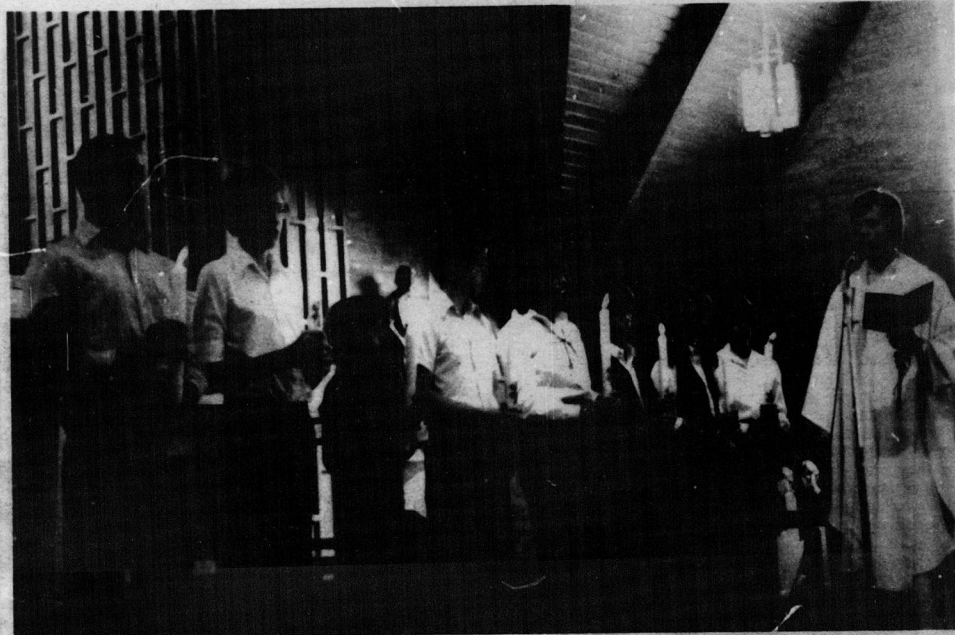


# THE CRITERION

Archdiocese of Indianapolis



**LET YOUR LIGHT SHINE**—These young people representing parish schools in the New Albany deanery are commissioned by Father Paul Koetter, associate pastor of Our Lady of Perpetual Help Parish, to keep the light of faith going in their

schools. The deanery celebrated Catholic Schools Week last week with a deanery-wide Mass in which representatives from all the parish schools and Providence High School participated. (Photo by Father Thomas C. Widner)

## Quinn gives norms for remarried

by Jerry Filteau

VATICAN CITY—Divorced and remarried Catholics cannot be admitted to the sacraments "even though they honestly feel" they have done nothing wrong, said Archbishop John R. Quinn of San Francisco at a press conference.

The archbishop, president of the National Conference of Catholic Bishops, also said that if individuals think that there is nothing wrong with using artificial means of contraception, "they are not thinking along Catholic lines."

When Archbishop Quinn answered one question by saying Catholics in certain public states of life cannot receive the sacraments, some members of the press widely reported the reply as including individuals using artificial contraceptives. But from the transcript it seemed clear that he was thinking chiefly of and responding to the part of the question, which was about divorced and remarried Catholics.

Here is that section of the transcript:

Reporter: "What we're talking about is interpretation . . . We have Catholics where they don't feel that they're violating any law by practicing birth control . . ."

Archbishop Quinn: "Yes, all right."

Reporter: " . . . Catholics who are caught in situations of divorce or driven to it. We've all talked about the possibility of second marriages to mend up their lives. These people, the state of these folks, and

(See QUINN on page 10)

## Annual Catholic Charities Appeal slated

The annual Catholic Charities Appeal will get underway Nov. 9, and Father Lawrence Voelker, director, announced a 1981 goal and budget of \$332,600.

This budget will help support Charities' four agencies—Catholic Social Services, Archdiocesan Social Ministries, St. Mary Child Center and St. Elizabeth Home—plus fund a ministry to the deaf, family life education, two congregate living homes for the elderly (Simeon), and a regional office and shelter for battered wives and children (Bethany House) in Terre Haute.

Last year's fund drive yielded \$330,000—only five per cent slippage from the \$349,000 pledged, and Father Voelker is hopeful for the same level of support in 1981. Because of last year's appeal, he noted, "we were able to put \$35,000 in reserve for specific deanery programs and, for the first time, to fund St. Elizabeth's Home."

"We also were able to begin the Simeon project at St. Andrew's Parish in Indianapolis, though this wasn't originally budgeted," Father Voelker reported. "We had funds there so we could be immediately responsive to parishes. Otherwise, we'd have had to say—we'll put you on hold."

"The concept of Catholic Charities has changed in two ways—who we reach and the kind of help we offer. No longer does Charities just offer a handout to orphans

and widows, but it ministers to a family with problems, a child from a broken home, the unwed mother, refugees, and to the elderly trying to cope with their life circumstances."

And, according to Father Voelker, rather than one-to-one direct professional services—the traditional approach—Charities also develops networks of trained volunteers and provides "help to parishes using their own resources and capabilities."

**HE CITED** regionalization as a major shift in Charities' operation: Terre Haute already has an ASM office and several model programs. Now, through Charities' negotiations, New Albany Deanery will receive private counseling services and services for unwed mothers from the Louisville Archdiocese.

In the North Vernon Deanery, Providence Sister Gwen O'Malley is visiting parishes in a needs assessment effort which will culminate in recommendations to the central Charities office. A similar plan is in the works for Richmond Deanery.

"Over the years, we've learned we can't plan services from Indianapolis for all over the archdiocese," said Father Voelker. "We're not there on a day to day basis; we have no direct exposure to local needs and no relationship with local

agencies. Instead, we must help pastors to develop regional bodies responsible for social ministry and with a link to the Catholic Charities office which provides planning and assistance."

"In the long run this approach will ensure that parishes will become places where people can go to find help in a wide variety of needs," he predicted.

"Lots of planning and coordination is needed for such an operation, and that's where the people come in," the Charities director said. "Through their contributions, they have an opportunity to participate in personal, local and archdiocesan efforts to help people help one another and themselves."

**EXCEPT FOR** Archdiocesan Social Ministries (ASM), Charities agencies are funded largely by United Way. But, Father Voelker explained, with many programs—Pre-Cana, family ministry, Simeon House congregate living, Birthline, and parish sponsorship of refugees—United Way will not or cannot support them.

Also, through partial Charities support of publicly-funded agencies, "we are increasingly able to demonstrate to United Way that these agencies have the support of the Catholic people." This

(See CHARITIES on page 9)

THE CRITERION

Vol. XX, No. 5 — October 31, 1980  
Indianapolis, Indiana

# Every person called to pray, cloistered Carmelites say

by Peter Feuerherd

(The Second Vatican Council gave rise to a rich proliferation of prayer forms as well as greater recognition that rote prayer is only one type. This is the first in a series of articles which explore the many ways that contemporary Christians give praise to God.)

Our Lady of Mount Carmel monastery stands like a well-fortified castle atop a low hill just south of Marian College on Indianapolis' Spring Mill Road.

To the casual observer, it may appear to be a forbidding place with its walled enclosures, iron gates, and well-manicured lawns.

But for many Catholics of the area, Our Lady of Mount Carmel is not a well-guarded enclosure, but a beacon that illuminates their spiritual journey.

Although the monastery is cloistered, the 19 Sisters of Mount Carmel remain in touch with the outside world through people who come for retreats and a weekly Sunday morning Mass that attracts a small but steady group of worshippers.

"The purpose of the professed contemplative in the church is to spark that contemplative dimension in the lives of those we meet," explained Sister Teresa Boersing, a nun for 30 years and a cloistered Carmelite for the past four.

Sister Miriam Elder, a Carmelite for 54 years, agreed. "We are a witness to the contemplative dimension that is in everyone."

**NOTING THAT** it is every Christian's obligation to develop a personal relationship with God through private prayer, the sisters acknowledged that the structure of a cloistered monastery does allow more time for quiet reflection.

Sister Jean McGoff, who has lived at Carmel for 32 years, described the usual routine: The day begins with wakeup at 6:45, followed by morning prayer, liturgy, and personal reflection.

From 9:30 a.m. until 4:30 p.m., except for lunch and early afternoon reflection time, the Sisters work at the industries that support the monastery—a small typesetting plant for book publishing and a

bakery to make altar breads for the archdiocese.

The day usually ends with an evening community prayer at 7:30 p.m. The purpose for such structure, explained Sister Jean, is to help develop the spiritual life of the Carmel community.

"It's set up so that we have a balance between solitude and community."

But, some would ask, isn't such a life—solely devoted to prayer and solitude—a waste of time, especially when there are so many things that Christians need to do in the world?

**CONFRONTED WITH** that question, Sister Miriam responded with a mystical formulation of her own, "Does everything have to be useful?"

She added, "There is such a thing as the tyranny of the useful." Sister Miriam critically noted the American value of "If it isn't productive, it has no value."

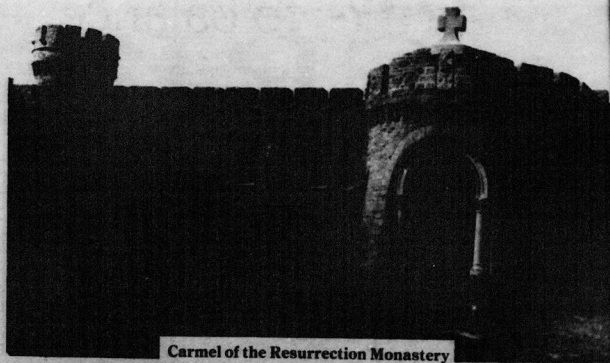
"We're not out to produce, we are out to praise God." For Sister Miriam, there need be no other justification for a contemplative life.

Sister Jean noted a difference between useful and utilitarian. She sees the prayer of the contemplative as useful because it is a help for those outside the monastery who want to develop their own contemplative nature.

"Every person is a contemplative. Every person is called to pray. Everyone is called to their own enclosure."

Sister Miriam added, "We bear witness to the contemplative nature in all of us. . . . People are becoming much more aware that they have that inner dimension of reflective life."

Prayer, said the sisters, is not just for



Carmel of the Resurrection Monastery



Sister Teresa Boersing



Sister Miriam Elder



Sister Jean McGoff

the one who prays. They see it as something that has an effect on the world—if it didn't, in their view it would be useless.

**"THE LIFE OF** the contemplative is the highest form of social work," said Sister Miriam. She asserted that those in cloisters minister to "broken spirits" through prayer.

The spiritual life, the Nuns noted, is gaining more interest in today's world. Applications to join the Carmelite Sisters are high despite the lower number of vocations in other areas of religious life. This, plus the fact that the number of cloistered Carmelites is kept low to enhance community spirit results in few new Sisters being admitted to the order.

Sister Teresa commented that prayer, far from being a "pie in the sky" religious expression, can be a way for people to fully understand the world.

"If you're in touch with God, you're in touch with reality. . . . I don't see how you can get in touch with God and not get in touch with the world."

For Sister Jean, prayer by its very nature leads to action, even in the rough and tumble world of politics. The Sisters are involved in supporting groups like Network, a lobbying organization for Catholic social justice concerns in Washington.

The Carmelite Sisters read newspapers, magazines, and watch the television news. "We're aware of what's happening. We're part of a church that's called to social justice and concern," said Sister Jean. Often this concern will manifest itself in "praying the news," or meditating over events that affect today's world.

But how does one get down to the business of praying? All the Sisters acknowledged that prayer can be hard work, but suggested aids to make the process easier.

**SISTER MIRIAM** does much personal reflection through meditating on Scripture.

"His word is a Living Word—it conti-

nues to speak. Quiet reflection on the words of Scripture becomes a powerful thing."

While she prays, Sister Miriam talks to God as "an intimate friend." This sense of close friendship with God, she added, can become "very deep and powerful in your life."

Sister Teresa explained that in praying it is good to establish "an attitude of quiet and silence" to "quiet down the barriers."

She noted that a monastery has an exterior silence that helps with prayer, but what is of prime importance is a feeling of internal peace and quiet. To dev-

(See PRAYER on page 16)

## Father Voges dead at 55

**OSGOOD**—Funeral services for Reverend Bernard F. Voges, 55, were held Thursday at St. John the Baptist Church here where he had been pastor since 1972. Father Voges died Saturday, October 25 at St. Vincent Hospital in Indianapolis.

A native of Troy, Father Voges also administered the mission of St. Magdalen at New Marion. Ordained in 1950 his first assignment was as assistant at Holy Trinity Parish, Indianapolis; in 1951 he was re-assigned to St. Mary of the Knobs Parish at Floysds Knobs; in 1952 he returned to Indianapolis to be assistant at St. Francis de Sales Parish; in 1961 he was appointed assistant at St. Lawrence Parish, Lawrenceburg. In 1965 he became pastor of St. John the Baptist Parish at Starlight; in 1971 he was appointed pastor of St. Anne Parish, Jennings County, and its mission at St. Dennis before moving to Osgood.

Father Voges is survived by three brothers, Hubert, James E. and David E. Voges, and four sisters, Alice Wahl, Kay Etienne, Cathy Dilger and Benedictine Sister Jeanne Voges.



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**THE CRITERION**  
CIRCULATION DEPARTMENT  
P.O. BOX 174  
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## OFFICIAL APPOINTMENTS

Effective October 24, 1980

**REV. CHARLES FISHER**, appointed administrator of St. Ann Parish, Terre Haute, retaining his assignment as pastor of Sacred Heart Parish, Terre Haute.

**REV. CONRAD CAMBRON**, granted sick leave.

**REV. WILLIAM TURNER**, appointed administrator of Holy Rosary Parish, Seelyville, retaining his assignment as full-time instructor at Chatard High School, Indianapolis, with residence at St. Pius X Parish, Indianapolis.

Effective November 17, 1980

**REV. JAMES FARRELL**, from associate pastor of St. Barnabas Parish, Indianapolis, to pastor of St. Andrew Parish, Indianapolis.

**REV. PAUL SHIKANY**, from associate pastor of St. Lawrence Parish, Indianapolis, to associate pastor of St. Barnabas Parish, Indianapolis.



# Synod tries to balance sensitivity, doctrinal firmness

by Jerry Filteau

VATICAN CITY—The secret final propositions of the 1980 World Synod of Bishops made strong recommendations to Pope John Paul II for a sensitive pastoral approach to such burning issues as artificial contraception and the status of divorced and remarried Catholics.

The bishops carefully balanced the call for sensitivity with doctrinal firmness.

The 43 propositions concluded with a 16-point charter of human rights, which the bishops asked the Holy See to propose to the United Nations, and a call for each of the world's bishops' conferences to draw up a pastoral directory for families.

The set of propositions, the major document of the synod, was not made public, but it was seen by NC News.

The propositions were submitted to the pope Oct. 25, following a month of deliberation by more than 200 bishops on the theme of "The Role of the Christian Family in the World of Today." The first proposition requested that the pope use the document as the basis of a papal letter.

Here is a summary of what the synod concluded on some of the key issues discussed:

## On artificial contraception:

►The synod "firmly holds to what was set forth in the Second Vatican Council

and subsequently in the encyclical 'Humanae Vitae' (Of Human Life), and specifically that conjugal love must be fully human, exclusive and open to new life."

►Any pressure exercised by government or public authorities "for sterilization or contraception and the procurement of abortion must be completely condemned and rejected."

►In order to make the church's teaching on artificial contraception more understood and accepted, the synod "invites theologians to work, joining their forces with the hierarchical magisterium (church teaching authority), so that the biblical foundations and personalist grounds of this doctrine might be brought to light ever more fully."

►The prohibition on artificial contraception is normative, not just an ideal.

►The synod "is not unaware of the very difficult and truly tormenting situation of so many Christian couples who, despite a sincere will, are unequal to fulfilling the moral norms taught by the church because of their weakness and objective difficulties in obeying them."

►In the pastoral approach, priests should use the "law of gradualness," recognizing a need frequently for "patience, sympathy and time" in educating couples to an understanding and acceptance of the teaching, but at the same time insisting on the normative nature of the teaching.

## On divorce and remarriage:

►Those Catholics who are divorced and remarried cannot be admitted to the Eucharist, but "they can and must participate in the life of the church. They should hear the word of God, frequent the sacrifice of the Mass, devote themselves to prayer, engage in promoting charity and justice in the community, educate their children in the Christian faith." They should be helped by priests and lay persons.

►Pastors must be sensitive to different situations, such as the difference between those who were gravely at fault in the break-up of a first marriage and those who were unjustly abandoned, or who remarried for the sake of raising the children, as well as those who are certain their first marriage was invalid even though this cannot be proved in court.

►Those who are civilly divorced but refrain from second marriage despite difficulties, are "authentic witnesses of fidelity who are needed by the world today," and the church community should help them.

►The synod asked for "a new and deeper study" to be made of the Orthodox practice under which, in certain limited cases, persons in second marriages may be admitted to the sacraments, although their second marriage is not recognized as sacramental.

## On the equality of women:

►Christ "confirmed the equal dignity of men and women."

►In the tradition "which still prevails widely," the woman's role is still seen as primarily in the family and the man's in public affairs, but the synod offered three interrelated comments:

1. "In the promotion of women's rights, first of all the equality of the maternal and family role with public roles and other specific professions must be recognized. A new theology of work in this regard is to be desired."

2. "For the rest, from what has been said it follows that the access for women to public roles of whatever kind must be open in an equal way as it is for men."

3. "On the other hand, society must be set up in such a way that women are not forced to outside professional work, but that the family can live properly even if the mother devotes herself fully to the family."

►The synod noted particular concern for women oppressed by society through "pornography and prostitution, which gravely harm the dignity of women especially," as well as social discrimination against women in various fields or against women in particular situations—such as unwed mothers, widows, divorcees and childless wives.

# Vatican lays out rules for priest laicizations

The Vatican Congregation for the Doctrine of the Faith has told bishops and superiors of religious orders of priests that a dispensation from celibacy is not to be considered a right belonging to all priests.

The statement came in a letter dated Oct. 14 and signed by Cardinal Ranjio Seper, prefect of the congregation, and Archbishop Jerome Hamer, its secretary. The letter accompanied a new set of eight procedural norms, or rules, for handling cases in which a priest asks to be dispensed from celibacy and to live as a layman.

Such cases are processed first by a diocesan bishop or religious superior and then sent to the doctrinal congregation before presentation to the pope, who makes the final decision.

The congregation said it will accept two categories of cases:

►"Priests who have left the priestly life for a long period of time and who hope to remedy a state of affairs which they are not able to quit," and

►"Those who should not have received priestly ordination because the necessary aspect of freedom or responsibility was lacking or because the competent super-

iors were not able, within an appropriate time, to judge in a prudent and sufficiently fitting way whether the candidate really was suited for continuously leading a life of celibacy dedicated to God."

The three-page letter and the single page of norms do not mention the seven pages of norms dealing with celibacy dispensations which the doctrinal congregation sent to bishops and religious superiors on Jan. 13, 1971, or the four-page letter of clarification which the congregation sent on June 26, 1972.

Both the old and the new norms state that the one competent to handle petitions

for dispensation from priestly celibacy is the bishop of the diocese to which the priest belongs or the major superior of the religious order to which he belongs. If that bishop cannot handle the case, the bishop of the diocese where the priest habitually resides can be asked to do so, or the doctrinal congregation can designate some other bishop.

The old norms, however, said that the bishop handling the case should ask the bishop of the diocese to which the priest belonged or his religious superior for

(See LAICIZATIONS on page 9)



**RACISM PROTEST**—Three young people are among those who joined in the singing and lighting of candles at an Oct. 21 prayer service to reflect on racism in Indianapolis. The service, sponsored by the Coalition to End Racial Discrimination, featured speakers who scored the Riviera Club for its allegedly racist admission policies. (Photo by Peter Feuerherd)

# Riviera trial moves out of court

After weeks of bitter controversy both within and outside the facility, lawyers at the Riviera Club's racial discrimination trial last week agreed to discontinue the court case and try to reach an out-of-court settlement.

The proposed agreement is expected to result in black people being allowed to join the controversial northside recreation facility for the first time in the club's history.

Edward Delaney, an attorney for the plaintiffs, said "the matter will be resolved on a mutually acceptable basis."

The agreement, the lawyer explained, would carry provisions that blacks would be allowed membership in the club. He predicted that "people are going to watch the agreement over time to see if it (the agreement) works."

Don A. Tabbert, attorney for the Riviera Club, stated, "It could take about a year to resolve the settlement." He would

not discuss terms being negotiated, citing an agreement between the parties to keep discussion of specific points of the settlement private.

Father Marty Peter, pastor of St. Thomas Aquinas Church and a leader of those opposed to the Riviera Club's current admission policies, said "it looks like the situation is going to be resolved amicably."

"We feel satisfied from what we know of the situation so far. We hope to work together to heal the wounds and make the club a service to all the people of the neighborhood, both black and white."

The priest believes an out-of-court agreement will be better in the long-run than a court-imposed order to integrate the club.

The purpose of those who want the club integrated, said Father Peter, is "not to rub salt in the wound. We want the club to be integrated to be of service to the community."

# Editorials

## Voting means taking responsibility

The time has come to cast your ballot. If Americans can muster up the interest, they will trapse to the polls on Tuesday and once again identify those whom they wish to hold positions of political power. Or will they?

That all-American razzle dazzle known as the political process seems to have drained most Americans of any energy for interest in what will go on Tuesday. Outside of the outside chance that the vote could place the final decision in the House of Representatives, the possibilities of Tuesday's election outcome seem to have dulled the senses of the nation.

The American bishops noted this when they said, "Clearly, fewer and fewer Americans believe it is worth their time and concern to follow campaigns, form positions on the candidates and issues, and assert those positions at the polls." As a result, the bishops noted in their statement called "Political Responsibility: Choices for the 1980s," there is "an erosion in the very foundations of American political life."

One part of the problem seems to be that no matter who wins this election (at least in the presidential campaign) Americans will lose. That is because it is unlikely that there will be major shifts of any kind in the direction the country is taking whether Anderson, Carter or Reagan becomes elected. For all the rhetoric of these men the country will not notice any drastic changes.

Which is why voters must decide if those three individuals or some other individual best represents their own convictions. Americans should vote for the candidate who exemplifies their political convictions and not for the candidate who seems to be "the winner." For some that may mean casting a ballot for one of the lesser known political parties. And though the lesser known are not likely to win, the winner is likely to know that sizeable groups of individuals are very dissatisfied with the winner's promises.

It is in Congressional, state and local elections that the real choices seem to be available. It is these candidates whose positions are less clear as well. That is why *The*

*Criterion* published an extensive survey of candidates' positions recently—candidates who will represent voters in districts in the archdiocese of Indianapolis.

The American bishops were likewise helpful in pointing out areas of concern to Catholics in the election. The same statement referred to above (published by the bishops in November, 1979) identified at least twelve issues of concern. The bishops of the state of Indiana identified a number of issues in their own statement on political responsibility released in March of this year. And Archbishop O'Meara only a month ago encouraged Hoosier voters to consider a candidate on the basis of his total platform rather than single issues.

The American bishops said that Americans seem disaffected with the political process in part because of a sense of powerlessness and because of the complexity of issues. That makes the appeal to single issues all the more popular. But lopsided candidates produce lopsided results. A man whose right arm is powerful may ultimately be defeated if he has not developed his leg muscles and cannot run fast enough to win the foot race in which he competes.

Voters cannot say there has not been material available for knowing and studying the candidates. Certainly the Church has tried to present its own positions, encouraging voters to study the issues and to make individual decisions. As the bishops of our own state said, "Though we Catholics should turn to church sources for guidance on civic issues, we should not expect an absolutely uniform position on matters that admit of many shades of opinion. The Church does not presume to dictate solutions to questions of political prudence but it does insist that citizens be guided by moral principles in reaching their own conscientious decisions."

The bishops have given us some insights into the political process. *The Criterion* attempted to provide the material to assist voters in studying issues. Tuesday is up to you. Disenchantment may exist. A non-vote is a decision but a vote will reap results. If the percentage of Americans voting then lessens again, perhaps we had do some serious praying. It is not that there are insufficient numbers of politicians interested in holding office. But there does seem to be a lack of interest on the part of many Americans in being American—in taking responsibility for themselves. TCV

## Washington Newsletter

# Mainline churches react to 'New Right' election aims

by Jim Lackey

WASHINGTON—With the emergence this election year, at least in the eyes of the media, of a potent new political force combining Christian evangelism and New Right idealism, many of the "mainline" churches have been reacting with their own statements on Christians in politics.

Concerned that the so-called Christian Right could be attempting to corner the market on a "Christian" view of politics, the statements generally have stressed political pluralism and contended that it is false to assume that there is only one Christian position on many political issues.

Such statements have been appearing more frequently in recent months, but their genesis dates back four or more years.

"Christians may not agree on all political decisions, but they are enjoined not to hold one another in contempt, for all stand before God's tribunal," according to a statement issued in September by the executive committee of the National Council of Churches (NCC).

The statement, like others, argues that no group can claim to represent exclusively the "Christian vote."

"God intends for Christians to pursue the 'things that make for peace and build up the common life,' which would include

participation in the political process," says the statement by the NCC, the umbrella organization for 32 Protestant and Orthodox denominations.

Individual groups within the NCC also have felt the need to issue their own statements.

The Lutheran Council, which represents the three major branches of Lutheranism in the United States, said its members "firmly disagree with Christians or coalitions of Christians who plan political action under any guise of religious evangelism, worship or revivalism—or 'in the name of Jesus.'"

**THE LUTHERAN** statement drew a distinction between pushing for total agreement on moral issues and church advocacy of legislation to enhance the common good.

"Given the balance of interests and differing responsibilities of the churches and government in God's world, the Lutheran churches advocate a relationship between the churches and the government which may be expressed as institutional separation and functional interaction," the Lutheran statement said.

The Rev. Charles Bergstrom, executive director of the governmental affairs division of the Lutheran Council, said the statement was released at the time of last April's "Washington for Jesus" rally which brought many of the evangelicals to the nation's capital to profess their belief in the need for a new Christian nation.

Following up on a 1977 statement by bishops of the United Methodist Church,

individual Methodist conferences (dioceses) have published statements too.

The North Alabama Conference's board of church and society said it agreed with one goal of the organization known as Moral Majority: to improve the moral, ethical climate of America.

"However, we reject this group's tendency to define morality on behalf of the entire church or nation," said the Methodist board, contending that the assertion that faithful Christians must support one particular ideology "exploits" the Christian faith.

Although not aimed specifically at the new political evangelism, the U.S. Catholic bishops' 1976 and 1980 statements on "political responsibility" also are being used as the basis for similar statements issued by state conferences of Catholic bishops.

The bishops of Connecticut, for instance, issued a statement in September which, while not taking any positions on issues, urged Catholics in the state to exercise their rights of citizenship and to make political judgments based on sound moral values.

**WHILE CATHOLICS** make up the largest religious denomination in the United States, "there is neither a unified Catholic vote, nor a Catholic political bloc, nor even a unified Catholic political voice," said the Connecticut bishops. "We do not regret this fact."

Like the statements coming out from various Protestant denominations, the political responsibility statement of the U.S. bishops cites the importance of "gen-

uine pluralism" in political affairs and the "legitimate autonomy of government."

Groups such as Moral Majority already have been credited with several defeats in primary elections of incumbent congressmen. And the results of other elections on Nov. 4 also probably will be attributed to the activity of the so-called New Right.

But at least one poll contends that the strength of the evangelical vote is overstated. A Gallup Poll published in September found that despite New Right allegiance to the campaign of Republican nominee Ronald Reagan, a majority of those who describe themselves as evangelicals were at that time backing the re-election of President Carter.



THE CRITERION

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

Official Newspaper  
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$8.50 per year  
25¢ per copy

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

Most Rev. Edward T. O'Meara  
Publisher

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

Published weekly except last  
week in December.

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



# To the Editor . . .

## Congressman Quayle explains platform

At the outset I apologize for the mixup which caused me to miss the deadline for your very excellent and important questionnaire. I would like to draw just a few comparisons between me and my opponent in the race for the United States Senate, Birch Bayh.

First, Senator Bayh has voted time after time to keep a constitutional amendment to prohibit abortions from coming to the floor of the Senate. In the Congress, it is rare for a bill to reach the floor unless the Committee leadership approves it.

The fact that such an amendment has not reached the floor of the Senate is a strong indication of Senator Bayh's views on the matter.

I have been a co-sponsor of a right-to-life amendment and will support its passage if we can get it to the floor for a vote.

Birch Bayh is also on record as favoring federal funding of abortions. I have been a supporter of the Hyde amendment and will continue the fight to restrict federal funding of abortions.

In the area of education I have consistently supported tuition tax credits for parents of children in non-public schools and will continue to do so. One of the real strengths in our educational system has

been the dual system of education. I will continue to support that system.

Finally, I firmly believe that we must bring federal spending under control. The fiscal year which ended on Sept. 30 showed a deficit of \$60 billion. The government must print that much money to cover its borrowing. Recent figures released by the government indicate that inflation is once again raging at 12%. At that rate all prices will rise in less than six years. It is impossible to stop inflation without stopping the big spenders in Washington.

We must grant to businesses and individuals tax incentives to produce more, without being taxed more. Our present tax structure is making it less and less worthwhile to produce more. That simply has to be changed.

Thank you for giving me the opportunity to present my views to your readership on these matters. This election is terribly important, and I trust your readers will do their utmost to get to the polls and vote on Nov. 4th.

Dan Quayle  
Member of Congress

Indianapolis

## Racism held accountable for death of Dwight Jones

I am confused when I hear cries "where are my rights?" Must we not consider everybody's rights? I did not know they were a prerogative of "some" because of color or class.

I know racism because he deprived our 15 year old son Dwight of the right to life. Racism, don't you know he loved living, he cared for the human race no matter what color. Don't you know he loved his school—Immaculate Heart? Don't you know he wasn't asked to practice basketball for his school team when it was held at the Riviera Club yet in the final seconds of a game he made the winning basket against an all-black team? Racism, skin color didn't stop Dwight from standing up for his school.

Racism, how could you not know that he

was a good, well-mannered boy, and a gentleman? That his family is respectable, with high American and Christian moral values?

Dwight wanted to live. His life was a free gift from God. Racism, why did you deny him his right to safety and free choice in the community where he lived, played and attended school?

In 1978 some of his friends slipped him into the Riviera Club. Racism, you didn't suggest he ask his parents to apply for membership when he was put out. Instead, you told him the lady who owns the club doesn't want blacks there. Racism, I hold you accountable for the death of our son.

Racism, since our son's death, I have read and listened to many stories about

position was not consistent with his conservative outlook and therefore not politically expedient.

It is true that President Carter is opposed to the Human Life amendment, but Carter supports the Hyde amendment which has drastically cut federally funded abortions. Lastly, Reagan appears to be insensitive to social justice in general.

Before Reagan was governor of California he said "We are told that 17 million Americans went to bed hungry every night. Well that is probably true. They were all on a diet."

I urge all Catholic voters to inform themselves of the church's teachings on social justice and decide for themselves whether Reagan views on social justice are compatible with what we believe about social justice as Catholics.

L. G. Welch II

Indianapolis

## 'A vote for Bayh is a vote for abortion'

Make no mistake about it. A vote for Birch Bayh is a vote for abortion.

Before his last election, and while holding hearings on proposals for a Human Life Amendment, Candidate Bayh talked about his "personal opposition" to abortion. After the election, as chairman of the Senate Subcommittee on Constitutional Amendments, he led the committee in voting down every such proposal.

Even more shocking, despite surveys which indicate Indiana voters are against tax-funding of abortion, Mr. Bayh has been consistent in voting for this abortifacient use of our money.

In 1977, and again in 1980, he was honored by the largest pro-abortion lobby in the country—NARAL, the National Abortion Rights Action League—for a job well-done.

Humberto Cardinal Medeiros, Archbishop of Boston, recently said: "Those who make abortions possible by law—such as legislators and those who promote, defend and elect these same lawmakers—cannot separate themselves totally from the guilt which accompanies this horrendous crime and deadly sin."

Our own Archbishop O'Meara stated in a July 24th television interview that the issues of abortion, infanticide, and euthanasia should certainly be considered when voting.

As 4th District Congressman, Dan Quayle has sponsored a Human Life Amendment and has consistently voted against tax-funding of abortion. I, for one, will vote for Mr. Quayle.

Mrs. Phyllis Kolb

Indianapolis

## Congratulations on elections issue

Congratulations on the excellent issue (10/17/80) on 1980 Year of Decision. The research, as far as I know, can not be found in any other publication. It is in a readable form and the tone of the article by Val Dillon is objective and factual.

The responses of state candidates to the issues predicts most adequately their approach for the next four years.

This massive adult education can best

be done by the news media. I am proud of our *Criterion* staff.

Mary Margaret Funk, O.S.B.

Indianapolis

## Why is abortion issue different?

Many of our Church leaders have been severely criticized of late because of their defense of the unborn, and by suggesting that their parishioners and congregations should take their Judeo-Christian ideals into the voting booths on Nov. 4th.

These critics of our clergy cry out separation of church and state, and threaten to remove tax-exempt status of churches, and religious organizations. There was never all this outcry when ministers such as Martin Luther King, Jr. and others led the civil rights movement in the South, or when Bishops and clergy everywhere spoke out and protested against the Vietnam War.

Why is the abortion issue so different? Is it because most of us have never seen a fetus and cannot imagine its early movements or its later ability to suffer pain?

God is the Author of Life and no one has a right to play God and deprive the innocent unborn of life, anymore than a person has the right to destroy the life of the chronically afflicted or the aged. That is why as God's representatives on Earth, the Church leaders have a right and a duty to speak out.

Politics in this country does not suffer from too much free speech; it suffers from too little, and those who try to intimidate Church leaders and discourage them from speaking out do not advance the cause of civil liberties. They betray it.

What Archbishop Whealon has said of the Democratic Platform is true. Because of their support of abortion on demand, and Federal funding of abortion, and Federal intervention into the family unit, the Democratic party as a haven for Catholics is presently destroyed. On the other hand the Republicans oppose all this and call for a Human Life Amendment to halt abortion on demand.

The old, the young, the less than perfect who will speak for them in Washington, D.C. if elected? Ronald Reagan as president, Dan Quayle in the U.S. Senate, and Dave Evans will continue in the House of Representatives.

Robert Scott Waggoner

Loogootee

Mrs. Linda Jones

Indianapolis

## Reagan is not anti-abortion candidate

In your issue of Oct. 10 Dr. Alexander Berkis' letter to the editor discussed Ronald Reagan as the anti-abortion candidate and described President Carter as lacking the personal integrity and courage to oppose abortion. Is Ronald Reagan really the anti-abortion candidate?

While Reagan was governor of California he signed into law one of the most liberal abortion laws at the time. Why is Reagan suddenly anti-abortion? Perhaps it is because his former pro-abortion

## Orchids

Orchids to you and your staff for the October 10 edition of *The Criterion*. Coverage of Vocations Awareness Week was fantastic.

Sr. Mary Cordula Dewig  
St. Michael Convent

Madison

# Comparison of platform positions

## Food and Farms

► **Bishops:** "We support nutrition programs which help to meet the needs of hungry and malnourished Americans, especially children, the poor, the unemployed and the elderly. In this context, we feel it is essential that the food stamp program be funded at adequate levels."

"We are witnessing an increased concentration of ownership and control of land, resources and the means of food production, processing and distribution. The U.S. government . . . should support an agricultural system based on small and moderate-sized family farms."

"We urge that U.S. policy for overseas food aid: (1) make a clear separation of food aid from strategic and political considerations; (2) give priority to the poorest nations; (3) establish an international system of grain reserves, and (4) promote agricultural development at the level of the small farmer and the rural poor."

► **Democrats:** "We are committed to ensuring that America's poor do not suffer from lack of food. To this end, we support continued funding of the food stamp program and expansion of the Women, Infant and Children (WIC) program..."

"As state and local governments modify other benefit programs on which low-income people depend, the food stamp program becomes increasingly important . . . We remain committed to our current policy of full funding . . ."

"The real genius of American agriculture is the role and prominence of the fam-

ily farm. It is this form of organization that provides agriculture with its vitality, independent spirit, and progressiveness. We must protect farmers from land speculators, giant farm combinations and foreign buyers . . ."

"We are deeply concerned about the growing problem of world hunger as reported by the President's Commission on World Hunger. We are determined to increase our resources, and to seek a similar increase on the part of other nations, with a view toward solving this problem by the end of the century."

► **Republicans:** "We pledge a system that will . . . tighten food stamp eligibility requirements . . ."

"Those features of the present (welfare) law, particularly the food stamp program, that draw into assistance programs people who are capable of paying for their own needs should be corrected. The humanitarian purposes of such programs must not be corrupted by eligibility loopholes. Food stamp program reforms proposed by Republicans in Congress would accomplish the twin goals of directing resources to those most in need and streamlining administration . . ."

"Federal estate and gift taxes have a particularly pernicious effect on family farms. Young farmers who inherit farm property are often forced to sell off part of the family farm to pay their taxes. Once these taxes are paid, young farmers often must begin their careers deeply in debt. Our tax laws must be reformed to encour-

age rather than discourage family farming and ranching . . ."

"We will . . . aggressively expand markets abroad by effectively using the Eisenhower Food for Peace program and revolving credit incentives, working to remove foreign restraints on American products, and encouraging the development of dependable new markets in developing countries."

► **Anderson-Lucey:** "Despite some of the earlier problems associated with the program, the food stamp program remains a vitally important element of our public assistance delivery system. Food stamps have provided timely and critical assistance to millions of Americans whose household budgets have been disrupted by temporary or permanent layoffs or whose incomes have suffered due to age or physical handicap. As a compassionate and humane society, we cannot ignore the legitimate nutritional needs of those who would otherwise go hungry. We shall continue to support full and adequate funding of the food stamp program . . ."

"The real strength of American agriculture is the family farm. If we are to preserve this institution, however, we must adopt new measures designed to insure the continuity of family farm ownership and eliminate those aspects of current law that discriminate against the family farmer."

## Middle East

► **Bishops:** "We call for a comprehensive political settlement of the conflict in the Middle East based on the following factors: (1) the use of U.N. Resolution 242 of Nov. 23, 1967, as the basis of negotiations; (2) the right of Israel to exist as a sovereign state with secure boundaries; (3) the right of Palestinian Arabs to be partners to those negotiations which touch their destiny and future, including their right to a homeland, and (4) recognition of the role the U.N. can usefully play in the evolution of a Middle East settlement. In addition, we reemphasize the need for continued commitment on the part of U.S. policy to a free, sovereign and independent Lebanon."

► **Democrats:** "U.N. Security Council Resolution 242, unchanged, and the Camp David accords are the basis for peace in the Middle East."

"We support Israel's security, and will continue to provide generous military and economic aid to that end . . ."

"We oppose creation of an independent Palestinian state. We will not negotiate with or recognize the Palestinian Liberation Organization, unless and until it accepts Israel's right to exist and U.N. Security Council Resolution 242 and 338



► **Republicans:** "The sovereignty, security and integrity of the state of Israel is a moral imperative and serves the strategic interests of the United States. Republicans reaffirm our fundamental and enduring commitment to this principle . . ."

"With respect to an ultimate peace settlement, Republicans reject any call for involvement of the PLO as not in keeping with the long-term interests of either Israel or the Palestinian Arabs. The imputation of legitimacy to organizations not yet willing to acknowledge the fundamental right to existence of the State of Israel is wrong. Repeated indication, even when subsequently denied, of the Carter administration's involvement with the PLO has done serious harm to the credibility of the U.S. policy in the Middle East and has encouraged the PLO's position of intransigence. We believe the establishment of a Palestinian State on the West Bank would be destabilizing and harmful to the peace process."

► **Anderson-Lucey:** "America's political, economic and military commitment to Israel is fundamental to our strategic interests in the Middle East. Israel is committed, as we are, to democratic ideals and to a free and open way of life that respects human rights . . ."

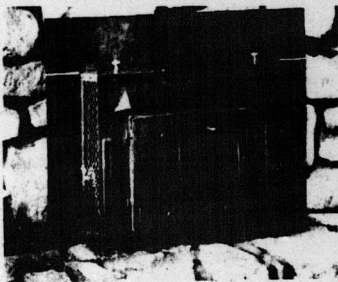
"An Anderson administration will continue to support the recognition of Palestinian rights, embodied in the Camp David accords, but will oppose the creation of a Palestinian state between Israel and Jordan. Such a state would be dominated by the Palestine Liberation Organization, would promote instability in the Middle East and would threaten other nations in the area as much as the security of Israel."

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## Generally Speaking

## 1980-81 Directory a valuable tool

by Dennis R. Jones

Have you ever had a sleepless night thinking of something that happened during the day? If you have, we share a common experience . . . sort of.

Earlier this week, the last minute corrections and finishing touches were put on the "1980-81 Directory and Yearbook" for the Archdiocese of Indianapolis. *Criterion* composition director, Dick Jones, and myself spent many sleepless nights burning the midnight oils before the directory was finally "put to bed."

But I must admit, the finished product was well worth the extra effort. The 1980-81 directory not only updates last year's "Directory and Buyers' Guide," it includes the official "Archdiocesan Yearbook" as well. This added information has increased the size of the book to 204 pages adding much more information to an already unique work.

The directory is a valuable tool to anyone working for or with the local church. It contains everything from phone numbers and parish contact people and Mass schedules to priests' biographies from the day they were ordained. Information is listed on every Sister in the archdiocese, including her order, address and phone number.

This year, for the first time, the "Directory and Yearbook" also includes Archdiocesan history and notable events and parish vital and financial statistics.

It's difficult to verbally describe the directory, but maybe you'll get some idea of how useful it can be by a quick glance at its "Table of Contents" . . . Archdiocesan offices, parishes, map of the archdiocese, institutions and organizations,

clergy directory, clergy seniority list, mortuary list, history of the archdiocese, chronology of parish foundation dates, Sisters' directory, parish statistics, general summary, etc., etc., etc.

For the last three or four years, the directory was sold to the general public for only \$5. In these inflationary times you might expect the directory to cost \$6 to \$7. But again this year, we're offering you an expanded and even more useful directory for still only \$5. (Complimentary copies will be sent to each priest and convent in the archdiocese.)

Order your copies today, so you won't lose any sleep trying to decide what to get cousin John or Grandma Smith for Christmas.

I must admit that it's not an "ideal" Christmas or birthday gift, but it beats the heck out of a "pet rock" or a tie that matches a suit your husband wore 8 years ago.

You can order your directory by sending \$5 per copy to: Directory Department, *The Criterion*, P.O. Box 174, Indianapolis, IN 46206. Delivery can be expected around December 1.

P.S. If you bought a directory two or three years ago or even last year, throw it away. The directory has changed completely . . . well, almost completely . . . it's still only \$5.

## Check it out . . .

✓ **HAPPY BIRTHDAY!**—**Freda Carmichael**, a member of **St. Ann** parish, New Castle, celebrated her 85th birthday with an open house on Oct. 25. A member **St. Ann's** since 1911, Freda has four living children, Marion, Frederick, John Carmichael, and Jo Ann Jones.

✓ The annual **Poor Soul's Day** services will be held in the Chapel in **St.**

**Joseph's Cemetery** on Monday, Nov. 3. Mass will be celebrated each hour on the hour beginning at 8 a.m. and continuing until 6 p.m.

The schedule includes: 8 a.m., Father Stephen Jarrell (Chancery); 9 a.m., Father Joseph Dooley (St. Catherine); 10 a.m., Father Robert Gilday (Matrimonial Tribunal); 11 a.m. Msgr. Francis Reine (St. Christopher); Noon, Father Gerald Kirkhoff (St. Philip Neri); 1 p.m., Father William Morley (St. Jude); 2 p.m., Father James Bonke (Nativity); 3 p.m., Father John Sciarra (St. Barnabas); 4 p.m., Father Conwan McCurren (Sacred Heart); 5 p.m., Father Thomas Widner (*Criterion*); and 6 p.m., Father Michael Bradley (St. Patrick).

✓ **Miss Kathleen Gibbons**, daughter of Mr. and Mrs. Donald R. Gibbons, **St. Joan of Arc**, Indianapolis, has received one of four \$600 Academy Alumnae Association scholarships at **Marian Heights Academy** in Ferdinand, Indiana, for the 1980-81 school year.

Recipients of the awards are chosen by a committee of alumnae and faculty members. The scholarships are offered on the basis of scholastic aptitude, character, industriousness, participation in school and parish activities and school spirit.

✓ **Josephine Hulman Trowbridge** celebrates her 100th birthday on Friday, October 31. A native of Terre Haute, she now lives at Lakeview Manor Nursing Home in Indianapolis.

Josephine is a former parishioner of **St. Michael** parish, Indianapolis, and **St. Benedict**, Terre Haute. She has one son,

John Allen Trowbridge of Indianapolis, one granddaughter, and three great-grandsons.

✓ The English department of **Bishop Chatard High School** was honored at the 29th Annual Conference for Junior and Senior High School Teachers of English at Indiana University on Oct. 30 for its excellent English program.

✓ **Bill Ferguson**, son of Mr. and Mrs. William J. Ferguson of Speedway played Sir Charles Marlow in Rockhurst College's production of "She Stoops to Conquer" last weekend. Ferguson, a sophomore, attends the Jesuit school in Kansas City, Mo.

## Archbishop O'Meara's Schedule

Week of November 2

**SUNDAY, November 2**—Mass at the Indiana Youth Center followed with a visit to the reception and diagnostic center at Indiana Boys School, Plainfield.

**MONDAY, November 3**—Parish visitation at St. Nicholas Parish, Sunman, Mass at 7:30 p.m.

**TUESDAY, November 4**—Senate Age Group VI meeting at St. Bernadette Parish Cafeteria, Indianapolis, 3 p.m.

**WEDNESDAY, November 5**—Senate Age Group III meeting at Holiday Inn, Columbus, 3 p.m.

**THURSDAY, November 6**—Workshop on Evangelization at Southside K of C, Indianapolis, at 10 a.m.

**FRIDAY, November 7**—Senate Age Group IV meeting, at Holiday Inn South, 520 E. Thompson Rd., Indianapolis, 3 p.m.

**SATURDAY, November 8**—Archdiocesan Family Life Conference at Indiana Memorial Union Building, Indiana University, Bloomington, 9 a.m.

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Soup and Bread Supper — 6:00 p.m.  
Prayer and Praise — 7:30 p.m.  
Mass — 8:00 p.m.  
Celebrant — Rev. Anthony Rigoli, O.M.I.

For further information call:

Catholic Charismatic Community Center  
Phone: 255-6561

"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)

AN INVITATION TO HEAR

REV. JUSTUS  
DU PLESSIS

St. Simon  
8400 Roy Road

November 7th — 7:30 p.m.

At the Charismatic Mass

Reverend Du Plessis is deeply involved in the Charismatic Renewal both in his native South Africa and across the world. He has been invited to speak at Charismatic and Renewal Conferences in various parts of the world and has just come from the South African Christian Leaders' Assembly (S.A.C.L.A.) where

he spoke on "Ministry of Reconciliation" and "How to be filled with the Holy Spirit."

He is just returning from Rome from a session of the Roman Catholic-Pentecostal Dialogue which was held on Oct. 12-17th.

Catholic Charismatic Community Center  
Phone: 255-6561

"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)



## Question Box

# Why is the sacrifice of the Mass a necessity?

by Msgr. Raymond Bosler

**Q** In Hebrews we read that Christ sacrificed himself once and for all (7:27; also 10:12). Why then is the sacrifice of the Mass necessary?

**A** The same epistle to the Hebrews describes Jesus as the heavenly priest who appears "before God on our behalf" (9:24). In the first letter of John the same idea is expressed: "We have in the presence of the Father Jesus Christ, an intercessor who is just. He is an offering for our sins" (2:1-2).



The one sacrifice of Jesus is seen in these Scriptures as perdurable. Our offering with Jesus in the Mass is our participation in this sacrifice. The Mass is not another sacrifice of Jesus; it is the same that he offered on Calvary—the same priest, the same offering. It is the making present for us, the re-presenting of what happened on Calvary, now not as the bloody sacrifice but as the triumphant victor over sin and death who intercedes for us continually before the Father.

**Q** My daughter married a Lutheran in the Lutheran Church a few years ago. She was not confirmed into the religion but attended his church. Now she wants to return to the Catholic religion and start her small children to learn the Catholic faith and become Catholic. What must she do to be able to return to the sacraments? Her husband will not have anything to do with the Catholic religion.

**A** The chances of this marriage succeeding seem very slim unless the husband, however much he wants no

part of the Catholic faith for himself, is willing to allow the children to be reared as Catholics.

Presuming this and presuming he seriously wants to continue the marriage even though he refuses to rectify it by repeating his vows before a priest and two witnesses, as normally required for a marriage considered valid by the Catholic Church, your daughter may petition the bishop for what is known in church law as a "sanatio in radice," a rectifying in the root. This is a dispensation from the law of renewing consent and has a retroactive force that gives the marriage the same condition in church law as though it had been valid from the very beginning. Your daughter should see her pastor about how to obtain this favor.

**Q** I just went to confession after being away for years. As usual, right after confession I started having doubts about my confession. I tried to tell everything, but did I? It is driving me mad to keep running back to confession trying to straighten out my previous confessions.

**A** With your idea of God and the requirements of confession, it's no wonder that you drifted away from the church. Forget above all your past confessions. Trust that God will overlook any sins you may have failed to confess. You are making God out to be a taskmaster rather than the loving Father he has revealed himself to be. Meditate on the parable of the prodigal son. The forgiving father in that story is Jesus' description of how the Heavenly Father looks upon sinners.

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

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Diocesan Director

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## Laicizations (from 3)

information related to the request and for their views on it.

Both old and new norms say that the priest asking to be dispensed from celibacy is to be prohibited from exercising the priestly ministry while the case is being considered. But the new norms state that the bishop may forgo this prohibition if he judges that the exercise of the ministry is necessary "to protect the repu-

tation of the priest or to foster the good of the community."

Both say that the bishop himself or a priest he designates is to handle the case and to gather documents and proofs. The old norms specified examination of experts in medicine, psychology and psychiatry in accord with the nature of the case. The new norms say "the insights of experts are to be utilized where appropriate."

The old norms called for the interrogation, insofar as expedient, of such witnesses as parents, brothers and sisters, superiors and other priests. The new norms call for questioning or obtaining written depositions from superiors during the petitioner's period of formation and hearing other witnesses either suggested by the petitioner or called by the bishop of priest handling the case.

**BOTH SETS OF** norms call for obtaining such information about the priest requesting the dispensation as the time and place of birth, background and family circumstances, manner of life, studies, examination before reception of holy orders, or before making vows as a Religious, time and place of ordination, record of priestly ministry and present legal status under both civil law and church law.

The new norms require information on "causes and circumstances of leaving the active ministry and factors which could have vitiated the assumption of clerical obligations."

The old norms, going into greater detail about the kind of information sought on

the causes and circumstances of the priest's difficulties, said this should include matters such as:

►Before ordination: sickness, immaturity in the psychic or physical order, violations of the sixth commandment during the time of formation in the seminary or religious order, pressure on the part of parents, errors of superiors in judging his vocation.

►After ordination: lack of adaptation to the ministry, anguish or crisis in the life of

the spirit or in the faith, errors regarding celibacy and the priesthood, dissolute morals.

Unlike the old norms, the new, shorter norms do not say anything about:

►The kinds of positions in seminaries and other Catholic schools which priests dispensed from celibacy may not hold.

►Where priests dispensed from celibacy should live in order to avoid scandalizing those who knew they were priests.

►A ban on performing any function of holy orders or exercising any pastoral ministry by priests dispensed from celibacy.

## Charities (from 1)

Catholic financial support has grown from \$13,000 in 1977 to \$71,000 in 1981.

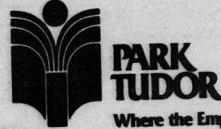
The 1981 Catholic Charities budget breakdown is:

### Program Support

Catholic Social Services .....	\$ 22,000
St. Elizabeth's Home .....	22,000
St. Mary's Child Center .....	22,000
Terre Haute Regional Office .....	24,000
Simeon House (Indianapolis) .....	15,500
Simeon House (Terre Haute) .....	9,000
Bethany House (Terre Haute) .....	1,200
Deaf Ministry .....	7,250
Archdiocesan Social Ministries .....	137,300
Family Education Program .....	2,750
	<u>\$263,000</u>

### Catholic Charities Office

Administration .....	\$ 31,080
Fund Raising .....	9,200
Contingency (Reserve) .....	29,320
	<u>69,600</u>
<b>Total Budget .....</b>	<b><u>\$332,600</u></b>



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# Birch Bayh

## Caring for the People of Indiana

A copy of our report is filed with the Federal Election Commission and is available for purchase from the Federal Election Committee, Washington D.C.  
Paid for by the Birch Bayh for Senator Committee: Birch Evans Bayh III, Chairman, William T. Kelsey, Treasurer and Don Tanselle, Assistant Treasurer.

# Quinn gives norms for remarried (from 1)

we have an awful lot of them in the United States . . ."

Archbishop Quinn: "Yes, we certainly do, perhaps far too many."

**REPORTER:** "What I wanted to know was, where does the church see these folks? Are they in the area of the state of needing confession?"

Archbishop Quinn: "Yes."

**Reporter:** "Absolution?"

Archbishop Quinn: "Yes."

**Reporter:** "They are."

Archbishop Quinn: "Yes. (Pause) Even though they honestly feel that, then the church cannot admit them to the sacraments, however honestly they may feel about it, because they are in a state that is in conflict with the nature of the church."

Regarding Catholics who use artificial means of contraception, Archbishop Quinn said: "It certainly is a sinful thing and a wrong thing."

But, he added, "the question of sin and the question of wrong are not necessarily the same on the subjective level."

Archbishop Quinn's comments came in response to questions at a news conference held by American bishops attending the 1980 world Synod of Bishops on the theme of marriage and family life.

As with other news conferences and interviews since the synod began a month earlier, most of the questions posed to Archbishop Quinn related to the 1968 papal encyclical "Humanae Vitae" ("Of

Human Life"), which declared that use of artificial contraceptives was intrinsically wrong, and his suggestion that the time has come to reformulate the teaching in a context that would lead to wider understanding and acceptance of it.

"THIS IS 1980, not 1968," he said.

"In 1968 we were eight years after the marketing of anovulants (contraceptive pills). Now we're 20 years after."

"In 1968 we were in the Vietnam war, there was a campus mood of contestatious rebellion. We're not in that mood now."

"We've had 20 years of experience (with the pill). This in itself calls for fresh restatement, a reformulation of the teaching."

The archbishop continued: "It was said in the beginning that anovulant pills were going to be the great harbinger of freedom for married people. This is exactly the opposite of what has happened. Far from enhancing freedom, it has destroyed their freedom."

"It has led to more than a million divorces a year. The rate of marriage breakup, the rate of venereal disease are epidemic. Promiscuity, with the psychological and emotional damage that comes from this, is of epidemic proportions in the United States."

"These medications were supposed to avoid the need for unwanted pregnancies. The abortion rate is now about 1 million—no, 1.3 million—a year."

**SPEAKING OF** the social changes in the intervening years since the encyclical, Archbishop Quinn said, "Some times the bitter experience . . . can make people more receptive to hearing something different."

Archbishop Quinn expressed frustration at the lack of media attention to other synod issues. "I feel a great sadness that this is the only aspect of the synod being reported," he said.

Cardinal Terence Cooke of New York, another panelist at the news conference, said the synod has proposed "a beautiful charter" on the rights of families and has recommended the development of a pastoral directory for marriage and family life.

## John Hillenbrand... The kind of life he's led will make him the kind of Governor we can trust.



John Hillenbrand is 49 years old, a native of Batesville and a successful businessman. He is a member of St. Louis Parish and the Knights of Columbus. He and his wife, Joan, have six children: John III, Amy, Anne, Peter, Holly and Daniel.

John Hillenbrand has spent a lifetime working to help people. When his community needed better health care, he volunteered for the hospital board. When crime became a concern, he joined the Mayor's Committee on Crime and Civic Security. He served under four different Governors as Chairman of the Indiana Department of Natural Resources.

John Hillenbrand has always been a good neighbor, willing to

help and to serve. His answers to the problems of his community and state have always been positive. They've helped bring people together rather than pushing them apart. He used the lessons learned at home, church and school to become a person people trust and depend on.

Now John Hillenbrand has presented a positive program for Indiana's future. A detailed program:

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- To reorganize the Public Service Commission;
- To improve the way we care for older Hoosiers;
- To improve education by returning to the basics . . . reading, writing, arithmetic and discipline;
- To adequately maintain Indiana's highway system;
- To upgrade law enforcement at every level.

## For the good of Indiana, elect John Hillenbrand, Democrat for Governor.

Paid for by Hillenbrand for Indiana Committee. Lawrence Kennedy, Treasurer. A copy of our report is filed with the State Election Board and is (or will be) available for examination or purchase in Room 100-A, State Office Building, Indianapolis, Indiana.

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# KNOW YOUR FAITH

## Home Mass provides that special flavor of both intimacy and community

by Fr. Philip J. Murnion

The scene of persecuted Catholics huddling around a makeshift altar for Mass in a home can portray great drama and high courage.

The scene has been repeated in various parts of the world through the centuries, from the earliest days of the church when Christ's followers had no place for public worship, to the present. The construction of churches where large numbers of people could gather for Mass has often been a sign that Christians were no longer being persecuted.

Yet today, in many places, small groups of Catholics are gathering again in homes for the celebration of Mass. Since there is no persecution in the United States or Canada, why would people there want to have Mass at home?

I suspect two factors account for the trend: the desire for an intimate experience of the Mass and the great diversity among today's Catholics.

1. Recent church developments have led to the placement of altars in churches

as close as possible to the people of a congregation. Thus the people see more clearly the action at the altar and gain a sense that they are a part of what is happening. In a sense, occasional small gatherings of parishioners for Masses in homes reflect this development—bringing the altar and the people together.

A home Mass, often with a group's pastor as celebrant, can be a very powerful experience, especially for people who sometimes feel like anonymous members of a community. Here, for instance, the preaching can be more sharply focused than is usually possible in a larger congregation.

Of course, Christians know that they share with God and with each other in any celebration of the Eucharist. And many parishes are amazingly successful in creating a feeling of unity and intimacy among hundreds of people at Mass.

**NONETHELESS**, parishioners often say that during a home Mass with a small group they have seen and experienced the Eucharist and their connection with other Christians in a special way.

In addition, the home Mass helps people see how much the home and the neighborhood are sanctuaries of God's presence.

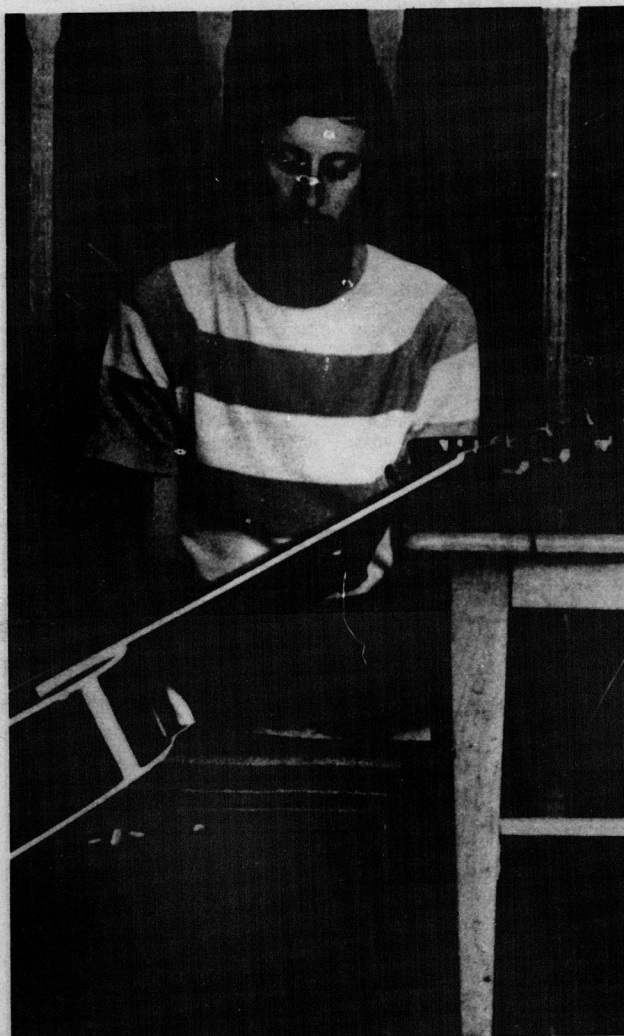
2. The parish celebration of the Mass is a continuing sign that parishioners are called to be one family of God despite their many differences—the diversity of their professions, homes, educational backgrounds or social attitudes, for example.

Nonetheless, it is sometimes helpful to complement the larger gatherings of a parish with worship among small numbers of parishioners who have much in common—perhaps because they are members of the choir, of a prayer group, of a high school class or even simply because they live near one another as neighbors.

The home Mass, as an occasional event for groups with similar backgrounds, can actually nourish the parish liturgy by strengthening the involvement in the liturgy on the part of various segments of the larger congregation.

3. There is perhaps a further reason for the attraction today of home Masses. Since Vatican II there has been an effort to help people center their personal spirituality closely on the church's liturgy and sacraments. To accomplish this, it is important for people to feel a part of the liturgy.

This can be achieved to a significant extent in celebrations of a whole parish congregation. Such personal involvement,



**HOME MASS**—Two factors that may account for Catholics' desire for Masses in their homes are the desire for a more intimate experience of the Mass and the great diversity among today's Catholics. A home Mass can be a very powerful experience for people overcoming the persistent anonymity of the parish Mass and indicating how much the home and neighborhood are sanctuaries of God's presence. (NC photo by Anne Bingham)

## Discussion Points and Questions

1. What reasons does Father Philip Murnion give for the popularity of home Masses today?
2. Why does Father Murnion indicate that home Masses will remain only an occasional practice in parishes?
3. Father John Castelot says that St. Paul's letters often seem like just one side of a dialogue. In what way does this complicate people's attempts to understand Paul?
4. Why does Father Castelot say that the Corinthians do not know what true wisdom is?
5. According to Paul, where does true wisdom lie? Can people find wisdom today?
6. Have you ever attended a home liturgy? Under what circumstances? How did you feel about this Mass?
7. How do you understand the role of family? In what directions would you like to see family life develop? Whose help would you need to make this development happen?

however, can be enhanced by parish home Masses.

Home Masses will never replace the parish celebration of the Eucharist. In fact, given the shortage of priests, they will inevitably be rather rare events in any home.

**THIS PRACTICAL** limitation is as it should be. For in small groups, the liturgy need not be the only form of prayer. Moreover, home Masses should not replace the liturgical celebrations in which we come in contact with the members of the Christian community in all their diversity.

A friend of mine once remarked about the quality of well-constructed homes. He said a home should provide room enough for people to be together and room enough for them to be apart—space for the family as a community, yet privacy for the individual family members.

This maxim might be applied to the parish as well. For it provides activities large enough to bring the whole parish family together. But it also makes room for events on a smaller scale, allowing opportunities for individuals and small groups of the parish to pursue their life of faith in special ways.

# Families need to be useful, reader says

by Don Kurre

In response to my first column on family, I received a letter from Dan Conway of Evansville, who took issue with my definition of family as "useless." Dan's reflections are worth sharing in the dialogue about family.

Dan began his letter saying: "... to admit the uselessness of the family and to suggest that the modern family's weakness is actually its strength is, in my opinion, to cop-out."

"The purpose of the family is to humanize or personalize its members (especially children). By extension, the family, as the basic unit of society, should also have the effect of helping to humanize or civilize society. Because love and virtue are nurtured in the family, they become possible for the larger units of social life. A Christian family has the further responsibility of spreading its Christianity to the world at large. In each case, however, the move-



ment is from family to society so that family becomes a leaven which stimulates the growth of mature individuals living in a mature society.

"The crisis today is that society influences family—very often in a de-humanizing way. All of the things that you described, the responsibility for production, education, and procreation itself, have been threatened by 'advances' in technology and/or social science.

"The responsibility for 'loving,' which is certainly an essential ingredient of family life, has been divorced from 'living,' and the result is chaos. The family requires a stable environment with shared experiences of work, learning, worship, and play in order for love to nurture and grow.

"**YOU CANNOT** take away this environment, have the individuals work, learn, worship, and play elsewhere, and expect love to remain as the one isolated, all-encompassing 'role' of the family. That is the crisis today: families have nothing to do except 'love.'

"I agree with you when you speak about the family as a 'sacrament' that is the per-

spective of our Catholic faith which enables us to look beyond the sociology of family to its ultimate meaning in the sight of God. But it is precisely the sacramentality of family life that is threatened by increasing secularization and by the divorce between loving and living.

"To accept the fact that the family today is useless except as a 'loving environment,' like a loosely-structured but loving commune, is to accept the de-sacralization of family. If nothing else, at least we love each other.

"As Catholics, I think we have an obligation to speak out against the 'death of the family' as you have done. But our protest must be more radical than your argument in *The Criterion*.

"We must argue that the family is not only not useless but that it is essential to the development of human persons and of civilization itself.

"We must argue that the separation of family life from work, education, worship, and leisure is a self-destructive tendency that leads to chaos within the individual persons and within the society of which they are a part. The evidence of this is all around us—provided that we have not

been blinded by the false prophets who say that some how out of the plurality of lifestyles that are currently in vogue will come a 'balanced' social order.

"When we speak out against the rising divorce rate, for example, we do so not because we have no compassion for individuals but because we believe that divorce is, of itself, destructive of human persons (husband, wife, and children) and because its impact on society is deeply felt.

"**WHEN WE SPEAK** out against contraception, we do so because we are opposed to the growing influence of economics and other factors on the family's ability to have and to raise children.

"And when we speak out against the invasion of family life by technology, the media, and the so-called experts in the social sciences and the government, we do so because we respect the dignity and the autonomy of each individual family as the single most important unit in a vast network of social structures.

"Finally, when we speak out against the growing tendency to demean and diminish the role of the family today, we do so because we believe that God has made the family something holy and that His plan for us is inextricably bound up with the mystery of marriage and family life."

## THE WORD THIS WEEKEND

NOVEMBER 1 and 2, 1980  
FEASTS OF ALL SAINTS AND ALL SOULS

by Paul Karnowski

FEAST OF ALL SAINTS  
NOVEMBER 1, 1980

There are many signs and symbols associated with the saints. St. Paul is often pictured holding a sword and a book; St. Peter is usually depicted holding a large set of keys. But no matter who the saint, there is one symbol that appears in almost every religious painting—the halo.

Although the halo is useful in distinguishing the good guys from the bad in a Renaissance fresco, there are times it could prove to be a distinct handicap: for example, at surprise birthday parties or in games of hide 'n' seek.

Of course we know that real saints do not have halos; the halo is only a stylized attempt on the part of the artist to show us that a person had within him the light of God. It is an outward sign that attempts to reveal an inner reality.

On All Saints Day we celebrate the fact that there are not enough halos to go around; the Church asks us to remember the countless saints that have gone unnoticed, except, perhaps, by friends and neighbors.

These anonymous men and women (who appear in no famous paintings) lived their lives with the quiet heroism that Jesus speaks of in today's gospel. We celebrate the fact that there have been people who were "poor in spirit," who "showed mercy," people "who hungered and thirsted for justice."

We imagine along with the writer of the Apocalypse, the joy that must be theirs in the next world; we feel a sense of unity with these "children of light," not

because they are different, but because, like us, they lived on this earth; like us, they had their faults and their fears, their trials and their tears.

Above all, the feast of All Saints is a day of hope; on this day we look at all the hurt and hunger and mental anguish around us in a new way. All the saints in heaven cannot make it go away, but because of them we can tackle this world of ours with renewed vigor and strength.

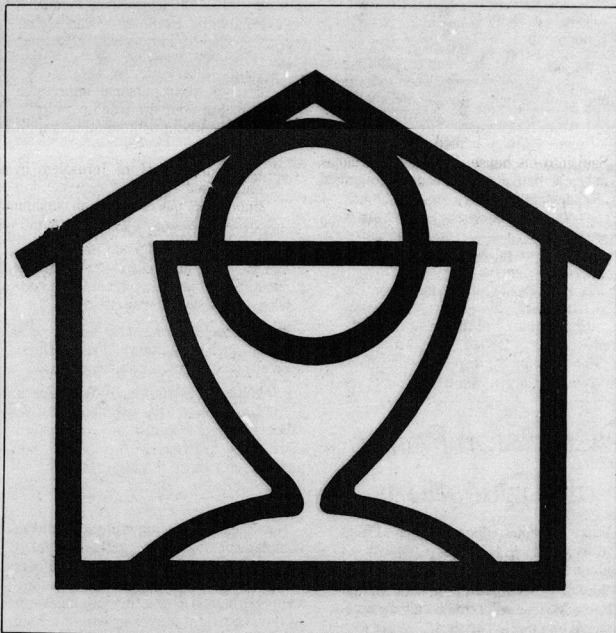
Today is the day that we remind ourselves that each and every one of us is called to be a saint; each in our own way and in our own time, and each of us without a halo.

FEAST OF ALL SOULS  
NOVEMBER 2, 1980

When I was thirteen years old, I remember reading about Dante's literary masterpiece "The Divine Comedy." What perplexed me at the time was the title: how could a book about heaven, hell, and purgatory be a comedy? And what was a *divine* comedy? (The thought that God the Father might look like George Burns seemed absurd; but what did I know?)

Seven years later, as an aspiring young scholar of world literature, I decided that it was my solemn duty to read every canto of the "Commedia." Halfway through the "inferno," and weary of countless footnotes and obscure references, I concluded that the study of Dante was, indeed, the epitome of hell; I returned the book to its shelf.

There it sat until two weeks ago; the feast of All Souls Day was coming up and I needed some information on purgatory. As I thumbed through the "Purgatoria," I



stumbled upon an interesting idea that I would like to share with you.

As children we were taught that after death most of us would not be ready to face God; there would be too much indifference, bad will, and selfishness in us. Consequently, we would have to be "purified." Purgatory became a place where the remaining evil would be burned out of us.

Dante represents purgatory differently. For him, purgatory is a climb up a mountain toward God. As the souls climb the mountain, they pass through different regions of evil; they struggle to leave behind their pride, their envy, and their wrath. The souls in Dante's purgatory decide when they are ready to move to the next level; the ascent through purgatory is

a series of conscious decisions to be closer to God.

Like us, Dante believed that the souls in purgatory could be helped in their ascent by the prayers of those on earth. On All Souls Day, we remember those who have gone before us.

Dante tells us something else. Some maintain that life on this earth is hell; for them life is a dismal descent into deeper darkness: an inferno. The poet urges us to look at life as a "purgatorio," an ascent of the mountain of God. If we do, then someday we will speak Dante's words:

"I came back from those holiest waters new, remade, reborn... in sweetest freshness, healed of Winter's scars perfect, pure, and ready for the Stars."



## The Story Hour

# Christians learn to accept newly converted Saul

by Janaan Manternach

Saul walked slowly into Jerusalem. He half expected to see armed guards at the gate, ready to arrest him as in Damascus. But there were no guards to stop him.

He looked at the thick stone walls that surrounded the city. His heart jumped as he remembered his dramatic escape from Damascus just a few nights earlier.

Saul felt excited as he walked through the bustling streets of the old city. For years Jerusalem had been his home. He had been away from Jerusalem now for over three years. It was great to be back.

But fear dampened his excitement. When Saul left Jerusalem, he was the city's most feared persecutor of the followers of Jesus. Now he was returning as one of them, a follower of Jesus himself. He feared how people might react.

Saul went to the home of a family he knew—followers of Jesus. They would not even let him inside their house. They remembered Saul as an enemy who persecuted them.

So Saul went to another family and another. All doors were closed to him. No one would believe he was now a follower of Jesus.

Finally a man named Barnabas took Saul into his house. Somehow Barnabas believed Saul's story about becoming a follower of Jesus.

Barnabas took Saul to meet the apostles. Saul was especially eager to meet Peter. Barnabas told them Saul's story. He told them that Saul had been speaking out bravely in the name of Jesus at Damascus.

Peter was moved by Saul's story. He invited Saul to stay with him. Saul was delighted. He stayed at Peter's house for about two weeks. During that time Peter told Saul many things he did not know about the life and teachings of Jesus.

Gradually the followers of Jesus in Jerusalem learned to trust and accept Saul. They could see how totally committed to Jesus Christ he now was. So Saul was able to move about freely in Jerusalem among those he had earlier persecuted.

Saul even began to tell others the good news about Jesus Christ. He preached Christ to an important group of Greek-speaking Jews. Their reaction was the same as that of Jewish people in the synagogues at Damascus. They were very upset by Saul's words. A few were so angry they actually plotted to kill Saul.

Saul prayed to learn what the Lord wanted him to do. Should he stay in Jerusalem despite the danger? Or should he escape once again? One day as he prayed in the court of the Temple, Saul's prayer was answered.

He fell into a deep trance. In his trance Saul saw Jesus. He heard Jesus speaking to him. "You must hurry," Jesus told him. "Leave Jerusalem at once. They will not accept your teaching about me."

"Lord," Saul answered, "they remember how I arrested and imprisoned anyone who believed in you. I stood by and guarded the cloaks of those who stoned your servant, Stephen. Now I am telling them the very same thing Stephen

preached. I understand their feelings and why they are angry with me."

"Be on your way, then," Jesus told Saul. "I plan to send you far from here. I want you to preach to the gentiles."

Just then Saul came out of the trance. He quickly left the temple and hurried back to the community of Jesus followers.

Some had heard of the plot against Saul. With their help Saul immediately left Jerusalem. He decided to go back to Tarsus, where he had been born. There he would wait for further guidance from the Lord.

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

### PROJECTS:

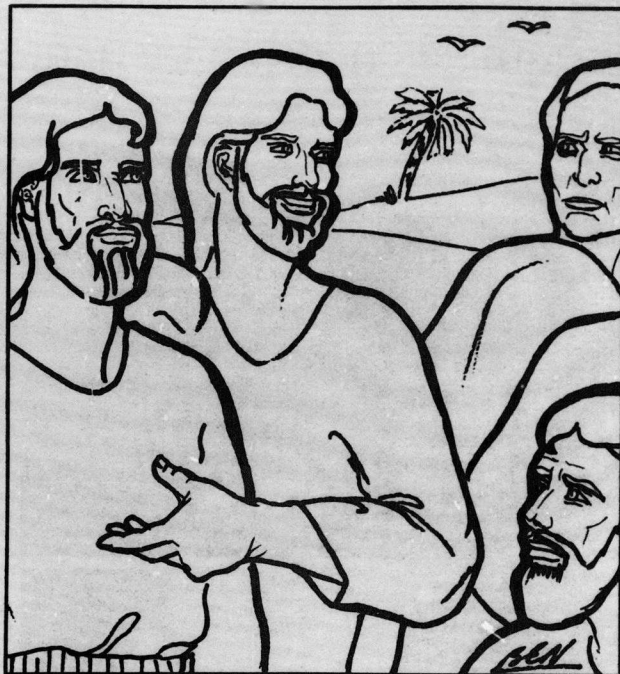
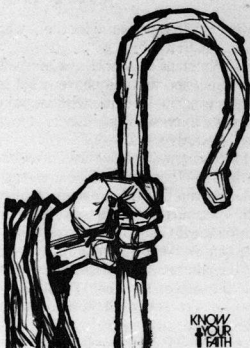
1. If you have been reading these stories about Saul for the past seven weeks, you probably have a picture of him in your imagination. Pretend that a great gallery of art has asked you to do a painting or a drawing of Saul. The only requirement is that the image must be out of your mind and heart. The gallery wants others to see, feel and know Saul through your personal impression of him. Put your drawing or sculpture in your bedroom or in another important place.
2. Look up the city of Jerusalem in an encyclopedia. Why, do you feel, is an important place? Plan an imaginary visit to that great city. What would you like to see there?

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

### Questions

- Why was returning to Jerusalem both exciting and fearful for Saul?
- Why did the followers of Jesus refuse to welcome Saul into their homes?
- Why was Saul's acceptance by Barnabas so important for Saul's future as an apostle of Jesus?
- Why did the followers of Jesus in Jerusalem finally accept Saul?
- What danger did Saul meet in Jerusalem? How did Saul discover what he was to do in the face of this danger?
- How did Saul respond to the direction he received from Jesus? Where did he go?

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## st. paul writes to the church in corinth

by Fr. John J. Castelot

Sometimes reading Paul's letters is like listening to one end of a telephone conversation.

You can hear perfectly well what the person in the room with you is saying. But you can only guess what is being said on the other end of the line. That, of course, determines to a great extent what is being said at this end. If you could just pick up the extension phone and hear both sides, all would be clear.

Paul's letters are just one side of a dialogue. Often what he says leaves no doubt about what the other side is up to; other times, you can only guess—not necessarily wildly, but guess nevertheless. This is true for a good part of the second and the beginning of the third chapters of First Corinthians.

Many Christians in Corinth prefer the sophisticated presentations of Apollos to the more direct and realistic proclamation by Paul.

This suggests that, for all their talk of "wisdom," the Corinthians do not really know what true wisdom is all about. They are still immature, still judging things,

wisdom included, according to human standards, not divine. They have a lot of growing up to do.

"Brothers, the trouble was that I could not talk to you as spiritual men but only as men of flesh, as infants in Christ. I fed you with milk, and did not give you solid food because you were not ready for it.

"You are not ready for it even now, being still very much in a natural condition. For as long as there are jealousy and quarrels among you, are you not of the flesh? And is not your behavior that of ordinary men?" (1 Cor. 3:1-3).

**TAKING THE** prevailing philosophy as a guide, the Corinthians had imagined Christian wisdom in terms of high-flying speculation about the divine Lord.

Floating smugly in this stratosphere, they congratulated themselves on being superior—so superior that they could look down on those less fortunate people who were still concerned about such distasteful things as the crucifixion; still struggling to live out their Christian commitment in the ordinary affairs of life; still trying to love unselfishly and creatively.

Well, says Paul, this is precisely where true wisdom lies. Not in self-gratifying mental gymnastics but in lives modeled on the selfless, creative love of the Son incarnate, a love which reached its highest expression in the cross.

This is the amazing wisdom of which it is written: "Eye has not seen, ear has not heard, nor has it so much as dawned on

(See ST. PAUL on page 14)

# Holy Spirit Parish

Indianapolis, Indiana

Fr. William Munshower, *pastor*  
Fr. Clement Davis, *associate*

by Fr. Thomas C. Widner

Father Clem Davis, associate pastor of Holy Spirit, Indianapolis, has his hands full these days. His pastor, Father Bill Munshower, is in Rome participating in a three month continuing education program for clergy. Father Clem has charge of the more than 1,300 family parish. In his busy-ness these days, it wasn't easy to find the time to talk about the parish and his experiences of preaching since his time is now spent mostly working in the parish.

"I usually read the Scripture of the Mass long before it's time to preach on it. But when it comes down to preparing the homily it sometimes is the Friday or Saturday of the weekend it is to be given before I actually get anything concrete," he explained.

Father Clem looks for a thread in the readings on which he will preach, perhaps a difficulty he might have or something else of substance which catches his eye. He usually tries to expand that part of the reading for his homily.

"I spend time reading commentaries on the Scriptures as well," he said. These he believes to be invaluable for understanding Scripture.

"And I read some of the homily services available. I get other ideas from other books I read and then I always ask myself what this particular Scripture means for me. Then I write an outline. I never write a homily out completely," he stated.

FATHER CLEM believes the parish-ioners at Holy Spirit respond well to his preaching. "People look for something pertaining to their lives," he said, "and there's a need for a homilist to wrestle with the problems people wrestle with. So that's what I try to do. I can't tell them how to put bread on their tables but I can help people prioritize their own struggles. I don't think people want me to tell them what the priorities are but to give them some evidence that I'm struggling with them."

At Holy Spirit the priests provide either a homily or commentary at every Mass. Besides Father Clem and Father Munshower, Father Herman Lutz resides at the parish. Father Lutz's work is at the Metropolitan Tribunal. In the absence of Father Munshower, Father Jim Rogers, a priest of the Evansville diocese, is assisting with Masses and confessions.

The weekday homily may be extremely brief but, as Father Clem sees it, it provides 'an aura of quiet for people at the end of the day . . . a peaceful recollection . . . something to nourish them everyday.'

People at Holy Spirit have a strong sense of belonging, Father Clem believes, and this results in a wide sharing of responsibility. "I think this has come about," he said, "because of the work Father Munshower has done over a number of years. People have a willingness to be involved here. Father Munshower has drawn that out of them. And even in the immenseness of our Sunday liturgy, with the large crowds we accommodate, people still find a sense of warmth here."

After he's given a homily, Father Clem looks for the compliment which says, "That really touched me. You said what I needed to hear." He dismisses as uncomplimentary the quick compliment. The test for preachers, he claims, is to ask the one doing the complimenting to tell you what you said.

"I look for the quality of silence in the church after I've preached," Father Clem added, "in measuring my success. I like to leave them quiet. I like to see a roomful of people who forget themselves."

THE ASSOCIATE pastor thinks the purpose of a homily is to arouse and excite and instruct people about the difference that Scripture makes. What are we? What advantage is there to this?

"I'm always nervous when I get up to preach," he said, "and that's why I try to make the homily a real celebration. I need to 'de-mythologize' myself and explode the myth of Father Clem, the priest who has all the answers."

On a long weekend when preaching several Masses at Holy Spirit, Father Clem sees himself "peaking" after the third or fourth attempt. "By that time," he said, "I know pretty well where to place my emphasis in the homily. I've seen how people respond the first couple of times."

A spirit of good preaching may be taken for granted at Holy Spirit. Like any other parish, the preachers must work at developing effective preaching. "We all create the homily," Father Clem concluded. "The priest—the congregation—all of us. I'm human too. When I get up to preach the people will hear what they need to hear as long as I say what I need to say."

## St. Paul (from 13)

man what God has prepared for those who love him." (1 Cor. 2:9)

The Corinthians' egocentric behavior is a clear indication that they have failed to grasp this wisdom. The true wisdom, says Paul, can be expressed only in acts of love directed toward others.

As for finding wisdom by clever reasoning or by any other merely human means, the Corinthians should come to realize that this wisdom defies reason. Wisdom cannot be found; it must be given. Just as no one can ever know another's real self unless the other reveals this, so no one can know "the depths of God" (1 Cor. 2:11) unless God reveals himself, his wisdom.

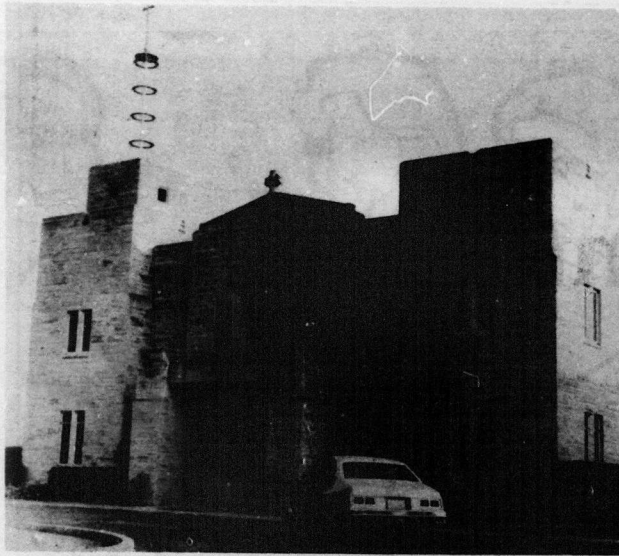
IT CANNOT BE found; it must be

given—and accepted. But anyone who insists on judging and living according to human standards, no matter how apparently noble, will not be open either to receive or to accept.

"The natural man does not accept what is taught by the Spirit of God. For him, that is absurdity. He cannot come to know such teaching because it must be appraised in a spiritual way." (1 Cor. 2:14)

That is why Paul came preaching the "absurdity" of the cross. For in this "absurdity" God challenges people to see true wisdom, creative and not destructive. Wisdom unifies people in mature love. It does not divide out of childish self-centeredness.

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Above—Fr. Clem Davis, Associate pastor of Holy Spirit Parish; Left—Mrs. Peg Obergfell, Parish Secretary of Holy Spirit Parish.



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## MARKERS MONUMENTS

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MEMORIAL CONSULTANT

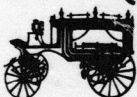


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# Attention . . .

## 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.

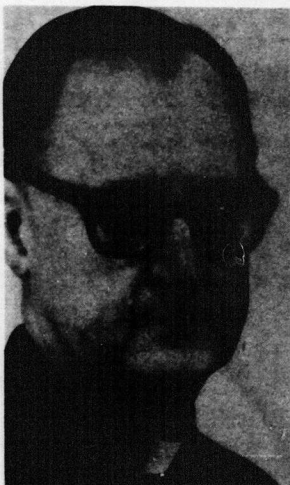
We must give close scrutiny to every candidate and demand morality, honesty and integrity. Our choice must be God-fearing people if our country is to survive. Such a person is Judge Frank P. Huse, the incumbent in Marion County Circuit Court.



**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.



# Msgr. Higgins speaks on justice issues

by Peter Feuerherd

Msgr. George Higgins, retired USCC staff member and labor expert, told a Marian College audience Oct. 27 that the most important social issue facing the country today is black and Hispanic unemployment.

Msgr. Higgins, who has been called "easily the most knowledgeable and accepted priest in this nation with respect to trade unions" by AFL-CIO president Lane Kirkland, spoke to a small group of about 50 priests, Nuns and lay people.

The priest asserted that the recent Miami rioting "is just one little symptom of where that's going to lead us" if minority youth unemployment—estimated at about 40%, is not solved.

Msgr. Higgins explained that the Miami

riots point out a growing rivalry between poor blacks and newly-arrived Hispanic immigrants for a dwindling number of jobs open to unskilled workers. He stated that this competition is "a built-in dynamite" that is ready to explode.

The labor advocate, in response to audience questions, explained that the church has to be concerned about the rights of its own workers if it wants to continue to speak credibly on social justice issues. He lamented the growing efforts on the part of some Catholic hospitals to thwart the unionization of their workers.

**MSGR. HIGGINS** decried the growing tendency of sisters' orders to put the leadership of Catholic hospitals into the hands of lay professionals, whom the priest said are often anti-labor. Sisters, said the priest, should take control of their institutions and make sure they are operated within the confines of church teaching on social justice.

"We're getting mixed up in a bad can of worms," the priest commented.

The speaker explained that some Catholic dioceses' recent successful efforts in the courts that allowed collective bargaining in parochial schools to be outside the jurisdiction of the National Labor Relations Board was a mistake.

"The only resort the teachers' unions now have to get recognized would be to go on strike . . . The problem is there are no procedures (to handle church and teacher disputes)."

The priest added that the church's reasoning, designed to stop government dominance over Catholic education, also could be turned against the church in future court battles over government aid to parochial schools.

According to Msgr. Higgins, the principle is good, but "I just wish the issue didn't have to be involved with the rights of workers." The issue could be better

fought, he explained, in the area of IRS restrictions on the press freedom of tax-exempt Catholic publications.

Although union rank-and-file may appear to be growing more conservative, the priest commented there is a growing cadre of young union leadership that is thinking in more radical ways.

"**WHILE UNIONS** may appear to be more conservative, future generations will be more radical . . . The labor unions may be in the forefront of change."

The most important recent development in American trade unionism, Msgr. Higgins asserted, is the feeling among some union leaders that workers must have a voice in the corporations that employ them. United Auto Workers' president Douglas Fraser membership on the Chrysler board of directors may be the beginning of a new trend, said Msgr. Higgins.

The priest stated that soon serious discussion, led by the labor movement, may be given to nationalizing certain vital industries, like oil production.

"There's a growing feeling that there are some things so basic to our society that we need to get a handle on them."

Other future trends the labor analyst sees are more movement on the part of American unions to restrict "free trade" to protect jobs and coordination on an international scale with other unions to bargain effectively with multi-national corporations.

The church's role in the social changes he foresees is to "take a non-partisan position on the moral aspects of some social problems." The church should not be in the business of endorsing candidates, but it should, in his view, speak out on the moral aspect of political issues—most notably employment, capital punishment, abortion, the arms race, and the right of workers to organize.

## Prayer (from 2)

elop such quiet, the Nun uses the beauty of nature as an aid.

"I can sit in my room and see the light on the tree—it quiets, it takes away the noise . . . If we can focus, it holds the one little part of you that likes to run. The deeper part can then just concentrate on the Lord."

Sister Jean, although she has lived the contemplative life for over 32 years, still

finds that at times prayer does not come easy.

"**AT TIMES HE** grabs you—it's very beautiful. At other times, I feel like I'm twiddling my thumbs." She noted, however, "that struggle is prayer itself."

"If you have your prayer life under control, there's something wrong. When it doesn't work, maybe that's God too."

Sister Teresa added that "the greatest failing is to judge prayer on how we feel." She compared this to the mother who gets annoyed at her children and yells at them. This doesn't mean, said the Nun, that the mother loves them any less.

Sister Miriam offered a striking metaphor about the value of prayer. She stated

that in Jesus' time, Mary Magdalene offered the Lord oils to wipe his feet, one of that culture's most precious gifts.

The most precious gift we can give God today, she asserted, is simply our time.

Is it possible not to have enough time in a busy schedule to pray? That's usually not the case, claimed Sister Teresa. She explained that praying while driving to work or running errands is one way to take advantage of a busy schedule to reflect.

"We all have our priorities. Maybe it's a question of writing down your time and what you do with it . . . We all have the time to do what we really want to do."

(Next week . . . Prayer of "ordinary folks")

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by Cynthia Dewes

Scratch a Hoosier and you find an Italian. Remember the Bloomington youth in the movie "Breaking Away"? Like most of us, he was hooked on things Italian—bicycle racing, opera, language, family. Our favorite Italian activity is eating. Pizza rivals hamburgers and fried chicken as the national food, and every greasy spoon in America serves a version of spaghetti and meatballs. The tomato, garlic, pasta cooking of southern Italy is probably the most familiar to us. Northern Italian cuisine is more like the Swiss-German and French food of adjoining countries.

Lasagna combines the best qualities of "southern" food. It is relatively inexpensive to prepare, nutritious and filling. This recipe is also simple to make and will receive many compliments for the cook.

## What's Cookin'?

# Who isn't hooked on Italian food?

### Short-Cut Lasagna

1 lb. ground beef  
1 #2½ can tomatoes (3½ c.)  
1 8-oz. can tomato sauce  
1 envelope spaghetti sauce mix  
2 cloves garlic, minced  
8 oz. lasagna noodles  
6 or 8 oz. package sliced Mozzarella cheese  
1 c. small curd cottage cheese  
½ c. grated Parmesan cheese

Brown meat; spoon off fat. Add next four ingredients. Cover and simmer 40 minutes, stirring occasionally. Salt to taste. Cook noodles as directed; drain and rinse in cold water. Place HALF the noodles in an 11x7x1½" (or thereabouts) baking dish. Cover with a THIRD of the sauce, add ½ the Mozzarella, then ½ the cottage cheese. Repeat layers, ending with sauce. Top with Parmesan cheese. Bake at 350° for 25-30 minutes. Let stand 15 minutes. Cut in squares. Serves 6-8.

Another pasta dish to serve either as a main dish or salad is this very thrifty Macaroni and Mozzarella Salad.

### Macaroni and Mozzarella Salad

1 c. uncooked elbow macaroni  
½ c. mayonnaise 1 tsp. dry mustard  
¼ tsp. oregano 2 tsp. salt  
pinch thyme Dash white pepper  
2 tbsp. each onion and green pepper, minced  
1 tbsp. minced pimiento  
¾ c. finely sliced celery  
½ c. finely diced, peeled, seeded cucumber  
1 c. coarsely shredded Mozzarella cheese  
3 hard-cooked eggs, peeled and chopped

Cook macaroni as package directs; drain well. Meanwhile mix together mayonnaise, seasonings, onion, green pepper and pimiento. Place macaroni, celery and cucumber in large bowl. Add mayonnaise mixture and stir gently. Add cheese and eggs and toss just enough to mix. Chill 2 to 3 hours before serving. Serves 6.

Pasta comes in all shapes and sizes and is very versatile. Besides appearing in main dishes and salads it livens up soup and makes an interesting side dish.

### Pasta Pesto

2 pressed or minced garlic cloves  
½ c. olive oil  
½ c. butter  
½ tsp. basil  
1 tbsp. minced parsley  
¼ tsp. salt  
1 tbsp. grated cheese

Stir all ingredients together in saucepan and heat. Toss with 1 lb. hot cooked and drained spaghetti or other pasta. Serve at once. Serves 6.

With Pasta Pesto you might serve this chicken dish which is absolutely delicious but is NOT expensive. (Wear a bib or you'll drip butter down your front).

### Chicken Neapolitan

1 full breast of chicken  
1 clove garlic cut very small  
parsley  
¼ lb. real butter  
small can mushrooms (or equivalent of fresh)

Remove bone and dice chicken. Sauté in large pan in olive oil, until chicken turns white. Drain oil. Add diced garlic and parsley to pan; return to heat. Add mushrooms, salt, pepper, pure garlic powder and butter. Stir. As soon as butter melts, serve. Serves 1.

Merle Ellis, "The Butcher," prepared another fine Italian meat recipe on the Dinah Shore TV show. He calls it:

### Frank Sinatra's Sausage and Peppers

1 lb. hot Italian sausage 3 tbsp. olive oil  
3 green peppers salt and pepper  
½ c. red wine

Remove stems and seeds from peppers and cut into large chunks. In an over-proof baking dish that can be used on top of the stove, sauté green peppers in oil until they begin to soften. Sprinkle with salt and pepper. Lift green peppers out of dish and set aside. Brown the sausage in same dish. When browned, add red wine. Cover pan with foil and bake sausage in wine in 350° oven for 40 minutes (or until sausage is no longer pink). Uncover and add sautéed green peppers. Bake for an additional 30 minutes and serve in the same baking dish. Serves 4.

Everyone has a favorite Italian meal because this food lends itself well to entertaining, family dining or any imaginative eating occasion. Open a bottle of red wine, toss a green salad and warm up some garlic bread and you have a complete Italian feast. Enjoy.

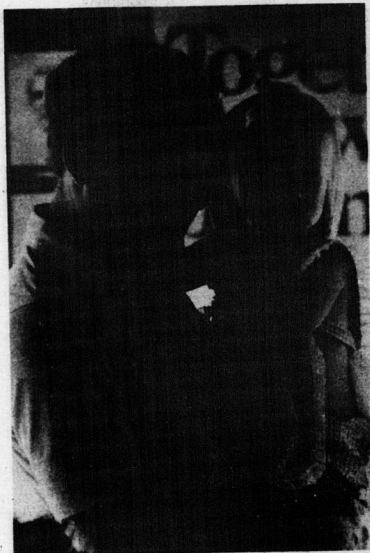
## faith . . . family . . . freedom

DAN QUAYLE will be a Senator whose public service gives expression to the values most cherished by Catholic families, and never have those values been more in need of friends and protectors in Washington.

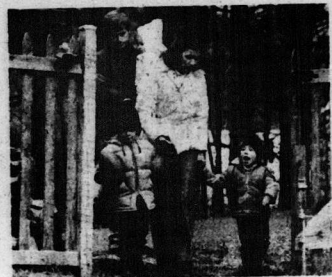
**PRIVATE EDUCATION** — Dan Quayle believes that private and parochial education must be preserved as an option for today's families, and he thinks it's unfair that parents choosing this option must pay doubly, once for tuition and once to support public schools that their children don't use. Every time he's had the chance, Dan Quayle has voted to provide a tax credit to families hard-pressed by the costs of private education. Every time he's had a chance, Senator Bayh has voted to kill this idea.

**THE RIGHT TO LIFE** — Dan Quayle has the full endorsement of every group working to protect the rights of the unborn. Every chance he's gotten, Senator Bayh has voted against an amendment to protect the right to life, and voted for using tax dollars to pay for abortions.

**CARING FOR EACH OTHER** — Dan Quayle believes deeply in the importance of private charity and voluntary social service as a complement to government welfare programs. He has responded to the urgent pleas of struggling non-profit organizations for assistance by voting to make all charitable gifts deductible, whether or not the donor itemizes on his tax return.



# DAN QUAYLE FOR U.S. SENATE



# the Active List

## October 31

Assumption Catholic Church, Indianapolis, is sponsoring a "Haunted House" from 6 to 10 p.m., with 25-cent admission.

## Oct. 31, Nov. 1

St. Roch's Fall Rummage Sale will take place from 9 a.m. to 3 p.m. Friday and 9 a.m. to 1 p.m. Saturday.

## October 31, Nov. 1, 2

"A Weekend Festival of Prayer" is a special retreat at

St. Meinrad Archabbey, to be given for priests, laity or religious by Benedictine Father Matthias Neuman.

## November 1

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 Ladies Guild of St. Maur Monastery will have a card party at 1 p.m. at the priory, 4545 N. Michigan Road, Indianapolis.

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.

The Indianapolis Cursillo Movement will have an Ultreya at Holy Cross parish hall, 126 N. Oriental St., Indianapolis, at 7:30 p.m.

Cathedral Arts is sponsoring an all-Mozart program at 4 p.m. at Christ Church Cathedral on the Circle in Indianapolis. Admission is free.

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 4

A Smoking Withdrawal program will be held at St. Vincent Wellness Center, Carmel, on the Tuesday evenings of November—4, 11, 18 and 25, from 7 to 9 p.m.

## Nov. 6

Msgr. Raymond Bosler will give the second of a two-evening series on "Sin and Reconciliation in our Time" at St. Rose of Lima parish, Franklin, from 7:30 to 9:30 p.m.

## Nov. 6-9

The Sisters of St. Francis, Oldenburg, will sponsor a booth at the arts and crafts sale in Lafayette Square, Indianapolis, from 10 a.m. Nov. 6 until 6 p.m. Nov. 9. Proceeds will help finance the convent kitchen's renovation.

## November 7

Nocturnal adoration for First Friday will be held at Holy Spirit Church, Indianapolis, from 9 p.m. Friday to 6 a.m. Saturday.

## November 7, 8

"Our Parish Experiencing Community" is the theme of the annual bazaar at Immaculate Heart of Mary, Indianapolis, from 10 a.m. to 5 p.m. Friday and Noon to 5 p.m. Saturday at the church auditorium.

A rummage sale will be held at the St. Paul Hermitage, Beech Grove, from 9 a.m. to 3 p.m. Friday and 9 a.m. until noon Saturday.

## 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.

## November 7, 9

Cathedral High School, Indianapolis, will present "Arsenic and Old Lace" in the school auditorium at 7:30 p.m. on Friday and 7 p.m. on Sunday.

## November 8

An "Old Testament Walk Through the Bible" seminar will be held at St. Monica parish, 6131 N. Michigan Road, Indianapolis, from 9 a.m. to 5 p.m. Call Reed S. Nelson 317-545-7191 or 298-7444 for details.

A Christmas boutique and chili supper will be held from 10 a.m. to 7 p.m. in St. Barnabas School hall, Indianapolis. Serving for the supper begins at noon.

A workshop on "Authority and Obedience" will be held at Marian College, Indianapolis, from 9 a.m. to 4 p.m. ARIA is the sponsor for the workshop.

Holy Cross Church, Indianapolis, will have a chili supper from 6 to 7:30 p.m., followed by a square dance.

A Holiday Bazaar is planned

by St. Roch Altar Society from 10 a.m. to 6 p.m. in the school hall.

## November 8, 9

Women of senior high school age and older who are interested in religious life are invited to a weekend experience at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. Call Sister Rose Marie Scherschel, 317-787-3287, for more information.

St. Rose Society will sponsor a holiday bazaar at St. Rose Church, Knightstown, from 8:30 a.m. to 5 p.m. Saturday and 11 a.m. to 3 p.m. Sunday.

►Nov. 12: "The Vintage Years," 10 a.m. to Noon, six Wednesdays.

►Nov. 13: "Preparation for Childbirth," 7 to 9 p.m. six Thursdays.

For information call 846-7037.

## Nov. 9

An authentic Italian Festa will be sponsored by Holy Ros-

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St. Paschal's — Louisville  
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ary Church, Indianapolis, featuring a spaghetti and meatball dinner from 1 to 6 p.m.

\*\*\*

St. Joseph Altar Society, Indianapolis, will hold its Fall Bazaar from noon to 4 p.m., including a spaghetti dinner and square dance presentation at 2 p.m.

\*\*\*

St. John parish at Enochsburg will serve a turkey dinner from 11 a.m. to 4 p.m. and a still board shooting match will begin at noon.

\*\*\*

"The Inside Story of What Happened at Vatican II" is the first of a series of lectures by Msgr. Raymond Bosler at St. Malachy Church, Brownsburg, set for 7:30 p.m.

## Nov. 10-13

Four classes begin at St. Vincent Wellness Center:

► Nov. 10: "Maternity Physical Fitness," 5:30 to 6:15 p.m., Mondays and Wednesdays for six weeks.

► Nov. 10: "Aerobic Dance," Noon to 12:45 p.m. Mondays and Wednesdays for five weeks. Not recommended for pregnant women nor those 30 pounds overweight.

\*\*\*

► Nov. 12: "Vintage Years," 10 a.m. to noon, six Wednesdays.

\*\*\*

► Nov. 13: "Preparation for Childbirth," 7 to 9 p.m. six Thursdays.  
For information call 846-7037.

## November 12

The northside area of Saint John Bosco Guild will hold a soup, salad and dessert luncheon and style show at St. Andrew Social Hall, Indianapolis. For reservations call Mrs. Joseph Ritter, 849-6567.

## Remember them

† **BAILEY, Harold G.**, member of St. Bernadette, Indianapolis, Oct. 21. Husband of Barbara Ann; father of Harold, Terry and Jeffrey Bailey, Karen Davis, Patricia Johnson and Dawn Bailey; son of Mr. and Mrs. Wilbert Bailey.

† **BECKING, Louis**, 81, St. Margaret Mary, Terre Haute, Oct. 19. Brother of Sister Rolanda Marie, Dien Leoni, Wieski, Anton, Herman and Mattheus Becking.

† **DOCHERTY, John**, 81, St. Thomas Aquinas, Indianapolis, Oct. 22. Husband of Kathryn Robbins Docherty; father of Ethyl D. Thatcher.

† **DOWLING, Patrick J.**, 71, Our Lady of Lourdes, Indianapolis, Oct. 22. Husband of Ann; father of Ann Lynch and Edward Dowling.

† **DUTTON, James**, 64, St. Thomas Aquinas, Indianapolis, Oct. 20. Husband of Marjorie; father of Mary Katos, Bernadette Fach, Elizabeth Asmus, Margaret Richardson, Michael and Stephen Dutton; brother of Earl Dutton.

† **FERRAND, Doris J.**, 68, Sacred Heart, Terre Haute, Oct. 24. Wife of Harry; mother of David and Mike Ferrand; daughter of Mr. and Mrs. Dominic Rodighiero.

† **FERRELL, Mrs. 67**, St. Luke, Indianapolis, Oct. 25. Mother of Claudia Talesnick, Rebecca Smith, Gloria Ferrell, Nicholas, James and Jeffrey Ferrell; sister of Louise Sriegel, Josephine Ganote, Helen Mitchell and Sarah Ellis.

† **GAMBAIANI, Victoria J.**, 68, Sacred Heart, Clinton, Oct. 18. Sister of Barbara Aimone and Caroline Bonacorsi.

† **GEYMAN, Andrew J.**, 79, St. Anthony, China, Sept. 25. Brother of Leona Buchanan and Florence Aich.

† **GREENWELL, Joseph F.**, 44, St. Mary, New Albany, Oct. 23. Husband of Linda; father of Peggy Koetter, Barbara Ash and Lesia Greenwell; son of Mr. and Mrs. Joseph H. Greenwell; brother of Ann Reiser.

† **HARVEY, Louisa E. (Betzler)**, 83, St. James the Greater, Indianapolis, Oct. 18. Mother of Leona H. Kennedy, Margaret M. Brown, Delbert C. and Robert H. Betzler.

† **HOBAN, Dorothy**, 64, St. Mary, Shelbyville, Oct. 18. Sister of Ruby Shepard.

† **ISSEN, Gloria L.**, 52, St. Andrew, Richmond, Oct. 22. Sister of John E. Isen.

† **JANSEN, Laetitia Jane**, Christ the King, Indianapolis, Oct. 18. Mother of Laetitia Jane Zimmer and James W. Jansen; sister of Stella Wulf and Josephine Gabriel.

† **KOEHLER, Kathryn O.**, 71, St. Mary, Madison, Oct. 21. Wife of Bernard W.; mother of Frederick and James Koehler; sister of Mildred Hassfurter, Rosamond Seidel, Loretta Sauley and Lourne McLaughlin.

† **KOORS, Thelma G.**, 54, St. Mary, Rushville, Oct. 20. Daughter of Theresa Munchel; mother of Jane Mahan, Cynthia Smith, Greg and Jeff Koors; sister of Viola Kramer, Bernie Vonderheide, Clarence and William Munchel.

† **LASHBROOK, Donna C.**, 38, St. Michael, Indianapolis, Oct. 24. Wife of Robert; mother of Lisa, Carla and Angela Lashbrook; daughter of Mr. and Mrs. Carl Zabona; sister of Louis and Thomas Zabona.

† **MINDACH, Waldo T.**, 71, St. Philip Neri, Indianapolis, Oct. 21. Father of Donald M. Mindach and Rose M. May.

† **MULLIN, Arthur**, 76, St. Luke, Indianapolis, Oct. 20. Husband of Alice; father of Arthur and Robert Mullin.

† **PLASCAK, Martin, Sr.**, 82, Terre Haute, Oct. 21. Father of

Mary Vidal, Martin Jr., Nicholas and James Plascak.

† **RADICAN, Anna**, 67, St. Ann, Indianapolis, Oct. 21. Mother of Jerry, Donald and Richard Radican; sister of Kathleen Clark, Margaret, James and William Maloney.

† **SEKULA, Joseph L.**, 64, St. Michael, Indianapolis, Oct. 21. Husband of Ann; father of Frank, Joseph, Richard, Anthony, Katy

and Diane Sekula; son of Anna Jurancic.

† **TUBEROSA, Felicie ("Chick")**, 64, Sacred Heart, Clinton, Oct. 23. Husband of Olga; father of Pam Tuberosa, Donna McLish, Thomas and Rich Tuberosa; stepfather of Pete Arcommo and Kathryn Ugo; brother of Mary Novella, Katie Varda, Lena Csoke, Frances Rodeghiero and John Tuberosa.

## Father James Philip Hannigan

A funeral Mass was said Oct. 25 for Father James Philip Hannigan, pastor of St. Mary's Church, Logansport, and administrator of St. Michael's Parish, Montgomery, both in the Evansville Diocese.

Father Hannigan, an Indianapolis native, died in Evansville at the age of 64. He attended Holy Angels grade school, St. Meinrad High School and College, studied at the North American College at Louvain, and

was ordained by Bishop Joseph Ritter on March 3, 1944, a year before the Evansville Diocese was formed.

He was founding pastor at Good Shepherd Parish, Evansville, and also served at Vincennes, Shoals, and New Harmony. Survivors include three brothers, Edward V., Raymond and Francis Hannigan; and sisters, Rosemary Hudson and Franciscan Sister

Francis Ellen Hannigan, who teaches at Secunia High School, Indianapolis.

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On January 22, 1973 the United States Supreme Court made abortion-on-demand the law of the land. Since that time over eight million unborn children have been the victims of legal abortion. Concerned citizens in every state have organized to change that Supreme Court decision at the state and federal levels.

We, the members of the Indiana Right to Life Political Action Committee, represent all segments of both political parties and, as individuals, represent a broad range of social, economic and moral concerns. We all agree, however, that legal protection must once again be restored to the unborn before other rights have meaning.

We recognize the fact that we may differ on political party preference or on our stands on other issues, but we are joined together in our support for candidates who want to restore legal protection to the unborn.

We have developed the following criteria on which we base our endorsements:

1. The response of a candidate to our questionnaire.
2. The voting record, if the candidate is an incumbent.
3. The credibility of the candidate.

In addition, we agreed that if all other things are equal, the incumbent earns our endorsement because of his proven support and because his experience is an asset to our cause. Therefore, we proudly present for you the candidates we endorse for federal office and ask your support for them on election day, this Tuesday, November 4.

President	Ronald Reagan
United States Senate	Dan Quayle
U.S. Congress, District 1	Adam Benjamin
U.S. Congress, District 2	Floyd Fithian
U.S. Congress, District 3	John Hiller
U.S. Congress, District 4	Dan Coates
U.S. Congress, District 5	Elwood "Bud" Hillis
U.S. Congress, District 6	Dave Evans
U.S. Congress, District 7	John Myers
U.S. Congress, District 8	Joel Deckard
U.S. Congress, District 9	no endorsement
U.S. Congress, District 10	William Frazier
U.S. Congress, District 11	no endorsement

Sincerely,

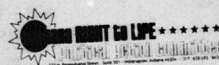
*Mary Pat Marshall*

Mrs. Mary Pat Marshall

Chairman

Indiana Right to Life Political Action Committee

P.S.: Before you vote on November 4, ask yourself, "Isn't abortion the most important issue?"



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BISHOP CHATARD K OF C—Richard H. Keenan, faithful admiral and chairman of the Russell T. Richie Memorial Fund (left), presents a check to Sister Loretta Schafer, Sisters of Providence superior general, to be used for the education of young women to the religious life. At right is John D. Howard, faithful navigator of Bishop Chatard Assembly.

## Catholic Youth Corner

# Terre Haute group enjoys Appalachia

by Peter Feuerherd

John Denver says that West Virginia is "almost heaven." Well, a youth group from St. Patrick's parish in Terre Haute that spent a few weeks in August at Nazareth Farm in Center Point, West Virginia would probably agree with those sentiments.

The group, led by youth minister Paula Sasso, included high school students John Stockdale, Joe Durkee, Betsy Seprodi, and Joan Frisz. The farm, a base for church outreach in the West Virginia hills, served as a temporary home for the young Hoosiers while they journeyed out to the surrounding areas to help local people renovate houses.

The youngsters worked hard, but what they remember most is the feeling of Christian community they enjoyed during their experience.

"I think the best part of the whole week was meeting all the people. They were all just super. It was great working in the groups and getting to know them more personally," explained Joan Frisz.

She commented, "I loved the daily Masses and the prayer services and singing around the campfire. That added an aspect of family life. I think it brought everyone closer together."

Betsy Seprodi stated that before the group left, "We knew very little of what we were heading for, only that we were to meet with other volunteers, and do home repairs. I thought of missionary work and it scared me a little."

Yet she noted that her apprehension soon evaporated after getting into the routine of daily Mass, renovating homes, building out-houses, eating freshly butchered rabbit, and hiking through the West Virginia hills.

All Saints inspired seventh grade teacher Elaine Watson to dedicate the following poem to Mark:

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We believe in discipleship, using discipline to be effective leaders.

We believe in justice and daily fill the balance as life's trauma arise.

We believe in hope, nurturing a continuum of patient growth.

We believe in life, and thereby accept its solution death, dying daily to ourselves, yet living lives of love through others.

We believe that someday when every valley is exalted you'll remember the falling tear, gentle hand, under standing heart, and persevering spirit that led others to you.

We believe that you care, Lord; and we care that you believe in us to work with your flock.

## Old Testament seminar set

St. Monica's parish, Indianapolis, will host a "Walk Thru the Bible Seminar" on Saturday, Nov. 8 from 8 a.m. to 5 p.m.

Mary Jo Thomas-Day, director of religious education at St. Monica's, explained the one-day course will offer "an exciting educational experience that is carefully

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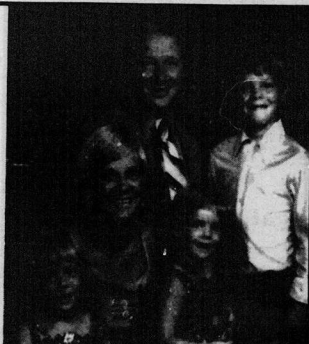
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Robert Bischoff is a member of St. Lawrence Catholic Church, Lawrenceburg, Indiana, and the Knights of Columbus and has received an endorsement from the Right to Life.

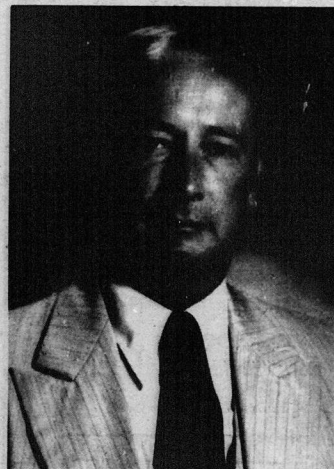
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Robert J. Bischoff, his wife, Ardis, and their children, Julie, Jennie and Brian

Tragedy recently struck All Saints School in Columbus when third grader Mark Williams was killed in a traffic accident. The events surrounding the tragedy, especially the way Mark's life had an impact on the teachers, students, and parents at

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# TV Programming

## 'The Body Human' probes the complexity of sexuality

by Henry Herx

NEW YORK—There is more to human sexuality than science can explain in terms of biological urges and physiological plumbing. Going beyond the physical simplicity of sex to explore its emotional complexity is "The Body Human: The Sexes II," airing Sunday, Nov. 2, at 10-11 p.m. (EST) on CBS.

This sequel to last year's "Body Human" program on sexuality focuses on a married couple who have been unable to make love for seven years. As they progress through a two-week program of sexual therapy under the guidance of a husband-and-wife team of psychologists we learn how much the mind and feelings have to do with desire and sexual expression.

The problems of this couple are contrasted with the joys of another couple, through courtship to eventual church wedding. Interspersed is some spectacular medical photography showing the beginnings of sexual differentiation in the fetus, the internal functioning of the reproductive system and that it is literally true that when one sees the beloved, the pupils enlarge, the heart flutters, the skin blushes and tingles.

Television often exploits sexuality but there is nothing sensational about this program which, in fact, analyzes how a commercial for jeans tries to appeal to the senses and arouse desire. "The Body Human" documentaries have been distinctive

in translating clinical medical science into a human context and this example is no exception.

In the past our society was guilty of fostering many unhealthy myths about sex through ignorance. The new public candor about sex may

be equally unhealthy but this program dispels myths without destroying the mystery of "two people knowing their passion will be everlasting." Not all adults will be equally interested in the subject, but those who watch will neither be offended by the frankness of its treatment nor object to its implicitly moral perspective.

\*\*\*

Much as Marlo Thomas did in last month's "Body Human" program explaining puberty for girls, actor Ken Howard establishes an informal but serious mood for "The Body Human: The Facts for Boys," airing Thursday, Nov. 6, at 4:30 p.m. (EST) on CBS.

The changes that occur with puberty are explained matter-of-factly through animated diagrams with the emphasis on this being a normal part of growing up. The context for this, however, is that "sex is only one

part of growing up" and Howard talks about preparing for the challenges and achievements of adult life.

In his vague references to the discovery of girls and their attractions, Howard stresses that sex has consequences ("nobody wants an unwanted baby") and that it is wrong to have sex without caring for the other person. Obviously, parents are going to have to provide a deeper, more moral understanding of Christian marriage and procreation. For some, this program might be the proper occasion.

\*\*\*

Although 400,000 Americans die of cancer each year, medical science still seems helpless in treating it. Interferon, a drug known as IF, seems to have an anticancer potential which is examined with cautious optimism in "The Big IF," a documentary in the "Nova" series, airing Tuesday, Nov. 4, at 8-9 p.m. (EST) on PBS.

Interferon was an antiviral developed in the 1950s but too costly to produce except in minute quantities. It wasn't until the late 1960s that a way was found to produce enough IF for testing purposes and the discovery that it was successful in ar-



**FOR BOYS**—Ken Howard, TV's "White Shadow," appears as informal host and participant in "The Body Human: The Facts for Boys," an informational special for young people that explores the experience of changing from boyhood to manhood. The special, to be broadcast Nov. 6 on CBS, features three boys from John Day, Ore., from left, Kade Lyons, 10, Shane Hankins, 12, and Billy Warner, 14. (NC photo)

resting the growth of cancer cells.

Currently being tested in the United States, IF is still a controversial drug but American manufacturers are already on their way to

producing IF as cheaply as penicillin. Whether or not the hopes for IF prove right, the program is a fascinating primer on the relationship between science and everyday life.

# Human Life and the Election

## An Indiana Catholic Viewpoint

As half-truths stand between the pulpit and the ballot box, we, the undersigned Indiana Catholics, must speak out. We strongly condemn abortion on demand. Yet we have serious reservations about easy slogans and one-line condemnations. We stand firmly in the American Catholic tradition of social action as a way to live our belief in Christ. **We cannot stand idly by as certain people tell you that you are not free to reelect Senator Birch Bayh.**

**Our American Catholic faith and experience tell us to continue our support for Senator Bayh.** We plant our conviction on the solid, hundred year American Catholic commitment to working men and women. As we are proud of the political leadership of Presidents Roosevelt and Kennedy, we are also proud of the social teachings of three recent popes: John XXIII, Paul VI and John Paul II. For us, Birch Bayh has stood tall within their legacy. **He has respected life on such issues as international development, full employment, civil rights and welfare reform—** issues stressed in the United States Catholic Conference statement, "Political Responsibility: Choices for the 1980's."

Pope John Paul challenged us last year in his Yankee Stadium sermon:

*"Social thinking and social practice inspired by the Gospel must always be marked by a special sensitivity towards those who are most in distress, those who are extremely poor, those suffering from all the physical, mental and moral ills that afflict humanity, including hunger, neglect, unemployment and despair. There are many poor people of this sort around the world. There are many in your own midst."*

Senator Bayh has assisted positive social welfare programs for child nutrition, community health, juvenile corrections and senior citizens. Hard problems do not have easy solutions, despite what Congressman J. Danforth

Quayle would have us believe. His sing-song chants of "free enterprise," the "free market economy" and "no more regulation" do not address these hard issues.

**We stand with our fellow Catholics in the pro-life struggle.** We agree with Nobel Peace Recipient Mother Teresa that lack of concern for the unborn destroys peace in the modern world. **Yet, we also share the concern Notre Dame's Father Hesburgh expressed that political candidates who agree 95 percent with Catholic principles of social justice not be replaced by candidates "who, agreeing superficially on the issues of abortion disagree with us on almost every other issue bearing on justice and equality."** We are convinced of Congressman Quayle's superficial agreement on abortion. And we know well his negative voting record on justice and equality.

We will work hard to continue Senator Bayh's review of an issue which until recently was controlled by the Federal Courts. We will also work, however, to remind our fellow Catholics that our faith is not just a private matter for our homes and families. We must also witness our respect for life in our communities and our work places, our state and our country.

**We are Catholics proud to vote for Senator Birch Bayh. Join us in doing the same.**

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# Film rating principles outlined

by Michael Gallagher

NEW YORK—The question in the minds of most readers about the film ratings of the National Catholic Office of Motion Pictures concerns not so much the system itself but rather the principles the department has in mind when it comes to grips with controversial material.

Although the department has inherited its basic classification code (now A-I, A-II, A-III, A-IV, B and C) from the Legion of Decency, its method of applying it has evolved into a more flexible and comprehensive approach in keeping with the recognition that movies now appeal not to a single audience but to specialized audiences.

Instead of going by a well worn list of thou-shalt-nots—"suicide in plot solution" and "accepts divorce" could once get a movie a B classification right off the mark, as many readers may well remember—the department tries to judge a movie as a whole. This means it does not take the movie to task for elements that reflect the less than admirable moral climate of our society if the writer and director uses them, not in an exploitative manner, but rather in support of a seriously intended theme that has some moral resonance.

Is it a case, then, of anything goes these days? To give a forthright answer: yes and no. For just as Augustine's famous "Love and do what you will" is very far from being in exhortation to licentiousness, so any writer or director who is seriously concerned about the integrity of his movie must exercise severe control over how he uses elements that have a potentially sensational effect upon the viewer.

There is not, for example, the remotest possibility of

pornography being artistic. Pornography by its very nature affects the viewer directly as something actually occurring, never as something integral to a significant theme.

THE Greeks had a principle called esthetic distance. The spectator at a tragedy never believed that he was actually looking at the real King Oedipus undergoing his sufferings. If he had believed that, he would have had to have been

some sort of monster to get any pleasure from the spectacle. No, he realized that he saw an artistic re-enactment. Thus there was a detachment to the pity and terror that classical tragedy stirred in the spectator. These emotions did not upset him but rather deepened his compassion and comprehension of the tragic human condition that he shared with a mythical king. This was the famous catharsis or purification.

The Greeks, in line with their principles, kept their sex and violence offstage. These had a place in life and therefore a place in the drama, but since their direct depiction would have had a sensational effect upon the spectator and thus prevented him from achieving catharsis, the Greeks exercised extreme restraint in this area.

Not the Romans, however, whose approach, in

their decadent period at least, was uncomfortably close to that of some lavishly praised directors of our own day. If a mutilation or an execution was called for, a hapless slave was mutilated or murdered before an appreciative crowd. Obviously, the play itself was of no importance in circumstances like this. It was no more than a pretext for the atrocious spectacle.

This, of course was, immoral, but the point to be stressed here is that it was also contrary to all the canons of dramatic art, an indication of how artistic and moral values are inextricably linked.

Finally, take two modern examples: Brian De Palma's "Dressed to Kill," to which the department gave a C, and Frank Schepisi's "The Chant of Jimmie Blacksmith," which it classified A-IV and praised highly, even while stressing that it

was a movie for mature viewers only.

The eponymous hero of "Jimmie Blacksmith"—most readers already know more than they want to know about the plot of "Dressed to Kill"—is a turn-of-the-century Australian aborigine, a bright, good-natured youth who goes berserk under the pressure of unremitting exploitation and contempt and embarks on a short-lived reign of terror.

BOTH of these movies deal with the brutal murder of women, a razor being the weapon in one, an ax in the other. Both have nudity and both have rather graphic depictions of sex.

The differences, however, are monumental. Schepisi's people, killer and victims

alike, are fully realized human beings to whom we feel strong ties. De Palma's cartoon characters lack any substance, and we feel nothing for them. Schepisi's movie is not about sex and violence but about injustice, and he does not want us to forget it for a moment.

Thus he suggests more than he shows; he uses his more sensational elements with restraint so that they do not obscure his highly moral theme. De Palma on the other hand, having nothing on his mind but sex and violence and having no theme to obscure, revels in nudity and bloodshed.

(Michael Gallagher is on the staff of the U. S. Catholic Conference Department of Communication.)

## Devotional guide published

BLOOMINGTON—A devotional guide for parents, entitled "Prayers for Parents," has been published by the Indiana University Center for University Ministry.

Written by the Campus Ministry staff, the devotional is available to any interested parent by writing to the Center, 1514 E. Third St., Bloomington, Indiana, 47401.

## Television Films

A Star Is Born (1976) (ABC, Sunday, Nov. 2): The classic movieland tale of the romance between a talented woman on the way up and a washed-up man on the way

Down is transferred to the rock music world with painful results. Except for a few Paul Williams songs, this Streisand-Kristofferson effort tries mostly to be hip and vulgar and nauseatingly sentimental, and succeeds. Not recommended.

The Gauntlet (1977) (NBC, Sunday, Nov. 2): Clint Eastwood in a particularly obnoxious, violent and tasteless film about a policeman trying to escape from Las Vegas with a convicted prostitute who has been marked for death. In its theatrical version, this was C-rated for violence, language and nudity. Not recommended.

Love At First Bite (1978) (CBS, Wednesday, Nov. 5): The Dracula satire with George Hamilton that put horror movies back several decades. There is some wit and fun as the Count comes to New York and falls for Susan Saint James, but it's barely visible through the fog of questionable taste. Not recommended.

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ALL FAMILIES INVITED

## ARCHDIOCESAN FAMILY LIFE CONFERENCE

Hosted by Commission on Family Ministry

NOVEMBER 8-9

Indiana Memorial Union • Bloomington, Indiana

### 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 — Workshop: Proposed Archdiocesan Marriage Policy.

3:00 — 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

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone Number \_\_\_\_\_ Parish \_\_\_\_\_

I plan to attend Saturday only ☐ Both Days ☐ Enclosed, please find the \$25.00 ☐ Bill Me ☐

Need overnight arrangements with a local Bloomington parishioner. Yes ☐ No ☐

(Rooms available at the Indiana Memorial Union in Bloomington)

Return Registration to:

Social Ministries • 915 North Holmes • Indianapolis, IN 46222 • 1-317-634-1913

Registration Fee is

\$25.00 per person

Conference fee includes the luncheon and dinner on Saturday and conference materials.

# Viewing with Arnold

## 'Ordinary People'

by James Arnold

"Ordinary People" is something like the "Kramer vs. Kramer" of shrink movies. It's very classy, extraordinarily perceptive of the feelings of sensitive men, and deals with emotional health in a way that reverses the usual roles of men and women.

It's a shrink movie—and that is not said negatively, since most of the psychiatric pros I've known refer to themselves that way—because the basic problem is psychological. That is, it results from the impact of sudden tragedy on the calm, fixed life-pattern of three surviving members of a suburban family. And most of the answers are provided in therapy by a brilliant, lovable psychiatrist—the type who is allowed to function in modern movies the way priests used to in old-fashioned ones. As sources of wisdom, insight, healing.

The basic situation is familiar enough. There has been a boating accident. The gifted, beloved older son dies; his sensitive, teenage brother lives. Overwhelmed with grief and guilt, the boy tries to kill himself. His parents react to both traumas in ways related to their characters.

Both also feel guilt, but the father, a gentle, loving guy, tries to cope by facing and understanding the double horror that seems about to destroy his life. The mother, a cool, hardnosed perfectionist, retreats into the routine of suburban



"normalcy": golf, shopping, housekeeping, community work, vacation escapes. But subconsciously she blames her surviving son, and the unhealthy tension between them tears the family apart.

SO IT'S the father who

is compassionate, the mother who is too tough for everybody's good.

This emphasis was even stronger in Judith Guest's original 1976 novel. The whole book is narrated alternately from the viewpoints of father and son, so we understand and sympathize with them totally.

The wife-mother, whom we see only from "outside," remains an enigma, to us as well as to her family. We know only that her strength—her refusal to admit that she has a problem—is a terrible weakness. In the film, we feel the same way, but we don't know the men nearly as well.

The refreshing aspect of the drama is, as the title suggests, that it's played out by recognizable people instead of the neurotic or melodramatic weirdos who usually inhabit novels and movies.

THEY live in the comfortable Chicago suburb of Lake Forest, where the boy, Conrad (Timothy Hutton), is trying to reconstruct his life while finishing high school amid all the normal distractions (girls, studies, sports). The father, Calvin (Donald Sutherland), is a tax attorney; the wife, Beth (Mary Tyler Moore), a busy, attractive matron.

Every detail of their lives is familiar to middle-class people, from tense dates at McDonald's and officious coaches and obnoxious jocks to tedious cocktail parties, quiet family meals, visits with grandparents, jogs in the park. Nothing is strained or exaggerated or (conversely) idealized. The son and his girl friend are not so much nice as witty, touching, intelligent. They don't talk in "Oh, wows!" They are people.

THE theme is that chance or "bad luck" shatters their protective, pleasant routine of "ordinariness." The novel, more than the film also suggests that similar disruptions lie under the serene surfaces of most families. It may not always be this dramatic, but that, my friend, is life.

The trick, Guest argues, is to understand that bad things happen for which no one can be blamed. The useful idea of personal responsibility and control can be carried too far. To a great extent, these characters are victims of a fanatic moral vision of the world, in which every event is caused,



**THE PLAY'S THE THING!**—Laurie Lux and Jeff Kinney portray Marian Paroo and Professor Harold Hill in the rousing musical "The Music Man" which will be presented Saturday and Sunday, Nov. 1 and 2 at 7:30 p.m. in the Chataud High School gymnasium. General tickets are available at the door.

and every action is rewarded or punished.

The movie works, mostly due to a superb adaptation by Alvin Sargent ("Paper Moon," "Julia") which saves intact most of Guest's fresh dialogue and smashing confrontations, and adds several more, including a wonderfully abrasive moment when Cal is trying to pose wife and son together for a photograph. A good script encourages good performances, and gets them here in bunches.

YOUNG Hutton's incredibly varied, moodily

explosive but likeable Conrad may be the best movie debut by an actor of this generation, and Sutherland and Moore break every previous mold you may have put them in.

The plum part, though, belongs to Judd Hirsch as the kindly, off-the-wall shrink, sort of a mixture of Freud, Alan Alda and George Burns-as-God. All four deserve, and may get, Oscar nominations.

Few of these happy things could be said if it weren't for the director, who in this case happens to be a newcomer

named Robert Redford. Old Sundance shows an obvious skill with the actors, nearly all new to demanding movie roles; also a fine sense of when to let images and fast editing carry the story. The difficult scenes, especially between son and doctor, and father and son, are true and deeply moving.

(Some realistically rough language, but a rare adult film of quality; recommended for adults and mature youth).

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

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## Film ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned)

Airplane.....A-3

Battle Beyond the Stars...A-3

Bad Timing.....A

Sensual Obsession.....B

(Some graphic sexuality)

The Big Red One.....A-3

The Blue Lagoon.....B

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

The Blues Brothers.....A-3

Caddyshack.....B

(Lewd jokes and nudity)

The Chant of Jimmie Blacksmith.....A-4

Coast to Coast.....A-3

The Elephant Man.....A-3

The Empire Strikes Back.....A-2

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

The Final Countdown.....A-2

The Getting of Wisdom.....A-2

Gloria.....A-3

The Great Santini.....A-2

He Knows You're Alone.....C

(Physical and psychological violence, sexual titillation and occasional profanity)

Hopscotch.....A-3

In God We Trust.....B

(Contains an irreverently tasteless attitude toward the sacred)

It's My Turn.....A-3

Jun.....B

(Offensive sexuality)

The Kidnapping of the President.....A-3

Melvin and Howard.....A-3

Middle-Age Crazy.....A-3

Mother's Day.....C

The Mountain Men.....B

(Contains foul-mouthed profanity and graphic violence)

My Bodyguard.....A-3

Oh, God! Book II.....A-2

One-Trick Pony.....B

(Contains several sexual scenes, nudity and gross language)

Ordinary People.....A-3

Private Benjamin.....B

(Contains scenes ridiculing sexual morality as well as some nudity and gross language)

Resurrection.....A-3

The Return of the Secaucus Seven.....A-3

Somewhere in Time.....A-2

Stardust Memories.....A-3

The Stunt Man.....B

(Graphic nudity and sexuality)

Those Lips, Those Eyes.....B

(Explicit nudity together with a benign attitude toward casual sex)

Touched By Love.....A-1

Why Would I Lie?.....B

(Profanity and vulgarity; contains a warm endorsement of promiscuity)

Willie and Phil.....A-3

Xanadu.....A-2