foolishness.

Cardinal Felici and the rest of us would do well to recognize the problem and listen to Archbishop Quinn and others like him. He is among the first in the hierarchy to speak in positive terms—problems are to be confronted, not ignored. —TCW

When you get to the polls...

Planning on being one of Carter's little lever pals in the coming election, or will you ring the register for Ronnie? Maybe you're the one who'll vote for Anderson. Whichever way you go, something is certain; you'll get enough pamphlets and slates shoved at you to paper a room.

Flattering attention will come from minor politicians who haven't spoken to you since last election. They'll push their face in yours and ask, "Remember me? I went to school with your cousin's brother-in-law. Don't forget to vote for my man, number U-99 on the machine."

And that's just outside. Inside, you'll have to chirp out your name at least two to make it past the challenger, the judge, and the jury of poll workers sizing you up. Non-partisanly speaking, though, you can really learn a lot at the polls. While waiting in line you get the latest on who's having twins or a gall bladderectomy, or whose kid made straight A's in delinquency.

At last the moment will come; your turn behind that curtain which hides all from the world but your rundown heels. What a chance to flip those little pointers and cut the wrong people dead. But who are the wrong people? Those campaign paid ads made them all sound as if the saints had come marching in. How are you supposed to know if Candidate X means what he says or if he is just plain mean? What if Candidate Y takes a couple of belts, or three of four, before making decisions? And what of any women candidates for various offices? Would they look so superior in those photos if their furniture failed the white glove test as mine does? These are all weighty matters to be considered, along with such lesser issues as unemployment, abortion and foreign policy.

Three minutes to vote isn't very long, so before meaningful coughing starts outside the booth, you'll have to zing away and exit. And if someone you know hisses, "Why were you in there so long? Were you scratching?"—just open your eyes wide and say, "I didn't itch." —Alice Dailey

Washington Newsletter

Lame duck Congress to consider crucial bills

by Jim Lackey

WASHINGTON—When Congress returns after the November election for its lame-duck session it is likely to vote on a number of measures which are being watched closely by church groups.

The biggest job facing the House and Senate is the disposal of approximately one dozen House-passed appropriations bills, which set annual spending guidelines for the various federal agencies. Several of those bills for fiscal 1981 include House riders attempting to limit government efforts in areas such as abortion, bilingual education and tax exemptions for churches and private schools.

Also floating around Capitol Hill are several other bills which have generated church interest, including a tax cut bill broadening the deduction for charitable contributions, a reclamation bill setting new rules for federal land irrigation projects and a school prayer bill limiting the jurisdiction of the federal courts in certain school prayer cases.

The best known rider—the Hyde amendment limiting federal funding of abortion to cases in which the life of the mother is endangered—already is part of House appropriations bills for the Department of Health and Human Services, which administers the Medicaid program,



and for the Defense Department, which provides medical services for military personnel and their families. The bills have yet to reach the Senate floor, where they probably will be amended, forcing another conference committee to seek a new compromise.

The same amendment also was attached in the House to the Treasury Department's appropriations bill to prohibit payments for abortion by the federal employees' health insurance program. A Senate committee took out the amendment, but there could be an attempt to reintroduce it on the Senate floor.

THE TREASURY Department appropriations bill also is where the tax exemption amendments have been attached. One, which would prohibit the Internal Revenue Service from removing the tax-exempt status of non-profit organizations which publish surveys of political views by candidates for office, passed the House but was struck out by a Senate committee.

Another group of amendments would prohibit the IRS from implementing regulations which might remove the tax-exempt status of non-public schools which allegedly discriminate in hiring or recruitment. A similar group of amendments passed last year and thus are expected to have little trouble surviving this year as well.

Finally, there's the bilingual education amendment attached to the Department of Education appropriation. The amendment is aimed at stopping the department from implementing its recently proposed

regulations mandating bilingual education programs for school districts with non-English-speaking students. Hispanic groups which favor imposition of bilingual education are fighting to have the amendment struck out when the bill is voted on by the Senate.

While it is almost certain that Congress will take final action on the appropriations bills during the lame duck session, of less certainty are the non-appropriations bills being followed by church groups.

The proposal to broaden the deduction for charitable contributions by allowing all taxpayers—not just those who itemize—to take the deduction is part of the Senate Finance Committee's \$39 billion tax cut bill, an election year political hot potato. The Republican Party as well as Democratic members of the committee want a tax cut, but President Carter does not, and so Senate Majority Leader Robert Byrd (D-W.Va.) so far has prevented the bill from coming to the floor for a vote.

The charitable contributions aspect of the tax cut bill is strongly favored by the National Conference of Catholic Charities.

ON THE OTHER hand, church groups such as the National Catholic Rural Life Conference are fighting the reclamation bill which has been slowly working its way through the House. They charge that the bill, which would provide subsidies to farm irrigation projects, would unfairly favor large corporate farms and pose another serious threat to the survival of family farms.

There are some indications that the controversy over the bill may help prevent

it from ever reaching the House floor.

School prayer also has been the subject of a major debate this Congress. But efforts to limit court jurisdiction in school prayer cases appear doomed for this year as well.

How long the lame duck session will last and how many bills Congress might rush to approve remains to be seen. But with the 96th Congress about to end, measures which do not survive the lame-duck session will have to be reintroduced in January. That means each bill would face another arduous journey through hearings, committee votes and floor action before each gets another chance to become law.

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Single issue voting rejected by Archbishop O'Meara

by Valerie Dillon

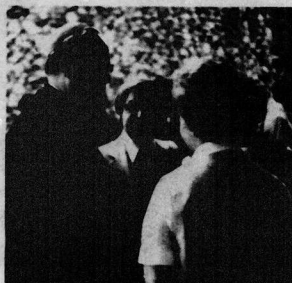
Single issue voting was rejected by Archbishop Edward T. O'Meara, even as he declared a constitutional amendment to stop abortion both "necessary and doable."

"I am not a one-issue advocate... None of us should be one-issue voters; life is too big and complicated for that," Archbishop O'Meara stated at last Saturday's archdiocesan observance of Respect Life.

Instead, the archbishop recommended that abortion be one important issue for voters to consider when judging candidates. He encouraged those present at St. Peter Claver Center, Indianapolis, to refer to "Choice for the 80's," a United States Catholic Conference pamphlet which cites 14 different issues of concern to the national bishops.

Stating he is "truly and totally committed" to a constitutional amendment, the archbishop said that "we as Catholics have every right to express ourselves on this."

However, he cautioned that priests and Religious need to refine their techniques for speaking on public policy matters, unlike individual Catholics "who speak only for themselves."



RESPECT LIFE—Archbishop O'Meara speaks with Jim Schmitz (facing camera) and Dottie Wodraska, local right-to-life leaders.

"Priests are heard as representatives of the church and of their parishes," he said. "I'm aware that I can never speak without involving the whole of the archdiocese... representing the Catholic church here, in New Albany, Terre Haute, Richmond. Therefore, I try to speak carefully, but forcefully."

ARCHBISHOP O'Meara also called for the "formation of young people in all

things regarding life, especially healthy concepts about personhood and sexuality." Referring to the recent synod intervention on sexuality and birth control, the archbishop reaffirmed that there is no doctrinal problem. But he said that people don't all accept nor appreciate the church's teaching on human sexuality, and most important—"there is a widespread lack of understanding about human nature and human personhood."

"There's mystery there—we're made in God's image and likeness and that's mystery."

According to the archbishop, education in all important matters must come before the person is in crisis. "In all my pastoral experience, never have I convinced a young man or woman much in love that they shouldn't marry a person already validly married. I never succeeded." According to the archbishop, the time for teaching about indissolubility of marriage or any other vital issue is before the person is faced with a crisis decision.

Archbishop O'Meara urged that the Respect Life program manual be used as an educational tool, not only in abortion, but in all efforts "to establish a just social

order to ensure the dignity and rights of every person."

HE NOTED THAT other crucial areas include respect for life in scientific experimentation, and in conserving life "beyond the point of comfortability." Regarding scientists who alter and tamper with life, the archbishop cautioned that "we've always got to presume good will until it's proven otherwise." He suggested that many people have never really heard the moral and ethical principles of the church in this and other issues.

Referring to euthanasia, he reminded his listeners that "human life is a gift from God, and we don't decide when it should end. We need to make a tremendous educational effort on this among all our people, not just the young." He added that this was needed to "make ourselves true contemporary Christians."

The archbishop's address was given at a luncheon prepared and hosted by the Knights and Ladies of St. Peter Claver. Preceding the luncheon, a liturgical prayer service designed by Father Steve Jarrell, director of the Office of Worship, was held.

Statement of northside priests on Riviera controversy

Our Brothers and Sisters:

The Prophet Micah reminds us that it is only this that God asks of us, "To act justly, to love tenderly and to walk humbly with your God" (Micah 6:8). In light of the challenge of Micah and the message of the Old Testament and the good news of Jesus, we wish to share with you a particular concern that we have: the continuing contemporary expressions of racism and discrimination.

In accord with the teaching of Popes Leo XIII, Pius XII, John XXIII, Paul VI, and John Paul II, the Vatican Council stated that "any discrimination against people or harassment of them because of their race, color, condition of life or religion is foreign to the mind of Christ" (Documents of Vatican II, pg. 668).

We must constantly struggle to root out of our own lives any acts or attitudes of prejudice. However, it is not sufficient for us to be only concerned about our own personal actions towards others. Our focus must also be on the discriminatory practices of institutions, structures and systems of social organization. Our concern must be directed to all public and private organizations including businesses, clubs, agencies, churches, educational institutions and places of recreation.

In a 1979 Pastoral Letter, the bishops of the United States declared: "Racism is a sin; a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same Father."

The concerns of discrimination on Northside Indianapolis are not something that we can afford to be timid about. We cannot hide behind our fears or be controlled by our angers. We cannot simply close our eyes and pretend that in the interest of peace and security it does not exist, it doesn't matter or there isn't anything that we can do about it. We note that this is more than a legal issue. It is a moral issue as well. We need to be strongly committed in all of our words and actions to the dignity and rights of others. Most of all, we need to recognize and act upon our collective obligation to overcome injustice.

A specific example of racial discrimination and an issue of great concern to us pastorally and as Christians, is the Riviera Club located in our own area. This institution has a well known reputation of excluding blacks simply on the basis of race. For many years efforts have been made both by members of the club and people outside the club to change these discriminatory policies. In 1974 a lawsuit was filed charging the Riviera Club with excluding a guest on the basis of race. Through numerous committees and task forces, efforts have been made both directly with the management of the Riviera Club and indirectly to change these discriminatory policies—all to no avail. Some people who have been members of the Riviera Club have withdrawn from the club in protest to the policies mentioned above. Blacks and whites who live next to each other, go to school together, attend church together, cannot share the same recreation facilities. We believe this is tragic and un-Christian.

A recent development which shows the discriminatory policies of the Riviera Club is that this summer seven families, each one having at least one black or bi-racial member, applied for membership at the Riviera Club. They met all the Riviera Club's stated membership requirements, including payment of \$400 plus membership fee in advance as a deposit, obtaining the names of four members-in-good-standing as spon-

sors and bringing their entire family into the club office for inspection; and yet the applications of all seven of these families, which included some of the leading members of the community, were rejected. During that same time period a number of white families were accepted as members.

We urge Catholics of the Northside to consider this matter in view of the Christian Gospel. We challenge members of the Riviera Club either to drop their membership or work to change the discriminatory policies of the Riviera Club from within by constantly challenging the management and fellow members. We believe that to belong to an organization which discriminates against people on the basis of race and to enjoy the privileges of such membership for reasons of convenience, while not working in any way to change such discriminatory policies, is immoral and incompatible with the Christian Gospel.

Some people contend that because the Riviera Club is a private institution, it thereby has the right to accept or exclude anyone on any basis. Others say that because the Riviera Club is a private club, they have a legal right to exclude people even on the basis of race. We believe that the question for the Catholic Christian is not whether the Riviera Club policies are legal, but whether the policies are compatible with the Gospel of Jesus Christ. We contend that exclusion of any person on the basis of race is not compatible with Catholic Christian principles.

We write this pastoral letter as a reminder of the kinship of all people who call on "Our Father in Heaven." We write it as a challenge for us to continue to consciously implement in our society the words of Paul, "There is neither Jew nor Greek, male or female. All are one in Jesus Christ." (Gl. 3:28). Finally, we write with the awareness and the faith that whatever we do or don't do to our brothers and sisters, we do or don't do unto Christ.

We ask your thoughtful consideration to what we say, and we ask God to bless your lives, your families and the entire community.

Signatories:

Pastors	High Schools	Priests in Residence on Northside
Immaculate Heart: Rev. David Lawler	Brebeuf: Rev. Paul Allen, S.J.	Catholic Charities Director: Rev. Lawrence Voelker
St. Andrew: Rev. Robert Scheidler	Rev. Joe Casey, S.J.	Criterion Editor: Rev. Thomas Widner
St. Joan of Arc: Rev. Donald Schmidlin	Rev. John Clark, S.J.	Dept. of Religious Education—OCE: Rev. Jeffrey Godecker
St. Monica: Rev. Albert Ajamie Rev. Kenneth Taylor	Rev. Ed Cincoski, S.J.	
St. Pius X: Msgr. Charles E. Ross Rev. Myles Smith	Rev. Jim Gschwend, S.J.	
St. Thomas Aquinas: Rev. Martin A. Peter Rev. Cosmas Raimondi	Rev. Paul O'Brien, S.J. Rev. Jerry Streeter, S.J. Rev. Frank Walter, S.J.	
	Cathedral: Rev. Patrick Kelly	
	Chatard: Rev. Patrick Doyle Rev. William Turner	

To the Editor . . .

Election must turn country back to God

Having read your opinion, and that of a few other writers in the *Criterion* about candidates in the upcoming election, I decided to present a few facts for consideration.

It is a crucial election, because it must turn this country back to God. We must study the candidates and forget about party affiliation.

We look back at the Holocaust and shake our heads in sorrow and disgust at those responsible, yet we allow the murder of two unborn babies every minute. We allow it by continually voting for those who support abortion.

Persons who argue that the ERA has no "abortion connection" have been shaken by an injunction issued July 24 by the Massachusetts supreme court overriding implementation of the Hyde Amendment in the state. The ACLU attorney stressed that the state ERA forbids discrimination against women in withholding Medicaid in "an operation which is unique to women." "ACLU and ERA proponents have been trying to conceal the ERA-abortion

connection, but the group in Massachusetts has blown the cover"—so says William Maloney, editor of *International Life Times*.

Phyllis Schlafly "has been predicting just such action for years—along with her prediction that ERA will bring about homosexual marriages.

Birch Bayh is a great supporter of ERA, and though he says he is "morally opposed to abortion," he recently donated items for auction to raise money for the National Abortion Rights Action League. John Anderson recently received a \$5,000 donation from NARAL.

The best way to protest the murder of the unborn is to spread the word about pro-life candidates, such as Ronald Reagan and Dan Quayle.

Frequently the church boycotts someone or some business because of "moral injustice," but do we ever boycott those who refuse to help stop the killing?

Mary Collins

Indianapolis

Puzzled by letter on Network

I found Joseph M. White's letter *Criterion* September 26 very puzzling. To say that Sister Sally Thomas, S.P., as representative of NETWORK, could be expected . . . to catechize high school students on the importance of left-wing causes and the politicians associated with them," PRIOR to the workshop, seems to indicate more than a little bias on Mr. White's part!

Had Mr. White attended the workshop, he would have found Peter Feuerherd's statement that "the NETWORK representative would offer impartial analysis of political issues" an accurate one. There was no attempt to rally anyone to a particular party, a particular candidate, nor to the NETWORK position. Those in attendance were urged to inform themselves of the issues and of candidates' positions and to get this information from as many sources as they could.

It is hard for me to understand Mr. White's prejudices against NETWORK. The first talk by Sister Sally Thomas grounded the NETWORK position on Gospel values and on the concerns articulated through the years in encyclicals of the Popes and the statements of the Catholic Bishops—hard to understand, then, how these can be styled by Mr. White as "glib appeals."

If Mr. White truly wants to find that "concrete program under the heading of Catholic social teaching," I invite him to read the Scripture and to note the actions of Jesus as he dealt with the injustices of his time.

Sister Ann Casper, S.P.
Provincial
Sacred Heart Province
Sisters of Providence

St. Mary-of-the-Woods



LEADERSHIP CONFERENCE—Father Jeffrey Godecker of the Office of Catholic Education makes a point about the ministry of catechists at a workshop in Clarksville. The program was one of two Educational Leadership Conferences, the second slated for Oct. 18 at Our Lady of Grace, Beech Grove. (Photo by Chuck Schisla)

Commends Jones on respect life column

I want to commend Dennis Jones for his sensitive perception of the respect for life issue. He clearly pointed out that a person with a physical or mental handicap needs to be given the opportunity "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."

We need the compassionate society he refers to—we need an understanding in our community that our developmentally

disabled citizens can truly achieve a happier and more useful life through adequate attention and training. Significant steps have been taken for a small percentage of our handicapped, but much remains to be done for many more.

Thanks, Dennis, for reminding us of that fact.

Louis J. Stenmuck

President-Marion County

Association for Retarded Citizens

Indianapolis

Likes the Riviera Club the way it is

With regret I see some of you want to take away another of my liberties and with church blessing. I like the Riviera Club the way it is, that is why I used to belong there. It is a club.

Perhaps you are getting so liberal that non-Catholics can receive communion; why not, they have liberties also. Don't forget the Palestine Liberation Organization too.

And, thank God, I have a nice, large bed to sleep in, please don't picket my house to put someone you choose as my companion. What difference to bathe with someone you care not to, why not be

forced to sleep with them as well?

Patrick Michael O'Mally

Midland, Texas

Makes decisions

After reading the last few issues of *The Criterion* I have made the following decisions:

1. Apply for membership at the Riviera Club; and,
2. Attend Mass at St. Joseph's Priory.

John J. Millin

Indianapolis

Reagan the anti-abortion candidate

The Republican and Democratic national conventions make strikingly clear the moral issues confronting both parties. The Republicans favor a constitutional amendment banning abortion. The Democrats oppose this amendment. Above all, the Republicans called for appointment of anti-abortion federal judges.

Our laws on abortion are too liberal, causing a large-scale legalized murder—the genocide of the unborn. Those who advocate abortions in accordance with those laws have no moral right to condemn the crimes committed against humanity by Adolf Hitler and Nazi Germany.

Decent persons are shocked to see that our "born-again Christian," President Jimmy Carter, lacks personal integrity and courage to oppose and condemn abortion. The time has come to realize that self-respecting citizens should vote for the election of Ronald Reagan in November and support his aspirations to check the

cancerous spread of abortion and the alarming moral decline in our country.

Dr. Alexander V. Berkis

Professor of History

Farmville, Va.

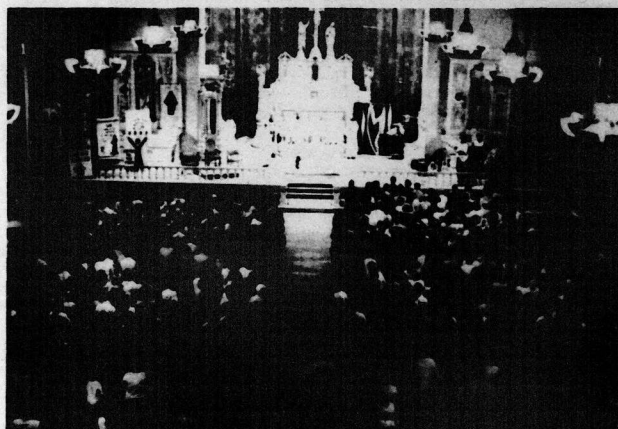
Arnold praised

Where is Arnold, of "Viewing with Arnold"? I hope he is only on vacation. If he has left permanently, I will not subscribe to *The Criterion* any more. I like the whole paper, but it is his movie reviews that make the big difference. I also enjoy the double take puzzle. The person who makes them seems to be illiterate—e.g., he spells "divine" with an "e" after the "d"—but that just makes it more challenging and fun. Please get Arnold back soon if you can.

Virginia Holmes

Bloomington

(Ed. Note: See page 40 and enjoy!)



MASS OF THE HOLY SPIRIT—Archbishop Edward T. O'Meara celebrated at the special Mass Oct. 3 at SS. Peter and Paul Cathedral. Close to 700 persons attended representing the Charismatic movement, Cursillo, St. Vincent de Paul Society, Christian Lifestyle, the Secular Discalced Carmelites, the Secular Franciscan Orders, Worldwide and Central Indiana Marriage Encounter. (Photo by Chuck Schisla)

Generally Speaking

Are yesterday's dreams forgotten?

by Dennis R. Jones

"The ink is black/The paper's white/Together we learn to read and write.

"The child is black/The child is white/Together they make such a beautiful sight."

These are the lyrics of a song written in the early 1970's. I can't remember who wrote it or who recorded it . . . I'm not sure of the title, and I've even forgotten the rest of the words.

But I do remember the beauty of the music and the way the lyrics seemed to ring with optimistic thoughts of an enlightened society . . . progressing to the heights of man's dream of a unified and peaceful people living together in harmony.

The frightening reality that spawned this song began with the racial riots of the late 1960's . . . the assassinations of Dr. Martin Luther King and Bobby Kennedy . . . the ruthless killings of blacks by the Ku Klux Klan in the deep south.

Today, much of this is behind us and for those of us who remember, it seems like a nightmare. But still lingering on in its darkness are the hidden hostilities of racism.

Didn't Martin Luther King once "have a dream"? Today, is his dream forgotten? Have we forgotten how to dream?

The recent demonstration outside the Riviera Club by archdiocesan clergy and concerned citizens living on the near north



side of Indianapolis has ignited a stirring controversy—Is racism a religious issue? Should the church become involved in attempting to modify racial attitudes?

In a letter to the diocese, Edward T. O'Meara, archbishop of Indianapolis, spoke of racism as "a violation of fundamental human dignity . . . a sin which divides the human family and mocks the words of Jesus."

God's innocent children don't see the difference between black and white. To a child, hate and prejudice are only words.

As we grow older, do we not remain "children of God"? Or are those words merely lyrics from yet another song . . . another dream?

Father William Buhmeier, a priest of the Indianapolis Archdiocese, has been working since 1976 in the Archdiocese of Denver. When he sent his dossier to *The Criterion* for the updating of the soon-to-be-published Archdiocesan Directory and Yearbook, he included a note about his work in Longmont, Colo.

According to Father Buhmeier, St. John the Baptist Church is the only Catholic church in a city of 50,000 people. Two years ago, he began working among alienated Catholics in the parish. Today, Father Buhmeier reports that there are 2,500 registered families in St. John.

In mid-August he was invited to conduct a workshop on alienated Catholics anonymous at the national convention on evangelization in Washington, D.C. He noted that Archbishop Edward O'Meara gave an address at that convention.

Father Buhmeier is enjoying his assignment and said that "his work has been both rewarding and challenging." He asked that we let his friends in the Indianapolis area know he's active and feeling great.

Check it out . . .

✓ **St. Francis Hospital Center** in Beech Grove has recently named three administrators to new posts and honored a number of long-term employees.

Frank Schooler, former director of patient business services, has been appointed administrative assistant for business affairs and special services.

Frances Lehman, R.N., is now in a newly created position of assistant administrator of clinical/patient services, and **Ralph K. Yacko** is the new associate administrator for fiscal affairs and special services.

Employees getting special recognition for their years of service at the hospital center include **Herman Cook** of Indianapolis and director of environmental services, 35 years; two senior employees with 30 years' service are **E. Jean Burkhardt** in the radiology department and **Rose Thrash** in nursing service.

✓ **Father Bernard Survil**, a former instructor at **Cathedral High School**, will be in Indianapolis on Oct. 15 to give two talks about his recent experiences in Nicaragua. He has been working in a Nicaraguan parish the past three years and is currently participating in the literacy campaign launched by the revolutionary government there.

The talks are scheduled for 2:30 p.m., Room 227 of IUPUI's Cavanaugh Hall at 925 W. Michigan and at 8 p.m. in Room 103 of the IUPUI lecture hall. The talks are sponsored by the IUPUI political science department.

✓ **The family of Lawrence J. Dufour** will honor him Saturday, Oct. 11, with a reception from 6 to 9 p.m. at the family residence, 53 N. Audubon Circle, Indianapolis.

The ten sons and daughters of Mr. Dufour will pay tribute to their father for his 50 years as a sales representative in the restaurant supply business. Invited guests include business associates and representatives of various organizations.

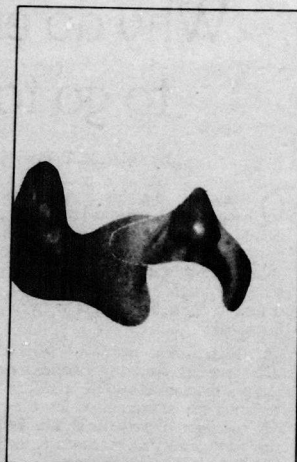
✓ **The fine arts department at Chatard High School**, Indianapolis, has implemented two new programs that extend to the eighth graders at **Christ the King School**, just across the street from Chatard.

Mrs. Reva Sahm, department head, is offering a class in the basics of cooking to the students. Future curriculum includes an introduction to sewing and crafts, with emphasis on needlepoint and string art.

For those interested in music, Mrs.

WEEK #2—\$20

"Jigsaw"



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"Jigsaw"

THE CRITERION

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Melissa Buechler, choir director, will teach music theory. This involves rhythmic notation, key signatures and music analysis. The students will also be given an opportunity to compose their own music.

The proximity of these two schools makes such a program feasible. It takes much planning, cooperation and patience on the part of both administration and faculty of the two schools.



✓ **Mr. and Mrs. Edward J. Gallagher** will celebrate their 50th wedding anniversary with an open house given by their children on Sunday, Oct. 19. The open house will be at the home of their son, Joseph, and his family at 917 N. Bolton Ave., Indianapolis. The couple was married Oct. 22, 1930, at St. Catherine of Siena Church. Mrs. Gallagher is the former Eleanor Roemblke.

Besides their son, Joseph, they have two daughters, Jane Lewis of Beech Grove and Mary Ellen Martoccia of Columbus. They have 14 grandchildren and one great-grandchild.

On Wednesday, Oct. 22, a Mass of Thanksgiving will be offered at St. Catherine's at 5:30 p.m. for the anniversary couple.

Archbishop O'Meara's Schedule

Week of October 12

SUNDAY, October 12—Installation of Methodist Indiana Bishop A. James Armstrong at North United Methodist Church, Indianapolis, 4 p.m.

MONDAY, October 13—Parish visitation at St. Boniface Parish, Fulda; Mass at 7:30 p.m.

TUESDAY, October 14—Parish visitation at St. Lawrence Parish, Lawrenceburg; Mass at 8 p.m. EDT

WEDNESDAY, October 15—Attend the meeting of Priests' Senate Age Group II at St. Michael Parish, Indianapolis at 3 p.m.

FRIDAY, October 17—Principal celebrant of the first anniversary Mass to commemorate the death of Archbishop Bishop at SS. Peter and Paul Cathedral, Indianapolis, at 12:10 p.m.; Archbishop O'Meara will address the Indianapolis Hebrew Congregation, 6501 North Meridian St., at 8:15 p.m.

SATURDAY, October 18—Principal celebrant of a Mass at 1:30 p.m. marking the 75th anniversary of the Regina Coeli Council #1042, Knights of Columbus, St. Mary's Church, Greensburg.



✓ **Mr. and Mrs. Ray Miller** of St. Philip Neri parish, Indianapolis, will celebrate their fiftieth wedding anniversary with an open house in the parish hall from 2 to 5 p.m. on Saturday, Oct. 11. The couple was married at St. Philip's on Oct. 9, 1930. Mrs. Miller is the former Lavelle O'Bryan of Owensboro, Ky. They have seven children including Barbara Surenkamp, Jo Ann Fenwick, Margaret, George, Charles, James and John Miller.

Question Box

Why do engaged couples have to go to marriage classes?

by Msgr. R. T. Bosler

Q Why does the church almost keep young people from being married today with all the meetings and months of training? They have jobs and haven't the time to travel all over for meetings. Why not teach them what they should know earlier, during high school, when they should be prepared to look for the right person to live with in marriage?

A High school marriage courses have not proven successful, for Catholic dioceses all over the world are requiring special preparation for teenage marriages. Experience is showing that most young people appreciate the efforts made today to help them.

We learn best when we see an immediate need for information. What seems mere theory and uninteresting to a high school student not yet contemplating marriage becomes practical and worth knowing to a couple seriously preparing for their wedding day. A number of Protestant churches have recognized the same need and are offering courses for engaged couples.

There was something seriously amiss in a society that recognized the need to train people to sell used cars or insurance policies and ignored the need to train them to establish stable homes and become competent parents. So, encourage your young people to make use of the opportunities offered them. If they have time for dances and movies, they can find time to attend marriage preparations.

Q I would like to comment on your statement that there was an overemphasis on the divinity of Jesus in the Eucharist. I agree with you from my own personal experience. I have been a Catholic all my life but have only come to know Jesus intimately about four years ago when I joined the charismatic renewal. Since that time Jesus has drawn me ever closer to him. He has even got me to going to confession every two months instead of twice a year. I receive the Eucharist as often as possible, at least three times a week, and he makes his presence known to me then. While I have the deepest love and reverence for him, I also feel "right at home with him." If anything, I feel greater awe knowing that the God of the universe wants to be friends with me. I think he would rather have me feel close to him than to have me "worship from afar" and be afraid to approach him.

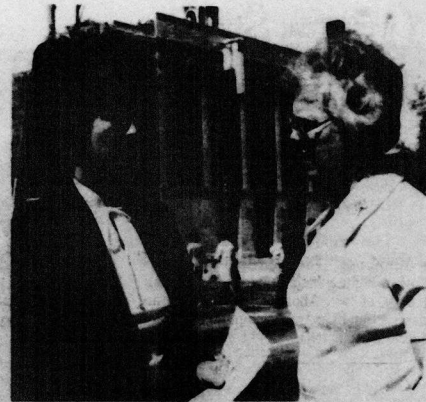


A Once in a while it boosts my morale to have someone agree with me rather than take issue with something I wrote—though I need that, too, to keep this column going. Thanks.

Q Considering the reports of medical doctors, the most common way of spreading cold and flu germs is by handshake. Why, then, are Catholics required to shake the hand of anyone during Mass when such a fact is known?

A How many doctors do you know who refuse to shake hands with their friends or patients when they meet on the street or socially?

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



TALKING SHOP—Providence Sister Judith Shanahan, acting superintendent of the Office of Catholic Education, chats with another Providence Sister Ann Marie Boyce, principal of St. Paul's school, Sellersburg, outside SS. Peter and Paul Cathedral, Indianapolis. Principals made their yearly pledge of commitment to Catholic school education in a special ceremony at the Mass celebrated by Archbishop O'Meara. (Photo by Peter Feuerherd)



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the Saints *by Luke*

OUR LADY OF THE ROSARY



THROUGHOUT THE HISTORY OF THE CHURCH, MARY HAS EMPHASIZED OFTEN THE GREAT IMPORTANCE OF HER ROSARY. IN THE 12th CENTURY WHEN THE ALBIGENSIAN HERESY WAS DEVASTATING THE CHRISTIAN WORLD BY FORCE AND MASSACRE, THE BLESSED VIRGIN APPEARED TO ST. DOMINIC AND ASKED HIM TO PREACH AND PRAY THE ROSARY. HE DID SO, AND FRANCE AND THE CHURCH WERE SAVED. IN THE 16th CENTURY THE ROSARY AGAIN SAVED CHRISTIAN CIVILIZATION WHEN THE TURKS WERE OVERRUNNING EUROPE. ST. PIUS V CALLED THE COUNTRIES OF EUROPE TO UNITE, ONLY VENICE AND SPAIN ANSWERED THE POPE'S PLEA. ON SEPT. 30, 1571, A FLEET OF SHIPS WENT TO SEA TO MEET THE AGGRESSORS. THE POPE ASKED CHRISTIANS TO SAY THE ROSARY FOR VICTORY. ON OCT. 7, THE TWO FLEETS MET IN BATTLE NEAR LEPANTO. JUST BEFORE THE BATTLE, THE WIND, WHICH FAVORED THE TURKS, CHANGED SUDDENLY. IT ENDED IN A RESOUNDING VICTORY FOR THE CHRISTIANS. CHRISTIAN EUROPE WAS SAVED. ST. PIUS V ORDERED THAT EVERY OCT. 7 BE CELEBRATED AS THE FEAST OF OUR LADY OF VICTORY. THIS LATER WAS CHANGED TO THE FEAST OF THE HOLY ROSARY. AT LOURDES, IN 1808, MARY APPEARED WITH THE ROSARY. SHE LOOKED ON APPROVINGLY AND ALLOWED THE BEADS TO SLIP THROUGH HER FINGERS AS BERNADETTE SAID THE PRAYERS. ON OCT. 13, 1917, OUR BLESSED MOTHER REMPHASIZED THE ROSARY AGAIN TO THE WORLD THROUGH THE THREE CHILDREN OF FATIMA. IDENTIFYING HERSELF, SHE SAID, "I AM THE LADY OF THE ROSARY..." "PRAY THE ROSARY EVERY DAY." THE FEAST OF OUR LADY OF THE ROSARY IS OCT. 7.

Comparison of bishops', candidates' positions

(Following is the second of a series of comparisons of the U.S. bishops' position on issues of political importance with the positions expressed in the 1980 Democratic, Republican and Anderson-Lucey platforms.

Abortion

► **Bishops:** "The right to life is a basic human right which should have the protection of law. Abortion is the deliberate destruction of an unborn human being and therefore violates this right.

"We reject the 1973 Supreme Court decisions on abortion . . . In order to restore basic legal protection for the right to life for the unborn, we urge the adoption of an amendment to the Constitution, and we specifically request the (political parties) to support this endeavor."

► **Democrats:** "We fully recognize the religious and ethical concerns which many Americans have about abortion. We recognize the belief of many Americans that a woman has a right to choose whether or when to have a child.

"The Democratic Party supports the 1973 Supreme Court decision on abortion rights as the law of the land and opposes any constitutional amendment to restrict or overturn that decision.

"The Democratic Party recognizes reproductive freedom as a fundamental human right. We therefore oppose government interference in the reproductive decisions of Americans, especially those government programs or legislative restrictions that deny poor Americans their right to privacy by funding or advocating one or a limited number of reproductive choices only.

"Specifically, the Democratic Party opposes involuntary or uninformed sterilization for women and men, and opposes restrictions on funding for health services for the poor that deny poor women especially the right to exercise a constitutionally-guaranteed right to privacy."

► **Republicans:** "There can be no doubt that the question of abortion, despite the complex nature of its various issues, is ultimately concerned with equality of rights under the law. While we recognize differing views on this question among Americans in general—and in our own party—we affirm our support of a constitutional amendment to restore protection of the right to life for unborn children.



dren. We also support the congressional efforts to restrict the use of taxpayers' dollars for abortion.

"We protest the Supreme Court's intrusion into the family structure through its denial of the parent's obligation and right to guide their minor children.

"We will work for the appointment of judges at all levels of the judiciary who respect traditional family values and the sanctity of innocent human life."

► **Anderson-Lucey:** "The Anderson administration will: (1) oppose government intrusion or coercion in the most private of decisions—to bear or not to bear children. We support freedom of choice for the individual; (2) oppose any constitutional amendment prohibiting abortion and urge that federal programs providing funding for medical care of pregnancy and childbirth should include funding for abortion; (3) strictly enforce federal regulations to insure that sterilization is voluntary; (4) increase government funding of family planning services, including services for teen-agers, and (5) increase research to find more effective methods of contraception, with the hope the time will come soon when no woman finds it necessary to have an abortion."

Health Care

► **Bishops:** "We support a national health policy rooted in the fundamental belief that every person has the right to life, to bodily integrity and to the means which are necessary and suitable for the development of life. In spite of the enormous national commitment to health, the present health care system has serious inadequacies. Consequently, we strongly support comprehensive national health insurance. We also strongly oppose the use of national health insurance to pay for abortions."

► **Democrats:** "To meet the goals of a program that will control costs and provide health coverage to every American, the Democratic Party pledges to seek a national health insurance program with the following features: universal coverage . . . comprehensive medical benefits . . . aggressive cost containment provisions . . . enhancement of the quality of care, an end to the widespread use of exclusions that disadvantage women . . . reform of the health care system . . . building on the private health care delivery sector and preservation of the physician-patient relationship, provision for maximum individual choice of physician . . . maintenance of the private insurance industry . . . redistribution of services to ensure access to health care in underserved areas, improvement of non-institutional health services so that elderly, disabled, and other patients may remain in their homes and out of institutions . . ."

► **Republicans:** "Republicans unequivocally oppose socialized medicine, in Democratic Party. We reject the creation of a national health service and all proposals for compulsory national health insurance.

"Our country has made spectacular gains in health care in recent decades. Most families are now covered by private insurance, Medicare, or in the case of the

poor, the entirely free services under Medicaid.

"Republicans recognize that many health care problems can be solved if government will work closely with the private sector to find remedies that will enhance our current system of excellent care. We applaud, as an example, the voluntary effort which has been undertaken by our nation's hospitals to control costs. The results have been encouraging. More remains to be done.

"What ails American medicine is government meddling and the strait-jacket of federal programs. The prescription for good health care is deregulation and an emphasis upon consumer rights and patient choice."

► **Anderson-Lucey:** "The underlying strength of the health care system in the United States lies in the quality, ingenuity, and diversity that is a hallmark of a free and diverse society. Federal health care policy must build on these strengths.

"We cannot afford comprehensive, nationalized health care at this time. Nor can we afford a laissez faire attitude that simply blames our problems on federal regulation. The fundamental federal objective must be to contribute toward the overall health of our society while providing for those who cannot adequately take care of their own health care needs. We need an innovative, practical federal health policy which closes the gaps in our health care system, and complements and sustains the inherent strengths of a private-based system."

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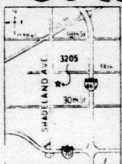
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Deanery (from 1)

man of the Deanery Board of Education, coordinate chaplaincies of such ministries as hospitals, nursing homes, jails, etc., and coordinate and promote Catholic participation in worthy civic programs.

DEANS FOR each of the 11 areas will be appointed by Jan. 1, 1981. According to the Chancery statement, "appointment of the Dean is a prerogative of the Archbishop whom he represents." However, to assist the Archbishop in making a

decision, priests in each deanery will be invited to give their first, second, and third choices for Dean of their area from among eligible priests.

Every priest holding a canonical appointment in the Deanery, whether diocesan or religious, will be eligible. The Dean's term will be for three years.

Concerning boundaries, in the Indianapolis-area, deanery boundaries have been revised and several parishes have changed Deanery, as follows:

Indianapolis North

Christ the King, Immaculate Heart, St. Andrew, St. Joan of Arc, St. Lawrence, St. Luke, St. Matthew, St. Pius X, and St. Thomas Aquinas.

Indianapolis South

Holy Name, Nativity, St. Ann, St. Barnabas, St. Catherine, St. James, St. John, St. Jude, St. Mark, St. Patrick, St. Roch, Our Lady of Greenwood, Greenwood; and St. Thomas More, Mooresville.

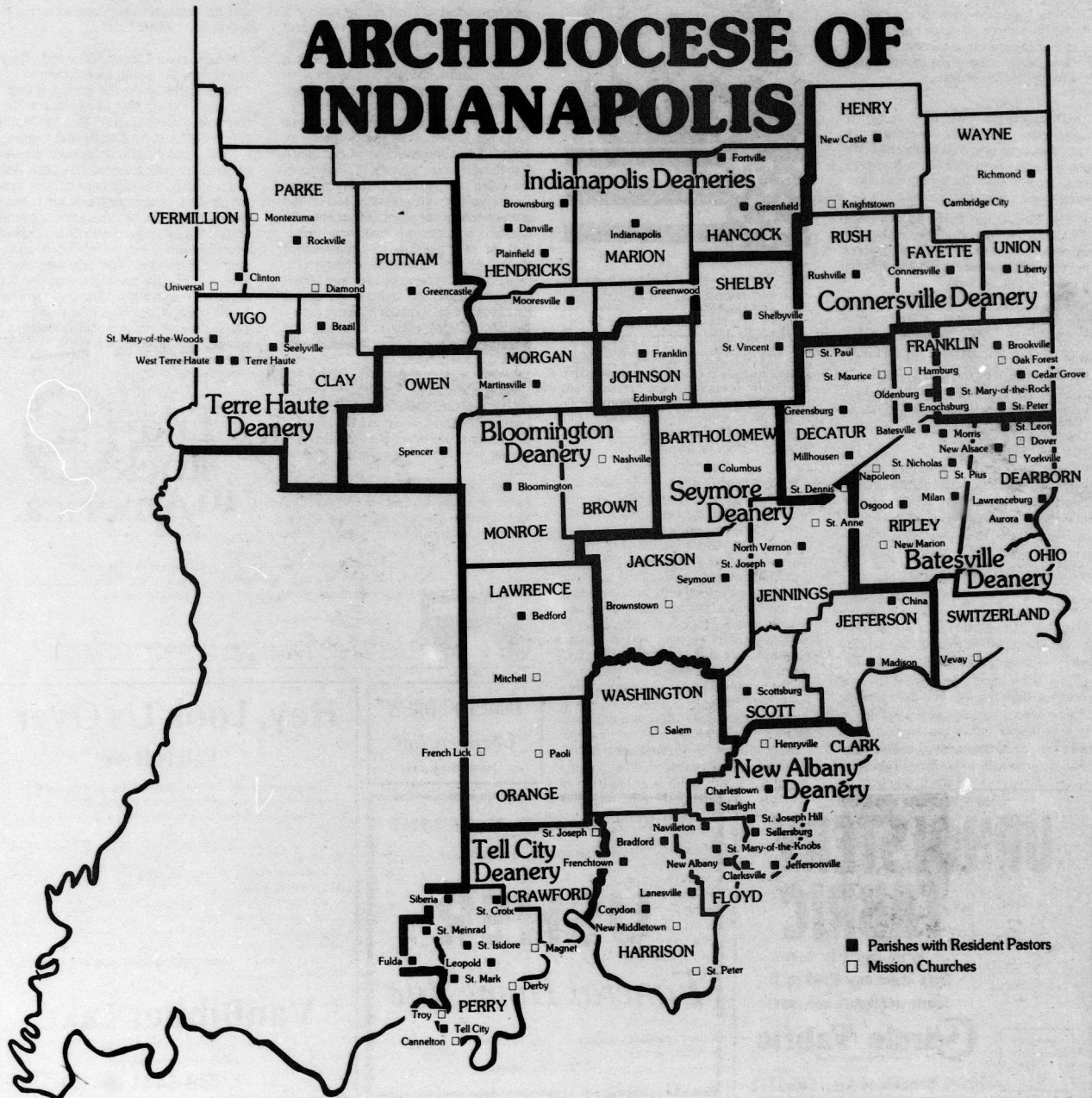
Indianapolis East

Holy Cross, Holy Spirit, Our Lady of Lourdes, St. Bernadette, St. Francis de Sales, St. Mary, SS. Peter and Paul, St. Philip Neri, St. Rita, St. Simon, St. Therese, St. Michael, Greenfield; and St. Thomas, Fortville.

Indianapolis West

Assumption, Holy Angels, Holy Trinity, St. Anthony, St. Bridget, St. Christopher, St. Gabriel, St. Joseph, St. Michael, St. Monica, St. Malachy, Brownsburg; Mary Queen of Peace, Danville; and St. Susanna, Plainfield.

ARCHDIOCESE OF INDIANAPOLIS



KNOW YOUR FAITH

Christians seek to change and transform the world

by Fr. Philip J. Murnion

Christians are people who look at a troubled, agitated world and hope to change things.

The concerns Christians have may range from the threat to whole peoples posed by nuclear weapons to the threat posed for families by unemployment or consumerism; from the challenges that face an entire city to the problems of local neighborhoods; from the need for nations to speak with each other to the hope that the people of a parish will get to know each other.



The British author Rosemary Haughton has written about some of this in her book, "The Transformation of Man." Her point: Christians are called to be people who will transform their worlds as part of the effort to extend the kingdom of God.

But to accomplish this, Christians need preparation. We need a formation for transformation.

Some people do not like the word "formation." For them it conjures up the thought of leaders who might hope to manipulate the ways people think and act. But I think the word has value.

Through formation, people can be helped to reflect on their own lives, they can learn more about the meaning and consequences of faith, and they can acquire skills that will help them carry out Christian service in the world.

► In Kansas City, Mo., a new Center for Pastoral Ministry is helping parishes train people for increased parish responsibility and for more effective Christian action in their daily lives.

► The Parish Outreach Project of the National Conference of Catholic Charities is an effort to get local charities agencies involved in training parishioners so that they can be more helpful to each other in times of need.

► The Interparish Adult Education program on Manhattan's Lower East Side offers training for a variety of ministries.

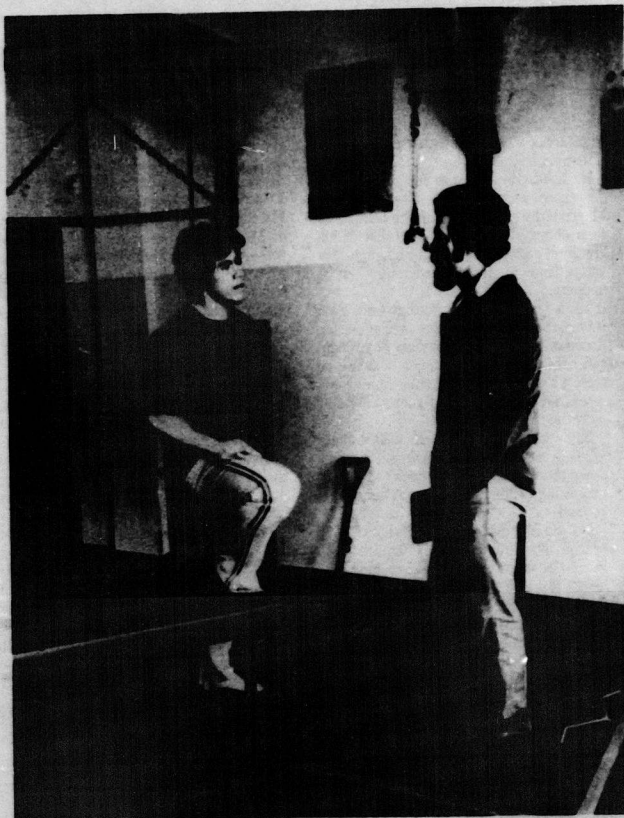
WHAT DOES "formation for transformation" entail? What is required if people want to transform their own lives or the conditions of life?

First, people often seek guidance to help them analyze and understand their own personal lives. They may also seek insights on what is happening in society and why events occur as they do.

A new way of looking at life is a second goal of formation efforts. The perspective offered by Jesus can seem very much at odds with viewpoints dominating our culture. We become better formed, therefore, to the extent that we become more deeply aware of the significance of his message.

The kind of reflection that leads to a new way of looking at life also leads to some questions: What emphasis do we place on personal possessions? What value do we place on our relationships to other people, to our jobs or to various forces in society that are part of our lives? How

(See CHANGE on page 29)



THE CALL—We are called to be people that will change things, who will transform our worlds, as part of our efforts to extend the Kingdom of God. Parishes throughout the country are training parishioners in ways that enable them to respond to the needs of their neighborhoods. In Detroit, a member of a parish outreach program drops in at a neighborhood gym to talk with a youth. (NC photo by Dwight Cendrowski)

Relating to youth: a crisis meant to remove the hurtful experience

by Don Kurre

On a hot September Saturday when Purdue faced Notre Dame, over 200 people gathered in Columbus, Indiana, for a workshop entitled "Growing Together: The Challenge and Vision of Ministry to Youth." The key question of the day long event was: How can we effectively minister to youth?

Concern for youth was also reflected as a major interest of respondents to a survey conducted for the Catholic Press Association by the Gallup organization. When asked which of 41 items they would like to see addressed in the diocesan newspaper, 57% of the respondents indicated as their preference, teenage and youth problems.

In a recent issue, *Time* magazine reported that the suicide rate among the youth



of today had increased over 200% since 1960. In this light, it is no wonder that people are seeking effective ways to relate to youth.

What is at the heart of the youth crisis? Simply put, our inability to relate in meaningful ways with youth is at the heart of the crisis. As parents there is something we can and must do to improve the hurtful youth experience.

The major task of the teenage years is the development of one's own unique identity. Youth, therefore, are looking for parents who love themselves enough to allow youth the time and space to do this most important work. It was no accident when Christ proclaimed the second commandment to be love your neighbor (children) as yourself.

IF AS PARENTS we are not happy with our own life, how can we ever expect to be happy with the life of our children? If we are unable to allow ourselves to make mistakes, how can we expect to allow our youth to make mistakes? If we are unwilling

to forgive ourselves, how can we expect to forgive our teen when forgiveness and reconciliation are needed? If we are unwilling to make a commitment to our own growth, how can we share our teen's growth process?

As parents, we do not have to be perfect. Knowing and accepting our own limitations and gifts is what loving ourselves is all about.

Youth are not looking for parents that have it all together. They are looking for parents who are willing to spend time in love with them searching for life's meaning. They are looking for parents who are willing to share their experiences as friend to friend. Teens need parents who are willing to listen and hear as well as to talk. Youth are looking for parents who are willing to accept them for who they are and not for what they can or cannot do.

As parents, we have the task of creating a family life in which the teenager can find a refuge from and support for the

demanding task of creating his or her identity.

FAMILY relationships and values should be a norm or model by which the teen evaluates life around himself/herself giving life patterns and values. Family life is the context in which youth can make their own decisions, mistakes, and successes.

In family, parents must communicate that they care enough to allow youth to accept the consequences of their behavior. However, parents must also, concretely demonstrate that they have not given up on the youth, when mistakes are made. The family is a community that says, "You seem to be hurting, can I help?" and not "I told you so."

There is no magic formula for living with our teenage children, there is only being ourselves and truly inviting our children to walk together with us. Only by freely giving ourselves to youth can we hope to help them discover the beauty of themselves and of life.

The Story Hour

Saul sees a new world around him

by Janaan Manternach

It all happened so fast. Three days ago Saul was rushing to Damascus, full of anger against the followers of Jesus.

Now he is one of them, a follower of Jesus. The change from persecutor to friend was so dramatic that Saul is in a state of shock.

He needs time to sort out all that happened to him in such a short time. Meeting the risen Christ on the Damascus road changed the whole direction of his life. Saul now feels a need to be alone. He wants time to make sense out of what happened.

So, a few days after his baptism, Saul leaves the house of Judas in Damascus. Ananias comes over to say goodbye. Saul can hardly believe how much at home he feels with these men and their families. A week ago he considered them enemies. Now they are good friends.

Saul waves goodbye. He walks along Straight Street to the city gates. He walks down the Damascus Road back to the spot where the brilliant light struck him to the ground.

He stands there in deep silence. He recalls every detail. He imagines each word the risen Lord spoke to him. His heart fills with thanksgiving. Tears come to his eyes. He wonders why Jesus chose him to be a friend. No one did more to hurt the followers of Jesus than Saul did.

SAUL THEN takes the road leading to the desert. People call the desert area southwest of Damascus by the romantic name, "Arabia." There, alone in the desert, Saul hopes to have the peace and quiet he needs to change a lifetime of habits.

From his earliest childhood Saul learned to love God's law. He tried harder than most people he knew to keep God's law perfectly. Saul has always been a Pharisee, a strict observer of the law. He loves the story of how God gave the law to Moses on Mt. Sinai. That story has been at the heart of Saul's whole life. For him the law was the most important thing in the world.

So Saul journeys through the desert to Mt. Sinai. There he meditates on the story of Moses. Right there where Moses had received the law from God, Saul begs God to help him see more clearly what he should do.

Saul spends some time in the desert near Mt. Sinai. Gradually he is able to put things in place. He comes to understand more clearly how important Jesus is.

SAUL PRAYS and meditates. He fasts, too. Slowly the way he looked at everything changes. He begins to see life not only through the eyes of Moses and the prophets of Israel. He begins to see life through the eyes of Jesus. Jesus becomes the center of Saul's life.

In the desert Saul begins to realize that Jesus chose him for a very important mission. Just as Saul had put all his energy into persecuting the followers of Jesus, now he must use even greater energy in helping people come to know and love Jesus.

Saul does not know as yet just how he can do this. But he knows that Jesus will help him discover the best way. Now Saul feels ready to go back to Damascus. He is ready to help others discover that Jesus really matters.

So Saul starts back to Damascus and a new life.

Suggestions for Parents, Teachers and Young People using the Children's Story Hour for a catechetical moment:

Projects:

1. The lyrics of songs, particularly folk and country music songs, are often about changes that occur in people's lives. Is there a song that you like that tells that kind of story? Does your favorite singer perform a story song that describes pain and change?
2. Saul's companions had used stones during their efforts to do away with the followers of Jesus. After his conversion, a rock might have reminded Saul of his life before it changed.

Find a smooth, hand-sized rock, clean it and paint on it a prayer of repentance such as, "Jesus, I'm sorry"; a prayer of recognition, like "I've found Jesus"; or simply the word, "Jesus," or "Amen."

After reading the story, "Saul sees a new world around him," talk together about it. Questions like the following may guide your conversation.

Questions:

- Why does Saul leave the house of Judas a few days after his baptism?
- What is the first thing Saul does after leaving Judas?
- Why does Saul go to Mt. Sinai?
- What happens to Saul during his stay in the desert?
- What does Saul come to see about how he should live his new life?
- How do you feel about Saul as he starts back to Damascus and a new life?

© 1980 by NC News Service



by Fr. John Castelot

It is not difficult to see what St. Paul considers the fundamental problem in the church at Corinth. For him, community mutual love and sharing are of the very essence of a truly Christian life.

Not surprisingly, the body of the letter known as First Corinthians begins with this urgent plea: "I beg you, brothers, in the name of our Lord Jesus Christ, to agree in what you say. Let there be no factions; rather, be united in mind and judgment" (1:10).

Paul appeals to the people as brothers (and sisters). This brings into focus the kind of relationship he thinks the people ought to have: that of a family, a unified family with God as their Father.

This is what the relationship should be but it is not. Paul is astonished, disappointed, hurt: "I have been informed, my brothers, by certain members of Chloe's household that you are quarreling among yourselves" (1:11), he writes.

We have no further information about Chloe. Evidently her home was one of the little "parish churches" where Christians gathered for the liturgy and other functions. Whether her home was at Ephesus where Paul was at the time, or whether she actually lived at Corinth, there is a way of telling.

PAUL IS AGHAST! Not only are he converts having minor and inevitable disagreements; they are actually quarreling, which implies hostility, anger, bitterness. This was pagan conduct diametrically opposed to the fellowship which they had been called, and therefore a blow to the very heart of their Christianity.

Paul has specific details on the situation. The community in Corinth is split into cliques, each with its own battle cry.

Discussion Points

Transform

1. Father Philip Murnion refers in his article this week to author Rosemary Haughton. What point did she make?
2. What are two areas in which Father Murnion says Christians seek change?
3. What is the purpose of Lay Ministry in your parish? What role in lay ministry do you play?
4. Father John Castelot describes St. Paul as extremely upset by the behavior of the Corinthians. Why?
5. In Paul's letter to the Corinthians,

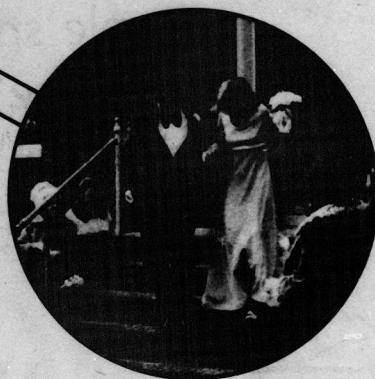


People Called in the Spirit to Serve ...



*"There are
different gifts but
the same Spirit; there
are different ministries but
the same Lord; there are differ-
ent works but the same God who
accomplishes all of them in
everyone. To each person
the manifestation of the
Spirit is given for the
common good."*

—1 Corinthians 12:4-7



Vocations Awareness Week
October 12-18

“Do You Love Me?”

Jesus asked that question 2,000 years ago. He asks it today. To answer is our vocation, a vocation that is both human and divine. It is a call so needed in our world. It is a vocation that we need to take upon ourselves individually and as a community. It is a vocation asking for leaders—for doctors, for lawyers, for journalists, for teachers—but also for people specialized in religious leadership like those Apostles of His—for priests, for religious, for dedicated people. If you are interested please contact the Vocations Center.

Vocations Center

Archdiocese of Indianapolis
520 Stevens Street
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Terre Haute native ordained for missions as Verona father

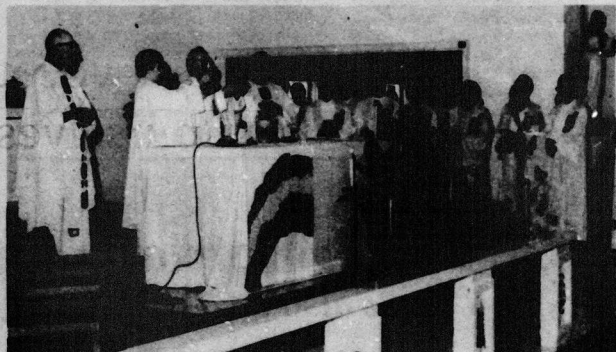
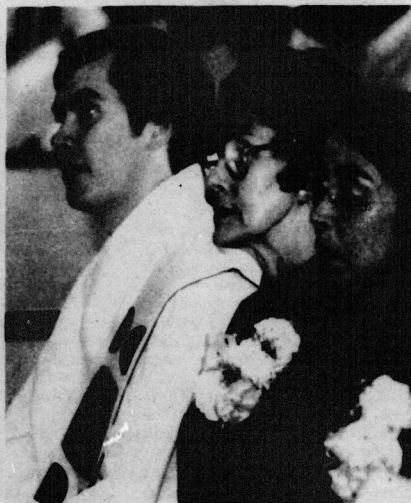
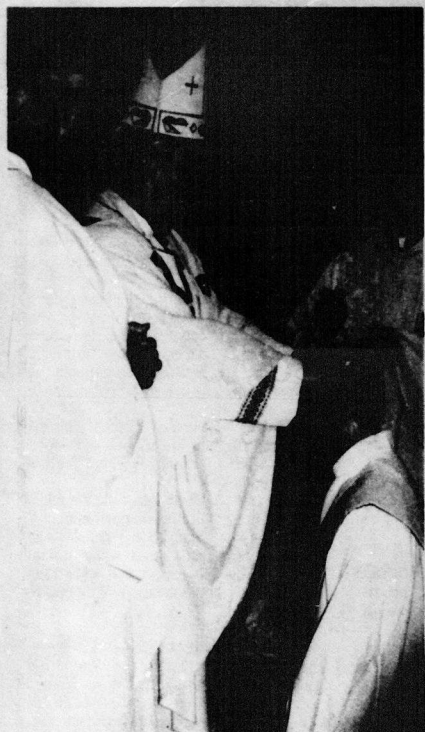
On Sept. 6, Todd Michael Riebe became "a priest forever" in Ordination ceremonies at Sacred Heart Church in Terre Haute.

Riebe, son of Mrs. Carolyn Riebe and the late Chester Riebe, who died in 1978, was ordained a Verona Father in ceremonies presided over by Archbishop Edward O'Meara.

Mass was concelebrated by Father Charles Walter, Verona Fathers provincial, Father James Barton, director of the Archdiocesan Propagation of the Faith, Father Charles Fisher, pastor of Sacred Heart parish, and other priests.

On hand for the ceremonies were Riebe's mother, his two sisters, Heidi and Jill, and brother, Bill. The new priest studied at Gregorian University in Rome, and is now teaching in the Verona Fathers' high school seminary in Monroe, Mich.

Archbishop O'Meara noted recently that the archdiocese has no seminarians to be ordained for the diocesan priesthood in 1981 but the ordination of Father Riebe shows the commitment of the archdiocese to the missions. "For that I am very happy," he said.



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132 N. 5th Street
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812-923-8818

Vocation Office

Fr. Charles McCarthy, OFM Conv.
Mt. St. Francis, IN 47146
812-923-8145



**The Franciscans
want young men to
live this challenging
tradition.**

Former Latin School still engages in fostering vocations for archdiocese

by Valerie Dillon

The building which once was the Latin School on Indianapolis' near Southeast side is still fostering vocations to the priesthood.

Of course, soon-to-be seminarians no longer are there in the flesh—boisterous high schoolers struggling with Latin and philosophy and sharing in quiet moments their religious doubts and fervor.

Rather, the old school now houses the archdiocesan Vocations Office and its three priests, charged with inviting a new generation into the priesthood. Such a task these days might be called "mission impossible," but Father Mike Welch, director, and his associate directors, Fathers Bob Sims and Kim Wolf, don't reflect this feeling.

Father Welch, as administrator, acts as a liaison with national and local organizations, coordinates all vocations' programs, and works with priests, seminarians, Serra Club and other supportive diocesan groups, reflecting the Vocation Office's philosophy that "it is the responsibility of the entire archdiocesan Christian community" to recruit new vocations.

The other two priests travel to schools

and universities, parishes and home gatherings all over the 39-county archdiocese, sharing their lives and personal convictions, answering both casual and intense questions, and interviewing possible candidates.

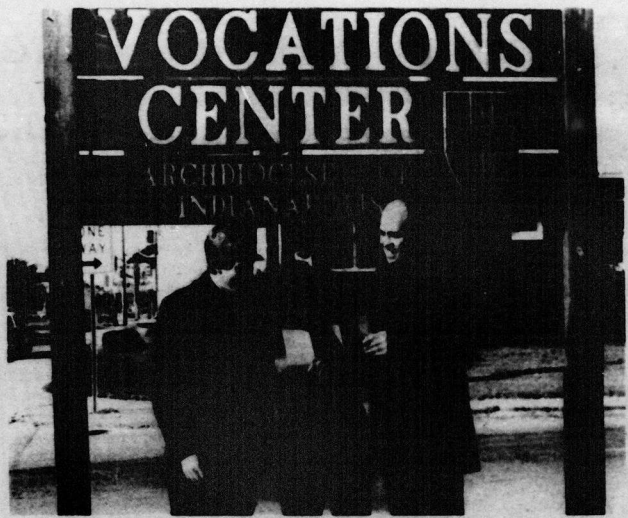
What's it like, trying to motivate today's youth to consider a religious vocation? What do young men think about the priestly life?

"**THEY WORRY** we don't get paid enough; they ask us about the rewards and what's satisfying about our lives," responded Father Wolf. "One said 'It seems to me you work too hard.'" Father Sims recalled, "They ask if it's discouraging work."

"For them, it's hard to live in today's society and become involved in intangible things," said Father Sims, whose programs are for college age and older. "The celibacy thing doesn't come up with as much regularity as money and success."

He added that "competition and material success—the priesthood can't compete for that . . . just recruitment for a decent happy life."

Father Wolf, who works mostly with high schoolers, finds celibacy the primary



VOCATIONS' PRIESTS—Father Kim Wolf shares a brochure from the Vocations Office with (left) Father Bob Sims and (right) Father Mike Welch. Usually, however, business is conducted in the Vocation Office building just across the street—not under the outdoor sign.

stumbling block for most youngsters. "They see family life as attractive and challenging; they know that sexual intimacy is an important part of life."

Both priests emphasize in their counseling that "depth relationships and close involvements with people are part of a good priest's ministry." Father Sims stresses: "It's possible for priests to have strong healthy relationships—not only an intimacy with God but with other people. Not to have both makes a person only half a person."

Both priests talk about "holistic growth" and they tell the young men "if you wouldn't be a good family person, you wouldn't be a good priest."

FATHER WOLF emphasizes that a priest "has to live life with vision and assertiveness and receptivity, just as anyone else should."

How do they reach young men who might respond to this challenge? Among their programs are "live-in" weekends at St. Meinrad Seminary; 8th grade retreats; "Priesthood Days" in high schools and on deanery level; "Acts II" parish-based sharing sessions; "Ministry Today" information programs; and "Men in the Church Today."

This last program is presented by priests and religious, seminarians and laymen. Priesthood is shown not only in its particulars, but as it complements and meshes with other ministries in the church. Other programs for high school

juniors and seniors present various people who minister in the church—married, religious, priests, etc.

"We assure them that there are many different roles, but all are pursuing the goal of ministry cooperatively," explained Father Wolf. "We try to have programs involving general spiritual growth, but the primary emphasis is in vocations to diocesan priesthood."

"We believe that vocations to the priesthood and religious life are best developed and fostered in a climate where faith is taken seriously."

The "call" to a religious vocation takes place "in a faith-filled environment," added Father Sims. "Some people wait for something that's never going to happen. Some people expect that when they get the call, there's never again going to be any doubt."

THE CALL IS "different for everybody," according to Father Wolf. "It's not strictly mysterious. It flows from a person's perception that God is in all things . . . in mystery and silence and also in common experience, in communication with people, in events."

What influences a young man's decision to enter the seminary? Both Fathers Wolf and Sims believe the key is the "association and friendship of a priest." In Father Sims' words, "the primary attraction to the priesthood is some priest they've dealt with who relates well to people. Initially, (See Vocations on page 26)

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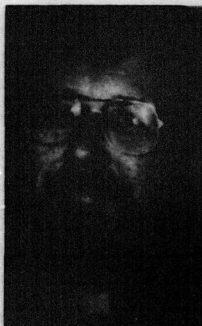
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What is the priesthood really like?

by Fr. Jeffrey Godecker



Fr. Jeff Godecker

What is priesthood really like? What does it mean to be a priest in the midst of a changing church and changing sense of ministry? Let me speak from my own experience of 12 years. I presume that in the next twelve years my answer will change and grow and deepen.

For me, priesthood has been 12 years of pain and pleasure ... 12 years of laughs and tears, faith and doubt, Presence and Absence, weakness and strength, moments of love and moments not so loving. Most of all, priesthood has been many moments of life and death. In other words, priesthood has been for me an ongoing baptism, sometimes by fire and sometimes by a very gentle prodding of the Spirit.

This baptism into life and death on a daily basis has been the same for me as it is for all men and women. It has been neither harder nor easier, as some people might believe. It has involved the same searching and struggling for maturity, happiness, love, friendship, meaning and God that everyone else gropes toward. In the process, I have made the same mistakes, committed the same sins, felt the same pain, looked for the same kind words and filled myself with the same loves as everyone else.

For this reason I can say that priesthood is, for me, a way of life. It certainly does not sum up my life nor is it co-extensive with my life, but it is enough a part of my character that it touches all facets of my life.

And like my life, priesthood is a gift. It is not something of my own making. Rather it is something that arises from a source deeper than I can name. It is something that arises from a gentle, generous father, a richly loving mother, a Bible-loving, Baptist grandmother, a faith-filled aunt, one or two affirming monks and a very caring group of friends.

Like life, it is a gift that is given once but also a gift that must be given again and again. It is a gift that arises out of relationships with others, not just others in general but others with names like Ernie and Susie, and Lorrie, Diane, Jim, Tom, Coz, Marty, Debbie and Jerre. It is a gift affirmed and made to come alive by an expressed need for reconciliation, by a sharing together of song, by a letter, through a gift given

most "feel like a priest" when the good news has been heard, when a person feels more free, more beautiful, more loved and loving and more in touch with him/herself, others, and God.

I believe that priesthood is a life-giving vocation. It is the task of the priest along with many others in the community to engender faith, nourish hope, and encourage a love that gives life.

I BELIEVE priests to be one of the "guardians" of life. I mean this not in any paternalistic sense nor in a moralistic sense but in the true tradition of the prophets who were the great "protectors" of life, particularly that part of life which might be oppressed, manipulated, crushed or "idolized."

I sense that this challenging, "life protecting" role of prophecy is the most important aspect of priesthood in today's church. I am called (not just me but others) to be a living reminder of the sacred within life itself. I am called to remind myself and others that each tiny piece of life is sacred, free, and beautiful. I am called to speak of all human life as the most sacred, free and beautiful. And I am called to challenge any and all who make of this world or human beings something less than free, beautiful, and sacred.

I, along with my brother and sister ministers, am called to challenge those

who would misuse this world, those who would reduce the world and life and faith to mere calculation, factuality, management or personal profit. We are called to challenge those who would reduce life to a football game or any form of excessive competition or violence.

Priests along with other ministers are called to challenge all men and women to become more life-giving and to be more conscious of the Lord God who is present whenever life is given.

LIKE LIFE itself, priesthood also is a symbol

of the sacred. I believe the priest to be a living symbol that the sacred is personal, and that the sacred is to be found in all life in a personal, experiential way. The priest is the reminder that all of life has a vocation, a call that is best summed up by Nikos Kazantzakis who wrote that the highest obligation of people is to "transubstantiate the matter which God has entrusted to us and turn it into Spirit."

I look back at the above and I think that what I have said is probably rather ideal and that it is only on some days and only with some folks that I have been able to accomplish that. But when I have done it, it has been in my own humanness just as it was with Christ. Also, I

don't believe I've ever really been able to do the above by myself which is the hardest lesson for me and most priests to learn. It only happens in a dialoging community where there is love, humility and a deeply rooted trust in the faithfulness of God and the goodness of people.

Finally, may I say that while all of this hasn't made me really different from anyone else, it has made a difference to me personally and—I believe and hope—a difference in the lives of others. In which case, I say thanks to the ONE and to the all.

(Father Godecker is coordinator of catechists in the Archdiocesan Office of Catholic Education.)



CHURCH FOR DEAF—Brother David Skarda (left) assists as Father Jay Krouse celebrates and signs Mass for an all-deaf congregation at St. Francis of Assisi Church and Center for the Deaf in Landover Hills, Md. Nearly every Sunday the 150 seats of the small church are filled with deaf people and their families. (NC Photo by Joel Richardson)



Meet Sister Marlene Kochert. She's helping people as a Franciscan Sister...

ministering to the people of St. Gabriel Parish in Connerville, Indiana, as Director of Religious Education. Sister Marlene is a vital member of the Oldenburg Congregation and has a mission to the Church. She extends herself to people of all ages at St. Gabriel's, to groups in the Indianapolis Archdiocese and to her own Congregation.

Sister Marlene is making a significant contribution by her

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Just Married! 21 Years!"
"Judy and Norm + 6"

It isn't an ordinary day waking up to find your car soaped, tin cans tied on the rear bumper, and packages of rice tied in blue ribbon, a tied-up bouquet and blue garter in the front seat!

This is the way our children chose to send us off on our anniversary getaway to Brown County last April.

With this kind of enthusiasm radiating from your family, you can't help but realize that you really do have something to celebrate!

We started off our married life in April, 1959, with some pretty lofty ideals. We chose words from a wedding card to guide us on our journey: "May your marriage be one in Christ in time and in eternity."

For several years our ideal seemed to hang together pretty well. But then, given Hawaii as a military assignment for those first three years might have had something to do with that!

The reality of life hit us when we returned to civilian life. Norm began to pursue a career in public accounting with a certified public accounting firm. His adjustments included simple yet significant things like using business jargon instead of Air Force jargon, calling your boss by his first name instead of "Sir," wearing a business suit instead of a uniform. Working for an audit company meant passing the C.P.A. exam. Hitting

the books after being out of school seven years—amid the demands of family life, business and social adjustment—was no minor challenge. It put stress on both of us.

AS WE WALKED the beat of a busy life, we tangled with the rhythm of birth control. Tim was born in 1960, Jim in 1961, Maureen in 1962. In 1963 we skipped a beat, then welcomed Suzie in 1964. Each child added new joy to our life but also new demands.

Judy struggled with the demands of caring for a family of four preschoolers along with her own need for self identity and the outside pressure of "keeping up with the Joneses."

Learning to live together in peace amid the everyday stress and our own individual weaknesses was a daily challenge. As we responded to our individual call and roles, our differences seemed to separate us—to negate our oneness.

It appeared that we were walking down two separate roads that came together only by chance. We seemed to lose sight of our ideal during these years. At times it seemed that our ideal would be nothing more than a memento pasted in our scrapbook.

A lot of good things were happening in our lives too, moments we will always treasure. But, despite the good moments, something seemed to be missing.

Early in our marriage, we had agreed on some personal "tools" we felt would be very important for a healthy relationship.



WEDDED BLISS—That's what Norm and Judy Hipskind seem to be sharing amid the maple trees . . . or maybe Norm just told a funny story. The Hipskinds recently celebrated 21 years of marriage.

These tools were communication . . . prayer . . . and faith.

THE FIRST TOOL was perhaps the most difficult one for us to learn to use. There is a lot of "stuff" one tends to bury in one's life, thinking such negative feelings will simply die a natural death. Our experience told us that these buried feelings would eventually erupt in a bad scene.

So we tried to call forth a lot of this "stuff" and this often brought tension and anxiety. Our communication was not always handled with finesse. Weekends at John XXIII Center in Hartford City and ongoing encounter with other couples helped us develop a greater openness and honesty with each other. The result: a much deeper level of compatibility.

Secondly, during this frantic "middle period," we worked on our prayer life. We prayed together as a family and celebrated liturgical events in, for us, some very meaningful ways. We aimed at making Christmas a truly Christian event. Home liturgies with other families brought us to a deeper meaning of the Mass.

What we overlooked then was the need to develop our own unique spiritual lives. Both of us involved ourselves heavily in "church work" but we realize now that much of this was external activity. So often it lacked an internal motivation based on our relationship with Christ.

Third, we had agreed at the beginning that we needed to keep faith in God and faith in each other. So we worked at trying to accept each other's shortcomings, though we didn't always understand them! Our way of dealing with the children often created tension. We learned that injecting a little humor seemed to help.

Disrupted events at the mealtable earned Norm the nickname "Stormin' Norman." Judy, on the other hand, tended to smooth over every situation in an effort to create peace. Often she hid behind a facade of gentleness, gaining the nickname, "Judy the Beauty."

AS WE STRUGGLED along, we didn't make excuses for our own or the

other's faults. We tried to keep faith with the humanness each of us lives with. So in good times and in bad, we "hung in there!"

One particularly difficult period was a nine-month business engagement that called Norman's attention and physical presence to Minneapolis. We were so wrapped up in our individual needs we couldn't seem to deal with this as a couple. A popular song seemed to be a source of God's love coming through in the words, "I beg your pardon, I never promised you a rose garden . . ."

In spite of many rough edges in our relationship and rough moments in our shared life, it is exciting now to look back and see the many wonderful ways the strength of our sacrament has helped us grow to a better understanding of the words we chose to express our marriage as we wanted it to be. We can see now there has been real mortar between the bricks that are forming an ever-more solid relationship. This mortar has been our children, our friends, and the presence of the Holy Spirit in our lives.

The joys, stresses and demands of raising a family of six children have had a deep influence on our relationship. Each child, born healthy, alert, nice-looking, has made us aware of God's blessings. Each child, so unique, has challenged us to grow and stretch in our understanding of love and acceptance. By the time Tim was 11 months old, we felt we probably had all the answers so we tried to fit Jim into the same mold. No way!!

Jim challenged us to see his giftness as unique. Maureen and Suzie not only challenged our parental approach because of the change in gender—but their personalities were as different as the blond and dark brown heads of hair differentiated them physically.

IN 1967, Kevin—three weeks early—pushed his way into our midst, and his determination continues to be a mark of his uniqueness. Annie, born six years later, often "uses" her position as baby of the family, but she is not about to be sixth in rank. She vies for "equal opportunity" both within and outside our circle.

Is it any wonder that we chose "Family" (See Celebrating on page 27)

Celebrate your marriage



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

Weekend Dates:

Nov. 7-9 Nov. 21-23 Dec. 12-14
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For further information contact: **WORLDWIDE MARRIAGE ENCOUNTER**
BLOOMINGTON: Wayne & Sheila Tessier • 1075 Logan St., Bloomington, IN • 812-332-0164

Please register us for the Marriage Encounter Weekend on

Registration
Fee: \$10.00

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

Serra Club



of Indianapolis

- To foster and promote vocations to the ministerial priesthood of the Catholic Church as a particular vocation to service and to develop appreciation of the ministerial priesthood and of all religious vocations in the Catholic Church, and
- To further Catholicism by encouraging its members, in fellowship, through education, to fulfill their Christian vocation to service.

Activities

- Twice-a-month meetings with programs designed to aid members to understand in some detail the current intellectual, cultural and spiritual situation; to judge civic, economic and social problems in the light of Catholic teaching; and to recognize the importance of assuming Christian responsibilities in their respective fields of activity.
- Vocation Homily Program.
- Servers Award Program.
- Parish and Priest Contact Program.
- Priest's Night Dinner.

For information about Serra contact your Parish Priest and/or one of the following Serrans:

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& Chaplain

Women of the Year—Sisters each and

The "Sister in the Year of the Woman"—easy to understand: after all Sisters are women. "The Sister in the Year of the Child"—still not difficult to grasp; after all most Catholics know Sisters best as teachers of children.

But 1980—"The Sister in the Year of the Family"—how does she fit? Didn't she leave home and family to enter Religious Life? True! Hasn't she chosen not to co-found a family of her own? True! Then she has no place in the family? False!

Because her life, her prayer, her work touches many families, the Sister constantly shares in and supports family life. Religious Sisters have traditionally helped build strong families through education, health services, prayer. Sisters of 1980 continue that tradition while reaching out in myriad ways to those who make up the human family.

So what do Sisters do in "The Year of the Family?" Plenty . . .

Sisters teach family members from pre-schoolers to senior adults—in schools, in C.C.D. and Sacramental Preparation Programs. They give convert instructions and conduct adult education classes. Sisters also continue work with the young as youth and campus ministers.

Sisters continue their tradition of health care in hospitals, clinics, nursing homes, homes for the aged. Family members from the newest addition in the delivery room to the elderly dying person who has outlived earthly family, know the ministrations of Sisters. Sisters now serve too as hospital and nursing home chaplains.

In parish ministry, Sisters are found visiting the sick in hospitals, nursing centers, homes—bringing Communion, human concern, hope. Sisters help build up the parish through liturgy preparation, co-ordination, and music ministry. They help with parish organizations, functions, day-to-day life. They become part of family celebrations and spend many hours in formal and informal counseling.

Sisters in social services often minister to families and/or individual members in stress situations by crisis counseling, providing food and shelter, aiding the poor and disabled in obtaining human services. Sisters are working as professionals and volunteers to serve unwed mothers, abused women and children, alcohol and drug addicts, divorced and separated Catholics, migrant workers, foster children, prison inmates.

Seeking long-term solutions to social problems, Sisters work in advocacy programs; they try to affect local, state, and national legislation. They serve on social justice committees and staff peace and justice offices. As communications specialists, Sisters use the printed, broadcast, telecast word and image to spread the message of Jesus.

Many Sisters are needed by their own religious communities for the supportive services that make it possible for other members to reach out to the larger world. Secretarial work and accounting, nursing, cooking, cleaning, sewing, administration—Sisters fill all these needs and more. Baking altar breads, programming a printing machine, sewing vestments are some services that let contemplative Sisters touch the human family.

Retreat work occupies many Sisters on a part-time basis and others full-time. Through retreats, days of recollection, prayer groups, spiritual direction, Sisters are reaching out to young and older members of the family. Through daily personal and community prayer, Sisters continue to support all families.



HOSPITAL SISTER—Franciscan Sister M. Donata, R.N., a "sister visitor" at St. Francis Hospital, a nurse and spiritual leader to direct patient care.



PIANISSIMO—Benedictine Sister Eileen Price gives piano lessons at Our Lady of Grace Convent in Beech Grove.



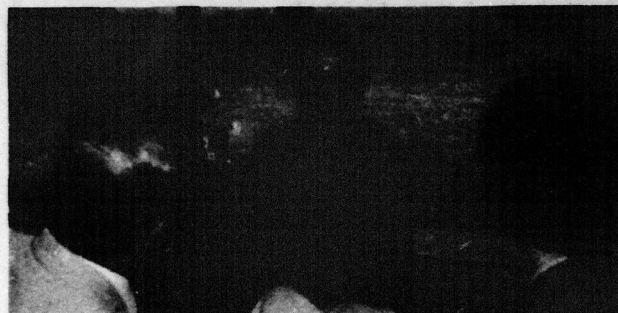
CARMEL JOY—The Carmelite Sisters of St. Joseph at Terre Haute live a life of contemplation and prayer.



WITH THE POOR—Sister Maria, a Little Sister of the Poor, helps a resident fill out a form at St. Augustine's Home in Indianapolis.



A LAUGH CURES—Daughter of Marie Adams shares a laugh with her mother at St. Francis Hospital in Indianapolis.



COUNSELING—Tipton Sister of St. Joseph Eileen Cantin does family counseling at Methodist Hospital in Indianapolis.



ADMINISTRATORS—Providence Sisters Jeanne Knoerie, Joyce Brophy and Jean Fuqua (left to right) help develop services such as the Women's External Degree Program (WED) at St. Mary of the Woods College for women with families or full-time careers.

every one



A DRE PREPARES—Carondelet Sister of St. Joseph Kathleen Karbowski helps with teacher preparation at Holy Angels Parish in Indianapolis.



ASSOCIATE—Benedictine Sister Lucia Betz assists a parishioner at St. Anthony Parish in Indianapolis. Sister Lucia is Pastoral Associate there.



SISTER VISITOR—Franciscan Sister Barbara Hileman makes a family visit at St. Gabriel Parish in Connersville where she serves as Pastoral Associate.



AT PRAYER—Carmelite Sisters of the Resurrection in Indianapolis share mid-day prayer.

Hospital in Beech Grove, uses her skills as a



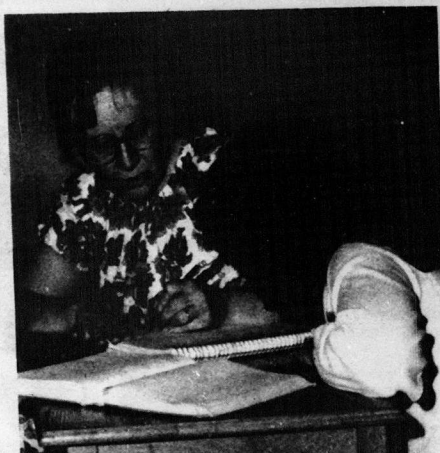
SCHOOL—Providence Sister Joan Frame teaches Summer Bible School at Christ the King Parish in Paoli.



SMILING COOK—Benedictine Sister Irmingard Fritz, a retired teacher, now concentrates on baking for other retirees at St. Paul's Hermitage in Beech Grove.



Charity Sister Ellen patient at St. Vincent



TEACHER—Ursuline Sister Thomasita Hayes helps a math student at Shawe Memorial High School in Madison.

Sisters in the Year of the Woman... Sisters in the Year of the Family... Sisters are called to share and support

Sisters serving in the Archdiocese of Indianapolis consist of the following communities:

Daughters of Charity of St. Vincent de Paul (D.C.)
Mater Dei Provincial House
9400 New Harmony Road
Evansville, Indiana 47712

Discalced Carmelite Nuns (O.C.D.)
Carmelite Monastery (Indianapolis)
2500 Cold Spring Road
Indianapolis, Indiana 46222
Carmelite Monastery (Terre Haute)
63 Allendale Place
Terre Haute, Indiana 47802

Congregation of Dominican Sisters of St. Catharine of Siena (O.P.)
Sacred Heart Convent
1846 E. Eighth Street
Jeffersonville, Indiana 47130

Little Sisters of the Poor (L.S.P.)
St. Augustine's Home for the Aged
2345 W. 86th Street
Indianapolis, Indiana 46260

Sisters of the Immaculate Heart of Mary Reparatrix (I.H.M.R.)
St. Francis de Sales Convent
2161 Avondale Place
Indianapolis, Indiana 46218

Sisters of Providence (S.P.)
Sacred Heart Province
Saint Mary-of-the-Woods, Indiana 47876
St. Gabriel Province
725 S. East Street
Indianapolis, Indiana 46225

Sisters of St. Benedict (O.S.B.)
Motherhouse (Beech Grove)
Our Lady of Grace Convent
1402 Southern Avenue
Beech Grove, Indiana 46107
Motherhouse (Ferdinand)
Immaculate Conception Convent
Ferdinand, Indiana 47532

Sisters of the Third Order of St. Francis (O.S.F.)
Motherhouse
Oldenburg, Indiana 47036

Sisters of St. Francis of the Perpetual Adoration (O.S.F.)
St. Francis Hospital
1600 Albany Street
Beech Grove, Indiana 46107

Sisters of St. Joseph of Carondelet (C.S.J.)
St. Joseph's Provincial House
6400 Minnesota Avenue
St. Louis, Mo. 63111

Sisters of St. Joseph of Tipton (C.S.J.)
St. Joseph Convent
Main Street and Division Road
Tipton, Indiana 46072

Ursuline Sisters of the Immaculate Conception (O.S.U.)
Madison Convent
523 E. Third Street
Madison, Indiana 47250

Convictions of a Catholic alone

by Gerry Finn

The other day, I was sitting in a local restaurant eating supper (it is often less trouble and expense to eat out than to fix a meal for one). I noticed several other young people sitting by themselves and I was surprised at the message they conveyed in their posture and expression—that of loneliness and almost rejection. I began thinking about myself as a single person and about my lifestyle.

I believe that I, like the other young people in the restaurant, am most aware of my single state at meals and at Church. I hate to eat alone and likewise, it doesn't seem right to cele-

brate my convictions as a Christian and Catholic alone. I guess I am accustomed to being surrounded by people during these times.

I grew up on a farm in beautiful Starlight in southeastern Indiana. I was the second of nine children. I'm sure that mom and dad often longed for even the slightest feeling of loneliness at mealtime!

During my childhood and adolescence I was fortunate to be surrounded by people who provided a continuing example of Christianity for me. My parents were loving and gentle people, my Grandpa and Grandma Baesing were good Christians and as solid as the land

they settled on and farmed all their life.

After I graduated from Flaget High School, I met a young man, C. J. Smith, who became my best friend. His life and finally his death became a challenge to live the faith I had been raised in.

C. J. was a friend to all, sharing a love that knew no bounds, whether it was with family, friends, or God. He died just before his 19th birthday, living three years with the knowledge of a terminal illness. His death caused me to question everything that life, love, and God stood for.

As I struggled to understand what C. J.'s life and untimely death were all about... how a God of love could allow this to happen, I began to realize that in my crisis there was growth and—ultimately—a strengthening of my own faith.

C. J.'S LIFE set an example of living as Christian and challenged me to reach out and share my love with the many people with whom I come in contact.

Last week I turned 28. I'm no longer as young as I'd

like to be. My friends often joke about it with me, and every time I visit my home in Starlight, someone is sure to ask when I'm going to get married. It took a long time to resolve this within myself, but I do not feel a need to rush out and get married. I hope to someday love someone enough to make a lifelong commitment to her and to have a family of our own. At this point in my life, I feel certain that God has several tasks for me to accomplish before I take that step.

Right now, being single has many advantages for me. I am employed as a youth education coordinator for Our Lady of Perpetual Help Church in New Albany and as a youth minister at St. Mary of the Knobs. I also volunteer as lay moderator of the New Albany Deanery C.Y.O.

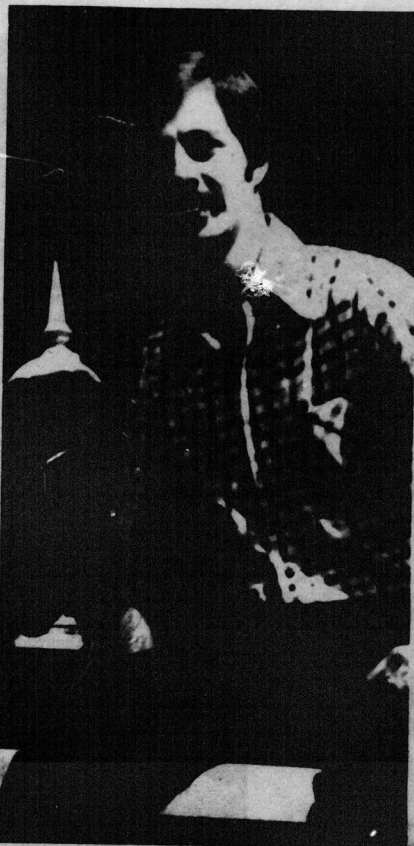
In my spare time, I work with Young Concerned Catholics, a young adults group which we formed in the New Albany Deanery. Y.C.C. gives young people of the church a chance to share a sense of community, whether they be single or married.

Not only are these very challenging and rewarding professions, but they give me a chance to meet and get to know young people. As a result, that sense of loneliness which is so common in the lives of single young people is much less of a problem for me.

All these facets of my life take time and energy that would be difficult to give as a married person. I have a sense of freedom in my life that I'm sure many married people feel a loss of shortly after the wedding! I believe that relationships often are more open as a single person; there is not a feeling of owing all your time and love to a specific person.

THERE ARE an equal number of disadvantages however. Often a young single person does not seem to have a place, especially in the Catholic church. In the "Year of the Family" we've been made even more aware that we are the sole member of our family. In a parish without a real sense of community, a single person feels very much out of touch with the Church.

Another problem is the dread of always coming home to an empty house or apartment. Activities for young single people sometimes seem limited to going into a smoke-filled bar or night club and being expect-



Gerry Finn

ted to pick up a date that you neither know nor have anything in common with.

Loneliness and a need to share love are the two single most crucial problems facing young people. I once read a prayer that summed up those feelings. It said:

"I want to love, Lord. I need to love."

"I am alone and want to be two."

"I speak and there is no one

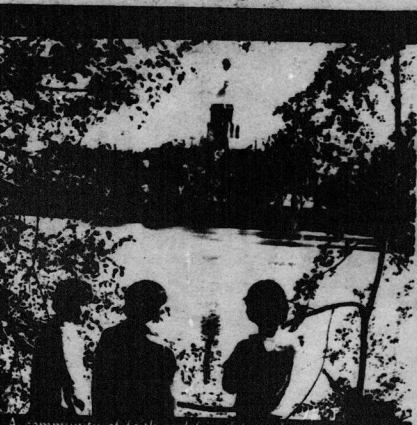
to listen."

"I live and there is no one to share my life."

"Why be so rich and have no one to enrich?"

"I want to love, Lord. I need to love."

It is a real challenge to live as a single Christian person, but the last line of the prayer makes the challenge a fulfilling prospect. It says: "In giving myself, I may teach myself to love."



A community of faith and friendship where young men prepare to become Holy Cross priests

For further information write Father Andre Lovelle C.S.C.—Box 541, Notre Dame, Ind. 46556

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CATHOLIC HOME AND FOREIGN MISSIONS

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Work in seminary same as always; methods might surprise you as new

by Joseph Schaedel

Three years before entering Saint Meinrad School of Theology I had made a retreat at the guest house less than 300 yards from the main seminary building. I distinctly remember looking at the lights in the seminary windows that Friday night imagining what was going on inside.

The outside appearance of the huge buildings conjured up for me pictures of long dark hallways, silent students studying their theology books, rigid schedules—and seclusion. Now, as I enter my third year as a member of the seminary community I am amused at my earliest impressions.

The work of the seminary is the same as it has always been. The methods perhaps are what would surprise returning alumni or the casual visitor.

The seminary today first seeks to help the student develop his own spiritual life based on a deep devotion to prayer. Daily celebration of the Liturgy of the Eucharist continues to be the highlight of every day.

Gone are the rigidly structured times for meditation, prayer, and spiritual reading. The seminarian who is preparing for diocesan priesthood must learn to work

periods for these things into his own unique schedule. Indeed, it seems that this is what he must do for his entire priesthood.

Today's seminary continues to provide regular opportunities for daily communal prayer, times and places for silence and reflection, and days of recollection or retreat. But the seminarian is repeatedly encouraged not to become dependent on a schedule which will disappear on ordination day.

ACADEMICS continue to play a major role in the development of the future priest. Besides priests, the seminary faculty today includes men and women lay faculty and ministers of other denominations. The goal: to continue to give seminarians a firm foundation in the church's traditional teachings coupled with the most recent thought from major theologians of the day.

Methods of instruction are as up to date as the theological training. For example, at St. Meinrad students can practice giving homilies or administering the sacraments in a lab equipped with video taping equipment so they can better evaluate themselves . . . hear themselves as they might someday sound on a Sunday

morning . . . see themselves with or without eye contact, annoying mannerisms, economy of movement.

Today's seminary adds a third dimension to spiritual development and academic growth. This is practical experience in a program of supervised ministry away from the seminary itself. Seminarians are required to spend several hours each week working in a parish, hospital, school, or social service agency under a supervisor well versed in the practical applications of seminary training. Here we can discover our areas of interest and our strengths and shortcomings in the real world of ministry.

Not only have seminary methods changed—the student body also has changed. For instance, more than half of the students at Saint Meinrad's School of Theology did not attend a seminary high school or college. Many of us worked several years after college before making the move to study for priesthood. In the seminary today you'll meet men in their 30's and 40's who are former teachers, business executives, veterans, or salesmen.

I often think of that night when I gazed across the seminary grounds at the seminary buildings from the retreat house. What I thought had existed inside has long since disappeared. The buildings we live and study in contain many memories

of the past. But they are filled with students for the future. The types of personalities and activities in today's seminary is as diversified as those found in parish rectories throughout the country.

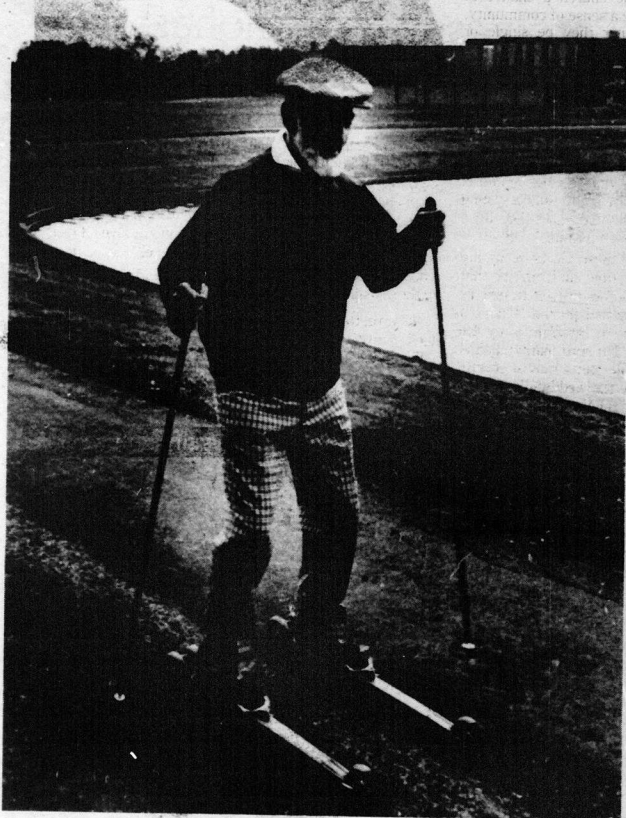
OUR BUILDINGS are old and antiquated. But the students here from California to Indiana to Rhode Island live in luxury. Obviously, I don't mean luxury in the ordinary sense of the word. Today's seminary offers the seminarian the luxury of time and of guidance.

The serious responsibility to develop into a man of deep faith and prayer, knowledgeable in the theoretical and practical aspects of theology, is placed squarely on the shoulders of the seminarian. During his time in the seminary he will have the luxury of time and expertise from the staff as well as the support of his fellow classmates.

Saint Meinrad, nestled in the hills of southern Indiana, is famous all over the country for the thousands of priests it has trained so well throughout the century. Upon their return to the hill, alumni will not hesitate to tell you how much Saint Meinrad has changed. It has—but so has the world and so has the church. A renewed emphasis on personal responsibility and a lifestyle appropriate for the diocesan priest is at the heart of many of the recent changes in seminary life.

One thing will not change. The seminary remains dedicated to the careful development and training of young men who will be presented to the church for ordination to serve as faithful ministers of Jesus Christ.

(Joseph Schaedel is a third year theology student.)



KEEPING IN SHAPE—Retired Archbishop Joseph M. Raya, 63, former Melkite-Rite archbishop of Acre, Israel, stays in shape using land skis on the grounds of Christ the King Seminary in East Aurora, N.Y. "Papa Joe," as he is called by seminarians, teaches a course on the early fathers of the church.

it's not that we haven't been invited - we haven't r.s.v.p.'d

The Lord has invited all who believe in Him to reach out and share HIS Good News with others.

We, the Sisters of Providence, daily try to respond to that invitation. We find ourselves in schools, in parishes, in hospitals; wherever a need calls us as a community to serve the People of God.

We invite YOU to share your own good news with us. Together we can bring His message.



r.s.v.p. Sisters of Providence

St. Mary-of-the-Woods, IND

Brothers: offering talent in the vocation of seeking God

by Brother Luke Hodde

It was a warm summer evening in August. We were relaxing and enjoying a rest from our day's work. Suddenly all the church bells began to ring—ringing out to call everyone's attention. Just as suddenly, they stopped—to be followed by the slow tolling of the big "No. 6" bell.

As the bell continued to toll we knew it was one of the older men who had just

died, for the bell tolls the number of years the man was in vows. For this man it was 56 years—a long time by anyone's standards. Who was he? He was a monk—a Benedictine Brother.

What is a Benedictine monk? What is a Brother?

Benedictine monks are men who have come together to live under the Rule of St. Benedict. This rule has been passed on from generation to generation for nearly

1500 years. If one had to summarize the rule, he could say that the main theme is the motto "Ora et Labora"—"Pray and Work." St. Benedict stressed strongly in his Rule that this should be the center of a monk's life.

The prayer life is centered around daily recitation of the Psalms in the Divine Office with the other monks, attendance at Mass, spiritual reading and private prayer. For, just as one must care for the physical needs of his body, he must also nourish the spiritual needs of his soul. It is indeed through prayer and the reading of Scripture that a monk more fully realizes the meaning of his vocation. He learns that his work and his prayer is a good way to praise God too.

The work-life of a monk can be focused in many areas. We are teachers, carpenters, electricians, plumbers, cooks, physicians, administrators, counselors. Just about any work is offered. All monasteries need a wide variety of skills to maintain the work of the particular house, especially big houses like ours at Saint Meinrad.

But why would anyone want to lead such a life? Surely, if he is a professional in his field, he could get a good job and

lead a comfortable life. Why would he want to join a monastery?

The most common "calling card" is the desire to devote one's self to God and the work of His church in a unique way. Many of us wish to devote ourselves to this life and work, but do not feel the call to priesthood. As Brothers, we are fulfilling this desire. Many of us want to pray and work alongside others, in community, because we do it better if we remind each other of our faith and our calling.

The Archdiocese of Indianapolis has many Brothers working within it. Their lives and work range from teaching in the high schools to working in the Gibault Home at Terre Haute. There are those working in retreat houses, as well as those of us helping in the operation of St. Meinrad Archabbey and its seminary schools. St. Meinrad has, as well, a mission in the mountains of Peru, South America. There the monks continue the work of spreading the Gospel, much as their predecessors did when they first came to America to work with the people here.

We come from all walks of life, from all parts of the country. We have a common goal—to offer our talents in the vocation of seeking God.



REMEMBERED IN STONE—Eileen Potts, who died last November at age 24, had been so pleased by a picture of her being visited by Mother Teresa in 1976 that her parents had the picture reproduced on the headstone of her grave in Gate of Heaven Cemetery in Berlin, N.J. (NC Photo)

Cornerstone blessing to mark progress of new monastery

A cornerstone blessing ceremony for a new monastery and library will be held at St. Meinrad Archabbey on Sunday, Oct. 19.

Nearly 1,000 volunteer workers and their guests or families will be invited to attend. These volunteers currently are involved in a person-to-person fund raising campaign to help generate \$7.5 million to construct the new monastery and library on the Archabbey and Seminary campus, and to renovate the vacated monastery for seminary expansion.

The volunteer workers include alumni of Saint Meinrad Seminary, as well as laity who have an interest in the future of priestly education at St. Meinrad. Also attending will be members of the seminary faculty and student body, overseers of the seminary, Alumni Board members, and other invited guests.

Msgr. Timothy Sweeney, Benedictine Archabbot of Saint Meinrad, stated that over \$4 million so far has been raised towards the \$7.5 million goal to date. The total cost of the project is \$10.7 million.

A Mass of Thanksgiving for the work of volunteers will be held in the Archabbey church at 2:00 p.m. The cornerstone for both monastery and library will

be blessed in the Archabbey church during the Mass. A buffet will be served at 4:00 p.m.

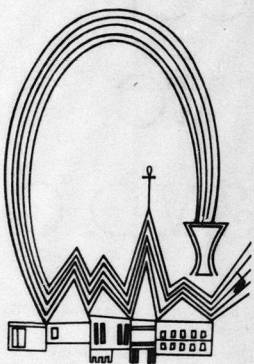
The foundations of the new monastery and library have been dug and many of the footings are being poured. The construction of these buildings is scheduled to be completed in the summer of 1982.

A second two-year-long construction project will then begin, during which the current 100-year-old sandstone monastery will be renovated. The renovated

structure will be used to expand the facilities of both Saint Meinrad College and School of Theology and to provide space for a year-round continuing education center.

Currently there are 360 students studying for the priesthood at Saint Meinrad Seminary, representing 62 dioceses and seven religious communities. The principal work of the monks at St. Meinrad is the education of these students. The monastery was founded in 1854 by Swiss Benedictine monks.

St. Maur Monastery



have the vision of faith, the persistent courage of hope, and the refreshing selflessness of love. The life is structured by the vow of obedience confirmed in celibacy and service; the vow of stability issuing forth in a community of brothers whose life is simple and whose persons and purposes are authentic; and the vow of Reformation of life which is what a monk's life is all about—turning one's whole life to God.

The Monks of St. Maur Monastery



The monks of St. Maur are men in search of God through prayer. They leave behind familiar ways and tender ties to become pilgrims toward the Kingdom of God and His Justice. They know this demands a change of heart more than a change of garments. It requires compunction for sins and compassion for the weakness of others. It is altogether necessary to

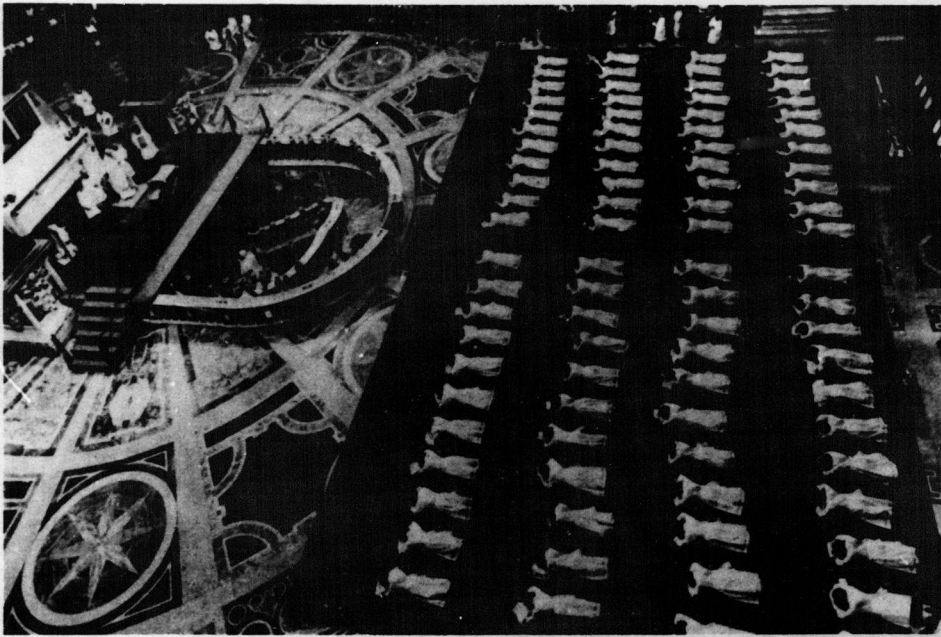
4545 Northwestern Avenue
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Vocations are everyone's business

Catholic Cemeteries Association

Holy Cross — St. Joseph
Calvary
Calvary Chapel Mausoleum

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784-4439



'ECCE SACERDOS MAGNUS'—In ceremonies conducted at St. Peter's Basilica in the summer of 1979, Pope John Paul II ordained 88 new priests from 15 countries. In the picture at left the new priests prostrate themselves in the first part of the ordination ceremony. Nine of the new priests were from the United States. The event marked the first ordination for the pope since assuming the papacy in 1978. (NC photo)

Posthumous honor for nun

ROCKVILLE CENTRE, N.Y.—The National Catholic Development Conference (NCDC), the nation's largest association of religious fund-raising organizations and institutions, will posthumously honor Mother Anna Dengel, a physician who established the Medical Missions Sisters, with its 1980 Good Samaritan Award.

Mother Dengel died in Rome April 17 at 88.

The Medical Mission Sisters were the first religious community of women to practice medicine, surgery and obstetrics. Under Catholic Church auspices, the order was instrumental in providing organized medical care to the sick in developing nations.

The award will be presented to Sister Catherine Mary Harmer, superior of the Medical Mission Sisters, North American sector, by Father James Close, NCDC president, and Archbishop John L. May of St. Louis, episcopal adviser to the NCDC. The ceremony will take place Sept. 16 in Orlando, Fla., during the conference's annual convention.

Mother Dengel was born in Austria and educated in Austria, France and Ireland. She obtained her medical degree in 1919 from the University of Cork in Ireland. She became aware of the problems of women in the Orient while working as chief physician for a women's hospital in India.

An Invitation To . . .

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—Prologue to the Rule of St. Benedict

To Seek God . . .

—In a cenobitic community under the direction of a rule and a superior;

—To praise God in the Liturgy of the Hours, Eucharistic celebration and personal prayer;

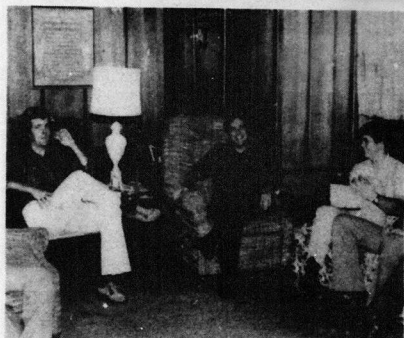
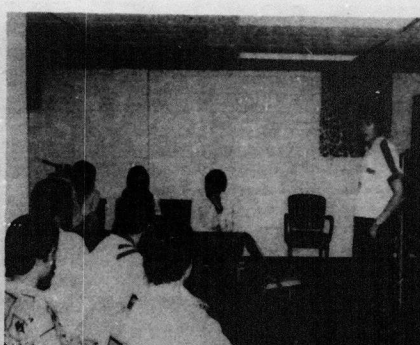
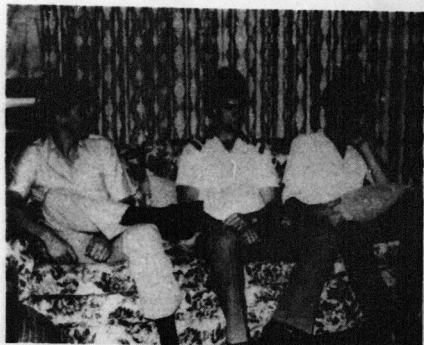
—To minister through teaching, health care, administration.

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WHAT IS A VOCATION?—This group of pictures shows a group of priests and college age men in an informal discussion held at Little Flower parish in Indianapolis recently to discuss the priesthood. The men all indicated some interest in the priesthood without desiring to commit themselves at this time. Father Robert Sims, associate vocation director (standing in photo upper right), plans more of these discussions around the archdiocese. In the single chairs in the photo at lower left are Fathers Pat Doyle and Clem Davis. The photo at right is Father Steve Banet. (Photos by Mike Widner)



Vocations (from 16)

there's almost always been a priest who acted as the young man's mentor."

Father Wolf agreed this is "at least as important as the fundamental nurturing place of the family." But both also cite the importance of parents' "positive outlook about the church," and their active belief and willingness to share their faith experience. Father Sims also pointed to "the total atmosphere—the way the family deals with each other and other people, the respect they have."

Sometimes parents call the Vocations Office and ask how to handle their son's interest in the priesthood. They ask what programs are available, what can they read, and how should they react to their son's possible vocation—"should we be very enthusiastic or hold back the reins?"

However, not all parents are supportive. A survey taken in the late 1960's showed that 70% of Catholic parents would support a child considering priesthood or Religious life. The same question 10 years later indicated only 30% would react positively.

The vocations' priests believe it's harder to enter religious life today. "Every institution has been shot down. People are changing careers; everything bespeaks discontent," observed Father Wolf. "It's amazing to hear about the peer pressures they experience when they consider priesthood."

In filling out questionnaires at various programs, participants answer the question "If I were to announce I was going into the priesthood..." almost all indicate people will laugh or

be shocked. "They expect and sometimes report that people ask them 'how come?' or tell them they're crazy. This wasn't true as recently as 15 years ago."

SUMMED UP Father Sims: "Religious life isn't as respected."

But all of this doesn't discourage either priest. "I can see a vocation person all on his own as becoming very discouraged," said Father Wolf. "Here there are three of us and we encourage and support one another. The neat thing is—we're all pastorally involved and have contact with lots of people on different levels, and we feed one another our experience."

A positive factor too is that they believe today's young people are attracted to the post-Vatican church. Relationships are important to these youth, said Father Wolf, so relational theology and emphasis on community "fits where they're at."

Both priests see the church moving into some "hope-filled" times and believe that out of that there will be more vocations. "We have good people in the seminary... the recent years have been fruitful," stated Father Sims, adding "that's the thing to be concerned about, not just counting numbers."

"I don't worry about vocations," concluded Father Wolf. "I wish we had more. But the Spirit always challenges us to be 'church' in different ways. I'm not concerned because I know that priests and the religious life will always be there. As the church goes—so will go vocations. God will continue to call."

Brother gets second term

NEW ORLEANS—It's a long journey from New Orleans to Vatican City, but Holy Cross Father Thomas Barrosse may have had his feet on the path before he knew it existed.

Born just a few hundred feet from Holy Cross High School campus in New Orleans, Father Barrosse recently was re-elected to his second six-year term as superior general of the worldwide Congregation of Holy Cross, based in Rome.

"I started Holy Cross in the fourth grade and graduated in 1942," Father Barrosse said in an interview with the Clarion Herald, New Orleans archdiocesan newspaper.

"I had thought about being a priest or missionary when I was 12 or 13, but it was just a passing thought at that time. I didn't get serious about a vocation until my junior year at Holy Cross."

It was a big decision, he said, but one he wouldn't change now for anything.

Despite rough sailing for the Congregation of Holy Cross in recent years, Father Barrosse has no fears for the order's existence.

"There have always been prophets of doom, but I don't think we'll disappear. We know the future is going to be different, but there is a path we will follow that God has laid out for us."

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Priest Encounter

Mid-week held Tuesday night through Thursday.

Seeks to promote priestly renewal through communication and renewed awareness of the sacramental life.

Fr. Hilary Ottensmeyer, OSB, Director of Priestly Spirituality, wrote to his brother priests in June, 1979, "...some three years ago, I made the Priest Encounter. It was a turning point in my life. I encourage you to take advantage of this unique possibility to grow in your relationship of prayer with God, and your relationship with others, especially your fellow priests, for the growth of your ministry."

For more information on weekends in your area contact:



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Paul & Gloria Willaert
9025 Washington Blvd.
Indianapolis, 46250
317-844-1803

Fr. Clem Davis
Holy Spirit Church
7241 E. 10th St.
Indianapolis, 46219
(317) 353-9404

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Celebrating (from 18)

Circus" as our collective C.B. handle?

Our vocation as parents has caused us to shape up our own lives, realizing words are empty without the model of good example. Our teenagers now need something solid to push against, and they often challenge us to rethink ... to grow ... and at times to change. In other cases we discover we must stand more firm.

One of the blessings of the marriage ceremony is that we may reach old age in the company of good friends. Friends who have stood by us through the years have been a key factor in our marriage. They have supplied

lightness to our days and have been with us through dark nights. They have been listeners, healers, affirmers of our gifts. They have called us to be better persons and stronger Christians. Without friends we could not have matured. Without Christian friends, we might not have heard His unique message for us.

WE CAN see now that we have been on a journey of constant growth and discovery. Over the years we have been enriched as individuals and developed a strong sense of self worth. We know that the secret of our growth is our orientation towards Christ. He is our center.

He promised that the Father would send the Holy Spirit "to instruct you in

everything" (John 14:26). We realize now that "His Spirit" speaks to us through our family, friends, and His Church (the people of God).

We have actively pursued Him by our involvement in Cursillo, Marriage Encounter, Genesis II, and other adult programs offered by the church. All of these experiences have deepened our faith and our awareness of a very personal God.

We believe that through the grace of our sacrament, He is calling us to a unity with Him. He offers us "couple power" unique to our vocation.

OUR "couple power", our "togetherness in Christ" does not inhibit our individual sense of worth. In fact, there is synergism: one plus one equals three. Our

sexual, intellectual and social relationships are richer. There is more freedom between us.

As our parenting responsibilities begin to ease up, we look forward to more time together and we are exploring more ways to have fun together—and as individuals. Norm has taken to jogging and Judy is excited with her aerobic dance class. Gail Sheehy would see this as a new "passage." Though each passage has not been without pain, there is fresh excitement—more "wow" to the now in our lives.

The "couple power" we experience is not given just for our own sake. Rather, we know that it is given that we might be a visible sign of His love in this hurting world and that through our love some other people might come to know and believe in Him "in time and in eternity."



BIRTHDAY BOY—What more exciting moment than a chance to blow out all the candles, on a birthday cake, ensuring your wish will come true. As families come to realize, such rituals and celebrations bind a family in closer intimacy and joy.

Traveling across the state in 1840 was no 'joyride' for Mother Theodore

Motorists in 1980 easily cross the entire state of Indiana in a few hours. In the 1840's, Mother Theodore Guerin, foundress of the Sisters of Providence and of Saint Mary-of-the-Woods College, was not that fortunate as she and her early sisters traveled the state establishing schools.

To celebrate the 140th anniversary of the founding of both institutions near Terre Haute a joint observance has been planned by the Congregation and the College Oct. 17-22. Events include a symposium, a dramatic presentation of the historical evolution of the Congregation and an all-campus Eucharistic Liturgy on Oct. 22 with Archbishop Edward O'Meara as principal celebrant.

For the sisters, the stage-coach was a constant source of frustration. Its leisurely scheduling meant that travelers were kept waiting all day for seating, and then rewarded with a bruising ride. Often it bogged down in

mudholes, broke down, or lost the way.

The stage between Indianapolis and Terre Haute, so frequently used by Mother Theodore, traveled the "roughest road in Indiana," while the Vincennes to Terre Haute stage ran on a corduroy road filled with huge holes.

Canal boats, along the newly completed Wabash and Erie canal, proved as hazardous. Crowded in with cargo and mail bags, the passengers had no assurance of reaching their destination.

When running, the boats brought some measure of prosperity to larger cities, mainly Evansville, Lafayette, Terre Haute, and Fort Wayne. The growing population influenced Mother Theodore's decision to establish schools in these cities.

With the advent of trains, a "lightning" speed of 15 or 20 miles an hour was achieved by the Princeton to Evansville Railroad, later

known as the C. and E.I.

The Madison train, reaching Columbus, Indianapolis, Madison, and Paris (Ill.), was enjoyed by travelers in spite of the soot and flying sparks from wood-burning engines.

On Oct. 22, when Archbishop O'Meara travels to Saint Mary-of-the-Woods for the celebration, he will have a distinct advantage over his predecessor, Bishop Maurice de Saint-Palais of Vincennes. Bishop de Saint-Palais arrived for a visit to Saint Mary's seated on a plank over a box on a wagon drawn by four horses!

the Jesuits



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READ the Scriptures and the Fathers, and try to put into practice what they have read.

LIVE together in charity for a lifetime, seeking God through the monastic way of life.

If you are a man who is at least 21, in good mental and physical health, without prior obligations, living a serious Catholic life, capable of some college-level studies, interested in this way of life, then write:

Fr. Aelred Cody, OSB
Novice Master
St. Meinrad Archabbey
St. Meinrad, Indiana 47577
812-357-6554
812-357-6611

Paul writes the church in Corinth

"I belong to Paul."

"I belong to Apollos."

"I belong to Cephas."

"I belong to Christ."

Paul can hardly credit the report. If there is a group claiming allegiance to him, the implication is that they are defending him against assailants of one sort or another—probably people who compared him unfavorably with Apollos.

This gentleman named Apollos was really quite innocent. He was a Jewish convert, schooled in the city of Alexandria, very accomplished and urbane. With his skill in speaking, he wowed the crowd. He was a real spellbinder. When he arrived at Corinth and began address-

ing the community, many people got so carried away as to form a sort of Apollos Fan Club. Apollos appealed mightily to their pseudo-sophistication.

OTHER PEOPLE proclaimed allegiance to Cephas (Peter, the Rock). They were probably Jewish Christians from Palestine who were intensely devoted to the man Jesus had designated as the rock on which he would build his church.

Finally, rising above all this petty factionalism, others haughtily insisted on their allegiance to Christ.

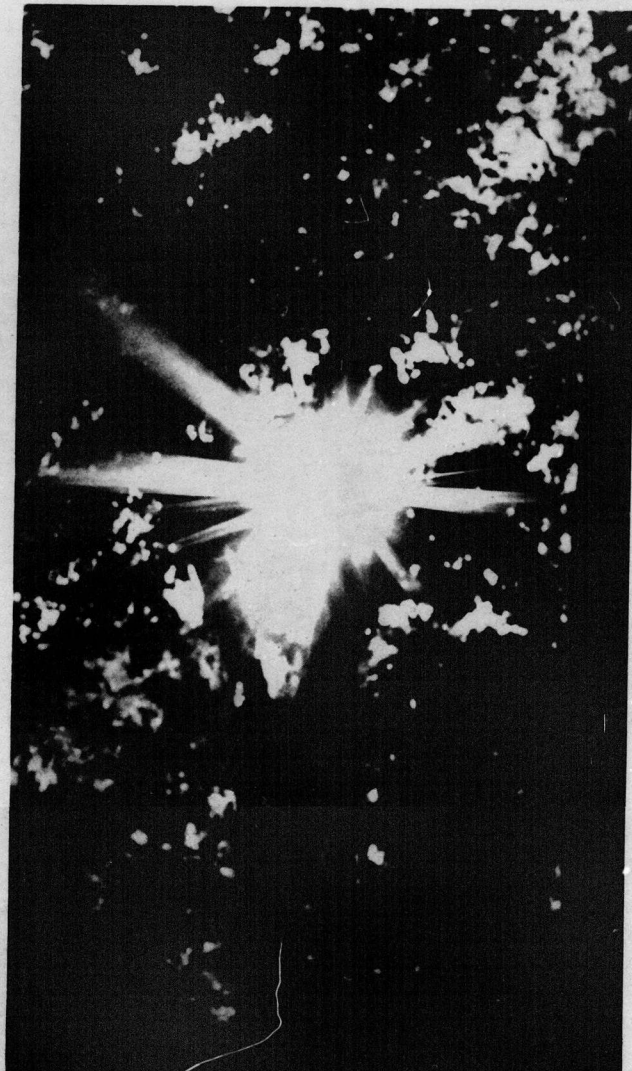
Paul's reaction is swift and devastating. "Has Christ, then, been divided into parts?" This question, as Paul wrote it, calls for an affirmative answer: "Yes, he has."

For Paul, the community is Christ; in tearing the community apart the people are tearing Christ apart. Horrendous!

Focusing on the so-called "Paul Party," he asks: "Was it Paul who was crucified for you? Was it in Paul's name that you were baptized?" The answers are obvious, and so are their implications.

These implications will be developed by Paul as his letter to the Corinthians continues.

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SPECIAL RELATIONSHIP—"As a child," Theodore Hengesbach writes, "I imagined that grace was like the dust particles that are caught by the sun's rays," as "they seemed to be coming down from heaven onto the earth." But "Grace describes a special relationship between God and humankind and forms the basis for our love of God and of one another." (NC photo by Tom Dermody)

THE WORD THIS WEEKEND

2 Kings 5:14-17
2 Timothy: 8-13
Luke 17:11-19

OCTOBER 12, 1980
TWENTY-EIGHTH SUNDAY IN ORDINARY TIME (C)

by Paul Karnowski

With a foreign sounding name like Karnowski, I am subjected to more than my share of "Polack" jokes. While listening to the escapades of yet another anonymous and non-existent Eastern European cousin, I try to tell myself that a joke is just a joke. By doing so, I can even manage a chuckle or two at the tale's predictable conclusion.

In reference to such jokes, a friend of mine once suggested that all designations of race, color, and national origin be replaced with the word "ethnic." That way, she contended, a typical joke would begin with the line: "Did you hear about the ethnic who . . . ?" It would be up to the listener to fill in an appropriate minority group in his own mind, as the story progressed.

HAD MY FRIEND'S idea been implemented in the days of the prophet Elisha, many Israelites would have sub-

stituted the word "Syrian"; in Jesus' time, the Jews may have designated their choice as a "Samaritan." A Syrian and a Samaritan play important roles in today's first and third readings, but it's no laughing matter.

In the excerpt from the second book of Kings, Naaman, a Syrian afflicted with leprosy, approaches the prophet Elisha for a cure. In the gospel, the focus is on a Samaritan; out of ten lepers made clean by the power of God, only this despised foreigner takes the time to return to Jesus and give thanks. Obviously, the recorders of these incidents want us to take note of the irony.

TRADITIONALLY, these readings have been used to underscore the idea that Jesus came for all men, even those outside the Church. Such an interpretation is certainly valid, but it can lead to a smug and patronizing attitude if it goes unchecked.

Perhaps it would be a good idea to identify ourselves with the strangers for a change. Although we are professed and baptized Christians, our imperfections and weaknesses remind us that we are still foreigners in the court of God. If we added together all of the divisions that exist among men and women based on race, color, sex, and nationality, that total would not equal the distance between humanity and God. The chasm between the creator and the creature is immense.

However, Christ came to assure us that this division is not the source of some cosmic joke. Through His death and resurrection, He tells us that the gap between man and God is not filled with the derisive laughter we sometimes heap upon one another. Rather, it is filled with the unconditional smile of His love.

much responsibility do people have for one another?

It is possible that the most powerful kind of change that can occur in our lives is a change in what things and people mean to us.

Training in skills for effective action is a third goal of formation efforts. People are sometimes hindered in their attempts to provide Christian service in the world because they are not careful enough when they set out. Therefore, formation programs can be opportunities to focus on ways of defining issues precisely and how to plan action that actually will address peoples' concerns.

FORMATION efforts have a fourth dimension—the community dimension. We form ourselves not simply as individuals but as part of a group that will share the tasks of transformation. We begin to think together about the meaning

of our lives, the thrust of Christ's message and the skills needed for effective action.

All baptized Christians have a priestly kind of task to perform: transforming the stuff of life in such a way that the relationship between human beings and God is deepened. Appreciation of the significance of that notion requires new reflection in each age. And there is a constant tendency to let this task of all baptized Christians slip away, to lose sight of it.

Christians are called to take their collective lives and to change them in such a way that their relationship to God is deepened and that it is expressed in their lives—so that their lives become more grace-full.

The hope is that formation will lead to transformation of ourselves and of our worlds; that it will help to activate the power of our baptism.

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ts and Questions: ng the World

indicates that people in Corinth formed into separate groups, following separate leaders. How do you think this could happen?

6. Having read this week's Know Your Faith articles, describe what transformation entails. Why is transformation important? How have you been transformed?

7. How can you share your faith and life with your youth and or the youth of your parish? Will you?



Holy Angels Parish Indianapolis, Indiana

Fr. Clarence Waldon, *pastor*

by Fr. Thomas C. Widner

The strength of a parish—inner city, small, black, and poor—lies in the warmth of its people who strive to develop a strong family spirit, a unity made possible by its size and its ability to provide an intimate liturgical experience on Sunday. These are some of the things which identify Holy Angels Parish in Indianapolis.

"When I came here 10 years ago, people didn't know each other here. Now visitors who come tell us how much they enjoy the warmth and closeness of the people." Those words of Father Clarence Waldon suggest the growth which has taken place.

Together with Providence Sister Mary Quinn, Carondelet Sister of St. Joseph Kathleen Karbowski, and parishioner Angela Laster, all of whom make up the parish staff, Father Waldon works through weekly morning-long meetings to pull together the multi-faceted efforts of Holy Angels.

Sister Kathleen is the director of religious education at the parish. Having taught in the school previously, Sister Kathleen left the parish and returned recently in the administrative position. "The cooperation and dedication of the total staff is a real strength," she says, "for the job is a seven day a week ministry."

Sister Mary, the pastoral associate, believes the faith of the people at Holy Angels to be a strength as well. "They were very shy," she recalls, "but there has been a remarkable change over the years. The people are accepting and forgiving and even minister to us. I think their sensitivity to the needs of each other comes from their being among the oppressed. They show concern for the oppression of others."

Activity at Holy Angels centers around the parish council and its standing committees. "We have problems in programming here," Father Waldon admits, "because of the time our people don't have. For example, practically every adult member has a job. A good 85% of our parishioners are women of whom 65% are heads of households. So we don't have a great number of men in the parish who are available for working around the parish. Many of our people have two jobs. And a high percentage of our people are converts for whom parish activity is new."

MINISTRY AT Holy Angels, according to Sister Mary, takes into account the concept of the extended family.

"This is a very strong characteristic

here," she says, "and our people take their responsibility seriously. We have high unemployment in the area which means that a lot more individuals are being supported within a given family."

"We have a basic religious education program," Sister Kathleen stressed, "in which we try to help people understand they are the Church. We strive for a deep commitment to minister to each other."

Other programs which interest parishioners include Bible study. Sister Kathleen learned to offer the study at various times to accommodate various parishioners' needs.

"And we do other things to make people feel a part of the oneness here—things like sending birthday and anniversary cards to parishioners. And each Sunday we identify people at Mass for a special blessing—people who are celebrating such events.

These attitudes toward ministry have prompted the staff to view the position of parish secretary, for instance, as itself a ministry. Angela Laster, who fulfills that role, described it as being the talent she has to give to others.

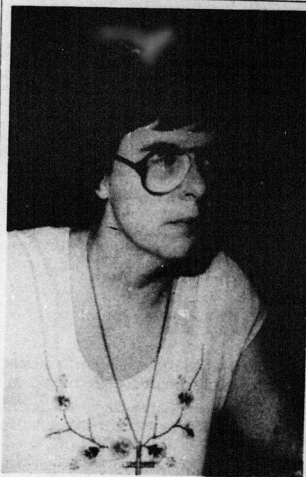
"I am often the first to greet those who come to the door for some need—clothing or food or appointments. My ministry at the parish follows my ministry as a mother and as a worker. The parish is to me a place which makes real the notion 'the humble shall be exalted.' Especially on Sunday, we seem to explore that sense of being exalted."

FATHER WALDON added that Angela is the one who holds everything together at the parish. She keeps the rest of the staff on cue and she controls things like mailings and phone calls, etc.

"It very definitely is a ministry," he says.

One special service in which the parish prides itself is the school. "Our Catholic school is perhaps our biggest service to our surrounding community. In this way we see ourselves extending beyond members of the parish. Otherwise we can't call ourselves Church," Father Waldon concluded.

It is this sense of extending themselves beyond membership in the parish which gives Holy Angels its most unique characteristic. It becomes Church to the larger community.



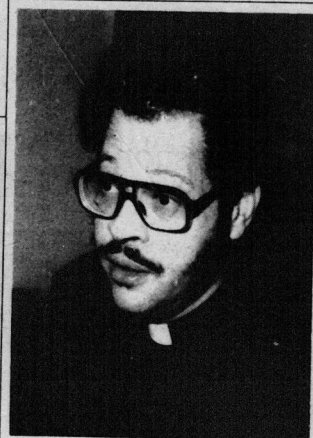
Sister Kathleen Karbowski



Angela Laster



Sister Mary Quinn



Father Clarence Waldon

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Remember them

† **BEALL, Bertha W.**, 76, St. Anne, New Castle, Oct. 1. Wife of Lloyd; mother of Barbara Dress and Constance Osborne.

† **BISCHOFF, Harold L.**, St. Roch, Indianapolis, Oct. 4. Husband of Dolores J.; father of Marianne, Barbara and Carol; son of Mr. and Mrs. Frank X. Bischoff; brother of Francis, Richard, Curtis and Paul Bischoff.

† **BUFORD, Freeman P.**, St. Rita, Indianapolis, Oct. 2. Husband of Barbara; father of Timothy, Deborah Smith and Greta Hearn; brother of Gyles Buford, Agnes Ennis and Beatrice Jones.

† **CUMMINS, Laurence G. Jr.**, 70, St. Joan of Arc, Indianapolis, Oct. 1. Husband of Evelyn; father of Laurence III, Michael, John, Mary Lou, McCann, Johanna Saunders, Patricia Hutsell and Catherine Cummins; brother of Ethel C. McNamara.

† **DAVIE, Robert Morrison**, St. Matthew, Indianapolis, Oct. 4. Husband of Betty; brother of Charlotte Jean Miner.

† **DICKEY, Steven A.**, 78, St.

Patrick, Indianapolis, Oct. 2. Husband of Mildred; father of John, Thomas and Stephen; brother of P. J. and Joseph Dickey and Suzanne Kamalsky.

† **FETTER, Charles L.**, 66, St. Francis, Henryville, Sept. 29. Husband of Flossie; father of Mary White, Rita and S/Sgt. Charles Fetter.

† **FURNISH, Frances Appell**, 69, St. Francis Xavier, Henryville, Oct. 1. Wife of Herman; mother of Barbara Gilley, Sandra Banet, Francis and Steven; sister of Ferdinand and Russell Appell, Lena Richardson, Agnes Dunley, Mary Haas and Minnie Makowsky.

† **GRAF, Amelia E.**, 84, St. Joseph, St. Joseph Hill, Oct. 3. Sister of Dorothy, Gertrude, Leonard and Theodore Graf.

† **HITTEL, Rose E.**, 61, St. Catherine, Indianapolis, Oct. 1. Sister of Dorothy Hittel, Mary Kelsey and Grace Jones.

† **HOFFMAN, Margaret E.**, 83, St. Mary, Madison, Sept. 27. Mother of Charles, Robert and Joseph Hoffman.

† **KARNS, Margaret (Peg)**, St. Mary, Richmond, Oct. 4. Sister of Mary Elizabeth and John Fihe.

† **KESSING, Margaret E.** (Betty), 47, Christ the King, Indianapolis, Oct. 3. Daughter of Mrs. Ruth Kessing; sister of Hannah K. Fuller and Robert Kessing.

† **KOERBER, Edward**, 60, St. Joseph, St. Joseph Hill, Oct. 4. Husband of Mary E.; father of Wanda Hecker, Donna, Gary, Charles, Robert and Ronald Koerber; son of Josephine Koerber; brother of Mrs. Charles Schafer and Leo Koerber.

† **LIME, Leonard J. Sr.**, 64, Holy Cross, Indianapolis, Oct. 2. Husband of Lillian; father of Leonard Jr. and Daniel, Mary Frances Turpin, Barbara Ann Lundy and Teresa Marie Saver; brother of Marian and Edward, Margaret Jusco and Jean Hiatt.

† **NEAL, Bernice**, 58, Holy Name, Beech Grove, Oct. 2. Wife of Irving; mother of Karen Levell and Nancy Bourff; sister of Maxine Schmidt and Mildred Townsend.

† **NOE, Hazel**, 80, St. Christopher, Indianapolis, Oct. 2. Mother

of Harry; sister of Evelyn G. Noe.

† **NUNEMACHER, E. Lynn**, 74, St. Mary, New Albany, Sept. 29. Husband of Marian; father of Judith Schamanski, Mary Lynn Reiser, Bette Meekins and Patty Reed.

† **POETTER, Valerie**, 53, St. Gabriel, Connerville, Sept. 30. Daughter of Mary F. Poetter.

† **RAIDY, George David**, 60, St. Augustine, Jeffersonville, Oct. 1. Husband of Ruth; father of Michael and John; son of Mary C. Raidy; brother of Patrick and Sam.

† **REGICH, Joseph Dobro**,

Holy Trinity, Indianapolis, Oct. 2. Husband of Louise; father of Joseph, Gary, Gerald and Frank; brother of Bozidar, Alexander and John Regich and Melissa Thrift.

† **RUBLE, Ray**, 65, St. Lawrence, Lawrenceburg, Oct. 1. Father of Ray Jr.; brother of Alice Cheek, Minnie Sedler, Nellie Stail and Harry Ruble.

† **SCHNELLENBERGER, Loretta M.**, 68, St. Patrick, Terre Haute, Sept. 30.

† **SCHUTZIUS, John M.**, 63, St. John Chrysostom, Spencer County, Sept. 23. Brother of Edward, Victor and Earl and Frances Joy.

† **SEWARD, Erik Matthew**, infant, Sacred Heart, Terre Haute,

Oct. 2. Son of Mr. and Mrs. Gregory Seward; grandson of Mr. and Mrs. William Alumbaugh and Mr. and Mrs. Muriel Whitaker; great grandson of Mr. and Mrs. Rupert Minar, Mrs. Ethel Whitaker and Mr. and Mrs. Leo Chrisman.

† **SHEEHAN, Thomas J. Sr.**, 68, St. Matthew, Indianapolis, Oct. 4. Husband of Rosemary; father of Sister Barbara, S.P., and Thomas Jr.; brother of Mary Agnes, Michael, Timothy, Jeremiah and Francis Sheehan.

† **STIERSTAEDTER, Andrew J.**, 84, St. Mary, New Albany, Sept. 27. Husband of Irma (Jacobi); father of Mary I. Bryant; brother of Basil Jacobi.

† **THOMPSON, Maurice J.**, 74, St. Mary, Indianapolis, Sept. 30.

Father of Carole Kirkham and Richard Thompson.

† **UPDIKE, Tim E.**, 27, St. Catherine, Indianapolis, Oct. 6. Son of Mr. and Mrs. LaMar Updike; brother of Peggy Pierle, Patricia Bobeck and Michael J. Updike.

† **VAAL, Mathilda**, 82, St. Meinrad Church, St. Meinrad, Sept. 29. Wife of Oscar; mother of Mildred Hagedorn, Irene Wendholt, Alvin, Edgar and Eugene; sister of Mrs. John Dick, Mrs. Alois Vaal, Mrs. John Yonker, Mrs. Arthur Albert, Richard and Victor Werne.

† **ZENOR, William T.**, 52, Sacred Heart, Jeffersonville, Oct. 1. Husband of Alberta (Rauk); father of Brenda Bagley and Theresa J. Snodgrass.

Disabilities workshop

"Learning Disabilities: A Family Affair," sponsored by the Learning Disabilities Council of Indianapolis, will be held Friday and Saturday (Oct. 10-11) in Indianapolis and is open to the public.

An 8 a.m. to 3 p.m. seminar on Early Childhood and Learning Disabilities is scheduled today (Friday) at Butler University's Atherton Center, room 326. It will be followed by a buffet banquet at Clowes Commons, Park Tudor School.

On Saturday, conference workshops and keynote addresses by three specialists in the field will be held at Park Tudor School.

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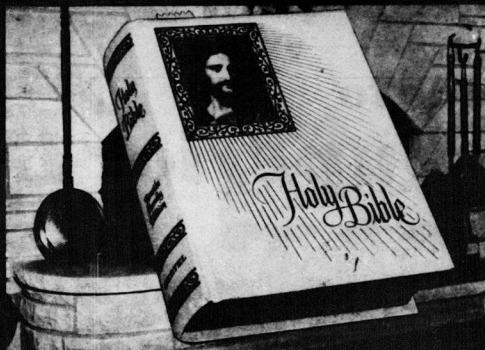
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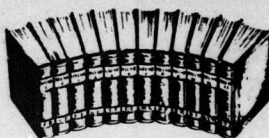
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Archbishop outlines response to poverty

by Nancy Frazier

VATICAN CITY—Archbishop Joseph L. Bernardin of Cincinnati outlined to the world Synod of Bishops a four-point church response to the "startling and scandalous" problems caused by poverty on family life.

"The most devastating impact of poverty upon families lies beyond financial, educational or physical conditions," said the archbishop in a written intervention. "The self-image of family members raised in poverty is astonishingly low and contributes to an ingrained conviction of inferiority and failure."

The intervention was one of two papers submitted by Archbishop Bernardin during the first week of October but not read orally at synod sessions.

In the second intervention, the archbishop called marriage preparation "a critical point of contact with the world of young adults."

A footnote to the intervention on "Families in Poverty" said the paper would address "only the problem of poverty in the United States, its effects on family life and the church's responsibility in this regard."

Archbishop Bernardin said he hoped bishops from other countries where poverty "is much more pervasive and where its effects are more disastrous" would speak about their own situation.

"In the slums of the South Bronx, the backwoods of Appalachia, the migrant camps of California and the tarpaper shacks of the rural South, mothers and fathers face the almost impossible challenge of keeping their families together without sufficient economic means," the archbishop said.

He said the church can "help transform society to meet the needs of those most in distress" by focusing in four areas:

►Political action to remedy social injustices.

►Charitable works and church-sponsored programs which "aim to empower poor families with resources to break the imprisoning cycle of poverty."

►Simplification of lifestyles among those who are not poor.

►Evangelization of the poor.

"Christians cannot remain passive when an economic system fails to serve the basic human needs of all families," Archbishop Bernardin said.

"Society is badly in need of an outspoken voice in support of those families most economically insecure," he added. "It is this role which the church, with its rich tradition of social advocacy and commitment to the family, can best fill."

In his intervention on marriage preparation, the archbishop said the time has come "to reassess (the church's) efforts and to seek ways of doing more and doing it better."

He called for "a more positive theology of sexuality" and said that "the purpose of this would be not to replace our moral

teachings, which has perennial validity but to help people see more clearly why the church takes the positions it does and to motivate them to respond in a more affirmative way."

Archbishop Bernardin warned against viewing ministry to engaged couples as outside the framework of total family ministry.

"It is not a magical time when everything can be done to prepare young people for a total, lifelong commitment," he said. "A total plan for ministry to marriage and the family must include not only remote (childhood) and immediate preparation for marriage but also assistance after the couple marries, especially during the early years."

Shroud of Turin film slated

"The Silent Witness," an award-winning film about the Shroud of Turin, will be shown at Marian College on Friday, Oct. 24. Open to the public without charge, the 55-minute film is scheduled at 7:30 p.m. in the library auditorium.

Salesian Father Larry Lorenzoni of San Francisco, will answer questions about the shroud at the film's conclusion.

Winner of the 1979 Golden Gate Award (best film) at the San Francisco Interna-

tional Film Festival, "The Silent Witness" was filmed in Turkey, France, Italy, England, Israel and the U.S.A. It traces the history of the shroud from earliest times to the present.

Information concerning the shroud's authenticity is contributed by textile experts, forensic scientists, physicists, photographers, criminologists, hematologists, historians and theologians.

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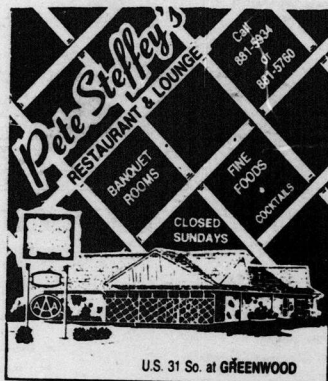
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Archbishop O'Meara

Riviera (from 1)

tempt citation against the priest has been stayed.

On Oct. 3, at a hastily called press conference responding to media queries, Archbishop O'Meara explained that his statement on racism took advantage of "a timely opportunity" to try to be "a force to bring people together."

The archbishop said he hoped the statement would "help reason replace emotion

and fear."

Asked if the church would actively get involved in issues pertaining to racism, the archbishop responded, "I like to believe that we are already involved in so many ways." He encouraged priests to take an active stance in preaching on the "basic dignity" of every person.

QUESTIONED whether he supported priests picketing against allegedly racist policies, the archbishop responded, "I would give my brother priests a great measure of their own judgement... We have to expect a special kind of responsibility from a clergyman. It's a tactic alone that is not going to solve the problem."

The archbishop did not comment specifically on the Riviera case, saying the issue should be resolved by the community and the courts.

The pastoral letter from 23 northside priests charged that the Riviera Club "has a well known reputation of excluding Blacks simply on the basis of race."

The letter stated, "We note that this is more than a legal issue. It is a moral issue as well. We need to be strongly committed in all of our words and actions to the dignity and rights of others. Most of all,

we need to recognize and act upon our collective obligation to overcome injustice."

It added, "We believe that the question for the Catholic Christian is not whether the Riviera Club policies are legal, but whether the policies are compatible with the Gospel of Jesus Christ."

The priests urged members of the Riviera to either resign from the club, or work within the organization to change allegedly racist policies.

Court refuses school appeal

WASHINGTON—The Supreme Court refused Oct. 6 to hear an appeal of a lower court ruling upholding a law permitting the use of federal funds to pay for remedial teaching in non-public schools.

The National Coalition for Public Education and Religious Liberty (PEARL), had appealed a decision last April by a three-judge federal court in New York unanimously upholding the constitutionality of a program of remedial instruction funded in New York City under Title I of the Elementary and Secondary Education Act (ESEA), first enacted in 1965.

Under the program, public school teach-

ers are assigned parochial schools to teach remedial reading, remedial mathematics, and English as a second language during regular school hours to educationally disadvantaged pupils from low-income families.

The opinion of the three-judge court, written by District Judge Charles H. Tenney, rejected the argument by PEARL lawyer Leo Pfeffer that Title I should be declared unconstitutional not because it had been abused, but because it could be. "A federal court must not issue decisions based on hypothetical situations," the judge said.

Write it down

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.

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October 10

The Indianapolis Cursillo community will sponsor an Ultreya at 7:30 p.m. in the community room of St. Thomas Aquinas parish.

All Saints School athletic program will have a fish fry and Monte Carlo at St. Anthony parish, Indianapolis, from 5 to 11 p.m.

October 11

A program for children of divorced parents will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis, from 1 to 3 p.m. Call 317-257-7338 for details.

The Knights of St. Peter Claver #109 will sponsor a bar-

b-que at St. Bridget parish, 815 N. West St., Indianapolis, from 11 a.m. until 4 p.m.

October 12

The annual turkey supper and other added attractions at St. Mary-of-the-Rock parish will be held from noon until 6 p.m. The parish is located between Oldenburg and Brookville.

To open Vocations Awareness Week, the Vocations Center will have a program for Acts II, college contact members, seminarians, parents and priest-directors. The program begins at 3 p.m. and concludes with Mass and supper.

The ACCW of Our Lady of Lourdes parish will present its annual "Do It Yourself" home

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The Indianapolis area Pre-Cana Conference will be held at Our Lady of Grace Center, 1402 E. Southern Ave., Beech Grove, from 12:30 to 6 p.m. Pre-registration required. Call 317-634-1913.

The Trinity Club at Chataud High School will sponsor a mother-daughter Communion brunch at the school. The celebrated Mass begins at 11 a.m. Dads and brothers of Chataud students will serve the brunch following the Mass.

October 13

A blood drive will be held at St. Jude parish, Indianapolis, from 2:30 to 7 p.m. Donate a pint of lifesaving blood urgently needed for patients in area hospitals.

Oct. 13, 16, 22

Meetings of the SDRC in the Indianapolis area are scheduled at the following locations:

►Oct. 13: Northside, 8 p.m., St. Thomas Aquinas rectory.

►Oct. 16: Westside, 7:30 p.m., St. Gabriel School.

►Oct. 22: Citywide meeting, 7:30 p.m., St. Luke School.

October 14, 15

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will have an Over 50 day of recol-

lection on Oct. 14 with Father James Moriarty in charge. The following day will be the Leisure Day program under the direction of Providence Sister Rose Loretto Wagner.

October 15

Father Gerald Burkert, co-pastor of St. Jude parish, Indianapolis, will be the celebrant for the month's cemetery Mass at Calvary Cemetery Chapel. It begins at 2 p.m.

The Ladies' Club at Nativity parish, 7300 Southeastern

Marian sets classes at 'Fort'

Marian College has announced their fall semester courses held at Fort Harrison in Indianapolis. Beginning October 20, the eight-week courses will be offered from 6 p.m. to 8:30 p.m. for three semester hours credit, including Principles of Accounting II; Persuasion; Science Fiction in Literature; Tax Accounting; and Philosophy of Man.

Students may register up through the first night of class. However, any class not having 10 students registered by October 10 will be cancelled. For further information contact Dan Reed at 542-3657.

Sessions
for cantors

Two workshops for cantors have been announced by Charles Gardner, music director of the Office of Worship.

Dates are Saturday, Oct. 25, at St. Pius parish hall, Indianapolis; and Saturday, Nov. 8, at Our Lady of Perpetual Help Church, New Albany. Both workshops will be from 10 a.m. to 4 p.m.

Pre-registration at \$3 per person must be at least one week in advance. Later registration will be \$5. To register contact Dolores Augustin, (317) 635-2579 or write to the Office of Worship.

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Rev. Gerald Kerkhoff, pastor

Ave., Indianapolis, will have a public entertainment at 6:30 p.m. in the school cafeteria.

the ad for the event in today's issue. ***

October 19

The annual fall festival at St. Bridget parish, 801 N. West St., Indianapolis, will be in progress from 4 p.m. to 2 a.m. Details appear in the festival ad in this week's *Criterion*.

A shooting match for ham and turkeys will be held at St. Isidore parish, Bristow, beginning at 11 a.m. See the parish ad in this week's *Criterion* giving more details of the event. ***

October 17-19

Weekend retreats will be held in the following locations:

►Alverna Center, Indianapolis; Tobit weekend for couples preparing for marriage.

►Fatima Retreat House, Indianapolis; women's retreat.

►St. Meinrad: "Live-in" at St. Meinrad College for young men in their senior year of high school.

►Kordes Enrichment Center, Ferdinand; directed prayer weekend.

A fall festival from 4 p.m. to 2 a.m. will be sponsored at the parish of St. Bridget, 801 N. West St., Indianapolis. Ham and turkey dinners and entertainment. See the ad in this week's *Criterion*. ***

A turkey shoot directed by St. Paul parish, Sellersburg, will be held at the Silver Creek Conservation Club, 1½ miles north of Hamburg on highway 60. Food and other entertainment. ***

A film series, "Focus on the Family" will be offered for seven consecutive Sundays through Nov. 30 at St. Christopher parish, 5301 W. 16th St., Speedway. Recommended for adult viewing. ***

October 18

The Chrysanthemum Benefit Ball for St. Francis Hospital Center will be held at the Hyatt Regency Indianapolis beginning at 7 p.m. Call the hospital's community relations office, 783-8949, for details. ***

A workshop on parish councils will be held at Marian College, Indianapolis from 9:30 a.m. to 3:30 p.m. in the library auditorium. Msgr. Raymond T. Bosler will be the discussion leader. A \$5 fee is payable at the door. ***

A fun night is scheduled at Holy Cross parish, 125 N. Oriental, Indianapolis, running from 6 p.m. to midnight. An ad in today's *Criterion* gives details. ***

October 24

A chili supper will be served from 4 to 8 p.m. in the school cafeteria of Nativity parish, 7300 Southeastern Ave., Indianapolis. The Ladies' Club is sponsoring the supper. ***

October 24-26

Retreats scheduled for the area of central and southern Indiana include:

►"Building Self Esteem"; Kordes Enrichment Center, R.R. 3, Box 200, Ferdinand, IN 47532, phone 812-367-9952. ***

►The Togetherness program for married couples; Alverna Center, 8140 Spring Mill Road, Indianapolis, 317-257-7338. ***

►A "Beginning Experience" weekend for the separated and divorced; St. Maur's Theological Center, 4545 Northwestern Ave., Indianapolis, 317-844-5034. ***

►Women's retreat; Fatima Retreat House, 5353 E. 56th St., Indianapolis, IN 46226, phone 317-545-7681. ***

October 25

An inner healing workshop will be held from 9 a.m. to 9 p.m. at Mount St. Francis Retreat Center, Mount St. Francis, Ind. To pre-register phone 812-923-8810. ***

An inner healing workshop will be held from 9 a.m. to 9 p.m. at Mount St. Francis Retreat Center, Mount St. Francis, Ind. To pre-register phone 812-923-8810. ***

Alverna Center, Indianapolis, will direct a program for children (ages 12 to 19) of divorced parents from 1 to 3 p.m. ***



OCTOBERFEST—The Knights of Columbus booth did a lively business at the festival held Oct. 4 in Seymour. (Photo by Chuck Schisla)

USCC protests proposed new media regulations

WASHINGTON—The U.S. Catholic Conference (USCC) has protested a Federal Communications Commission (FCC) plan which, it says, may lead to a backdoor approach to broadcasting deregulation.

Deregulation has been opposed by the USCC and a number of public interest groups.

In a statement filed with the commission Oct. 1 the USCC protested the FCC's plan to allow radio and TV stations to renew their licenses by postcard instead of the long forms now used. The USCC suggested the new plan be implemented on an experimental basis in broadcasting markets (cities or areas) for only three years and then evaluated.

The FCC proposal was also attacked by the United Church of Christ.

Under the proposed plan, the FCC postcard renewal would be coupled with random audits and field visits "that would allow an in-depth analysis" of some licensees, the government stated. The proposed system would produce "great savings" for the broadcasting industry and the public, it said.

THE FCC proposes field audits—inspection visits—of 16 percent of stations in a three-year period. The plan also calls for about five percent of stations, randomly selected, to fill out lengthy renewal forms, like those currently used, instead of the postcard form.

But the USCC saw the plan as a way to preclude the need for further broadcasting deregulation by easing the license renewal process currently demanded of radio and TV stations. It complained that the combined audit and long-form system would—on a yearly basis—only check about 10 percent of stations.

According to the USCC, under the government's plan most broadcasters would no longer need to report their performances in the key areas involved in the FCC's other controversial plan for radio deregulation. The broadcasters would not have to define the effectiveness of their logging (record keeping) or ascertainment procedures, said the USCC statement, signed by its secretary for communication, Richard Hirsch.

Through ascertainment, broadcasters whose licenses are up for renewal are to determine community needs and find ways through their broadcasting to address them.

The logs stations keep have been cited as a tool for evaluation of their performance and standards by community groups concerned about programming.

THE USCC also claims that the number of stations which would be audited is insufficient for adequate regulation, that the postcard form will not evaluate stations' activities in non-entertainment programming (such as news, religious or public affairs programs) and that inadequate allocations of government funds for the audits will negate their impact.

"The audit process, if it is to be performed adequately, will be expensive," the USCC stated. "Without adequate funding, the simplified renewal application proposal does nothing more than substantially deregulate the broadcast industry."

The USCC statement concluded: "The USCC favors the commission's efforts to aid the efficiency of the telecommunications industry by reducing unnecessary and burdensome paperwork. But it cannot support any such proposal that results in an abdication of the commission's regulatory responsibilities."

The United Church of Christ registered its protest on a postcard-sized sheet "to show it is ridiculous for the FCC to propose to evaluate TV and radio station performance by means of postcard renewal applications."

"The average broadcasting station is on the air 19,710 hours in three years. In that time it transmits billions of images, words and sounds. Its performance cannot be summarized on a postcard," the church said.

Broadcasters have said the postcard proposal is a mixed bag. The reduction of paperwork is considered a plus but one TV station manager criticized what he called "Gestapo-like random audits" and said the current renewal system is preferable, according to *Broadcasting* magazine.

October 16-19

A Christian awakening retreat for youth (seniors in high school) will be held at Mount St. Francis Retreat Center, Mount St. Francis, Ind. Call Father Don Halpin, 812-923-8810 to register or for more information.

October 17

Holy Trinity parish, 900 N. Holmes, Indianapolis, will have an outdoor fish fry (weather permitting) or indoors in Bockhold Hall, from 4 to 8 p.m. See

Hunger sessions set

Bread for the World of Greater Indianapolis has announced a program designed to inform citizens about world hunger.

A community forum with Central Indiana congressmen and congressional candidates is scheduled for 2 p.m. on Oct. 12 at Rebeuf Preparatory School, Indianapolis.

Congressional incumbents and challengers from the 5th, 6th and 11th Congressional districts have been invited to discuss their views on world hunger and to respond to questions.

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Note: If weather does not permit fish fry to be held outdoors it will be moved inside Bockhold Hall.

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Catholic Youth Corner

Nicholas Teen Center to be dedicated Oct. 19

by Peter Feuerherd

The newly renovated St. Nicholas Teen Center (formerly Rita Teen Age Center) on the northeast side of Indianapolis will be dedicated Sunday, Oct. 19. The dedication program, which will begin at 3 p.m., will feature band music, gospel singing, and a poetry reading.

For the center's director, Divine Word Father Arthur Kelly, the dedication ceremonies will mark a long-sought milestone in a difficult struggle to make an abandoned high school into a center for the youth of the Indianapolis near northeast side. But he realizes that dedicating the new building is only a beginning.

For one thing, much of the over \$100,000 renovation cost still has to be paid. Father Kelly explained that because not enough cash could be raised, much of the work had to be done on credit.

"Hopefully, when the center is open, people will be more inclined to give," said the priest.

The support of interested donors, who automatically become members of "The

Noble and Distinguished Order of St. Nicholas," credit from builders and contractors who did the work, and neighborhood youth hired through city works programs, have helped to renovate the first floor of the old school house. The youth center includes an auditorium, dining hall, kitchen, recreation hall, and counseling area.

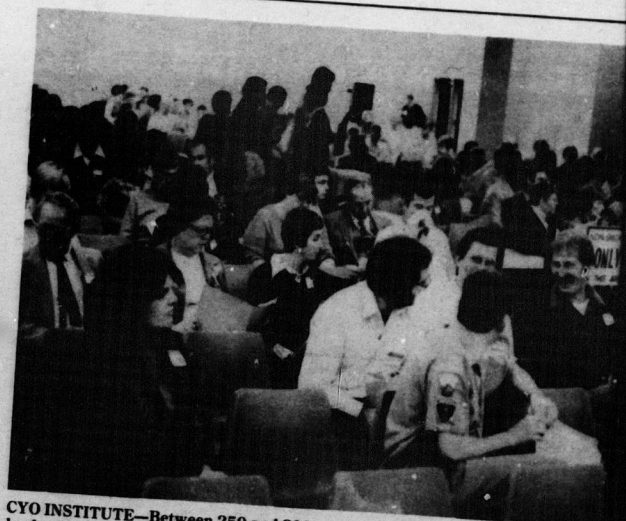
Father Kelly said that the first order of business for

the new teen center will be to organize young members, develop volunteer support, and look for more sources of financial aid.

"We're going to go ahead and see what springs from there," the priest stated.

Chattard High School of Indianapolis for years has been noted as a local football powerhouse. But this year's homecoming game also will pack some exciting off-the-field activities as well. These activities will focus on the game against north-side rival Shortridge slated for 2:30 p.m., Saturday, Oct. 18, at Arlington High School field.

On Thursday night, pre-game hoopla will be generated by a bonfire pep rally from 7:30 to 9 p.m. behind



CYO INSTITUTE—Between 250 and 300 adult leaders turned out for the first CYO leadership and training institute, held Oct. 5 at the Convention Center in Indianapolis. Two more such programs will be held this year as part of a certification program. (Photo by Chuck Schisla)

the school, followed by a Chattard pep assembly the following day. All students will be dressed in blue and white, the school's colors. Ice cream will be provided by the Chattard student council.

The half-time show at

Saturday's game will include an appearance by the "Golden Bear," mascot for "Golden Bear" restaurants, music by the Chattard band, a parade of floats, and the crowning of the homecoming queen.

The Golden Bear restaur-

ants will provide free diners for the homecoming queen and most valuable players of the game. Today's activities will end with a homecoming dance from 11 p.m., with music provided by the rock group "The Age."

Bishops, theologians point out dangers of arms race

NEW YORK—Three bishops and 40 theologians called on U.S. Catholics to oppose war and nuclear weapons and recommended that the Friday rule of abstinence from meat be restored as a symbolic sharing with the world's poor.

In an Oct. 4 statement, titled "A Catholic Call to Conscience," they said, "As Roman Catholic citizens of the United States, we speak at a time of great moral urgency."

"We are dismayed that the presidential

campaign of 1980 is so deeply characterized by the rhetoric of militarism and the assertion that the United States must continue to lead in the production of instruments of death."

The five-page document, sponsored by Pax Christi USA, consists of the call itself, a series of questions for Catholic consciences alternated with quotes about the arms race and several recommended actions for the American Catholic community.

The statement recommends:

► That the Friday rule of abstinence from meat be restored as a symbolic sharing of the deprivation of the world's poor caused by the arms race;

► That our church undertake a major effort to mobilize effective opposition to modern war and weaponry on a scale at least equal to that now directed against abortion;

► That Catholics be urged not to give or obey orders to use nuclear weapons and that those now engaged in the production of these and other weapons of mass destruction be persuaded to seek other occupations;

► That Catholics be advised of their rights to object conscientiously to military service and that efforts be made to extend recognition under the law to selective conscientious objection;

► That Catholics be urged to consider their moral obligation with respect to taxation and support efforts to establish a world peace tax fund;

► That serious consideration be given to the implications of maintaining a lifestyle based on consumerism and oil consumption in the face of world poverty.

In a reference to the involvement of evangelicals in the 1980 campaign, the statement pointed out: "All Christian communities have been touched by a new surge of evangelistic fervor and commitment which could and should lead us to reflect upon these things and open the way to that 'entirely new attitude' concerning war that was called for by the fathers of Vatican II."

"Unfortunately, the reverse seems to be true. Today's 'self-proclaimed' Moral Majority' seems more disposed to support even greater steps toward the full militari-

zation of our country and society."

Among the signers of the statement are Bishops Carroll Dozier of Memphis, Tenn.; Walter Sullivan of Richmond, Va. and Auxiliary Bishop Thomas Gumbleton of Detroit.

The "Catholics Call To Conscience" was drafted in late summer at Maryknoll, N.Y., during a meeting of 23 theologians. The final draft was mailed to 40 theologians for consideration.

"In addition to responding to the Moral Majority we are concerned about the neglect by Catholics of the church's excellent teaching on the arms race," said Joseph Fahey, head of Pax Christi USA's executive council and associate professor of religious studies at Manhattan College.

"Every pope who has had to deal with the arms race has condemned it. We want to have more public notice about justice and peace in the church but specifically about the arms race," he said.



A NEW BUS FOR BREBEUF—John S. Marten presents Jesuit Father James P. Gschwend, president of Brebeuf, with keys to a new sixteen passenger bus that will be used by the Indianapolis preparatory high school. The bus is a gift to the school from Mr. Marten.

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NFP classes slated

Archdiocesan Social Ministries announces two classes in Natural Family Planning, done co-operatively with teaching couples from the Couple-to-Couple League and the Archdiocesan Council of Catholic Women.

Steve Kramer, ASM Family Life convenor reports that these classes trained 500 couples last year and the same level of attendance is hoped for this year.

The sympto-thermal method is taught and this method is not to be confused with the old rhythm method, Kramer said.

Classes are for engaged and married couples. Cou-

ples may pre-register by calling the class telephone number.

Classes are at St. Mary of the Knobs, Floyd Knobs, on Sundays, 1:30 to 5 p.m., Nov. 1 and Dec. 7, (812) 923-3011; and St. Matthew's, Indianapolis, on Sunday evenings, 7 to 9:30 p.m. Nov. 16, Dec. 7, Jan. 4 and 25, (317) 898-1067.

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TV Programming

Enduring, adult love theme of 'Baby Comes Home'

by Michael Gallagher

In our youth and beauty obsessed society, movies and television pretty much ignore the phenomenon—persisting, thank God—of love among the middle-aged. For this reason at least, there is something heartwarming and refreshing about "Baby Comes Home," airing Thursday, Oct. 16, from 9-11 p.m. (EST) on CBS.

Colleen Dewhurst and Warren Oates star as Anna and Michael Kramer, a middle-aged couple with three grown children who, with sufficient and full consent of the will, have a baby. At first all is joy in the Kramer household. But bit by bit, after the first thrill of the infant's homecoming fades, it becomes evident the heretofore strong-willed and decisive Anna, beset with feelings of inadequacy and the fear of growing old, is turning inward upon herself. She is using the child as an excuse to shut out the world, particularly her husband and her three children, all of whom still need her understanding and affection.

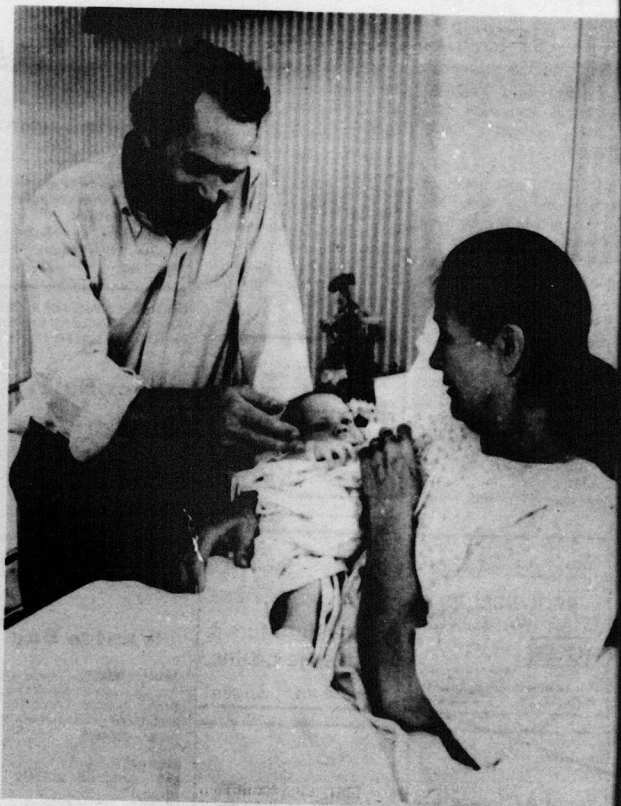
The script by Shelly List has some bright lines and wise insights, and the talented former BBC director, Waris Hussein, keeps a sure and sensitive hand on the action.

Unfortunately, the characters of Anna and Michael are not quite interesting enough to sustain our attention for so long without more dramatic action than the movie has, despite the literary allusions sprinkled into the dialogue. There is a quotation, for example, from no less than Samuel Beckett, the kind of thing that doesn't often turn up in Hollywood features. And the resolution is simplistic and melodramatic.

Despite its problems, which include an off-putting title, "Baby Comes Home" should be rewarding and entertaining viewing for the mature viewer. Miss Dewhurst and Oates are altogether engaging as Anna and Michael and Mildred Dunnock nearly steals the show as Anna's intellectual, no-nonsense mother. The frank treatment of sex in the dialogue and a graphic birth sequence would make "Baby" questionable fare for younger viewers.

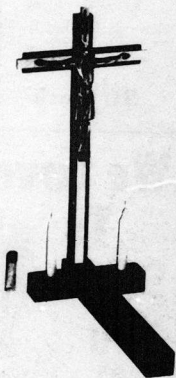
A frustrated California aerospace engineer (Kevin Dobson), on the brink of 40 and with two teen-age children who don't understand him and a wife who perhaps understands him too well, tries to recapture his lost youth in "Reunion," Tuesday, Oct. 14, from 9-11 p.m. (EST) on CBS.

He goes by himself to the 20th reunion of his New Jersey high school class. He was the star of the school's (See TELEVISION on page 39)



BUNDLE OF JOY—Warren Oates and Colleen Dewhurst star as a middle-aged couple who have already raised three children and now have the responsibility of a new infant, in "Baby Come Home," a new movie to be broadcast Oct. 16 on CBS. (NC Photo)

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GROWING PAINS—Beatrice Colen, left, and Sharon Spelman are both compassionate enough to understand the pain of young Rob Lowe as he struggles with the decision to keep or give up his illegitimate child in "Schoolboy Father," Oct. 15 on the "ABC Afterschool Special." (NC photo)

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Television (from 38)

state championship basketball team of 1959 and his steady girlfriend was a cheerleader. Does this sound promising? It is, I'm afraid. It's the kind of thing where you have to keep thinking kindly of the hero even when he is doing the most inane and thoughtless things.

And he not only becomes involved with the ex-cheerleader (Joanna Cassidy in a thankless role) but also, almost at least, her 17-year-old daughter. Lew Ayres is wasted as the hero's father in this mediocre entertainment.

The ABC Network series, "ABC Afterschool Specials," are directed at teens and pre-teens and aired at a convenient time in the late afternoon. They usually focus on some theme having to do with relations among youngsters themselves and between them and their parents and teachers. Many of these specials have been very much on target and helpful in developing an awareness in children of how to deal with the problems that constantly arise in the complex world about them.

Unfortunately, "School-

boy Father," Wednesday, Oct. 15, from 4:30-5:30 p.m. (EST), is not one of the series' finest hours. A 16-year-old boy (Rob Rowe) discovers that he is the father of a newborn baby. Backed

by his reluctant mother (Sharon Spelman), he persuades the social worker on the case to give him a crack at raising the baby on his own. As no great surprise to anyone involved even casually with babies and their never-ending needs, things don't work out too well.

The script by Durrell

Royce Crays is mediocre, cliché-ridden stuff, and the direction by Arthur Allan Seidelman matches and even surpasses it, encouraging the actors to roll their eyes heavenward and indulge in other bits of overt hammy. And though the young hero may be wiser (if sadder) at the end, I don't

think the program is going to do much for young viewers. Finally, parents should think twice about having their children see "School-boy Father" because the only lesson that it conveys with any clarity is that since it's pretty tough to raise a baby, you'd better make sure you use contraceptives.

TV Programs of Note

Saturday, Oct. 11, 10-11:30 p.m. (EST) (PBS) "Matinee at the Bijou." The movies featured in this episode include "Moviestruck" (1937) with Laurel and Hardy, "Kid in Hollywood" (1933) with Shirley Temple and a Betty Boop cartoon.

Monday, Oct. 13, 10-10:30 p.m. (EST) (PBS) "Symbols of Lives Past." Vincent Price narrates this documentary about the remarkable Rambova Collection of Egyptian antiquities and its founder, Natacha Rambova, wife of movie star Rudolph Valentino.

Tuesday, Oct. 14, 4-5 p.m. (EST) (NBC) "Miss Peach:

Career Day at the Kelly School." The new season of "NBC Special Treat" presentations will get underway next month with this light-hearted entertainment based on the popular comic strip.

Wednesday, Oct. 15, 8:30-9 p.m. (EST) (CBS) "Puff the Magic Dragon." A musical half-hour animated special based on Peter Yarrow's classic hit song. A rebroadcast.

Wednesday, Oct. 15, 9-11 p.m. (EST) (CBS) "And Your Name is Jonah." A rebroadcast of the drama about a couple whose seven-year-old son is discovered to be deaf after having been incorrectly diagnosed as mentally retarded.

Television Films

The Wiz (1978) (CBS, Saturday, Oct. 11): Sidney Lumet's expensive film version of the all-black Broadway musical version of the famous Frank Baum Oz tale has some sparkling performances and musical numbers, dazzling colors and sets, but lacks the heart and whimsy one expects from a fairy tale. Diana Ross is lovely but miscast as Dorothy, and Richard Pryor, the in the title role, is hardly used. Satisfactory for adults and adolescents.

Convoy (1978) (ABC, Sunday, Oct. 12): Sam Peckinpah's sluggish film about a free-spirited truck driver (Kris Kristofferson) who leads a protest movement and becomes a folk hero. Also visible somewhere in the melee is Ali MacGraw. This highway film never gets

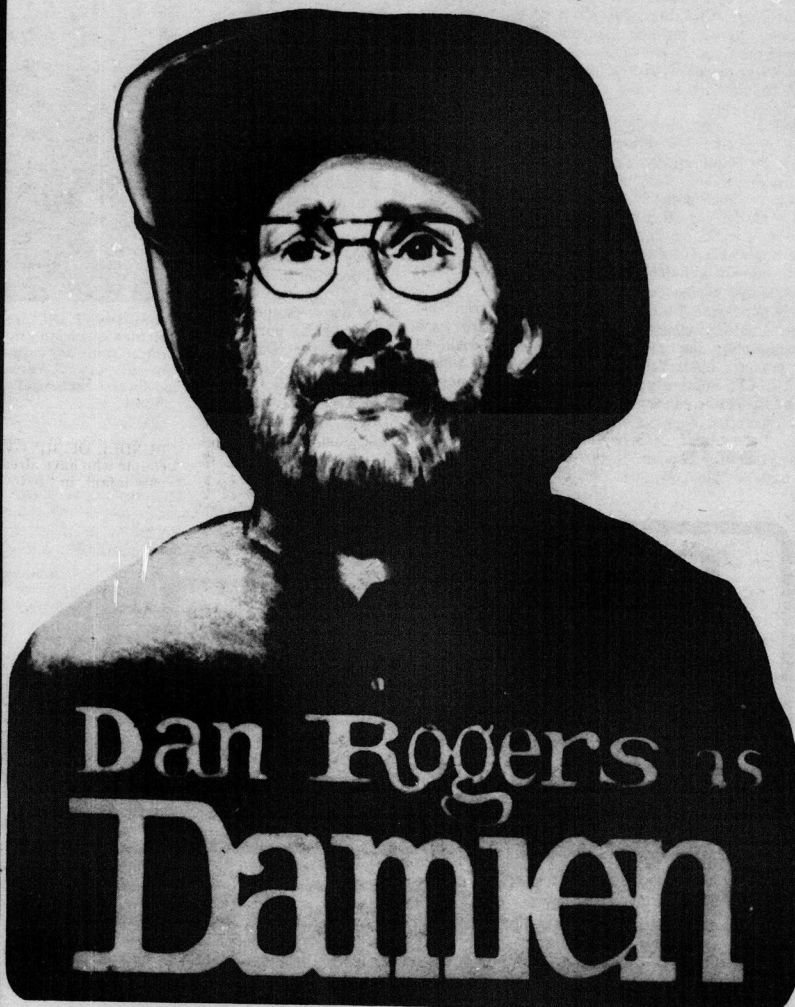
over 25 miles per hour. Not recommended.

The Other Side of the Mountain (1975) (NBC, Monday, Oct. 13): Larry Peerce's wholesome, unpretentious, slickly crafted little three-handkerchief movie about the real-life troubles of Olympic-class skier Jill Kinnmont, who became a paraplegic after a disastrous accident and courageously rebuilt her life. Marilyn Hassett is almost literally luminous as Kinnmont, and Beau Bridges (in his best role) is the daredevil pilot who helps her. Recommended for adults and mature youth.

Friendly Fire (1979) (ABC, Wednesday, Oct. 15): This is the first re-run of the multi-Emmy winning drama about rural parents shaking up the bureaucracy to find out why their son died in Vietnam. Carol Burnett and Ned Beatty star. As strong as TV drama gets.

The Boys In Company C (1978) (NBC, Thursday, Oct. 16): One of the first in the current spate of Vietnam movies, this is a mixture of diatribe, cynicism, raucous comedy and horror. It doesn't work. Compared to the recent "Rumor of War" (also about the Marines), "Boys" is a bomb that doesn't go off. Not recommended.

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October 14th, Tuesday, 7:30 p.m.
Saint Gabriel Church
232 W. 9th Street • Connersville

October 16th, Thursday Evening
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October 17th, Friday, 7:30 p.m.
Saint Joseph Church
113 S. 5th Street • Terre Haute

October 19th, Sunday, 7:00 p.m.
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Viewing with Arnold

'Playing For Time'

by James W. Arnold

As horrible as it seems, Hitler was born of woman, and everyone involved in the (camps) was, and everyone was raised as an innocent child. They were human beings.

—Arthur Miller

The golden age of television may just be beginning oddly enough, at a time when the commercial medium is besieged on all sides by public, cable and pay TV, by videotape and discs, and of course, by theatrical movies.

That is a credible reaction to "Playing For Time" (CBS, Sept. 30), which is almost certainly the best dramatic film ever made for TV and in fact, one of the few examples of superior (as opposed to popular) art ever created directly for video.

The irony is that this sadly beautiful movie, about a few Jewish women who survive the Nazi death camp at Auschwitz by (incredibly!) forming a house orchestra, could probably not have been made for any other medium. In theaters, it would die. It's not entertainment, it wouldn't make big bucks. The more altruistic media couldn't have afforded it—not with this cast, this writer, this director and deep-quality production staff.

Only in network TV does it fit—admittedly, somewhat uncomfortably. But somehow producer Linda Yellen got it on CBS in primetime, and CBS gathered some brave sponsors. Who cares what the ratings were? (Leave them to "Shogun.") We have this film now, forever.



"Playing" is grim, but profound. (It's hard, as a rule, to be profound without being grim.) Arthur Miller's script tells the true story of Fania Fenelon, a French cafe singer deported to Auschwitz, where they gassed 12,000 Jews every day. She gets a miraculous break when someone comes

through her barracks asking if anyone can sing "Madame Butterfly." She becomes part of the orchestra of women inmates organized by Alma Rose, a Viennese niece of Mahler.

ALTHOUGH no better treated than other prisoners, they stay alive by providing music as the doomed march to the gas chambers, and also by serenading the Nazi elite, including the notorious Dr. Mengele, with concerts of the classics.

The movie thus explores the Holocaust horror in a unique way, from the perspective of a feminine cultural enclave in the very center of hell. We're reminded again of what really happened, and with unforgettable pain. No abominations occur on camera. The worst that we see is a hanging of heroic escapees, and children being torn from their mothers. ("Don't turn away. Look. So you can tell them.")

But we also see the effects of fear and brutal dehumanization, the achingly slow descent to despair. It is enough.

Miller uses this bizarre situation also to explore the ethics of survival—what are the limits of collaboration with evil? And again that most agonizing moral issue of the century—who is responsible? Every conceivable viewpoint enters the debate.

ALMA, luminously played by Jane Alexander, shuts out the world and truth with her love of art. She is mad, but her madness saves them all. Others survive by grasping for love, becoming prostitutes, clinging to ideology, or hating the Germans, whom they consider animals.

The heroine who speaks for Miller, though, is Fania, who is acted (after great controversy) by anti-Zionist Vanessa Redgrave. She gives what must be the most subtle, varied, sensitive, demanding performance of her notable career. Fania survives by hanging on, not to self or art, sex or ideology, but to her humanity and compassion.

It is she, of course, who understands the true horror, that the Nazis are not animals, that what they do is forever a human possibility: "We know something we didn't know before, and it's not good news. They are human."

Miller and veteran direc-



AUSCHWITZ DRAMA—Jane Alexander, front center, starred as Alma Rose, a talented musician imprisoned at Auschwitz who became the leader of the concentration camp's orchestra, in the three-hour drama, "Playing for Time," which aired recently on CBS. Vanessa Redgrave also starred as Fania Fenelon, a French cabaret performer captured by the Nazis whose memoirs were the basis for the drama. (NO photo)

tor Daniel Mann stunningly depict the paradoxes of Nazi behavior, especially through the camp's female commandant, played by Shirley Knight in a range from monster to broken doll.

MANN'S suggestion of the context of terror by using a sound background of moans, cries, sirens, gunshots, brutal male voices—and classic German music—is superbly inventive. The sound (clatter?) of hair being cut en masse haunts you for days.

One of the most touching scenes is between Fania and a fellow musician, a Polish Catholic wracked with guilt over the failure of Christians to intervene, to stop the slaughter. Fania gently sees the terrible joke: the innocent feel guilt, the guilty feel innocent. But Redgrave's supreme moment is saved for the end, a fadeout scene that will be remembered long after you and I are gone.

Rescued finally, emaciated, half dead, Fania is asked to say something for the radio. ("It would mean a great deal"). Looking straight into the camera, her thin voice cracking, barely audible, she sings "La Marseillaise," as one of her British liberators translates the text into English: "Our day of glory has arrived..."

(A sublime moment in TV history, not to be missed when it comes again).

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