

THE CRITERION

Archdiocese of Indianapolis

Family Life Conference set at I.U.

A two-day Family Life Conference—open to all families of the archdiocese—will be held on Saturday and Sunday, Nov. 8 and 9 on the Indiana University campus at Bloomington.

First of its kind in the archdiocese, the conference culminates nearly two years of work by the archdiocesan Commission on Family Ministry, made up of lay persons, religious and clergy.

Primary conference purpose will be to unveil recommendations for ministry to families during the '80s, drawn up by the commission, which is hosting the program at the Indiana Memorial Union.

Also scheduled on Saturday are a luncheon talk by Archbishop Edward O'Meara, afternoon workshops, and an evening address by social critic Christopher Lasch. Deaneary sessions will be held on Sunday morning.

THE COMMISSION'S recommendations are based on findings of a diocesan-wide survey and parish level interviews and on testimony from family life hearings held last June at Indianapolis.

Father Lawrence Voelker, chairman, reported the commission has eight priority recommendations, but its three initial areas of concern are:

- Need for affirmation of families and (See CONFERENCE on page 2)

Bosco award winners

Eight volunteers received the Catholic Youth Organization's highest award—the St. John Bosco medal—Tuesday evening at the annual Indianapolis Deaneary CYO awards banquet. They were:

Mrs. Sue Kaster, St. Jude Parish; Herbert E. Devore, Holy Name; Robert L. Dugan, Christ the King; Raymond L. Meunier, St. Malachy; Richard P. Gallamore, St. Roch; John L. Grande, St. Christopher; Michael V. McCoy, Our Lady of Lourdes, and Mrs. Barbara Larson, St. Lawrence Parish.

Winning Junior CYO units were St. Catherine, Overall; Holy Name, Class A; St. Ann, Class B; Holy Name, Most Improved. Outstanding participation awards went to St. Ann, St. Catherine, Holy Name and St. Lawrence.

Archbishop O'Meara thanked adult volunteers who help youth face "the very difficult challenges of today." The archbishop said "there is growing in me a conviction that the church here is beautiful—with faith that is alive, a desire to witness to Christian values and a commitment to service."



'AIDA'—Who is Indianapolis' latest opera star? See Page 2 for a story about Denis Kelly (at left), the Indianapolis Opera Company's "King of Egypt."

Shroud of secrecy descends on Synod

by Jerry Filteau

VATICAN CITY—A shroud of secrecy descended on the world Synod of Bishops as the participants entered the critical final week which involves voting on conclusions and a synod message.

On Oct. 20 Archbishop Joseph Bernardin of Cincinnati presented a draft synod message to the world and West German Cardinal Joseph Ratzinger of Munich and Freising presented a draft list of 50 propositions that the 200-plus synod fathers could approve, disapprove or amend. The synod is scheduled to end Oct. 26.

But the drafts were issued "sub secreto" (under secrecy), and at the end of the morning session the bishops were told in three languages that they were not to be released.

Information obtained by NC News Service indicated that the draft propositions presented by Cardinal Ratzinger, the synod's relator, consisted of 50 items.

NC News also learned that the draft of the synod message, composed by an elected five-member committee, consisted of six parts:

- An introduction saying that the message is directed to all families.
- A description of the situation that the family finds itself in today.
- A doctrinal part, placing family life in the context of God's plan for salvation and emphasizing the witness to God's plan of love and life, to the permanence of marriage and the transmission of life to which Christian families are called.
- A section of the response of people to God's plan.

► A section on the church and the family.

► A conclusion encouraging families to meet the challenges of Christian family life today.

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

Details of the 50 propositions were not immediately learned. Judging from the proceedings of the synod before the final week, the topics in the draft list probably include:

► A reaffirmation of "Humanae Vitae," the 1968 papal encyclical that said the use of artificial means of contraception is intrinsically wrong, and a call for fuller understanding of that teaching and better explanation of it in terms of a positive theology of human sexuality.

► A reaffirmation of the indissolubility of marriage, but a call for better pastoral care for divorced and remarried persons and possibly for further study of some difficult situations to see whether church practice can be adapted.

► A reminder of the essential elements in the rite of matrimony, but within that framework a recognition of the need to adapt the rite to different cultural situations.

► A "charter of family rights" outlining fundamental rights such as freedom of choice in education of children and freedom to decide family size.

► The family as subject and object of evangelization and religious education.

► Support for education in sexuality, adequate marriage preparation, small

Christian communities, family-to-family ministries and other support systems for family life.

► Support for responsible parenthood, free of government or other controls, and for natural family planning.

► Special concern for families facing special difficulties, such as refugees, migrant families and the poor.

► Opposition to infringements on family life from outside sources such as governments, economic systems, or anti-life and anti-family philosophies.

THE CRITERION

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Evangelization a top priority, Archbishop says

by Valerie Dillon

If Archbishop Edward T. O'Meara has his way, evangelization will be a highly visible, top priority issue in the archdiocese in months and years to come.

"The whole Catholic community must be involved," he said. "We must all be about the business of sharing our faith—priests, religious and laity." The archbishop, new chairman of the national bishops' Committee on Evangelization, described evangelization as "a vast thing and terribly important."

"The big challenge in any diocese is to decide that we're going to do something and then to get with it, to make it one of our important programs," he stated. His comments came just before the arrival of evangelization expert Paulist Father Alvin Illig, who will speak at four locations around the archdiocese Nov. 3-6.

Father Illig is executive director of the committee which the archbishop chairs as well as national director for the Paulist

Office for Evangelization. According to the archbishop, he has been going around the country, "acting as a catalyst and trying to stimulate the local church to take up evangelization."

And what, exactly, is evangelization? Archbishop O'Meara referred to *Evangelii Nuntiandi* (The Gospels Must Be Proclaimed), noting that it looks at evangelization in a number of ways:

- ▶ as simply a passing on of our faith
- ▶ as the announcement of the Pascal Mystery to ourselves over and over in acts of prayer and worship
- ▶ as announcement of the Good News to those who have grown lukewarm or abandoned the faith
- ▶ as announcement of the saving message of Jesus to those in society who are unchurched
- ▶ and as the inner urge of the Church to make the name of Christ known to all the world.

Then evangelization isn't just a matter of converting others to Catholicism?

"Of course, we would hope that those who hear the word of God would be moved to embrace it in full communion with the church," he responded. "But, we want to avoid the old image of narrow proselytizing. Pope Paul's document provided us with a fresh, up-to-date approach that shows respect for others' religious convictions and ecumenical awareness."

The archbishop said *Evangelii Nuntiandi* is viewed by many as "the most remarkable of all Pope Paul VI's documents." When he issued it, the pontiff "challenged the bishops of the world to take it seriously."

Shortly after that, the bishops' committee was formed, working in tandem with the Paulist office. Also, many models and programs of evangelization have been developed and more than 600 persons from almost every state have received intensive training in evangelization workshops in Washington, D.C.

The archbishop is preparing now to hold

his first meeting as chairman and will convene his committee Nov. 11 when the National Conference of Catholic bishops meet in Washington.

The group will receive the first formal reporting from Dr. Dean Hoge of Catholic University, who was commissioned to survey three groups of people: those who have left the church; those who left but who have returned, and those who recently joined the church. The interviews were with 200 persons from each group, and Archbishop O'Meara believes the findings could be "a useful tool and an important contribution to the church's work of evangelization."

The archbishop was asked by Archbishop John Quinn, president of the National Conference of Catholic Bishops, to be evangelization chairman. Asked if his 14 years as head of the Propagation of the Faith would help him in this new responsibility, he remarked, "I would hope so—for years I've been preaching evangelization to the whole world."

Philosophy professor doubles as opera singer

by Michael Sylvester

When you meet him, Denis Kelly strikes you as a jovial man with a mischievous glint in his eyes and a smile that could win anyone over in seconds. Couple that with the full salt and pepper beard that outlines his expressive face and you can't help but think of Santa Claus. His kindly nature and warm personality only serve to reinforce that impression.

However, onstage he stands majestically tall with the regal bearing and poise of a veteran actor. His portrayal of even a minor character possesses depth, understanding, and careful thought.

As a singer, Kelly has a rich and robust bass-baritone range, and it is on the opera stage that he has recently found his place, at least part of the time. The rest of the time he is an associate professor of philosophy and logic at Marian College, where he has taught for 18 years.

Denis Kelly is a man who will tell you he is happy to be around to sing, act, teach, or just draw a breath of fresh air. He was a prime candidate for a massive heart attack when he underwent a triple coronary

bypass operation in September of 1976. It was the events that occurred after that surgery which led directly to his recent operatic undertaking, that of the king in the Indianapolis Opera Company's 1980-81 season opener, *Aida*.

To hear Kelly tell the story the surgery was an experience of rebirth. After being so close to death, he felt deeply that he had been given a second chance, a chance he was determined to use to its fullest. He immediately took up tennis and has gotten so good that he is now the tennis coach at Marian. He also took to the stage again, although in a manner that was somewhat unexpected.

WHILE A college student, Kelly participated in theatrical performances. However, upon graduation he ceased his stage work for reasons of time and opportunity, until in November following his surgery he was persuaded to take part in a variety show at Marian. His appetite whetted by the variety show appearance, he undertook the title role in the college's production of Puccini's *Gianni Schicchi*. In the audience was someone who would be instrumental in getting Denis Kelly back onto the stage, *Aida* stage director Loretta Yoder, who asked him to play the role of Bill Sikes in the Christian Theological Seminary production of *Oliver*. She also encouraged Kelly to audition for the Indianapolis Opera Company's *I Pagliacci*.

The Marian College professor's reaction to Loretta Yoder's offer, as he recalls it, was "that sounds like marvellous fun." When his first opera auditions came, however, Kelly became a bit more reluctant.

"It was pretty intimidating because I didn't know a single aria," he recounts. "My kids had to push me out of the house."

Despite the fact that his only singing experience since college was in the shower and at parties, Kelly won the role, and has been active in opera ever since.

Kelly says, "I get quite a bit of support," and credits much of his success to his family. Wife Rosalie works in an agency that tries to place women in "non-traditional" jobs, Denis Jr., is a freshman

at Wabash College, and daughter Jennifer is a junior at Ritter High School.

The support from his family is needed, he notes, because rehearsals and practice often take up to three hours a day.

His singing career has also caused a bit of a stir around Marian College. Kelly is proud to point out that he sold more than 200 tickets to fellow professors, students, and even maintenance people for the *Aida* run.

Kelly has also sung concerts in the Indianapolis area, including a performance of Beethoven's Ninth Symphony with the Butler University Sym-

phony Orchestra in Clowes Hall. For the past three years, he has studied voice with Perry Smith and coached with Annalee Hamilton.

For a man in his early forties, all of this renewed activity and adulation must be quite exciting, but Kelly insists that the greatest joy he has received from all of this has been the many friendships he has made among the people he has met in the process, especially the Indianapolis Opera Company resident singers and staff.

Surely, those who have met and worked with Denis Kelly feel the same toward him.

Conference (from 1)

for marriage enrichment programs of various kinds, especially at local level.

▶ Implementation of the archdiocese's proposed new marriage preparation policy.

▶ Need for quality counseling and healing ministry reflecting Christian principles, especially to divorced Catholics.

At 8 p.m. on Saturday, Lasch—a noted author and lecturer—will speak on "The Culture of Narcissism and Family Policy." He is a professor of history at the University of Rochester, is married and the father of four children. Among his books are *Haven in a Heartless World: The Family Besieged* and *The Culture of Narcissism*.

"We felt there was a witness value to bringing in such a speaker and to holding this conference about Christian values in the family on a secular campus," Father Voelker said.

SCHEDULED WORKSHOPS are "Marriage Enrichment," presented by Little Flower Marriage Encounter and Natural Family Planning couples; "Proposed Archdiocesan Policy—Marriage Preparation," Father Robert Klein and James Davis; "Healing Ministries," Thomas Morgan and Franciscan Sister Sheila Shine; "Socio-political Realities: Impact on Families," Fred Evans, Charles Ellinger, Valerie Dillon; "Parents and Transmission of Values," Matt Hayes and Pat



Christopher Lasch

Bolanos; and "Family Life Ministry—Getting the Word Out," Betty Johnson and Father Lawrence Voelker.

Among those expected to attend are family life representatives from 70 parishes which have appointed persons to this post. However, conference sponsors have invited all interested persons to attend. Registration and information is available from Archdiocesan Social Ministries, 915 North Holmes, Indianapolis, IN. 46222, (317) 634-1913.



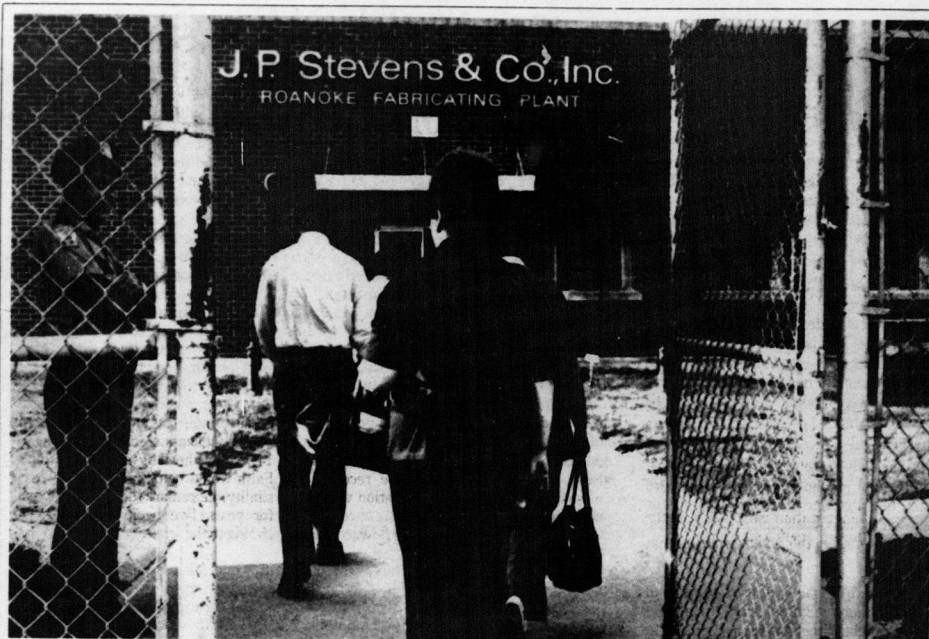
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ACCORD REACHED—Workers enter the J.P. Stevens plant in Roanoke, Va., where employees voted to accept a contract, ending a four-year-old consumer boycott endorsed by religious orders and organizations. Six Catholic bishops said the settlement between the company and Amalgamated Clothing and Textile Workers "brings a sense of real satisfaction to all concerned," and with the company's

pledge to permit unionization efforts, "a giant step forward has been taken by the textile workers." They added that the union now have responsibility that includes "sincere efforts at collective bargaining and a just treatment of minorities, especially women and blacks," in operating the union. (NC photo)

Comparison of platform positions

(Following is the fourth 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.)

Defense

► **Bishops:** "We support arms limitation as a necessary step to general disarmament. This objective is part and parcel of the search for international peace. The arms race must be brought under control and nuclear systems reduced through negotiations. The SALT II treaty should be taken up again and ratified. In SALT III negotiations the U.S. should aggressively pursue real reductions in nuclear weapons on both sides and in Europe . . .

"In the event that it becomes necessary to conscript persons into military service, and the case for this is clearly made, the same protection under the law should be given to the selective conscientious objector as to the general conscientious objector, providing his objection is well-founded and constitutes a sincerely held moral conviction and he agrees to alternative service."

► **Democrats:** "Arms control and strategic arms limitation are of crucial importance to us and to all other people. The SALT II agreement is a major accomplishment of the Democratic administration. It contributes directly to our national security, and we will seek its ratification at the earliest feasible time . . .

"Registration of 19-year-old men has been undertaken in order to enable the United States to mobilize more rapidly in the event of an emergency. We do not favor a peacetime draft."

► **Republicans:** "By not insisting upon corresponding concessions from the Soviet Union, (the Carter administration) has, in effect, practiced unilateral disarmament and removed any incentives for the Soviets to negotiate for what they could obviously achieve by waiting. The Republican Party rejects the fundamentally flawed SALT II treaty negotiated by the Carter administration . . .

"The Republican Party is not prepared to accept a peacetime draft at this time. Under Mr. Carter, the all volunteer force has not been given a fair chance to succeed. The unconscionable mismanagement and neglect of personnel policy by the Carter administration has made a shambles of the all-volunteer force concept."

► **Anderson-Lucey:** "The Anderson administration will take steps to complete the SALT II process, and thereby lay the groundwork for SALT III. We will propose immediate discussions with Moscow to consider possible supplementary measures to facilitate ratification of the pending treaty and to explore an agenda for the next round of negotiations on strategic weaponry."

"The basic security interests of the United States are well served by ratifying the SALT II treaty . . .

"An Anderson administration will oppose peacetime draft registration. The freedom to choose individual careers without the threat of governmental compulsion is a precious one. To protect it, we must make every effort to meet our military manpower needs without conscription. The all-volunteer forces as currently maintained, however, are not adequate."

Education

► **Bishops:** "We believe that the rising costs of education diminish the right of parents to educate their children in the schools of their choice. Freedom of choice in education is basic to the American tradition and must be maintained if we are to achieve true social justice in our society. We strongly urge support of tuition tax credit legislation and other proposals such as educational opportunity grants which help to insure the right of parents to choose the education which best meets the needs of their children."

"We also urge the support of federal education legislation which provides for the equitable participation of students and teachers attending the nation's non-public schools. We further recommend that this policy of providing for the participation of non-public school students be incorporated in all existing and future legislation."

"We advocate policies to improve the educational opportunities available to economically disadvantaged persons and minorities, including bicultural and bilingual education, as well as compliance with legal requirements for racially integrated schools."

► **Democrats:** "Our primary purpose in assisting elementary and secondary education must be to assure a quality public school system for all students. Private schools, particularly parochial schools, are also an important part of our diverse educational system. The party accepts its commitment to the support of a constitutionally acceptable method of providing tax aid for the education of all pupils which do not racially discriminate, and excluding so-called segregation academies."

(See PLATFORM on page 19)

U.S. church annulments questioned

by John Maher

Conflicting statements at the world Synod of Bishops in Rome about the operation of church marriage courts have highlighted a disagreement about the meaning of the sharp rise in recent years in the number of annulments granted by those courts.

Church officials in Rome and the United States disagree about whether or not church courts in the United States, by expanding the grounds for annulments, have been granting, in effect, divorces and thereby undermining the church's teaching that a valid marriage cannot be dissolved.

An annulment, or decree of nullity, is a declaration that all the conditions for a sacramental marriage did not exist at the time the man and woman married. It means that a valid marriage between the two persons never existed. A divorce, on the other hand, is a civil court's declaration that a marriage is dissolved.

On Oct. 6, Cardinal Pericle Felici, prefect of the Supreme Tribunal of the Apostolic Signature, the church's supreme court, called attention to the rise in the number of annulments granted and warned that the way cases are handled could be leading to "real divorce, even though by another name." He also criticized relying too heavily on psychological factors in granting annulments.

Three days later, at a press conference in Rome, Archbishop Joseph L. Bernardin of Cincinnati, one of the U.S. delegates to the synod, denied that U.S. church courts have taken liberties in the process of granting annulments.

ARCHBISHOP Bernardin, who is also chairman of the U.S. bishops' Committee on Canonical Affairs, said the 30,101 annulments granted in U.S. marriage tribunals in 1979 were all based on the same jurisprudence used in all church courts concerning decrees of nullity.

Jurisprudence means a body of law and court decisions and the way those laws and decisions are interpreted by judges and lawyers.

The only difference between U.S. tribunals and those in other countries, Archbishop Bernardin said, is the use of the so-called "American procedural norms." These procedural norms, or rules for the operation of the courts, allow U.S. marriage courts to take on more cases and process them more quickly.

In 1979, in Philadelphia, Msgr. Jose Maria Serrano Ruiz, a judge of the Sacred Roman Rota, the church's court of appeals for marriage cases, said the speed with which church courts in the United States handle marriage cases "is perhaps not in accord with the seriousness of the procedure," but their doctrine is "very correct."

But a well placed church official in Rome who is familiar with U.S. church court practice said, "The U.S. jurisprudence has absolutely no relation to civil or

(See ANNULMENTS on page 15)

Editorials

The foibles of feminists

Among the foibles of feminists and others this past week was the ignorant and all-too-quick attack on Pope John Paul for his remarks concerning lust and adultery. The ignorance the attacks represent might be considered excusable because, as the analysis on page five of this week's issue reveals, the feminists hadn't been following the pontiff's series of talks all year. Why should they? They weren't interested in anything he had to say until he said something they didn't like.

The fact of the matter is the pope's remarks are perhaps the most liberal he has made on the subject. Man and woman are equal in marriage, he said; therefore, they cannot possibly reduce each other to being mere objects of desire without denying to one another a sense of human dignity. Christian marital love is far more than physical desire. Calling for husband and wife to regard each other as equal and insisting that men not regard their wives as merely sex objects seems to be not anti-feminist but definitely pro-feminist. Would that the pope's remarks might result in a more thoughtful response from female and/or male chauvinists.

Equality in marriage—that two are one; that roles are not presumed but defined by the couple themselves; that decisions affecting the couple are made by them jointly, not singly. It is doubtful that even the most liberated individuals in our society are ready for such liberality. The trouble with the liberated and free marriages in our society is that all too often they refer to liberation of individuals and not to couples. Equality in marriage becomes a goal for one or the other; the pope's point is that equality belongs to both, not just to one.

Perhaps if we weren't so quick to latch on to a controversial word or statement; to hear only what we want to hear; perhaps if we were more willing to listen to the total instruction rather than pick up on the part, we might discover the humanness in ourselves the pope praises.

The pope's meditations offer a sorely needed basis for a theology of marriage which our church is sadly lacking—will they result in being a set of nicely printed words on some shelf, or the stuff of which the whole Church takes to heart for its own spiritual depth? —TCW.

The Church at a crossroads

Genetic engineering. The term sounds too technical and too impersonal to evoke any warm responses. Yet genetic engineering is with us and is going to become an even greater factor in the lives of many than we can possibly imagine at this time.

The sound of it suggests thoughts of Friday night horror movies on the late show. Perhaps that is because as Catholics we have been warned constantly about the negative results science can wreak that we find it difficult to believe science can be helpful. For so long we have believed science to be pitted against religious faith that we tend to dismiss it as the work of Satan.

Science, like most things human, has the potential for tremendous good as well as tremendous evil. Throughout history we have seen science improve the quality of living as well as destroy ways of living through war and colonialism. Despite its potential for evil, however, science, like most things human, must be encouraged for the good which it can do rather than condemned for the bad which is possible.

And so it is with genetic engineering. A California doctor was reported last week to have placed normal genes in the defective bone-marrow cells of two patients with a fatal blood disease. It is the first known incident of an attempt to use techniques of genetic engineering on human subjects. The desired hope was for a cure to a fatal disease.

Was the doctor imprudent? Had the technique been researched sufficiently on animals? Were the human beings on whom the experiment was performed treated as experimental animals themselves? Were they knowledgeable? Did they consent? What were the moral implications?

The Church faces an important crossroads in this and other examples of medical-moral issues—test-tube babies, sterilization, etc. Such medical procedures will become normal, i.e., more frequent and even desirable for many. The Church cannot wait for these issues to become commonplace before it chooses to speak. It too must be with science as co-worker toward improving human life, as critic so that human life is respected, as defender of life. In other words, the Church must in its own humanity recognize the potential for good which research in medicine may provide for us. It cannot simply sit back and idly ignore the facts that such procedures occur or the potential for good that such procedures may have. It cannot just condemn. It must guide and be a part of such research. —TCW.

Washington Newsletter

Alleged link between ERA, abortion seen

by Jim Lackey

WASHINGTON—Although the Equal Rights Amendment to the Constitution appears to be permanently stalled three states short of passage, there has been no end to the argument over whether abortion and ERA are inextricably linked.

Some pro-lifers long have argued that ERA's passage would make even more difficult the effort to restrict the availability of abortion. But there also has been a substantial number of opponents of abortion—including Bishop Michael F. McAuliffe of Jefferson City, Mo.—who favor ERA and cite evidence that the amendment should have no effect on abortion.

Now, eight years after ERA was endorsed by Congress and sent to the states for ratification, new fuel is being added to the debate by a court case in Massachusetts. There, the state's stringent rules on abortion funding are being challenged in the state's Supreme Judicial Court on the grounds that a state-passed ERA protects the rights of Massachusetts women to have abortions.

Pro-lifers opposed to ERA are using the case, along with a similar 1978 case in Hawaii, as their latest evidence that abortion opponents should not support the federal ERA or its various state versions.

Massachusetts, in addition to approving

the federal ERA, passed its state ERA in 1975. But it did so only after the Governor's Commission on the Status of Women assured pro-lifers that the ERA would have no effect on the state legislature's efforts to regulate abortion.

NOW, THOUGH, former members of that now-disbanded commission appear to have changed their tune. The group, known today as the Women's Commission in Exile, filed a friend-of-the-court brief supporting the view that the state ERA makes it unconstitutional to make a medical service, such as abortion, unavailable to women.

A political columnist for the *Boston Globe* noted that the commission's "flip-flop" could damage the effort nationwide to separate the two issues.

ERA opponents also cite the injunction handed down in the Massachusetts case this summer. A lone justice ordered the state to fund abortions at least until the full court has a chance to decide the case on its merits. The justice said that while he was not taking a position on the case itself, the "prospect of success" for the challengers to the funding restrictions forced him to order temporary abortion funding.

But ERA supporters, worried about what an abortion link might do to their efforts, are quick to respond that the Massachusetts court has not ruled on the case itself. No court, including the Hawaii court, they say, ever has accepted the argument that ERA and abortion are linked.

"Lawyers can and do argue anything they're paid to argue," said Mercy Sister Maureen Fiedler, who last spring co-authored a lengthy article in the Jesuit weekly *American* trying to refute the alleged ERA-abortion link.

SISTER FIEDLER also contended that the ERA issue is only one of about four constitutional questions facing the state court justices in the case. So even if the Massachusetts court were to overturn the state abortion funding restrictions, she said, it might do so on grounds other than the state ERA.

She added that attorneys on both sides of the Massachusetts case say they have no idea which way the court might rule.

The case has caused one small bit of irony for Massachusetts Citizens for Life, the state's major pro-life group. In filing a friend-of-the-court brief urging that the state's abortion funding restrictions be upheld, the pro-life group has found itself trying to convince the court that the state ERA should not affect restrictions on state funding of abortion even though many individual pro-lifers have maintained that it would.

While the U.S. bishops never have taken a formal position for or against ERA, a bishops' committee has expressed concern over ERA's potential links with abortion.

But Bishop McAuliffe, speaking for himself, earlier this year testified before a committee of the Missouri legislature that ERA would have no effect on abortion

because men cannot become pregnant and the amendment affects only those rights and concerns in which men and women can share.

While the Massachusetts case is being watched closely for new clues in the debate over ERA and abortion, it still might not provide the final word. Even if the two are linked in Massachusetts, the decision won't be binding elsewhere. And so abortion opponents who support ERA are certain to fight in other state courts and—when the federal ERA passes—in the federal judiciary to stop the link from being accepted elsewhere.



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Media gives inaccurate view of Nicaragua, priest says

by Peter Feuerherd

Americans are not getting a true picture of the social and political revolution currently underway in Nicaragua, says Father Bernard Survil, pastor of a parish in Tipitapa, located just outside Managua.

Father Survil, former chaplain of Cathedral High School in Indianapolis, brought along two Nicaraguan high school youths from his parish on a tour of the United States, Ruben Ulloa and Azucena Vanegas, to speak on the Nicaragua revolution. The three spoke October 15 to

a Latin American studies class at IUPUI.

They said that Nicaragua, a mountainous country about twice the size of Indiana with less than 1/2 the Hoosier state's population, has been vastly transformed in the aftermath of the revolution that in July, 1979 deposed Anastasio Somoza and brought to power the Sandinistas.

Father Survil, a priest of the diocese of Greensburg, Pa., was thrown out of Nicaragua by the Somoza regime and returned after the Sandinista victory. The reasons why he was expelled, the priest

said, were never explained to him.

Father Survil stated that the Nicaragua Revolution "was inspired by the French Revolution, the American Revolution and the Catholic Church." The priest discounted reports that the revolution was instigated by Cubans to spread Communism in Latin America.

"In some ways the American media has distorted the situation . . . Nicaraguans say it's their revolution and they won't let anyone take credit for it."

RUBEN ULLOA, an 18 year old high school student, asserted that living under the Somoza regime was like "living under an umbrella of death." He said that the unpopularity of the repressive policies of the Somoza regime united farmers, laborers, students, the church, and private businessmen behind the revolutionaries.

Over 50,000 Nicaraguans, most of them civilians, died in the war against Somoza, said Ulloa.

The first goal of the new Sandinista regime has been to combat illiteracy among Nicaraguans. To accomplish this, over 120,000 Nicaraguans, including Ulloa and Miss Vanegas, have joined the "Ejército Popular de Alfabetización" or "Peoples' Literacy Army." The literacy volunteers spent months going into the hills and barrios of Nicaragua, teaching the peasants and the poor how to read.

The church in Nicaragua, including Father Survil's parish, has supported the effort. The campaign has been a success, said the priest, who quoted statistics stating that the illiteracy rate in Nicaragua has been cut from 52% down to 12%.

"The Literacy Crusade is one of the most important tasks of the revolution to date. It would never have been possible

under the Somoza regime," said Azucena Vanegas.

SHE PRAISED the role of the church in its role in the reconstruction of Nicaragua after the destruction caused by the long, bloody conflict that deposed Somoza.

"The church is present to the development of the revolution because the church has looked out for the interests of the people," Miss Vanegas stated that the campaign even has received the support of Pope John Paul II.

Asked if the church's involvement in the reconstruction of Nicaragua has resulted in a dangerous eroding of church-state separation, Father Survil responded that the concept of separating church and state is foreign to Latin American history.

Asked if the Sandinistas follow a Cuban-style Communist ideology, Ruben Ulloa responded, "The Sandinista is first of all a nationalist." He said that Nicaragua has accepted Cuban teachers "because they were needed."

WHAT DO Nicaraguans want from the United States? First, Ulloa explained, "That aid be given without conditions and that the U.S. should not play with Nicaragua's dignity."

Congressional opposition to aid for Nicaragua has resulted in strings being attached to any assistance package, explained Father Survil. Those conditions mandate that most of the aid be given to private enterprise and that the Nicaraguan government not give aid to guerrillas fighting the governments of Guatemala and El Salvador.

Those conditions, Ulloa believes, are unacceptable to most Nicaraguans, who he says, want to shape the future of their country in their own way.



A STORY TO TELL—Missionary priest Father Bernie Survil (right) listens while his 18-year-old Nicaraguan parishioner, Ruben Ulloa, describes the current situation in his native land. The two spoke to a Latin American studies class at IUPUI in Indianapolis (Photo by Peter Feuerherd)

Pontiff's comments on lust sparks controversy

by Jerry Filteau
An NC News analysis

VATICAN CITY—What happens when the pope says a man should not look with lust at his wife because it is "adultery in the heart?"

Based on press reports from Europe and North America, reactions included shocked disbelief and ridicule.

Pope John Paul II made the remark during a weekly general audience Oct. 8. He was concluding a year-long series of theological analyses of sexuality, focusing on Christ's comment, as recorded in the Gospel of St. Matthew: "You have heard that it was said, 'You shall not commit adultery.' But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart."

For more than a year the pope had been placing this statement against a biblical background which, he argued, was based on a personalist and interpersonal concept of the relationship between man and woman.

On Oct. 8 he delivered his conclusion, his theological punch line: "Adultery 'in the heart' is committed not only because man 'looks' in this way at a woman who is not his wife, but precisely because he looks at a woman in this way. Even if he were to look in this way at the woman who is his wife, he would likewise commit

adultery 'in his heart' . . . Man can commit this adultery 'in the heart' also with regard to his own wife, if he treats her only as an object to satisfy instinct."

For these remarks the pope was immediately attacked as a medievalist, a Puritan, a Calvinist, an anti-feminist and a male chauvinist.

Many of the attacks came from people who had not followed the pope's weekly audiences over the past year or who had not tried to understand the meaning he had carefully placed on the words he was using.

An Italian feminist attacked him for not mentioning the attraction a wife has for her husband. In her mind this showed him to be a male chauvinist who did not see sex as a two-way street.

ONLY TWO weeks before the pope had said:

"In the situation described by Christ, the dimension passes unilaterally from the man, who is the subject, to the woman, who has become the object. This does not mean, however, that such a dimension is only unilateral. For the present we will not reverse the situation analyzed, or extend it to both parties, to both subjects. Let us dwell on the situation outlined by Christ."

For methodological reasons, the pope was adhering strictly to an analysis of what Christ said. But he explicitly said

that Christ's words also implied the dimension of the woman's relation to the man.

Another Italian feminist complained that the pope was always negative about women, "against abortion, against contraception, and now he says he is for woman's dignity."

However, her argument can be turned around to indicate that the pope has been consistent on these issues. He is for protecting life in the womb, for openness to life, for women's dignity. He is against killing the unborn, against preventing potential life, against exploitation of women.

Others ridiculed the pope's comments argued that it was unrealistic for a man not to feel lust for his wife.

In previous weeks, however, the pope had been carefully defining the terms of his argument. The lustful or concupiscent desire of which he was speaking was defined as a desire divorced from love, divorced from an interpersonal relationship in which the dignity of each person is recognized: the woman (or man) viewed only as an object to be dominated for the sake of fulfilling one's sexual desire.

In speaking about "adultery in the heart," the pope said Oct. 1, Christ went beyond "the actual juridical status of the man and the woman in question."

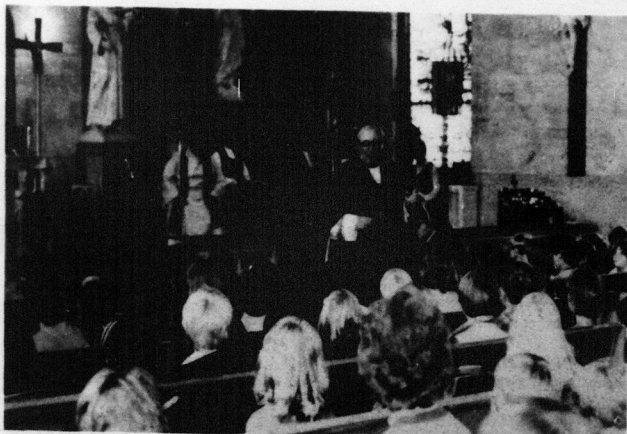
"Adultery in the heart" does not

depend on the social or legal definitions of the term adultery, as it is committed "in the flesh"—that is, if at least one of the partners in the act is married and therefore betraying a social-legal contract.

RATHER, SAID the pope (Oct. 1), "Christ makes the moral evaluation of the 'desire' depend above all on the personal dignity itself of the man and the woman; and this has its importance both when it is a question of persons who are not married, and, perhaps even more, when they are spouses, wife and husband."

But if the sinfulness of lustful (non-loving, impersonal, dominating) desire does not depend on a juridical marriage bond but on the very dignity of the person—if reducing the other person to an object of one's sexual desires always destroys the other person as a person in the mind of the one who desires the other person in that way, then it is just as wrong within marriage as outside it. Perhaps it is more so by the nature of the commitment one has made through marriage, that is, to love and cherish, not to lust for and dominate.

For more than a year the pope has been developing a positive theology of human sexuality, calling human sexuality an integral part of the person, the person's dignity, and his call to interpersonal communion that is both a reflection of and a path to God.



MINI RETREAT—It was a lively exchange when Archbishop O'Meara and 170 youngsters got together at a Knights of Columbus-sponsored mini-retreat at St. Vincent de Paul parish, Bedford. Ten Benedictine Sisters from Beech Grove led



sessions, attended by elementary schoolers from St. Patrick's, Salem; American Martyrs, Scottsburg; St. Mary, Mitchell; St. Francis Xavier, Henryville; Our Lady of Providence, Brownstown, and St. Vincent. (Photos by Paul D. Caraway)

To the Editor . . .

'Single issue' voters needed

It seems I'm being counseled a lot lately against being a single issue voter. But opponents of single issue voting are begging an important question: Can a particular issue be so important that it over rides all other issues and is the unborn life rights issue that important?

The abolition of slavery was a single issue movement which was moral, well advised and timely. There may not have been such a single issue since. All the more reason to discuss whether the rights

of the unborn is the issue today, whether it is timely and well advised.

The dilemma: A congressman is for all the right issues; he's for motherhood, apple pie and the American flag, but he's for killing unborn babies. Three out of four is a pretty good average. He should be supported then? Let's further suppose that a majority of Congress was also for motherhood, etc., and for killing unborn babies. Now, how is one to get a law passed protecting the lives of the unborn? The bishops have fourteen issues of concern; abortion is just one of them. But don't be a single issue voter. Now go get protection of the law for the unborn?

Well, there is the other route to getting protection for the unborn—a Constitutional Convention call by the states. But the "official" Church is not plugging that either. But get the protection of the law . . . Is anybody there to be helpful?

I'm a Catholic Democrat; at least I thought I was; or at least I used to be. My party has a plank in their platform for ERA, for Gay Rights, but not for Right to Life. I have voted for a certain senator every year that he has run for office, each term thinking that as the Right to Life movement grew he would modify his pro-abortion stand, if not for moral reasons, at least for political reasons. He used my vote in the last election to "prove" that Right to Life was not a significant issue. He supports various pro-abortion movements, attends their rallies and benefits, bottles up Right to Life amendments in the Senate, has never even tossed out a crumb to pro life groups, and now is all upset because he is on the hit list.

So here I am, trying to be a good Christian, a once loyal Democrat, voting Republican for the first time in my life. But the way I see it, it won't be as bad getting the conservatives to warm up a little to the poor as it has been trying to get the liberals to respect the rights of the unborn. Telling me to get the protection of the law for the unborn without being a single issue voter sounds a lot like telling me to go swimming without getting wet.

A Christian Democrat

Murat Shriners clinic a success

The Shriners Mini-Clinic II was a success. I am sure that it wouldn't have been so if you had not lent your support in the column, "Generally Speaking," which appeared in the Oct. 3 edition of the *Criterion*.

I wasn't able to question all of the parents as to how they found out about the Clinic. We had 60 applicants and 56 were accepted. The turndowns were: one child could be treated on the spot; one child could not be treated as the injury was not one that was of the kind that we treat; two children were non-treatable. There was no operation that we perform that would improve their status.

A grandmother brought in a little black girl who will be sent to the Cincinnati Burns Institute at a future date to have scar tissue removed that will hamper her development into womanhood. Scar tissue draws other parts of the body out of shape if it is not corrected. The child was scalded accidentally when she was two years old. She is now about ten.

The door is always open. If some parents missed the Clinic, give us a call. We have a van that goes to Chicago almost every week. We will also be making outpatient runs to Cincinnati as the children are scheduled.

Bill Partenheimer, Chairman
Murat Shrine Blood Bank

Indianapolis
357-5733

Msgr. Bosler surprises traditionalists

Msgr. Bosler's assertion that traditionalists view the Mass as being "unaltered until Vatican II" must come as a surprise to many traditionalists.

Of course there were many changes over the centuries concerning nonessentials. It was only with the destruction of the sacred canon and the introduction of the new heretical definition of the Mass that traditionalists began to have concerns about the validity and sacrilegious nature of the new Mass.

Monsignor implies that past changes were just as radical as those approved by

Pope VI. His seminary textbooks contradict him. Even today British Catholics boast that when St. Augustine (of Canterbury) said the first Mass in England at Kent in the year 597, he used the same canon word for word and in the same language as does every priest today who says the Tridentine Mass.

Msgr. Bosler's remarks about the Protestantism of traditionalists are truly misapplied. After Vatican II rejected the new Mass the first and only time they were permitted to vote on it, the Protestant members of the commission voted unanimously to approve same. So we have Msgr. Bosler saying a Mass rejected by the Catholic bishops of the world and approved by Protestants.

As for Ms. Gordon's disdain for the church of the 1950's, that was also the church of the 1850's, 1750's, etc. That church produced saints, scholars, and converts. The new church has produced revolutionaries, socialists, grape and lettuce boycotters, and near-empty convents and seminaries.

David Sims

Indianapolis

Praises Northside priests on Riviera

Recently we received a copy of "A Pastoral Letter to the Catholic Community of Northside Indianapolis," bearing the names of 23 Catholic priests who serve the local church in varying capacities. This letter pointed out the racially discriminating policies and practices of the Riviera Club—something that has been well known in the Indianapolis area for several years.

We thank these priests who are now publicly and courageously calling upon the Catholic community to make a difference either by working to change these unjust policies and practices from within the organization or by discontinuing membership in the club.

We are grateful for the visible Christian leadership of the priests who issued this pastoral letter. We pray that their efforts and those of conscientious people who take a stand against injustices will be blessed by God in effecting in Indianapolis a community where every person is respected and treated with the dignity that is due a child of God.

Ann Margaret O'Hara, S.P.
Marikay Duffy, S.P.
Jane Bodine, S.P.

Indianapolis

Issue is murder

In response to our Archbishop's statement—But, Your Excellency, that "one issue" is **murder!**

Mary Collins

Indianapolis

Generally Speaking

Archie Bunker lives in a fantasy world

by Dennis R. Jones

Sometimes I feel that I'm not totally Christian. How frightening that concept is... life seems so short and eternity so endless.

Though I've always believed myself to be a follower of the teachings of Jesus Christ, occasionally, I find myself seeking an even deeper definition of Christianity. I question.

But isn't the act of questioning a vital part of Christianity? Can we grow spiritually without a complete understanding of our strengths and weaknesses?

Today, the local church in Indianapolis is caught up in a controversy concerning our understanding of the meaning of the Scriptures and how they affect our daily lives.

When we meet someone for the first time, it's only natural that his/her physical characteristics are noticed. There is no prejudice involved when the color of a person's skin is the first factor realized. But to pre-judge someone on the basis of the color of his/her skin is discrimination. To believe that one race is superior over another because of a difference in this skin pigmentation is racism.

Archie Bunker once said that he doesn't discriminate against anyone that he looks down on, he treats them all the same. Of course, Archie can be forgiven for his shortcomings, because he really doesn't mean anything he says. The show's writers and Archie's inseparable "alter ego," Carroll O'Connor, are merely showing the TV world how ridiculous racism really is.

But Archie lives in a fantasy world... an existence that begins and ends with the words of the director.

Let's take a hard look at realism.

Since we began the coverage of the

picketing and court proceedings of the alleged racial discrimination policies of the Riviera Club on this city's northside, we have received numerous letters damning and condemning the actions of the priests and others involved and even a few letters damning and condemning the *Criterion* for its part in the media coverage.

What does all of this mean?

This frightening realization that racism is alive in the archdiocese maps out the necessary route that the church must follow for the good of those involved. The church must not and cannot sweep this controversy under the altar and ignore it. Racism will not disappear.

There is an ever increasing need for us to unite under one common denominator... Jesus Christ.

The answers we seek can be found through a comprehension and a compassion that we as Christians must realize and share with each other. Our faith is jeopardized if we forget that the true beauty of Christ was in His compassion for the misgivings of mankind.

Discrimination and racism cannot be tolerated, just as euthanasia and abortion cannot be tolerated. This we must believe, and too, we must realize that, in our Christian doctrine, all things are based upon the sanctity of human life.

In those times when discrimination seems justified... we must plant and water the seed from which true Christianity grows. The seed is love.

Check it out...

✓ **Paul J. Wickham** has been named to replace **Col. Patrick M. Callinan** (U.S. Army Ret.) as director of **Catholic Cemeteries of Indianapolis**, effective Nov. 1.

Col. Callinan, who is retiring, held the post since 1970.

Wickham has been a data processing manager for nearly 20 years. A graduate of **Cathedral High School** and an alumnus of **Butler University**, he will be responsible for Holy Cross, St. Joseph and Calvary cemeteries.

A **St. Thomas Aquinas** parishioner, Wickham has been parish building and grounds chairman, grade and high school athletic director, men's club president, and member of the parish board of education and family life and youth committees.

✓ An all city **Halloween Party** will be held on Friday, Oct. 31, from 6:30-9 p.m. at **Holy Angels Model School**, 2822 Northwestern Ave., Indianapolis.

The admission for the party is only \$5 per child and will be filled with a full evening of fun for your children. The party is loaded full of excitement and will include: games, prizes, costume contest, haunted house, food and games, and a Halloween theatre.

If your child is between the ages of four

and 10 they are in for a Halloween treat they will long remember.

For further information, call Sandra Jackson at 924-9360 (home) or 242-5019 (work).

✓ **St. John Bosco Guild**, "The women behind the Catholic Youth Organization," have been holding their **annual membership drive** during this past week in conjunction with CYO youth week (Oct. 19-26).

The Guild raises money to support the activities of the CYO, including the summer camps, all sports activities, science fair, hobby show and the talent show. The fees that these nearly 31,000 young people pay to participate covers only a fraction of the cost involved.

Active membership of \$3 or a sustaining membership of \$5 can be mailed to the CYO office, 580 Stevens St., Indianapolis, IN 46203.

✓ **The National Catholic News Service (NC)** is seeking applicants for a new **journalism training program**.

A major objective of the program is to encourage journalism school graduates, particularly members of ethnic minority groups, to investigate Catholic journalism as a career.

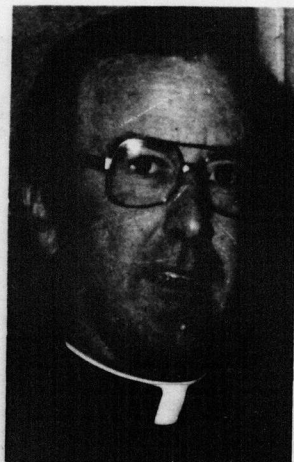
Under the program, funded by the **Catholic Communications Campaign**, two graduates will be trained at NC's Washington headquarters after completing their studies in 1981.

The trainees will spend six months each at NC as paid staff members, gaining experience in reporting, writing, editing and other journalistic activities.

Details on the application procedure may be obtained by writing Richard W. Daw, director and editor-in-chief, NC News Service, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. The deadline for applications is Feb. 15, 1981.

✓ **The Indiana Repertory Theatre** is preparing for its production of the Charles

"Jigsaw"



WINNER—**Blanche S. Barnett**, a member of SS. Peter and Paul Cathedral, Indianapolis, was drawn from the 14 entries that correctly identified the current "Jigsaw" as **Msgr. Francis R. Tuohy**, vicar general of the Archdiocese of Indianapolis. The \$15 "pot" was sent to Blanche for her efforts. The first piece of the next "Jigsaw" will appear in the Nov. 7 issue of *The Criterion*.

Dickens' classic "**A Christmas Carol**" scheduled for a Nov. 28 through Dec. 27 run.

Auditions for the pivotal role of **Tiny Tim**, as well as five other children's roles, will be held on Saturday, Nov. 1 in the sixth floor auditorium of the **Wm. H. Block Co.** downtown store at 50 N. Illinois St., Indianapolis.

The applicants should be prepared to recite from memory a maximum of six lines from a written piece and should submit a recent photo of themselves at the audition.

For further information and/or to schedule a specific audition time, call the IRT's community services department at (317) 635-5277.

Archbishop O'Meara's Schedule
Week of October 26

SUNDAY, October 26—Parish visitation at St. Malachy Parish, Brownsburg, Mass at 10:30 a.m.; Visitation with the Latvian community, Mass at 2:30 p.m. at St. Michael Parish, Indianapolis, followed by a reception at the Latvian Center.

MONDAY, October 27—Parish visitation at St. Joseph Parish, St. Joseph Hill, Mass at 7:30 p.m.

WEDNESDAY, October 29—DePauw University to receive honorary Doctor of Divinity degree at 10 a.m.; Senate Age Group Five meeting at St. Joan of Arc rectory, Indianapolis, at 3 p.m.

THURSDAY, October 30—Senate Age Group Seven meeting at Vocations Center, Indianapolis, at 3 p.m.

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Question Box

What does the Bible say about the end of the world?

by Msgr. R. T. Bosler

Q I have been reading books that claim the prophecies in the Bible about the return of Jesus and the last days are being fulfilled. There have been the wars foretold and rumors of wars; the Jews have returned to the Holy Land, and when they rebuild the temple then surely the end will be at hand. How seriously should we take these writings and the warnings we hear from preachers on radio and television?



A At the time of Jesus, the Jews were expecting the coming of the day of the Lord as something imminent. It was natural for the first Christians, when they became aware that Jesus was the longed-for Messiah, to think that the end of time was near and that Jesus might return in glory any day. St. Paul, for example, presumed that he would be alive when Jesus returned (1 Thessalonians 4:17).

A reading of the New Testament, therefore, can leave one under the impression that the end of the world is not long in coming. However, New Testament authors who composed their writings after Paul's death, at a time when it became obvious that the Lord was not coming soon, warned against making calculations on when the end was due. The author of Second Peter, for instance, wrote: "In the Lord's eyes one day is as a thousand years and a thousand years are as a day" (2 Peter 3:8).

Matthew felt it necessary to quote Jesus as saying: "As for the exact day or hour, no one knows it, neither the angels in

heaven nor the Son, but the Father only" (Matthew 24:36). And Luke, in Acts, was equally emphatic: "The exact time it is not yours to know. The Father has reserved that to himself" (1:7). Hence, any modern writer or preacher who claims to have figured out from Scripture that the end is imminent need not be taken seriously.

It is popular today to point to the establishment of the state of Israel and a possible rebuilding of the temple as fulfillment of Old Testament prophecies. But this is to ignore the New Testament belief that Jesus is the new temple (John 2:18-22) and that the restoration of Israel is fulfilled in the church (John 11:49-52).

Contemporary radio and television prophets claim to find in the Book of Revelation a key to foretelling when the end will come, with its wars, persecutions and earthquakes. (When in history did such things not occur?) These prophets of doom miss the real message of the last book of the Bible, which does not describe specific historical wars or predict wars yet to come, but rather depicts in symbolic language the spiritual war we are engaged in every day. In Revelation we find what the early Christians found there: encouragement in the battle of the church to overcome the evil that threatens to overwhelm us.

The Book of Revelation is a message of hope, not of despair. It is a poetic elaboration of the good news that Jesus has revealed to us the Father as a saving, loving God; that no matter how great our problem or impossible our situation, the Christ can bring us victory as we call upon him.

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

Bishops, liturgists discuss views

Over thirty bishops and nearly 300 liturgists from all over the United States met last week in Sun Valley, Idaho, at the 12th annual gathering of the Federation of Diocesan Liturgical Commissions to discuss the future of liturgical renewal.

Father James Bonke, pastor of Nativity parish, Indianapolis, attended the conference with Office of Worship director Father Stephen Jarrell. He explained that conference participants showed "a tremendous spirit of cooperation."

"It was an excellent opportunity for bishops and liturgists to sit down together and talk about matters of mutual concern in a relaxed and friendly way."

The conference participants agreed on four priorities: to begin a study of the Mass Rite to be completed by 1982, to evaluate the New Rite of Penance, to spark a writing campaign to the Vatican Congregation for Divine Worship to speak positively of liturgical renewal, and an "exploration of time, energy, and funding given to liturgy in each diocese."

Father Bonke explained that the study

of the Mass will be designed to discover "the possible cultural adaptations of the Mass Rite to the culture of the U.S."

The process, said the priest, will bring together diocesan worship offices and parish liturgical committees to examine fully the development of the Mass.

Father Bonke noted that these liturgists and bishops at the meeting were concerned about the new Rite of Penance, which "has probably been the least accepted" of all worship renewal efforts.

He explained that liturgists wanted an organized campaign to let the bishops and the pope hear about positive effects of liturgical renewal to bishops and the Vatican hierarchy.

Bishops, commented the priest, "rarely hear about the good effects of liturgical renewal," or about the "great positive influence on the church in the United States" brought by liturgical renewal.

The letter-writing campaign, Father Bonke noted, is designed to counter-act the efforts of those dissatisfied with new worship forms.



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KNOW YOUR FAITH

Parishes searching for ways to be heard in the clamor of conflicting messages

1 • Fr. Philip J. Murnion

Many messages clamor for people's attention every day. Preaching is one of the means by which messages get through to people. But it is clearly very difficult today to make this traditional way of communicating achieve its maximum effect.

It is difficult to convey the message of Christ so that it makes sense to people inundated with information about all kinds of value systems suggesting ways to make life interesting or to make sense out of one's existence.



Parishes today are searching for better ways to explain the message of Christ and to get inside the experiences of people. Church efforts, of course, run counter to the methods of commercial communicators. The church and its people are companions in the body of Christ; they are not objects to be manipulated.

Sometimes, formal preparation for liturgies is a joint effort between celebrants and lay planners. Preparation also occurs less formally when the priest finds ways to share the lives of people, listening to their concerns and hopes.

As the Church makes new attempts to help people weave the threads of experience into a design for life, it probes the Word of God to discover the richness it offers for personal and community growth.

At an ecumenical meeting I once attended, a successful Protestant preacher from Texas, on the brink of retirement, was asked what had made him an effective preacher. His preaching seemed to reach into the hearts and minds of his parishioners. In response, the minister listed what he felt were the essentials of good preaching:

1. A good understanding of the Bible. Accordingly, he had made the Scriptures the object of life long study.

2. An understanding of people's lives. The preacher said he found walking in the footsteps of others through regular reading of biographies helpful for this.

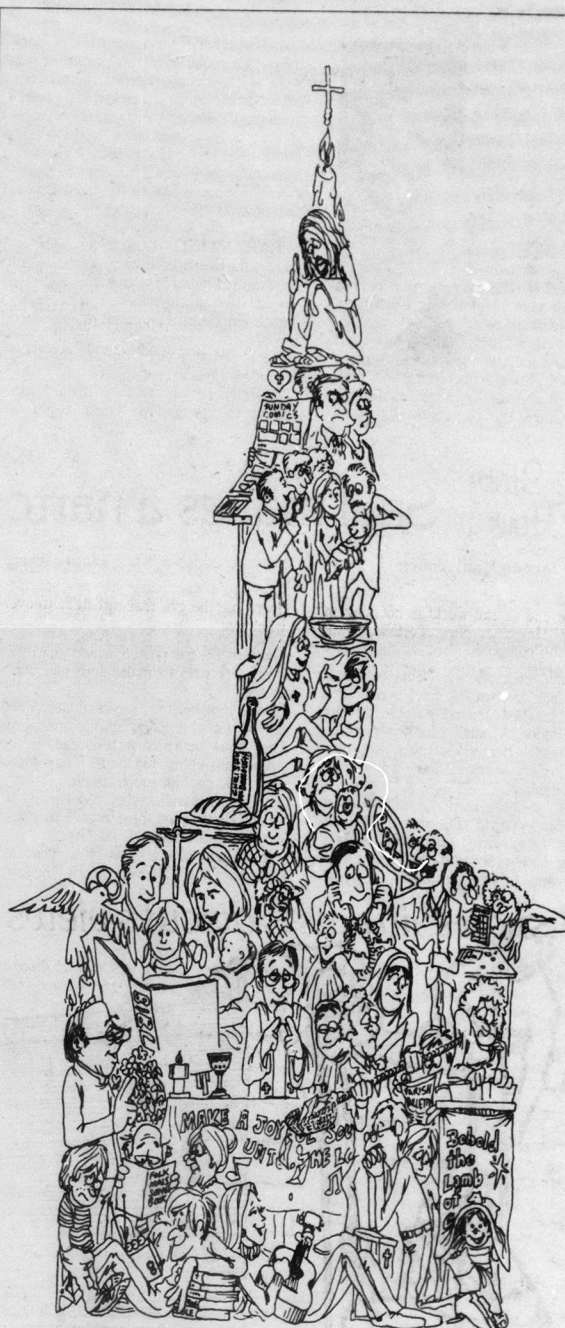
3. An appreciation of the humor in life. Therefore, he looked for material that disclosed the humor in life's seemingly contradictory events.

4. A savoring of the mystery of life found in poetry. The minister observed how preaching shares with poetry the capacity both to see things in a new way and to observe events and objects so that they share in the most universal and timeless qualities of life. So he read and used poetry in his sermons.

However besieged they are by the flood of messages, people give endless evidence of looking for life's meaning. The timeless message of Christ does not lack appreciative hearers when it is made clear. But how can it be made clear? That challenge requires reflection.

Preaching can serve as a powerful force, helping people plunge through the myriad images that bombard them every day, assisting them in the discovery of a new way of "seeing" things that others cannot master.

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TOWER OF MESSAGES—People today are inundated with countless messages. Therefore, it is harder to convey the message of Christ so that it makes sense to people. Parishes are searching for better ways to get inside the meaning of Jesus' message and inside the experiences of people so that the homily at Mass and other means of communicating Christ's message can be much more effective. (NC sketch by Christopher McDonough)

IN THE MIDST of this environment, people sometimes become critical of preaching, of the liturgy or of religious education efforts—efforts of the parish and its people to communicate.

Many religion teachers found the film useful because students came with surprising interpretations which seemed to make sense of it. They were able to find meaning for it and to talk about that meaning. The film expressed well the confusing flood of messages and images assaulting us each day.

Advertisers and marketing specialists recognize that people need to choose among conflicting messages. They have become very sophisticated in capturing people's attention, appealing to emotions and motivating people to action. They spend many thousands of dollars packaging products so that people respond favorably.

Each day we face the challenge: how to make sense of life's various experiences. In doing so, the meaning we give to the apparently disconnected experiences of our lives will reflect our values and viewpoints. The stronger these values are, the more we are able to "decide" the meaning of our lives and the less likely we are to be manipulated by others. How do we "see" our lives?

Some years ago, the imaginative National Film Board of Canada released a short silent film composed of film remnants that had been spliced together. It was a disconcerting series of apparently unconnected scenes of city streets and country roads, individuals and groups, blinding neon lights and intimate gestures of affection.

Many religion teachers found the film useful because students came with surprising interpretations which seemed to make sense of it. They were able to find meaning for it and to talk about that meaning. The film expressed well the confusing flood of messages and images assaulting us each day.

Advertisers and marketing specialists recognize that people need to choose among conflicting messages. They have become very sophisticated in capturing people's attention, appealing to emotions and motivating people to action. They spend many thousands of dollars packaging products so that people respond favorably.

On-the-job parent training inadequate

by Don Kurze

In the process of developing my career last year I had the opportunity to collect all the records from my academic endeavors. As I surveyed these, I was momentarily interrupted by the excitement of an awestruck four-year-old's request, "Dad, come look at the moon." Upon returning to the history of my academic life, I was suddenly struck by my obvious lack of preparation for parenting. Over eighteen years and countless thousands of dollars were spent in preparing me for a career in religious education and not one credit hour of preparing me for my role as parent.

I reflected, perhaps God's greatest gift to me has been His allowing me to participate in the miracle of creating and forming a new and totally unique individual. Then I realized that I was allowed to participate

in this miracle without credentials. I had to wonder: what other profession or vocation outside of parenting did I know of for which there is virtually no specific qualifications or training? Upon being married, I was expected in some mystical way to be a parent.

As I searched for a career path, credentials, past experience, and future goals were all important. Certain paths were closed to me because I lacked the proper credentials. Because of them, other paths were opened to me. In a world where credentials and experience are so very important, how was I allowed to participate in what is one of the most important tasks of life—parenting?

PARENTING HAS never been an easy task. However, during the decade of the family, I believe the time has come for the creation of a systematic process for the development of parenting skills. Given the present concern over family life, one thing is certainly clear, on-the-job parent training is grossly inadequate.

In order for our attitude toward parenting to change, we must begin to

change some of the fundamental attitudes from which our approaches to parenting have developed.

If we are to encourage effective parenting, then we must do more than pay "lip service" to the reality that being a parent is a true vocation. Parenting is a vocation that can be prepared for by studying a basic body of knowledge and developing the needed skills. People must be enabled to choose parenting with the same care that is used in choosing a work career. Parenting cannot continue to be an "oh by the way—I'm a parent as well as a scientist." Parenting must be a priority in our lives.

Finally, we must begin to remove the myth that because we are raised by parents, we ourselves are capable of being parents. We must begin to realize that just because we are capable of reproducing does not mean that we have acquired the learnable skills necessary for effectively raising the children we produce. The methods and skills of effective parenting can be learned, used, and improved.

What can we do to begin to change the situation? To begin with, we can introduce

parenting programs into the curriculum of our schools. We need to teach parenting with the same seriousness used to teach reading.

FURTHERMORE, our marriage preparation programs should provide opportunities for engaged couples to seriously reflect upon their preparedness for parenting and then help them develop a plan for improving and gaining the skills needed.

But, what can we do until the time comes when parent training is taken seriously by service institutions such as schools and churches? We can form neighborhood study groups. Within these study groups we could find, evaluate, and support each other's parenting efforts. Programs like the Systematic Training for Effective Parenting, Parent Effectiveness Training, and Family Counseling are available if you search enough. Find one and enroll. Talk with the educational administrators in your area and encourage them to examine the possibility of developing parenting programs.

There are things that can be done to gain the skills needed to be an effective parent. If parenting were a priority, programming to help people develop the necessary skills would be readily available. Think about it.

The Story Hour

by Janaan Manternach

It was almost midnight. The silver moon slipped from behind one gray cloud only to disappear behind another. The city slept.

But not everyone in Damascus was asleep that dark night. Saul and a few friends huddled around a table behind locked doors. A small candle was their only light. Heavy wooden shutters covered every window. They knew they were in danger.

"Saul," said one man, "you must leave Damascus tonight." The man's wife explained: "We learned this afternoon of a plot against you. Some of the Jews are furious because of your sermons in the syna-

gogue about Jesus. They want to silence you."

Saul listened carefully. He knew his life was in jeopardy. A young man in the group spoke up. "Even King Aretas is involved. He has posted armed guards at every city gate to make sure you don't escape."

For a moment they sat in silence. They prayed for the Holy Spirit's guidance. They knew that men were already in the streets searching for Saul. They knew they could not hide much longer.

"I have a plan," said an older man. "If we can climb up on the city wall, we could lower Saul down outside the city."

It seemed like a good idea. They all looked at Saul. "That may work," he said.

"It may be our only chance."

Two men volunteered to go with Saul, to help him over the wall. The others searched the house for some heavy rope. A woman found a large basket, big enough for someone to sit in. Then they joined hands for a moment of prayer. They asked God to help them. They embraced one another.

Saul and his friends slipped out the back door. They hurried along the narrow street, staying in the shadows. They found a place where they could climb to the top of the wall. In moments they were crouching on the wall's wide but rough top.

Just then they heard footsteps shuffling in the street below. They crouched lower and listened.

"We've got to find Saul tonight," a muffled voice said. "He's a traitor. We can't let him escape," said another. "Let's try this other street," said a third. Silence returned as they ran down a side street.

Saul and his two friends breathed a sigh of relief. They quickly tied the rope to the basket, Saul climbed into it and sat down. The three said a quick prayer.

Gently Saul's two friends lifted the basket over the wall. They slowly lowered Saul down along the side of the wall. Luckily the moon hid behind heavy clouds.

The basket touched the ground. Saul climbed out, waved to his friends, and disappeared into the darkness.

The two embraced with joy. Saul was free. They hurried back along the top of the wall, climbed down and rushed back home. The others were waiting anxiously for them.

They were all overjoyed to hear the good news that Saul had escaped safely. They knew God was with him.

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

Projects:

1. On a long sheet of wrapping paper,

draw and color or paint a series of pictures to tell the story of Saul's escape. Draw in every detail. Share the story that your drawings tell with members of your family and friends.

2. Most people don't have outside enemies plotting against them as Saul did. The enemies that are more common and dangerous are the enemies within. For example: the enemy called "Procrastination" which is a fancy name for putting off things that need to be done. Or, the enemy, "Spinelessness" which can mean giving in to peer pressure and doing things you know are wrong. Or, the enemy of "Caving In and Giving Up" where you allow the difficulties of a task to persuade you to give up.

3. Search within yourself for an "enemy" like the ones described above or for another, if those don't apply to you.

4. Ask a parent, teacher or a close friend to help you plot against this enemy. How can you find workable ways to escape or overcome the enemy?

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

Questions:

- Why were two groups of people in Damascus deeply interested in Saul?
- How was each group acting out its concern about Saul?
- What did Saul's friends do together that helped them to come up with a plan for his escape?
- Describe how they carried out this plan.
- What did Saul and his friends do as they carried out their plan that showed they believed that God was with them and could help?
- How did Saul's friends feel when they knew that he was safely outside?

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PARENTING—It's not an automatic skill, as this father would admit, yet few young people get any training in being mother or father. In his column this week, Don Kurre calls for parenting courses as part of the church's marriage preparation programs.



st. paul writes to the church in corinth

by Fr. John J. Castelot

How did St. Paul speak to the people of Corinth? What was his approach?

Paul is not content simply to make statements and ask people to accept them blindly. At the end of the first chapter of First Corinthians, he refers to his converts' own Christian experiences in order to illustrate the effectiveness of God's way of acting—so different from what their ordinary experience would lead them to expect.

Then he calls upon his own activity among them as a further illustration of God's power. Alluding once more to their fascination with the brilliance and eloquence of Apollos, he contrasts his own approach to them.

"As for myself, when I came to you I did not come proclaiming God's testimony with any particular eloquence or 'wisdom.' No, I determined that while I was with you I would speak of nothing but Jesus Christ and Him crucified" (1 Cor. 2:1-2).

This is a salutary reminder of something of paramount importance. Christianity is not an abstract philosophical or theological system; it is not just a list of propositions to be accepted intellectually or a code of ethical behavior.

CHRISTIANITY is ultimately and essentially a person. One does not "prove" a person. One responds to, accepts, loves and follows a person.

Paul concentrated on Jesus Christ, "and Him crucified." This almost exclusive concentration on the cross might strike the reader as dark, forbidding, almost morbid. But in the context of Paul's thoughts, it is nothing of the sort.

People often remark that the death of Jesus is the only event in the strictly historical career of Jesus on earth mentioned by Paul in his letters. No miracles, no parables, no exorcisms.



One possible explanation is that he had never heard or seen Jesus before the death and resurrection. While that is true, Paul certainly must have learned many details about the public ministry of Jesus from the Christian communities which had links with the original eyewitnesses of Jesus.

If Paul mentions only the death of Jesus, it is because, for him, that one event summed up perfectly the whole life and activity of Jesus. It was the act which expressed perfectly a whole life of selfless love, of self-giving. It was the model and dynamic source of Christian life, even of authentic human existence.

Paul's preaching to the Corinthians was deliberately simple, highlighting the essential. He was in no mood to be clever, to dazzle people with showy eloquence. The second missionary journey had left him exhausted and not a little disheartened. He needed a rest.

"When I came among you it was in weakness and fear and with much trepidation. My message and my preaching had none of the persuasive force of 'wise' argumentation, but the convincing power of the Spirit. As a consequence, your faith rests not on the wisdom of men but on the power of God" (1 Cor. 2:3-5).

THIS, IN FACT, was providential. People would learn right away and from their own experience that faith is not the conclusion to a clever set of arguments but a gift of God. It was not the power of Paul's presentation that brought them to believe but "the convincing power of the Spirit"—a point of capital importance for an appreciation of what faith is all about.

This playing down of wisdom and eloquence and reasoning might well impress one as downright anti-intellectual, an affront to the human mind. Really, it is not.

Paul himself had a brilliant mind and used it well. He will proceed to show that there is a very definite place for wisdom in the Christian scheme of things. It is not that faith is opposed to reason. It is rather a question of appreciating the respective roles of faith and reason and their relation to each other.

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THE WORD THIS WEEKEND

OCTOBER 26, 1980
THIRTIETH SUNDAY IN ORDINARY TIME (C)

by Paul Karnowski

Despite the fact that most of us have never been novices in a convent nor gone yodeling in the Bavarian mountains, we all have one thing in common with Julie Andrews' portrayal of Maria Von Trapp in "The Sound of Music": we all have a few of our favorite things.

A favorite color; a favorite dessert; a favorite time of the year.

If we think about it, most of our favorite things achieved that status through rather subjective circumstances. Maybe blue is your favorite color because of a particular blue blanket you befriended at an early age. Perhaps fall is your favorite season because it brings back memories of a first love or an autumn wedding. Whatever the reason, we do have favorite things.

Because we do, we have difficulty comprehending today's readings. In the first line of the selection from Sirach, we

read that "The Lord is a God of justice, who knows no favorites, though not unduly partial toward the weak, yet He hears the cry of the oppressed."

God listens to those whom the world classifies as losers. The people listening to Jesus in today's Gospel were probably distressed by his conclusion. He compares the prayer of an upright, law-abiding, religious leader to the prayer of a conniving, suspicious-sounding tax collector; external evidence to the contrary, Jesus proclaims the prayer of the Publican more pleasing to God than that of the Pharisee.

This conclusion is disquieting because we expect God to judge us the way we judge one another. Because we are constantly trying to fashion God into our own image and likeness, we expect his assessment of a particular individual to be subjective, emotional, or partial. We expect Him to have His favorite people in much the same way that we have our favorite things.

Sirach 35:12-14, 16-18
2 Timothy 4:6-8, 16-18
Luke 18:9-14

Discussion Points and Questions

1. Father Philip Murnion says advertisers have learned many sophisticated ways to reach people. What does he mean?
2. List and discuss two ways the Protestant minister in Father Murnion's article kept his preaching interesting for people.
3. Father John Castelot says St. Paul concentrates on the death of Jesus during his preaching. Why is the cross so central for Paul?
4. What kind of a preacher was St. Paul, according to Father Castelot?
5. Why is it significant that Christianity is based on the person of Jesus Christ?
6. Think about one sermon which especially touched you. Why do you remember this particular sermon?
7. As a parent, what is your greatest strength? Your greatest weakness?
8. What steps are you willing to take to grow as a parent?

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St. Pius X Parish

Indianapolis, Indiana

Msgr. Charles Ross, *pastor*

by Fr. Thomas C. Widner

Msgr. Charles Ross has been the pastor of St. Pius X Parish, Indianapolis, for 25 years—in fact, he is its founding pastor. After a number of years as a chaplain in military service, he took up residence at Christ the King Parish to begin construction of a new parish for the far north side of the city.

Formed entirely out of Christ the King Parish, St. Pius X was constructed beginning in May, 1955. As was the custom in those years, a school building with an auditorium serving as a church was built as well as a rectory.

"The only question people asked," Msgr. Ross recalls, "was whether or not there would be a school. People felt that Mass could be offered anywhere but the interest for most people was the school."

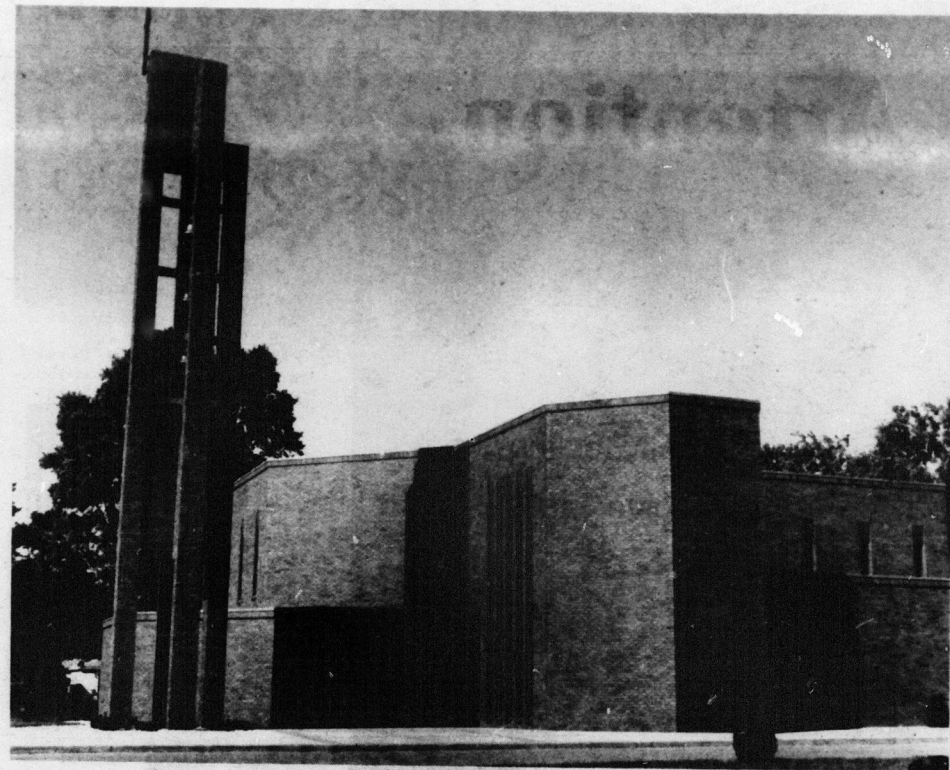
To that end Msgr. Ross approached the Benedictine sisters at Christ the King and spoke with the superior at their motherhouse at Ferdinand as to the possibility of obtaining sisters to begin a school. "We've only been waiting for you to ask," was their response, according to Msgr. Ross.

In September of 1955 a school opened. "We never had more than seven sisters on the staff," he said, "and now there are none. Our enrollment peaked in the early 1970's with nearly 750 pupils."

Current enrollment at St. Pius is slightly under 300—a figure very comparable with most Catholic schools these days.

ONE OF THE first decisions made by a fledgling mother's club concerned uniforms—something Msgr. Ross felt it was up to mothers to decide. "They wanted them," he said.

The convent at St. Pius is now the resi-



dence of the Shalom Community, a house for Religious women who want to spend extended time at prayer, relaxation and re-establishing themselves before taking up new ministries and assignments. Under the direction of Franciscan Sister Barbara Piller, the Shalom Community is open to sisters of all orders.

"They're very generous with their time not only at St. Pius," Msgr. Ross stated, "but also at other nearby parishes."

How did the parish get its name? Msgr. Ross noted that Archbishop Schulte was then naming new parishes according to

the evangelists. But Pope Pius X had only the year previous been canonized. At his request, the parish received its name. Its address is Sarto Drive, the pope's family name, something that the late Msgr. Henry Dugan suggested.

The glowing pride at St. Pius these days is the church which was opened only in the past few years.

"We had paid off our original debt by 1971," Msgr. Ross stated, "and in 1973 the parish council took up the question of building a real church. They recommended that we conduct a capital fund drive for that purpose. We obtained \$565,000 in pledges with 95% of it paid. One donor alone contributed \$150,000. Leonard Piotrkowski, Archdiocesan Development Director, helped us with the fund drive and he said in all his years of fund raising he had never seen any group raise that much that quickly. The total debt will be paid off this year."

Monsignor is quick to add that the bell tower which the parish enjoys was the result of a \$20,000 donation from another

parishioner. "The bids exceeded our anticipation on the tower," he said, "and we excluded it from our plans until someone came to me with a check for the full amount."

IT IS EXAMPLES like the above which lead Msgr. Ross to conclude that the greatest strength at St. Pius lies in the cooperation and enthusiasm of the parishioners there.

"Our success," he states, "is because our people have been a cooperative community throughout the years. We've had to be."

St. Pius has 1,000 families. It is only in 1980 that the founding pastor has in residence an associate pastor, Father Myles Smith, after many years of having none. According to Msgr. Ross, he feels humbled by his own people. They see to it that he and the parish are well taken care of and that everything works—from the parish council through the board of education and liturgy committee and numbers of other activities as well.



A FITTING GIFT—Msgr. Charles Ross, pastor, holds an antique stained glass window bearing the likeness of Pope Pius X, presented to him by parishioners for the parish's 25th anniversary last month. The window, found in an antique store in Carmel, was crafted before the now-St. Pius was canonized in 1925. (Photo by Father Tom Widner)

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Attention . . .

Marion County Voters

Today, politics in general leaves much to be desired. This alone is reason for the low voter turn-out. Quite often we have no choice at the polls and logically feelings of despair and disgust naturally follow.

We must give close scrutiny to every candidate and demand morality, honesty and integrity. Our choice must be God-fearing people if our country is to survive. Such a person is Judge Frank P. Huse, the incumbent in Marion County Circuit Court.



Judge Frank P. Huse

If, by chance, you need some assistance in voting for Judge Huse, please ask at the poll and remember his ballot number—**14-A**.

Judge Huse is a graduate of Cathedral High School and is a member of St. Luke's parish, Indianapolis.



THEATER AT MARIAN—
Nadine Page Phillips will appear in an all-female cast production of "Ladies Night: In Black and White" at 8 p.m. Oct. 24, 25 and 26 in Marian auditorium. The series of one-act plays is directed by Franciscan Sister Francesca Thompson.

JAMES H. DREW
Corporation
Indianapolis, Ind.

the Active List

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.

October 25

A day of intercessory prayer will be held at the Carmelite Monastery, 2500 Cold Spring Road, Indianapolis, from 9 a.m. to 4 p.m. For further information call 856-4612.

A toy train swap meet and trains flea market will be held at St. Joseph parish, 1375 S. Mickley Ave., Indianapolis, from 11 a.m. to 4 p.m.

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. Phone 812-923-8810 to pre-register.

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

Neo-Fight, Inc., which offers support to parents experiencing new-born crisis, will have a bazaar at Chatared High School, Indianapolis, from 9 a.m. to 3 p.m.

The St. Philip Neri alumni reunion dance will be held in the parish hall, Indianapolis, from 9 p.m. to 1 a.m.

Little Flower parish will sponsor the presentation of "Damien" by Dan Rogers at 8 p.m. Admission, \$2.

October 26

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

The St. Pius X Home-School

Organization will serve a pancake breakfast in the school gym, 7200 Sarto Dr., Indianapolis, from 8:30 a.m. to 1:30 p.m.

Our Lady of Hope Hospital Guild's annual Holy Hour will be held at 2 p.m. at St. Bridget Church, Indianapolis, followed by a business meeting and reception.

October 27

The Indianapolis northside group of SDRC will meet at St. Thomas Aquinas rectory at 8 p.m.

October 28

SDRC will meet at 7:30 p.m. at St. Mary's School, North Vernon, to discuss "How to Deal with Anger and Bitterness," facilitated by Joanna Dunn, SDRC state representative.

October 29, 30

The Youth Organization of

Money-saving workshop

Are you earning more money than you ever did but still have trouble making ends meet? Is just paying for basic necessities becoming an awesome burden? Then a free November 6 workshop sponsored by the Institute on Race and Religion at St. Maur's Theological Center at 4545 Northwestern Ave. in Indianapolis may be what you're looking for.

The Thursday night session, to be held from 7 to 9:30 p.m., will teach you how to save money. Experts for the evening will include Dr. Thomas Wilson, economist at Butler University; John Gobis of Metro Transit; Doyt Hamilton, Community Service Council; Jane Johnson, Citizens' Gas;

Marshall Stevens, Indianapolis Power and Light; Margaret Pettet, Maryanna Weber, Ann Schmidt, Wally J. Thurmond of the Marion County Cooperative Extension Service.

For further information, contact Benjamin Mitchell at 317-925-9095.

St. Patrick parish, Indianapolis, will sponsor a "Haunted Dungeon" from 7:30 to 9:30 p.m.

ish, Franklin, from 7:30 to 9:30 p.m.

October 30

Everyday Circle, Daughters of Isabella, will meet at St. Elizabeth Home, 2500 Churchman, Indianapolis, at 7:30 p.m.

The Altar Society and Ladies' Club at Little Flower parish, Indianapolis, will have the annual card party in the school cafeteria at 8 p.m.

Oct. 30, Nov. 6

Msr. Raymond Bosler will give a two-evening series on "Sin and Reconciliation in Our Time" at St. Rose of Lima par-

October 31- November 2

Weekend retreat and workshop programs include:
► St. Meinrad Archabbey, 812-357-6568.
► Kordes Enrichment Center, Ferdinand, 812-367-9952.
► Intensive Journal workshop, Alverna Center, Indianapolis, 317-257-7338.
► Weekend for married couples, Mt. St. Francis Center, Mt. St. Francis, 812-923-8810.

November 1

The Ladies Guild of St. Maur Monastery will have a card

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| No 500 | 5 lb Fruitcake (Flavored KY Bourbon) | 17.50 |

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Based on Genesis II A Spiritual Journey

The Vocations Center of the Archdiocese is sponsoring a "program of spiritual growth" for single men and women between the ages of 18-30.

Based on the Genesis II concept of Father Vince Dwyer and entitled "A Spiritual Journey," the program will consist of six weekly two-hour sessions on successive Tuesday evenings, beginning November 4.

The individual meetings, which will be held from 7-9 p.m. at the Vocations Center, 520 Stevens Street, Indianapolis, will employ film, discussion, liturgy and group dynamics in the treatment of such topics as self concept, prayer, interpersonal relationships and intimacy.

I Wish to Participate in "The Spiritual Journey" Program.

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party at 1 p.m. at the priory, 4545 N. Michigan Road, Indianapolis.

St. Andrew parish, Indianapolis, is sponsoring a Monte Carlo night in the parish gym from 7 p.m. to 1 a.m. for anyone 18 years and older.

A Monte Carlo night will be held at St. Rita parish, 1733 Martindale, Indianapolis, from 7 p.m. to 1 a.m.

The Fifth Wheel Club will meet at 7:45 p.m. at 1525 Riverside Dr., Indianapolis. Election of officers.

The Home-School Association of St. Philip Neri School will sponsor an adults only Monte Carlo night from 7 p.m. to 11 p.m. in Busald Hall.

November 1, 2

Chatard High School's student theatre will present the "Music Man" at 7:30 p.m. in the school auditorium at 5885 Crittenden, Indianapolis.

November 2

The St. Anthony parish, Indianapolis, will have a smorgasbord from noon to 2:30 p.m. in the parish hall.

The annual Italian Fiesta will be held at Fatima Retreat House, Indianapolis, from 1 to 7 p.m.

Roncalli High School, 3300 Prague Road, Indianapolis, will host an open house from 1 to 3:30 p.m. Interested seventh and eighth graders and their parents are invited.

Brebeuf Preparatory School, Indianapolis, will hold an open house from noon until 4 p.m. for prospective students and their parents.

The Ladies Auxiliary of the Knights of St. Peter Claver of St. Bridget parish will have a benefit fashion show and salad spread from 3 to 6 p.m. at the Claver Center, 3110 Sutherland Ave., Indianapolis.

November 3-6

Six classes begin at St. Vincent Wellness Center:

► Nov. 3 and 10: A two-session



"TEN LITTLE INDIANS"—Bob Sperka and Dana Culver rehearse a scene from the classic mystery to be presented at Roncalli High School at 4 p.m. Oct. 26 and 7:30 p.m. Oct. 27. Admission is \$2 for adults, \$1 for students.

sion program in Cesarian Birthing, 7 to 9 p.m.

► Nov. 3: "Beyond Stress—A Systematic Relaxation Approach," 7 to 8:30 p.m., six sessions, Monday and Thursday for three weeks.

► Nov. 4: "Natural Foods Cooking Course," 12:30 to 2:30 p.m., six Tuesdays.

► Nov. 5: Free introductory class in "Aerobic Dancing," Noon to 12:45 p.m.

► Nov. 6: "Yoga for Stress Management," Noon to 12:45 p.m., six Thursdays.

► Nov. 6: "Fit by Five: A Program in Motor Skill and Perceptual Development for Preschool age Children and their Parent." Section I—Children 18-30 months, 10:30 to 11:15 a.m.; Section II—Children 31-40 months, 11:30 a.m. to 12:15 p.m., six Thursdays.

For information call 846-7037.

November 7-9

Weekend retreats are scheduled for men at Alverna Center, Indianapolis; for women at Fatima Retreat Center, Indianapolis; and for married couples at Mt. St. Francis Retreat Center, Mt. St. Francis, Ind.

Annulments (from 3)

ecclesiastical jurisprudence anywhere else in the world." He said that what is happening in the United States is "nothing more than an attempt to throw holy water on divorce."

The Catholic Church does not allow divorce in valid sacramental marriages but in church courts a marriage may be declared null, or non-existent. Since the 1950s, taking into account the findings of modern psychology, the church's annulment jurisprudence has expanded considerably. It has recognized severe psychological immaturity and a number of serious psychological or emotional problems in one partner as grounds for saying that the person lacked the full knowledge or will or other capacity to enter into a lifelong marriage commitment, its duties and responsibilities.

THE ROMAN CHURCH official, however, said that nowhere else in the world but in the United States could a person come in and sit down with a psychiatrist for half an hour and come out with a verdict that 25 years ago he was emotionally or mentally disabled to the degree that he couldn't marry validly, but now is able to do so.

The Roman official said the increase in decrees of nullity granted in U.S. tribunals was due to the American procedural norms, not to changes in the jurisprudence of the Roman Rota.

In 1970 Pope Paul VI approved the experimental use of the 23 procedural norms in the United States, and four years later, at the request of the U.S. bishops, he extended their use until a new matrimonial court procedure is issued for the church. That new court procedure is being incorporated into the new Code of Canon Law, which has not been completed.

One of the 23 American norms permits the court official called "the defender of the bond" not to appeal a decree of nullity when there is "moral certainty" that the marriage was invalid. Previously, all annulments had to be appealed.

The Roman official said that, prior to 1970, sentences declaring longstanding marriages null on psychological grounds "would have been appealed to the Rota, where they would have been put down immediately."

The section of the new Code of Canon Law dealing with marriage reinstates the mandatory appeal.

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Hosted by Commission on Family Ministry

NOVEMBER 8-9

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Conference Agenda

Saturday, November 8

9:00-10:30 — Registration

10:30 — Welcome Rev. Lawrence Voelker, Commission Chairman

10:45 — Presentation of Commission Policy Recommendations of Family Life for the Decade of the 80's

12:15 — Luncheon: Remarks by Archbishop Edward T. O'Meara

1:30 — Workshops:

1. Marriage Enrichment.
2. Healing Ministry and Hurting Families, Especially the Divorced.
3. Socio-Political realities and their impact on families.
4. Parents as value transmitters.
5. Dissemination of Catholic concerns.

5:00 — Liturgy

6:30 — Dinner

8:00 — Christopher Lasch—"Culture of Narcissism and Family Policy

Sunday, November 9

10:00 — Deanery Workshops for Family Life Representatives

Registration Form

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Dan Rogers as Damien

Little Flower Catholic Church
Saturday, October 25, 1980 — 8:00 p.m.

Admission \$2.00

Dan Rogers' Portrayal of the Leper Priest of Molokai is one of the significant dramatic events of the decade!

Remember them

† **BERNARD, Edward A. Jr.**, 37, St. Joseph, Rockville, Oct. 17. Son of Edward Sr. and Virginia Bernard; father of Christine and Kelly; brother of Leslie Hawker.

† **BODENBENDER, Scott N.**, 17, Holy Family, New Albany, Oct. 13. Son of Mr. and Mrs. Norman Bodenbender; brother of Cyndi, Tara-Jo, Roger, Todd, and Travis Bodenbender.

† **BOLTON, Harold F.**, 51, St. Mary-of-the-Woods Village Church, Oct. 17.

† **CONRAD, Dr. John F. Sr.**, 68, St. Paul, Greencastle, Oct. 14. Father of Fleck Conrad Jr.; brother of Sr. Adrian Marie, Charles, Frank and Adrian Conrad and Gabriella Nieri.

† **COSTELLO, Eileen M.**, 61, Little Flower, Indianapolis, Oct. 17. Mother of Peg Beikes, Dan and Tom Costello; sister of Mrs. James Farrell and Mary Griffin.

† **FARMER, Margaret M.** (Peg), 73, Little Flower, Oct. 16.

Sister of Ruth Birch and Betty Clemens.

† **FELDPAUSCH, Anna**, 82, St. Pius, Troy, Oct. 11. Sister of Joseph and Victor Feldpausch.

† **FOGARTY, Maurice L.**, 69, St. Thomas Aquinas, Indianapolis, Oct. 20. Father of Linda Therber, Michael, James, Thomas and Patrick Fogarty; brother of Gertrude Ittenbach and Louise Higgins.

† **JOHNSON, Loretta M.**, St. Barnabas, Indianapolis, Oct. 18. Mother of Mary and Rose Ann Johnson; sister of Cletus and Charles Ritz.

† **KERR, Ethyle M.**, 76, Our Lady of the Miraculous Medal Chapel, Indianapolis. Mother of Thomas, Charles and John.

† **KIDWELL, Ross E.**, St. Thomas More, Mooresville, Oct. 15. Husband of Florence; father of Kathleen, Michael, Anthony, Timothy and Theodore Kidwell; son of Charles Kidwell; brother of Walter

Kidwell and Irene Williams.

† **RODENBECK, Charlotte**, 88, St. Anthony, Indianapolis, Oct. 18. Wife of Charles; mother of Robert (Tom) Vandiver; sister of Rebecca McNeerney and Ruby Willis; stepmother of Ann Franklin, Rodney and Larry Rodenbeck.

† **ROOKER, Helen Sullivan**, 79, Holy Name, Beech Grove, Oct. 16. Sister of John J. Sullivan.

† **SHANAHAN, William B.**, Sr., 77 (of Jeffersonville), St. Ambrose, Cheverly, Md., Oct. 16. Father of Mary P. Simmerman, David P., Robert T., and William B. Shanahan, Jr.

† **SMITH, Mary Charlotte Hay**, 75, St. Augustine, Jeffersonville, Oct. 13. Wife of George B.; mother of Mrs. Michael Harden, Mrs. Walter Elder, Robert O., George W. and Charles S. Smith;

sister of Mrs. Luther Childs and Patrick Hay.

† **WEBER, Charles**, 60, St. Mary, North Vernon, Oct. 13. Husband of Ruth (Hagedorn). Father of

Charlene Wilson, Kathy Winchell, Karen Painter, Marylyn Wernke, Lee Ann Straud, Dennis, Bill, Ward, Pat, Chuck, Richard and Chris Weber; brother of Katherine Litkenhus.

Miss Joan Rogers, school principal

Miss Joan Rogers, 53, principal of Holy Spirit parish school in Indianapolis for the past four years, died Saturday, October 18.

Miss Rogers served as principal of Little Flower parish school in Indianapolis, and taught for thirty

years in Catholic grade schools in Ohio and the Indianapolis archdiocese.

She was a past president of the Archdiocesan Principals' Association and the Indianapolis District Principals' Association, and held a B.A. degree from Marian

College and graduate degrees from Xavier University.

She is survived by three brothers and five sisters. A funeral Mass for Miss Rogers was held at Holy Spirit church on Tuesday, October 21.

Sister Mary Edward

Providence Sister Mary Edward, 68, the former Mary Helen Moorman, died Friday morning, October 17 in Terre Haute. An Indianapolis native, she had taught

in elementary schools in Indianapolis, Chicago, Fort Wayne, Terre Haute, and Logansport. A graduate of St. John's Academy, Indianapolis, Sister Mary Edward attended St. Mary-of-the-Woods College, and entered the Sisters of Providence in 1932, making final vows in 1939.

The funeral was held on Monday, October 20. She is survived by a sister, Mrs. Teresa Riley of Indianapolis.



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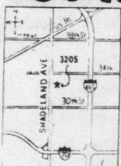
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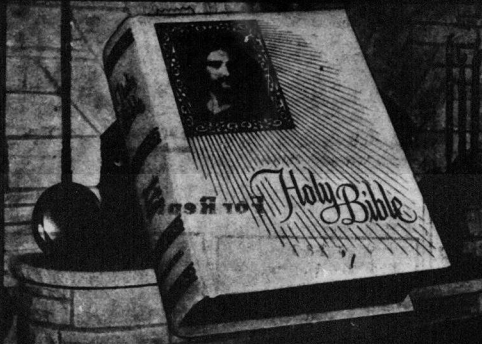
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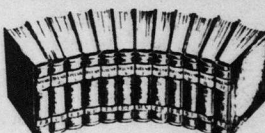
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Spiritual growth for singles

The Vocations Center and the Catholic Youth Organization are sponsoring a "program of spiritual growth" for single men and women between the ages of 18 and 30.

Based on the Genesis II concept of Father Vincent Dwyer, and entitled "A Spiritual Journey," the program will consist of six weekly two-hour sessions on

successive Tuesday evenings, beginning Nov. 4.

The individual meetings, to be held from 7 to 9 p.m. at the Vocations Center, 520 Stevens St., Indianapolis, will employ film, discussion, liturgy, and group dynamics in the treatment of such topics as self-concept, prayer, interpersonal relationships and intimacy.

Directing the program will be Michele Goodrich of St. Thomas Aquinas Parish, Mark Braun of St. Lawrence Parish, Sister Barbara McClelland of Holy Cross Parish, Father Mark Svarczkopf of the C.Y.O. and St. Agnes Parish, Nashville; and Father Robert Sims of the Vocations Center and Holy Rosary Parish.

Contributors respond

More than 400 contributors responded to the Marian College appeal for student scholarship funds—cut short by a rollback in state assistance—resulting in donations of \$16,516.

The amount will be matched by Lilly Endowment, Inc., making more than \$33,000 available to the 61 Marian College freshmen affected by the change.

According to President Louis C. Gatto, donors to Marian's appeal are alumni, parents, friends and trustees.

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TV Programming

'RENEW' tells the church's story

by Henry Herx

NEW YORK—For the past three years the Archdiocese of Newark, N.J., has been conducting a program of religious renewal designed to foster the spiritual growth of individuals within a faith community.

This renewal program has been a gratifying success for those who have become involved. More than 200,000 people and more than 200 parishes of the archdiocese have participated in various aspects of the program, such as Sunday Mass, family prayer and sharing, church devotions and small parish groups.

These small group meetings are clearly the most dynamic part of the program. More than 30,000 people have met on a regular basis and in an informal home atmosphere to study and discuss various aspects of liturgy, community service, ecumenical concerns, social problems and justice issues.

Television viewers in the tri-state area of New Jersey, Connecticut and New York will have an opportunity to experience this program of spiritual renewal by tuning in "RENEW, The Face of the Earth," a TV special airing Sunday, Oct. 26.

The television film aims at showing to Catholics and non-Catholics the church as a community of loving and sharing people. The broadcast is a part of the archdiocese's Hospitality Week and will extend a special welcome both to formerly active Catholics who have

felt alienated from the church and to those Christians without any church affiliation.

THIS archdiocesan evangelization effort is not intended to convert members of other churches. It is simply an open invitation to visit parishes holding special events and programs during Hospitality Week to those who are not presently involved in church participation.

The "RENEW" film was produced for the archdi-

ocese by Billy Budd Films, a small, values-oriented production company whose films are used by religious as well as secular groups. The Billy Budd film which has become a classic of the church circuit is "Martin the Cobbler," a retelling in clay animation of Tolstoy's short story, "Where Love Is, God Is."

According to producer Frank Moynihan, the challenge of the "RENEW" film is "to document on film the sincere, personal interaction between the individuals of the group meetings and then to show a sense of their growth as a part of a faith community and as caring members of a spiritual world community."

In trying within 28 minutes to be representative of the entire Newark Archdiocese with its rich diversity of minorities, Moynihan had to pare down ruthlessly the length of sequences. He said he feels that some of the most powerful footage wound up on the cutting room floor.

Moynihan believes, how-

ever, that what remains is a tightly edited film showing "the church with a human face" and that it can stand comparison to the best of religious television productions. Those who saw a rough-cut screening of the film in September were enthusiastic in their praise of how well it expresses the renewal experience and that it will have meaning for more than Catholic viewers.

The creative decision to make the film and buy prime time to show it on a secular television station is that of Msgr. Thomas A. Kleiser, director of the Newark archdiocesan Office of Pastoral Renewal, and his small but hard-working staff.

GETTING the money was not easy, but major funding for the production came from Catholic foundations and the promotional outreach for the broadcast itself was funded by the U.S. bishops' Home Mission Board.

Having seen the finished production, Msgr. Kleiser is certain the project was well worth the effort. "What I find most exciting about the film is the way it shows a warm, friendly and personal style of church life that will encourage viewers to feel they would like to belong to that community."



NBC MOVIES—Ken Howard stars as the 19th century priest who risked his life when he moved to the Hawaiian island of Molokai to bring spiritual and physical comfort—and even some fun—to the lives of the lepers. The disease took his life 15 years later. The movie, "Father Damien: The Leper Priest," airs Oct. 27 on NBC. (NC photo)

Although plans for distribution are not yet complete, "RENEW" will be available soon and those interested in obtaining it or learning more about the renewal program may write to

the Office of Pastoral Renewal, Archdiocese of Newark, 31 Mulberry St., Newark, N.J. 07102.

(Henry Herx is on the staff of the U. S. Catholic Conference Department of Communication.)

Television Films

Invasion of the Body Snatchers (1978) (ABC, Friday, Oct. 24): Philip Kaufman's rather tepid and slightly silly remake of the Don Siegel horror classic about aliens who take over the bodies of human beings. The theatrical prints were heavy on gore. Not recommended.

House Calls (1978) (CBS, Saturday, Oct. 25): Vapid Walter Matthau-Glenda Jackson farce about an aging surgeon who is widowed and suddenly finds himself enjoying the dating game in the sexually permissive 1970's. After some contrived misunderstandings, he is happily hooked by a divorcee who believes in longer commitments (at least three weeks). This is the Hollywood

mind operating at chimpanzee level. Not recommended.

The Omen (1976) (NBC, Wednesday, Oct. 29): Schlock horror film in which, for fun's sake, the Anti-Christ prophecies in Scripture are twisted to account for the birth of an evil child to American ambassador Gregory Peck. The special effects are violent, gross and morbid. In terms of coherent theology and possible positive moral effect, the range is from bad to outrageous. Not recommended, especially not recommended for young children.


Damien: Omen II (1978) (NBC, Thursday, Oct. 30): The devil's child returns, this time as a teenager in a midwestern military school. The main

interest is in how Damien's helpless human form gets zapped: buried alive, hit by a truck, hung up in a train coupling, etc. With luck, this may be the last of the series. Not recommended.

TV Programs of Note

Sunday, Oct. 26, 9-10 p.m. (EST) (PBS) "Pride and Prejudice." For the next five weeks "Masterpiece Theatre" is presenting a BBC dramatization of Jane Austen's classic novel satirizing a society obsessed with money, social status and the marriage mart.

Tuesday, Oct. 28, 8-9 p.m. (PBS) "Do We Really Need the Rockies?" Locked in the shale of the Western Rocky Mountains is more oil than in the whole of the Middle East but this "Nova" documentary questions whether leveling the Rockies will solve our future energy needs.



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Platform positions (from 3)

ies. Specifically, the party will continue to advocate constitutionally permissible federal education legislation which provides for the equitable participation in federal programs of all low and moderate income pupils.

"We support an effective bilingual program to reach all limited English-proficiency people who need such assistance."

► **Republicans:** "Federal education policy must be based on the primacy of parental rights and responsibility. Toward that end, we reaffirm our support for a system of educational assistance based on tax credits that will in part compensate parents for their financial sacrifices in

paying tuition at the elementary, secondary and post-secondary level. This is a matter of fairness, especially for low-income families, most of whom would be free for the first time to choose for their children those schools which best correspond to their own cultural and moral values. In this way, the schools will be strengthened by the families' involvement, and the families' strengths will be reinforced by supportive cultural institutions.

"We are dismayed that the Carter administration cruelly reneged on promises made during the 1976 campaign. Wielding the threat of his veto, Mr. Carter led the fight against Republican attempts

to make tuition tax credits a reality.

"Next year, a Republican White House will assist, not sabotage, congressional efforts to enact tuition tax relief into law..."

"We support Republican initiatives in the Congress to restore the right of individuals to participate in voluntary, non-denominational prayer in schools and other public facilities..."

"Because federal assistance should help local school districts, not tie them up in red tape, we will strive to replace the crazyquilt of wasteful programs with a system of block grants that will restore decision-making to local officials responsible to voters and parents."

► **Anderson-Lucey:** "An Anderson administration will oppose tuition tax credits for primary and secondary education. Tax expenditures of this nature would drain much needed resources from public education needs at a time when the public school system's long-standing role as the principal provider of quality education is endangered. An Anderson administration, while recognizing the important role of private primary and secondary institutions, is committed to preserving the traditional importance of free public education."

"We recognize the special education needs of the disadvantaged or the specially situated. We reaffirm our commitment to quality education for all and for federal support of special education initiatives, including targeted assistance for



low income and low achieving students and bilingual education programs for those who possess limited English language skills..."

"Bilingual programs should not simply be transitions toward a single language education, but rather should be jointly designed by government and community representatives with minority participation to maintain and cultivate a student's multiple linguistic capability."

'Church Federation Sunday' set

A free sacred music concert at 3 p.m., Sunday, October 26, will highlight the celebration of "Church Federation Sunday" in Indianapolis.

The concert will be held at Zion Evangelical United Church at 416 E. North St. Entertainment will be provided by the music committee of SS. Peter and Paul Cathedral and the Al Hobbs Gospel Choir.

The Church Federation includes seven Catholic parishes in Indianapolis: Little

Flower, St. Philip Neri, St. Lawrence, St. Rita, Holy Spirit, Holy Angels and St. Thomas. The Federation, begun in 1912, brings together Indianapolis Christian churches to work towards common goals.

The Federation sponsors the Metropolitan Center on 16th and Delaware Sts., a multi-service agency for the northside; "Time for Timothy," a popular "Sunday morning television program for children; chaplains for local police and fire depart-

ments; and other programs.

Michael Kenny, consultant for development for the Church Federation and St. Thomas Aquinas parishioner, stated that the purpose of the Sunday activities, which will also include pulpit announcements and distributing brochures throughout Indianapolis churches, "is to make people mindful of the ecumenical history and cooperation in the community."

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- ☒ As chairman of the Senate Intelligence Committee, works for a strong national defense and peace through workable arms control agreements.
- ☒ Supports a healthy Social Security system.
- ☒ Supports a tax cut for lower and middle income families.
- ☒ Voted to help middle class families pay the cost of vocational and college education.
- ☒ Supports emergency unemployment benefits for working families hit by recession.

QUAYLE

- ☐ Has fired inflation by letting the Arabs set our oil prices and opposing any limits on utility rates. That's why Big Oil rates him 100%.
- ☐ Voted against Birch Bayh's "Buy American" legislation and resists tough enforcement of our trade laws.
- ☐ Absent 75% of the time his Foreign Affairs Committee met on the critical issues of war and peace.
- ☐ Voted to let the Social Security system go bankrupt.
- ☐ Supports a tax cut for the rich.
- ☐ Voted to cut help for vocational and college education for middle income families.
- ☐ Voted against emergency unemployment benefits for workers caught helplessly in the recession.

Times are tough. We need a senator who fights for us . . . not them!

We need Birch Bayh!

Viewing with Arnold

'Stardust Memories'

by James W. Arnold

To you, I'm an atheist.

To God, I'm the loyal opposition.

—Woody Allen, in "Stardust Memories"

It's every good movie director's dream to make his "8½"—the 1963 Fellini masterpiece about a director trying to make something like Art amid all the pressures of personal life, the media and the movie business. The trouble is that Fellini already made it.

That didn't stop Truffaut from a fresh approach to the same material in "Day for Night," or Bob Fosse from a similar success in "All That Jazz," which benefitted from Fosse's unique status as a choreographer. Now in "Stardust Memories," it's Woody Allen's turn, but the result, while fascinating, is mostly *deja vu*.

"Memories" is about a director trying to make a movie amid the intolerable hubbub of celebrity-autograph seekers, media interviews, pretentious critics, supplicants for charities, demanding aides and moneymen, hopeful writers and actors, and occasional crazies. The director, who obviously stands for Allen himself, is also trying to sort out conflicting romantic relationships, which are reflected in the movie he's making. That's his life we're watching on the screen, or at least, his life and the movie are hopelessly mixed.

So far, that's not only like distinct from Fellini. The "8½," that is "8½." The hangers-on and the women are (mostly) American, the specifics that make Allen the setting is New Jersey, and



the hero is a funnyman criticized for no longer making funny movies. He's also a depressive intellectual who sees nothing in the world around him but suffering, and can't believe that his only creative purpose is to "tell funnier jokes."

BUT Woody doesn't want to exploit these differences. He's directed the movie in total mimicry of Fellini's famous style, from the odd faces, the restless tracking camera, the bizarre parties in strange locations, etc., to the recurrent symbols (the little boy in the cape) and even the style of background music. The narrative is also disjointed, so that we're seldom sure if what we see is "real" or in a film, in past, present or imagination. Like "8½," the movie is also in crisp black-and-white.

"Memories," then, is mostly a cinema buff's spoof, a delightfully wacky and often uncanny imitation of the Italian maestro at the top of his form. The satire of Fellini content and style is respectful and affectionate, as in Allen's sendup of Bergman and Eisenstein in "Love and Death."

Thus, "8½" opens with the hero trapped in a car, suffocating amid a traffic jam, while people in other cars ignore him or watch indifferently. At the start of "Memories," Woody is trapped in a train with a group of bored, sad, indifferent people. Across the track he sees another train, full of partying people and attractive women. He can't get out to get over there.

The scene is a joke, of course, but it also effectively symbolizes the plight of Woody's hero, a man stuck, against his will, in a somber view of life. Allen works on these two levels throughout the film. He's kidding "8½," but he's also using it to make a statement about Woody Allen's life and career. Which is just as well, since the number of people



'STARDUST MEMORIES'—A worried-looking Woody Allen appears in a scene from his new film, "Stardust Memories." The United Artist release is opening in major cities. (NC photo)

who've seen "8½" grows smaller every year.

The movie does have funny moments on its own, including an Allen interview with little men from a UFO and a scene on a movie set with Allen dressed as a French priest while nuns dance in the background to "Sweet Georgia Brown," and the usual gaggle of witty lines. ("If you've had alienation, can you still have children?")

The actresses (Charlotte Rampling, Jessica Harper, Marie-Christine Barrault) get plenty of screen time, but somehow are made to look unlovely. That's the world for the film, not ugly or bitter, but unlovely.

THE MOST disturbing thing about "Memories" is that Allen, gifted as he is, cannot be original in discussing the central issues of his own life as an artist. He's not only giving Fellini's speech, but wearing his costume, impersonating his voice. Does he really think Bergman and Fellini have said it all? That is yet another, and more frightening, example of the creative desert that American movies have become.

The second disturbing thing is that Woody Allen, paying the price of fame and

uncertain about the meaning of art, life, love and death, has much less hope and warmth than the equally uncertain Fellini of "8½." The Italian Catholic's film ended up as a celebration of life despite all its pain and contradictions. Its hero was full of love, he just didn't know what to do with it.

In "Memories," Allen really seems close to despair, and his final shot is

more question than affirmation. The jokes begin to take on a whining sound. While Woody remains lovable, his hangups grow tiresome.

(No offensive language or sex; smart and thoughtful stuff, but give new meaning to the word "derivative"; for adults.)

NCMP Rating: A-3, morally unobjectionable for adults.

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