

THE CRITERION

Archdiocese of Indianapolis

Bishops' conference to explore wide range of topics

by Liz Schevtchuk

WASHINGTON—The U.S. bishops will be asked to consider the role of the laity, problems of capital punishment, Catholic higher education, and Marxism and communism when they hold their annual general meeting in Washington Nov. 10-13.

In addition to the four proposed major statements on those items, the meeting agenda also includes another vote on eliminating "sexist" language in the liturgy, the election of a new president and vice president for the bishops and a vote on new norms for seminaries in the United States.

In the working document "The American Catholic Laity: 1980," the bishops' Committee on the Laity, chaired by Bishop Albert H. Ottenweller of Steubenville, states bishops "praise the Lord for what is happening among the laity and proclaim as best we can what we have been experiencing and learning from them."

The committee discusses the laity's own "call to ministry" and says members "applaud this solidarity between laity and clergy as their most effective ministry and witness to the world." The document likewise refers to the role of women:

"We see the need for an increased role for women in the ministries of the church to the extent possible," the statement notes. "We recognize the tensions and misunderstandings which arise on this question but we wish to face these as part of a sincere attempt to become true communities of faith."

The bishops' discussion of the death penalty follows similar debate in 1974 when the American hierarchy declared opposition to capital punishment. In the last six years, executions have been resumed in several states.

The bishops' statement, prepared by

the bishops' Committee on Social Development and World Peace, chaired by Bishop Edward D. Head of Buffalo, supports with theological and sociological rationales the call to end capital punishment.

NOTING THE inflationary, governmental and demographic pressures confronting higher education, the Committee of Bishops and Catholic College and University Presidents, chaired by Auxiliary Bishop Daniel E. Pilarczyk of Cincinnati,

sees the need for Catholic institutions to define their religious identity.

Marxism and communism received the bishops' scrutiny during the May 1978 bishops' meeting through an intervention by Archbishop Philip M. Hannan of New Orleans.

The revised eucharistic prayers and translations of additional Mass texts the bishops will be asked to approve were prepared by the International Commission on English in the Liturgy (ICEL). The eucharistic prayer alterations are to drop alleg-

edly sexist language which is said to ignore women.

In 1979, a proposal to change so-called sexist liturgical references did not receive the two-thirds majority vote needed for approval. The 1979 changes were initiated by the Bishops Committee on Liturgy whereas the 1980 proposals, which are not identical to those from 1979, were developed by ICEL, after requests from several of the 26 episcopal conferences it represents.



THINGS OF BEAUTY—These two youthful observers seem engaged in a serious discussion over the merits of exhibits at the annual Indianapolis deaneries CYO hobby show held last week at the Vocations Center. They searched the gymnasium

thoroughly looking for awards given to scores of participants from Indianapolis parishes. (Photo by Father Thomas C. Widner)

Results of local family life survey analyzed

by Valerie Dillon

(First of a two-part series)

What do Catholics in this archdiocese think about family life?

Do they still see marriage as a permanent commitment? Do they believe children are an integral part of marriage? Have the roles of men and women changed at all? Whose needs should come first—parents or kids? Who is responsible for elderly parents? Where do troubled couples go for help? Is the church a help or a hindrance?

Last February, these questions and more were put to some 40,000 people who are *Criterion* subscribers. Nearly half—18,318—responded. Many of their answers were predictable; some were surprising; one was "mind-blowing" in the words of sociologist M. Desmond Ryan.

Dr. Ryan, associate director of the Indiana Catholic Conference, administered the survey for the archdiocesan Family Life Commission. The commission used its results in preparing recommendations for the church's ministry to families, to be unveiled Saturday (Nov. 8) at a family life conference in Bloomington.

Though 18,000-plus is a lot of people, Ryan is quick to say they are not a "representative sample" of the whole archdiocese.

"The survey is clearly biased in a certain direction," Ryan explained. "It's overweighted with women (59%) and persons over 50 (46%). Those surveyed probably represent a more traditional approach because of this and also because 95% of them are registered in a parish and they are readers of the diocesan paper."

"If you want to know what older Catho-

lics who practice their faith think about marriage and family life—this survey will tell you that," Ryan stated. "But if you want to know what the young and what blacks and Hispanics think—we don't have enough data on them."

To make up for the distortion, Ryan broke down results by individually tabulating responses by age, sex and other groupings.

And what did the survey reveal?

►It showed that marriage is seen as indissoluble by all groups and ages (91%). The only group that might question this somewhat are divorced and remarried Catholics, where about one-third of a small sample did not agree.

►It indicated family stability and permanence is more important to respondents than job advancement. When asked

(See SURVEY on page 19)

THE CRITERION

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Prayer: A deep, intimate reality in the lives of Catholics

by Peter Feuerherd
(second in a series)

One Catholic married couple has said experiencing "it" together demands more complete trust, greater vulnerability, and more total intimacy than the expression of sexual love. Few, if any, can adequately articulate what "it" means in the lives of individual Christians.

What is "it"? It's prayer—and talking to Catholics about it says a great deal about the role that religious belief plays in our lives. It reveals something about how the changes in the church since Vatican II have transformed the way we communicate with God. Yet, it also shows that in the very essence of prayer not much has really changed.

Robert and Diane Nicholson of Annapolis, Md., writing in the September, 1980, *Marriage and Family Living* magazine, explain that their prayer together is more intimate than any aspect of their lives as a married couple. They are part of the coordinating team for Marriage Return, a program in spirituality for married couples.

"St. Paul exhorted us to pray always. When we take his urging seriously, we begin to discover that prayer isn't so much something that we do as something we are called to be—prayer-ers!"

For Father Donn P. Raabe, former co-pastor of St. Joan of Arc Parish, Indianapolis, prayer is essential to a full Christian life.

"You can be a Catholic without praying—but you become a superficial person. You lack a certain depth—that relatedness to God about what's ultimate in life."

PRAYER, SAID the priest, "is a process of being in touch with God. It's different for each person."

Father Raabe, currently pursuing graduate studies at Chicago Theological Union, noted that prayer feeds on human experience—when it is not based in the real world, then spirituality is empty.

"Unless prayer says something to what we do every day—ultimately it is meaningless . . . Everyday experience should bring up questions about God."

Interest in spiritual questions has increased in our day, said the priest, because "there's a thirst for being in touch with one's own experience." That is not necessarily selfish.

"Within our society there are two kinds of competing things—community and individuality," Father Raabe reflected. Without a healthy balance between the two, according to the priest, our spiritual life can get warped.

"There's a healthy tension that needs to be there," he said. Prayer without active concern for justice, and concern for justice without a prayer life, the priest asserted, are both dangerous.

IS IT POSSIBLE to strike a balance between concern for social justice and personal prayer? Mrs. Pat Long of Indianapolis, a third-order Carmelite and active in numerous Christian action groups such as Bread for the World and Christian Lifestyle Associates, is trying.

"Prayer is a relationship with God," she said. Does this relationship serve any purpose?

"I don't see it as serving a purpose because it is such an integral part of my life . . . Prayer to my spiritual life is almost like breathing is to my physical life," Pat responded.

Her formal times of prayer include daily Mass, a reciting of the Daily Office (one of her duties as a third-order Carmelite), and prayers before meals. How does Pat, who combines her work as a secretary for St. Matthew's parish and as a single parent of four children, find time to pray?

"Part of it is making the time. You have to put that as a priority . . . There is a

timeliness to prayer as there is a timeliness to God," she answered.

Her heavy involvement in issues of social justice came about, Pat explained, through prayer.

"It's an outcome of my prayer life. As God becomes more important, people become more important."

"IT'S A WAY of seeing God through people. Whenever someone is being oppressed, I see Christ there."

Another busy woman who despite a hectic schedule finds time to pray is Franciscan Sister Ellen Miller, a pastoral associate at St. Mary's in Greensburg.

Sister Ellen tries "to look at the Scriptures for the day and see how it is applied to my own life." Much of the material for her prayer life comes from the daily experience of working in the parish, organizing parish committees, visiting the sick, and counseling.

"These are the things in the course of life that make me aware of God's presence," she stated.

"Sometimes you talk, sometimes you listen," she explained about her prayer. "You listen to what he has to say to you personally and what he is saying to the church."

Why does Sister Ellen pray? "I think I have a relationship with the Lord. Through the years, that relationship has deepened."

"Prayer is as important to me as air and

water . . . It's all the parts that make the whole . . . It's a way of living."

Praying as a couple is a vital part of the spiritual lives of Bill and Pat Bromer of St. Monica's parish in Indianapolis.

THE BROMERS have three children in their 20's and Bill is a chemist for Lilly's. The grandson of a Protestant minister, he converted to Catholicism about the time he married Pat.

"We put a high priority on spending a lot of time together. We can do that now that the kids are older . . . We call spending this time together often a prayerful experience because we talk about our spiritual lives."

The couple tries each week to go over the readings for Sunday Mass to enrich their experience of the liturgy at St. Monica's. Their reflections together, Bill commented, makes it "more easy to listen—I get more out of the homily."

Pat is taking Scripture courses at Christian Theological Seminary and volunteers for a suicide intervention hotline. Bill is a member of Serra Club, and both teach adult education at St. Monica's. These activities, they said, are ways to deepen their spiritual development.

"I'm convinced that the spiritual life is pretty much of a journey. You can never be content where you are. There's always so much more," Bill explained.

The Bromers' spiritual life has changed

(See PRAYER on page 13)

Indianapolis Simeon House to open

Indianapolis Simeon House, a new "congregate living" facility for retired adults, will hold an open house on Sunday, Nov. 16 from 1 to 4 p.m. The new facility, a converted convent, is located adjacent to St. Andrew's parish church at 3830 Forest Manor.

The Archdiocesan Social Ministries project will complement a similar home at St. Ann's parish in Terre Haute. Simeon House is designed for older people who can take care of themselves but do not want to live alone due to finances, fear of crime, or loneliness.

"It's not a nursing home. It's a home where the people will live as a family," said Providence Sister Dorothy Ellen Wolf, program convener for the project.

The purpose for the project, said the nun, is to create a "family atmosphere" for retirees. Each resident will have his or her own bedroom. Meals and recreation will be provided and residents will be able to come and go as they please.

"The rent (\$250 per month, including meals) is low enough so that people on Social Security can afford it," Sister Ellen asserted. She added that the home will have a capacity of 15 residents.

Tom Morgan, director of Archdiocesan Social Ministries, said that Simeon House is more than a way to care for 15 elderly people. "We see it as a living argument against the excesses of nursing homes" where he asserted healthy elderly people are often dumped because they have no other place to go. He sees the Simeon House program as a model of church concern for elderly people.

Morgan added, "The benefits of Simeon House are that the community pro-



BEAUTIFICATION—Finishing touches are being put on the new Simeon House at Indianapolis, including masses of chrysanthemums being planted by Mrs. Judy McAree alongside the building—St. Andrew's former convent. (Photo by Frank McGrath Jr.)

vides inexpensive housing for the elderly and Social Ministries gets to put to use a church's wasted building."

The Social Ministries director credited Father Robert Scheidler, former pastor of St. Andrew's, for making the space available for the project. He also noted the contributions made by the Archdiocesan

Council of Catholic Women who have gathered donations of furniture for the facility.

Archdiocesan Social Ministries is now interviewing elderly people who may want to live at Simeon House. Those interested in becoming residents or donating furniture can call 317-634-1914.



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CHORES OF AUTUMN—A swing of the rake by five-year-old Steven Strawn swishes leaves into the lens of his father Bob at their home in Arlington, Va. Fallen leaves make a picture for dad and work for son, who like many children like to help with this autumn chore. (NC photo by Bob Strawn)

Natural family planning is misunderstood

by Stephenie Overman

Natural family planning is "nature's way and God's way," said Cardinal Terence Cooke of New York recently, but natural family planning experts say that the way is misunderstood.

The recent world Synod of Bishops in Rome kept the birth control issue in the news but the media, "to our chagrin, continued to refer to the methods being discussed as 'rhythm,'" said Lawrence Kane, executive director of the Human Life and Natural Family Planning Foundation.

He said he hoped that term "will get a respectful burial. We talk about natural family planning." The foundation hopes to eliminate "misunderstandings about the effectiveness and the difficulties of these methods," said William Uricchio, board chairman.

According to natural family planning advocates, there are three methods of natural family planning and the Department of Health, Education and Welfare rated each as 98 percent effective. The calendar rhythm method, with its high failure rate, is considered obsolete, natural family planners said. They listed the following three methods as best.

►The basal body temperature method depends upon identification of the elevation in body temperature to chart a woman's fertile and infertile phases.

►The ovulation method involves recognition of changes in the cervical mucus discharge that occur prior to ovulation to identify fertile and infertile times. This

method was pioneered by Drs. John and Lynn Billings.

►The sympto thermal method combines the temperature method with the observation of the mucus symptom and other physiological indicators. The methods can be used to plan as well as avoid conception.

John Kippley, executive director of the Couple to Couple League, an interfaith volunteer group which teaches the methods, said some younger couples haven't even heard of the rhythm method. "What's so amazing is that people are not aware of the methods."

The Couple to Couple League has 350 teaching couples and operates in 43 or 44 states, the executive director and co-founder said. But, he added, there's "a big education job" yet to be done.

"I've been teaching this for nine years, and trying to publicize it," Kippley said. "People come in who are desperate—they have five or six children who aren't spaced every few years, they didn't know about natural family planning and they're worn out and panicky."

"THE GOAL of all these programs is to bring a couple from the initial awareness of the signs of fertility to a point of autonomy where they are independent of the teacher, doctor or group in determining whether they will use natural methods to space their children, limit their family to its present size or overcome difficulties with infertility programs to achieve pregnancy," Kane said.

Church schools' tax case studied by Supreme Court

WASHINGTON—The Supreme Court agreed Nov. 3 to study a South Dakota case to decide whether church-affiliated schools can be required to pay taxes into state unemployment compensation programs.

In the South Dakota case the Lutheran church is arguing that such a requirement violates religious freedom.

At issue is the validity of a state law based on the Federal Unemployment Tax Act, or FUTA.

In September a federal appeals court ruled in the cases of *Alabama v. Marshall* and *Nevada v. Marshall* that church schools should not be forced to pay unemployment compensation taxes for their employees.

That ruling, by the 5th Circuit Court of Appeals in New Orleans, overturned a Department of Labor decision that schools must be covered by state unemployment compensation plans and pay unemployment taxes.

The Labor Department, which could appeal the decision to the Supreme Court, had not done so as of Nov. 3, when the court accepted the South Dakota case, known as *St. Martin Lutheran Church v. South Dakota*.

PAROCHIAL schools in many states were required to begin paying the taxes in 1976 when Congress decided to remove the exemption schools enjoyed from unemployment taxes. But it did not remove the exemption given to churches.

Debate has centered on whether parochial schools should be defined as "schools" subject to the new tax or as "churches" with a continued exemption from the tax.

Several states have refused to tax parochial schools. It was Labor Secretary Ray Marshall's efforts to force the states of Alabama and Nevada to begin taxing parochial schools that was the subject of the appeals court case.

In its opinion overturning Marshall's efforts, the court agreed with the two states and the parochial school attorneys that since parochial schools have no separate legal existence apart from the church and that since parochial school employees are subject to church officials, they are church employees.

Marshall had argued that the term "church" should be narrowly defined to include only the physical house of worship.

In the South Dakota case the state supreme court ruled in March that the state law, and by extension the federal statute, does not exempt church-run elementary and secondary schools.

SOUTH DAKOTA'S law was challenged by St. Martin Evangelical Lutheran Church, which operates a parochial elementary school, and Northwestern Lutheran Academy, a four-year preparatory school. Both are members of the Wisconsin Evangelical Lutheran Synod.

A state trial judge ruled that the schools were exempt from having pay for unemployment compensation coverage by the FUTA exemption for services performed in the employ of a church or convention or association of churches, or an organization that is operated primarily for religious purposes and is operated, supervised, controlled or principally supported by a church or convention of churches.

The U.S. Catholic Conference filed a friend-of-the-court brief with the appeals court earlier this year arguing that if Congress had intended church schools to pay unemployment taxes, it would clearly have done so.

"There was no mention of churches or church schools in the 1976 legislative history," the USCC said.

The FUTA and other federal laws allow federal money to be given to qualifying states for the administration of state unemployment compensation and employment service programs.

All states participate in the FUTA system which they qualify for by fitting their state laws to FUTA requirements. If the secretary of labor does not certify a state for FUTA participation, the state loses some federal funding—and private employers within that state cannot receive FUTA tax credits.

Nuns' workshop set

A workshop on authority and obedience in the Religious life will be offered by the Association of Religious in the Indianapolis Archdiocese (ARIA) on Nov. 8 at Marian College from 9:30 a.m. to 4:00 p.m.

Sister of Divine Providence Lora Ann Quinonez, executive secretary of the Leadership Conference of Women Religious (LCWR), will speak.

KIPPLEY ALSO referred to a call at the recent synod by National Conference of Catholic Bishops President Archbishop John Quinn of San Francisco for a positive pastoral approach to the church's teaching on birth control.

With natural family planning, "you have a positive theology of sex," Kippley said and he added that this positive theology of sex and the natural family planning methods need to be explained to the clergy and physicians as well as to the laity.

Editorials

Narrow opinions and one-issue voting

Some of our readers were angered by the presence of the political advertising published by Senator Birch Bayh in the past two issues of *The Criterion*. As a non-profit religious publication, we may exempt ourselves from running political advertising, but if we choose to take it, it must be non-partisan, that is, we must take political advertising from all parties. Otherwise, by IRS regulations, we could lose our non-profit status. We so chose.

Some readers could not understand this, particularly since they believed taking advertising from Senator Bayh under any circumstances was tantamount to encouraging his pro-abortion stance in the Congress. One reader asked if we wouldn't then editorialize against the Senator. It is not our practice to make choices between candidates for political office and certainly not on the basis of a single issue.

Some weeks ago *The Criterion* provided a highly condensed survey of the positions of political candidates at the congressional, state and local levels—the survey included every candidate whose political boundaries were located in the archdiocese who responded to our request. In providing this kind of information, we offered our readers the opportunity to make their own decisions. This information alone could not exhaust the candidates' views, but it did contain information that was not available anywhere else.

The American bishops rejected single issue politics in their address to Catholics last November. Archbishop O'Meara reiterated his own opposition to single issue voting less than two months ago. Far from being a signal to pro-lifers that the Church is giving up on that issue, such opposition represents a clear call not to let the goals of the right to life movement get caught up in the machinations of partisan politics.

The goals of the right to life movement will not ultimately be met if it allows itself to become trapped within the operations of a single political party. Its goals transcend such things. The real challenge for the right to life movement is an attitudinal change in the American people.

There is a serious lack of faith evident in some right to lifers whose zealotry

leads them to extreme stands in the belief that no other opinion is possible. This represents a lack of faith because of an unwillingness to recognize the ultimate faith God Himself has in the human race to recognize its own sinfulness and repent. Moreover, it is a refusal to recognize the salvation which Jesus Christ has already accomplished through His death and resurrection.

At the same time, the more liberally-oriented in our society must likewise become aware—we are kidding ourselves if we fail to include abortion in our list of social justice grievances. No one individual can give his full attention to every issue of social justice at every moment. But not to admit that certain issues are matters of social justice is to fall victim to one's enemies. Thus, for pro-lifers not to at least recognize racism and war and euthanasia, etc., as right to life issues is a refusal to recognize the meaning of the right to life. Similarly, those who work hard at eradicating racism must likewise at least admit that abortion is a pro-life issue which some must work against.

In that respect the clergy of our own archdiocese need to be challenged. Archbishop O'Meara spoke to a group of priests stating his belief that the archdiocese needed to do more for the bishops' Respect Life program. In his letter to the archdiocese on September 26, he stated, "I proclaim to you simply and clearly that abortion is morally wrong and that unborn human life deserves the protection of law." His letter was ignored in some parishes. The credibility of a parish and its clergy lessens when issues the teaching Church supports are not given attention at the local level.

The right to life issue is international in scope. In our own country it is imperative that Catholics get behind the move toward a constitutional amendment. It is likewise imperative that those in the right to life movement purge itself of those whose hysterical outbursts do it more harm than good. And our attention needs to be directed toward educating those who believe the right to privacy supercedes all others.

It is the injustices resulting from an inadequate understanding of Church teaching which *The Criterion* will continue to address. Not the narrow opinions of which political party or candidate most appeals to me.—TGW

Washington Newsletter

Church tax exemptions, free speech intertwined

by Jim Lackey

WASHINGTON—The complex world of federal tax law and the philosophy behind tax exemptions for churches has surfaced again in two current proceedings involving church groups.

In one, several abortion rights organizations are suing the Internal Revenue Service for not revoking the tax exemptions of Catholic groups which allegedly have intervened in election campaigns against candidates who favor abortion.



In the other, the IRS told a United Church of Christ agency that it could resume publishing its voter education guides because distribution of the congressional voting records by the church group was not coupled to election campaigns and did not constitute support or opposition to a candidate.

Both cases are based on the federal law which prohibits tax-exempt, non-profit organizations from participating or intervening in any political campaign on behalf of or in opposition to any candidate for public office.

But they also raise two larger questions: (1) the reasons for church tax exemptions and (2) whether the prohibition on participating in political campaigns for churches having tax-exempt status is a violation of their First Amendment rights.

The long debate over the principle of tax exemptions for churches hasn't ceased, but it was muted considerably by a 1970 Supreme Court decision upholding the practice of exempting churches from taxation. The court rejected arguments from groups such as the American Civil Liberties Union which said the primary effect of granting churches an exemption from taxes was to advance religion.

"Elimination of exemption," the court said, "would tend to expand the involvement of government by giving rise to tax valuation of church property, tax liens, tax foreclosures, and the direct confrontations and conflicts that follow in the train of those legal processes."

THE COURT also rejected the argument that tax exemptions constituted sponsorship of religion, saying that "the government does not transfer part of its revenue to churches but simply abstains from demanding that the church support the state."

The churches consider their tax exemptions a right implicit in the First Amendment. To be truly free, the churches argue, religious groups must be granted a tax status which removes any danger of governmental interference and allows the churches to live or die through only the allegiance of their members.

But in actual practice, public policy so far has denied that there is an absolute right to tax exemption for church groups. One court went so far as to describe the tax exemption as merely a privilege extended by government.

In 1934 Congress amended the tax code

to make it illegal for certain organizations holding tax exemptions, including churches, to devote a "substantial" amount of their activities to attempting to influence legislation. The amendment was interpreted to mean tax-exempt organizations could lobby, but that their lobbying activity could be only a small part of their overall operations.

That was followed 20 years later by the measure banning such groups—classified in the tax code under section 501(c)(3)—from participating in elections either for or against a political candidate.

Ever since then, church groups have protested that the twin prohibitions violate their right to free speech. "When government grants tax exemption to church bodies which are silent on public issues, while denying, or threatening to deny, such exemption to those which are not silent, it is discriminating for the former and against the latter in violation of the prohibition against an 'establishment' of religion," said the National Council of Churches in 1972.

Unfortunately for the churches, the courts so far have not accepted that argument.

For example, a federal appeals court, later in 1972, upheld removal of the tax exempt status for the Rev. Billy James Hargis, a fundamentalist preacher who had been accused of "substantial and continuous" political activity by the IRS.

RULING THAT "tax exemption is a privilege, a matter of grace rather than right," the court ruled that Mr. Hargis'

free speech rights were not being denied because he still was free to give up his tax exemption and speak out as he had before.

The issue was appealed to the Supreme Court, but it declined to hear the case, leaving the lower court decision standing.

Thus the churches so far have been unable to get official recognition for their position that the limits which go with their tax exemptions are unconstitutional. The current suit over Catholic involvement in the abortion issue might give the courts a chance finally to uphold the churches' position, or it might result in judicial reaffirmation of a principle many churches consider unjust.

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STEP provides help for parents

by Peter Feuerherd

Six year old Johnnie comes home from first grade one afternoon and loudly proclaims he is tired of school, and never wants to go back. The first response of a parent should be to tell Johnnie: a) "The laws of this state forbid you to drop out of first grade and you will just have to face the legal consequences"; b) "How do you expect to get admitted to Harvard Medical School unless you pass first grade?"; c) "Don't be upset, school can't be all that bad"; d) none of the above.

The answer, according to the Systematic Training for Effective Parenting (STEP), is "d," none of the above. Not one of the approaches is an example of what the course describes as "reflective listening."

The proper "open response" to such a situation would be to tell the child something like, "Oh, you seem to feel frustrated about school." That way, according to local STEP coordinator Mrs. Joy

Baumgartner, communication may develop that can get at the root of Johnnie's problems.

Joy, a teacher by profession, has three children of her own, ages 10, 9, and 7. She says that the program, run under the auspices of Catholic Social Services, has been effective in her family life.

"I was very skeptical about any book dealing with child-rearing . . . I found I needed to apply it to my own family."

The techniques developed in the course have helped the Baumgartner children make more of their own decisions, show more respect towards themselves and one another, and aided their ability to solve problems.

"THEY ARE NOT perfect, but at least we know how to handle it . . . We can talk—we're not afraid to share our feelings."

The STEP program, the St. Lawrence parishioner cautions, is not a cure-all for deep family problems. Instead, Joy ex-

plains, "it's working with healthy people and giving them new tools to keep them that way. It's preventive intervention."

"It takes a long time. It's not something that's going to happen tomorrow . . . Overall it's a success—but it's as successful as the effort that people put into it."

The techniques of the STEP program, Joy explains, are designed to encourage children to "reflect their feelings" and "solve their own problems."

The philosophy is based upon the belief that "children live up to our expectations."

One example of the STEP technique is solving the problem of getting a child to clean up her room. The solution to this common problem, claims Mrs. Baumgartner, is to "set limits but allow children space." This can mean agreeing with the child that, for example, she will clean her room every afternoon, at a time that's convenient to her. This process gives the child a feeling that she has choices to make, can solve problems through her own efforts, and can take responsibility.

Yet, Joy emphasizes, "The choice is not whether or not you clean your room, the choice is when you do it."

IF THE CHILD breaks these mutually agreed upon "limits," the STEP coordinator says that is when parents should assert their authority.

"We don't ignore problems but we work with the child and not against the child . . . Children are very ready to be helpful when given the chance."

The STEP program, at least for a group currently taking the course at Holy Angels parish, Indianapolis, has been a help. One student, a mother of a six year old girl, explained, "The course has made me more aware . . . I'm stopping old habits."

Another student asserted that her adolescent daughter had just begun to take more responsibility for herself after four weeks of STEP techniques. This development caused the mother to lament, "I'm losing her because she's getting so independent."

Other Indianapolis parishes that are currently sponsoring a class include Holy Name, Holy Spirit, St. Luke's and Christ the King. Classes beginning in January are planned for St. Matthew's, Holy Name, Holy Angels, and several other locations.

For more information about STEP registration and future programs, call Catholic Social Services at 317-632-9401.

Shakespeare set for St. Meinrad

St. Meinrad Seminary will present William Shakespeare's comic fantasy "The Tempest" as its fall dramatic production at 2 p.m. (EST) on Nov. 15, 16, 22 and 23 at St. Bede Theater on the campus.

Leading the 24-player cast will be Roger Morin, a theology student, who will play the wizard Prospero. The production is under the direction of Benedictine Father Gavin Barnes of the seminary college faculty.

Tickets are available at the box office on the days of performance. Price is \$2 for adults, \$1.25 for students, and \$1 group rate for ten or more. For more information, call 812-357-6611.

Church needs to stress the beauty of conjugal love

I read with particular interest your editorial on "The issue is not closed." I agree with the editorial but think it didn't go far enough to draw out the logical conclusions of several ideas discussed.

The "something" in the church called "the sense of the faithful" witnessing the rightness or wrongness of something" that the church has respected for centuries must now be seen in the light of the current controversy over artificial birth control.

Since neither the Old Testament nor the New Testament mentions it, nor do our fellow non-Catholic Christians or Jews view it as intrinsically wrong, nor do most Catholic married couples believe it is wrong, I think the church must reconsider its approach to the subject.

Instead of harping on the negative artificial contraception idea, I do hope the church, all of its members, married and clergy, put forth a positive teaching on the desirability of frequent conjugal love between husband and wife to help them strengthen each other to endure the many daily trials in living and raising a family.

In directing our attention to strengthening the family, we need to stress more than ever the positive use of sexuality and conjugal love.

Elaine Berninger

Moores Hill

look for and derive from it an axiomatic source of hope and inspiration.

I believe that more young women and men would examine more closely the religious life as a vocation, given the leadership of Archbishop O'Meara and the ministry of such priests as Fr. Marty Peter. These two people, and others, have exemplified a living dimension to the following words:

"Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation."

—Justice in the World

(Synod of Bishops, 1971)

Douglas J. Wolfer

Theological College

Catholic University of America

Washington, D.C.

Crosses are a gift from God

Few of us there are who have not experienced a crisis in our lives. The crisis is unimportant—it is what we do about it and what we become. How can anyone know of the turmoil in the mind and heart of another unless he first has been there?

The recovered alcoholic, the once upon a time homosexual, the reformed prostitute are qualified to advise others because they have been there, not we who are in no position to pick up a stone.

Christ works through human means and His ways are not ours to understand, simply accept. We who are guilty of cheap, prideful petty sins would be ineffective in His service. In our self-righteousness those we condemn as guilty of huge sins will be at His right hand. Through His grace of repentance they become the instruments in His process of salvation. They become His apostles working to extend the Kingdom of God.

Once there was a saint who endured a deep emotional agony. Later during a profound spiritual encounter she asked,

"Lord, where were you—where were you when I was so devastated by those awful thoughts." And our Lord answered, "I was never so close to you as I was then."

Crosses are the gift God sends to those He loves. "When a man reaches the end of his rope he comes to the beginning of God."

Mary G. Baker

Indianapolis

Bayh ad example of 'blood money'

Does your paper need money so bad as to take blood money?

Senator Bayh's political ad in a Catholic paper is the lowest blow of all! All through the paper we read of family conferences, yet you have the nerve to put in an ad for Birch Bayh. What's next? Ads from KKK and John Birch Society should be right down your alley.

If Christians stand for anything at all it most certainly would be right-to-life. You

have sunk to the lowest accepting money from someone who stands on the side of abortion. Your paper and those who are responsible ought to be ashamed!

You may use my name. I am not ashamed. Of course I don't expect you to get this in the paper before election. Maybe I should pay you, then this letter might make it in the column on time.

Mrs. William Newman

Connorsville



Joy Baumgartner

To the Editor . . .

Seminarian proud of priests' stand

As a seminarian, I have followed the Riviera controversy, as presented in *The Criterion*, with great interest. I am encouraged by the responsible actions taken by the priests involved. I admire these men greatly, and I look forward to sharing the priesthood with these who have dedicated themselves to an efficacious campaign that champions the principles of justice found in the Gospels and in the teachings of the Catholic Church.

I also found Archbishop O'Meara's statement on racism (*The Criterion*, October 3), which echoed the central theme of the U.S. bishops' pastoral letter "Brothers and Sisters to Us," to be a source of encouragement for my own personal vocation as a future priest. It is this kind of leadership that young men, as myself,

Parish goals set for Catholic Charities fund drive

Catholic Charities this week announced the goals for parishes and missions in the 1981 Archdiocese Catholic Charities Appeal.

Father Lawrence Voelker, director, said, "With a little reflection by everyone on how much more good the various service agencies were able to accomplish as a result of last year's most successful appeal, there is no doubt in my mind that all parishes and missions can reach and surpass their goals this year."

Last year's appeal enabled Catholic Charities to initiate new programs in various deaneries. This year's contributions are expected to expand those programs.

Parishes and missions are encouraged to undertake a personal visitation program involving 10% of the number of their adult envelope holders. This selective visitation effort was to have been completed by Saturday evening, November 8.

Those parishioners not personally visited by campaign workers by that date are asked to make their pledges following Masses on Saturday, Nov. 8 and Sunday, Nov. 9. The following weekend (Nov. 15-16) is an alternate pledge weekend. All campaign work on the parish level should be completed by Nov. 22.

Goals for each parish and mission are listed below:

Indianapolis Northeast: Holy Spirit (\$6,350); Immaculate Heart (\$6,375); Christ the King (\$6,525); St. Andrew (\$2,225); St. Joan of Arc (\$3,500); St. Lawrence (\$6,225); St. Matthew (\$6,950); St. Pius X (\$6,425); St. Simon (\$5,175); Little Flower (\$6,825); St. Thomas, Fortville (\$6,255); St. Michael, Greenfield (\$2,075).

Indianapolis West: St. Ann (\$1,525); St. Christopher (\$4,825); St. Gabriel (\$3,800); St. Joseph (\$1,425); St. Luke (\$9,000); St. Michael (\$5,625); St. Monica (\$4,075); St. Thomas Aquinas (\$3,875); St. Malachi, Brownsburg (\$2,550); Mary, Queen of Peace, Danville (\$1,050); St. Thomas More, Mooresville (\$1,175); St. Susanna, Plainfield (\$2,000).

Indianapolis South: Holy Name, Beech Grove (\$6,075); Nativity (\$2,750); Our Lady of Lourdes (\$5,700); St. Barnabas (\$5,125); St. Bernadette (\$1,600); St. James the Greater (\$2,050); St. Jude (\$5,600); St. Mark (\$4,250); St. Roch (\$3,950); Holy Trinity, Edinburgh (\$550); St. Rose of Lima, Franklin (\$1,375); Our Lady of the Greenwood, Greenwood (\$3,075); St. Martin, Martinsville (\$1,575); St. Paul, Decatur County (\$50); St. Vincent, Shelby County (\$1,250); St. Joseph, Shelbyville (\$3,600).

St. John's to offer cultural events

St. John's Church in downtown Indianapolis will offer a full season of cultural events from November 1980 through April 1981, beginning with a performance of the Marian College Chorale and Chamber Singers on November 9.

All programs will begin at 4:30 Sunday afternoon in St. John's Church and will be followed by the regularly-scheduled 5:30 Mass. Other presentations during the Advent season will include: November 30, St. John's Choir, John Van Bente, director; December 7, Marian College Readers' Theatre, David Edgecombe, director; December 14, Tip Sweeney, organist; December 21, "The Story of Christmas," presented by St. Malachi Choir, Brownsburg, Yvonne Nichols, director.

Indianapolis Central: SS. Peter and Paul Cathedral (\$2,125); Assumption (\$825); Holy Angels (\$675); Holy Cross (\$1,150); Holy Rosary (\$850); Holy Trinity (\$1,575); Sacred Heart (\$1,825); St. Anthony (\$1,500); St. Bridget (\$700); St. Catherine (\$1,850); St. Francis de Sales (\$1,125); St. John (\$2,325); St. Mary (\$1,550); St. Patrick (\$1,275); St. Philip Neri (\$3,000); St. Rita (\$1,775).

St. Martin, Martinsville (\$1,575); St. Paul, Decatur County (\$50); St. Vincent, Shelby County (\$1,250); St. Joseph, Shelbyville (\$3,600).

Indianapolis Central: SS. Peter and Paul Cathedral (\$2,125); Assumption (\$825); Holy Angels (\$675); Holy Cross (\$1,150); Holy Rosary (\$850); Holy Trinity (\$1,575); Sacred Heart (\$1,825); St. Anthony (\$1,500); St. Bridget (\$700); St. Catherine (\$1,850); St. Francis de Sales (\$1,125); St. John (\$2,325); St. Mary (\$1,550); St. Patrick (\$1,275); St. Philip Neri (\$3,000); St. Rita (\$1,775).

Bedford: St. Vincent de Paul, Bedford (\$2,575); St. Charles, Bloomington (\$4,325); St. John, Bloomington (\$1,275); St. Paul Catholic Center, Bloomington (\$800); Our Lady of the Springs, French Lick (\$675); St. Agnes, Nashville (\$525); St. Ambrose, Seymour (\$2,175).

Lawrenceburg: Immaculate Conception, Aurora (\$2,525); St. Louis, Batesville (\$5,375); St. Michael, Brookville (\$3,725); Holy Guardian Angels, Cedar Grove (\$1,250); St. John the Baptist, Dover (\$575); St. Anne, Hamburg (\$500); St. Lawrence, Lawrenceburg (\$2,650); St. Charles, Milan (\$475); St. Anthony, Morris (\$1,400); St. Maurice, Napoleon (\$750); St. Paul, New Alsace (\$1,075); St. Magdalen, New Marion (\$125); St. Cecilia of Rome, Oak Forest (\$175); Holy Family, Oldenburg (\$2,325); St. John, Osgood (\$1,200); St. Joseph, St. Leon (\$1,075); St. Mary of the Rock, St. Mary of the Rock (\$550); St. Nicholas, Ripley County (\$1,250); St. Peter, Franklin County (\$1,000); St. Pius, Ripley County (\$175); St. Martin, Yorkville (\$750).

New Albany: St. Michael, Bradford (\$1,175); Our Lady of Providence, Brownstown (\$100); St. Michael, Charlestown (\$1,275); St. Anthony, Clarksville (\$4,925); St. Joseph, Corydon (\$1,000); St. Bernard, Frechtown (\$800); St. Francis Xavier, Henryville (\$325); Sacred Heart, Jeffersonville (\$3,975); St. Augustine, Jeffersonville (\$2,000); St. Mary, Lanesville (\$1,625); St. Mary, Mitchell (\$450); St. Mary, Navilleton (\$950); Holy Family, New Albany (\$3,750); Our Lady of Perpetual Help, New Albany (\$3,875); St. Mary, New Albany (\$5,250); Most Precious Blood, New Middletown (\$250); Christ the King, Paoli (\$175); St. Joseph, St. Joseph Hill (\$1,400); St. Mary of the Knobs, Floyds Knobs (\$2,400); St. Peter, Harrison County (\$225); St. Patrick, Salem (\$400); American Martyrs, Scottsburg (\$575); St. Paul, Sellersburg (\$1,725); St. John the Baptist, Starlight (\$875).

North Vernon: St. Anthony, China (\$325); St. Bartholomew, Columbus (\$2,900); St. Columba, Columbus (\$3,350); St. John the Evangelist, Enochsburg (\$1,000); St. Mary, Greensburg (\$4,225); St. Mary, Madison (\$1,500); St. Michael, Madison (\$950); Immaculate Conception, Millhouse (\$1,000); St. Mary, North Vernon (\$2,300); St. Anne, Jennings County (\$325); St. Dennis, Jennings County (\$125); St. Joseph, Jennings County (\$700); St. Maurice, St. Maurice (\$550); Most Sorrowful Mother, Vevay (\$75).

Richmond: St. Elizabeth, Cambridge City (\$1,075); St. Gabriel, Connersville (\$5,775); St. Rose, Knightstown (\$525); St. Bridget, Liberty (\$800); St. Anne, New Castle (\$2,300); Holy Family, Richmond (\$3,325); St. Andrew, Richmond (\$3,200); St. Mary, Richmond (\$3,525); Immaculate Conception, Rushville (\$2,350).

Tell City: St. Michael, Cannelton (\$925); St. Boniface, Felda (\$800); St. Augustine, Leopold (\$1,075); Holy Cross, St. Croix (\$450); St. Isidore, Perry County (\$375); St. Joseph, Crawford County (\$175); St. Mark, Perry County (\$1,150); St. Meinrad, St. Meinrad (\$2,100); St. Martin, Siberia (\$525); St. Paul, Tell City (\$6,000); St. Pius, Troy (\$650).

Terre Haute: Annunciation, Brazil (\$1,550); Sacred Heart, Clinton (\$1,275); St. Mary, Diamond (\$50); St. Paul, Greencastle (\$1,425); Immaculate Conception, Montezuma (\$150); St. Joseph, Rockville (\$700); St. Mary of the Woods, St. Mary of the Woods (\$450); Holy Rosary, Seelyville (\$600); St. Jude, Spencer (\$325); Sacred Heart, Terre Haute (\$2,425); St. Ann, Terre Haute (\$950); St. Benedict, Terre Haute (\$1,750); St. Joseph, Terre Haute (\$1,475); St. Margaret Mary, Terre Haute (\$2,200); St. Patrick, Terre Haute (\$4,250); St. Joseph, Universal (\$675); St. Leonard, West Terre Haute (\$750).

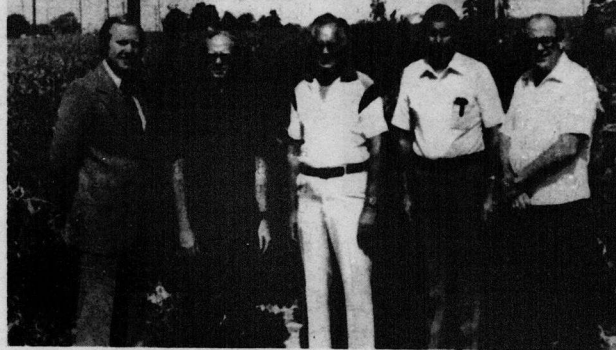
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of St. Mary's Parish



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PARISH BILLBOARD—Using modern methods, St. Mary's Church, Greenwood, and the Knights of Columbus, Council No. 1042, advertise their new program to instruct persons in the faith. All parishioners will take part in the program instead of the usual private instruction, said Father Carlton Beever, associate pastor. Beneath the billboard ad stand (from left) Tom Porter, church activities chairman; Father Beever, Grand Knight Art Skotzke, Dale Heger, council chancellor, and Deputy Grand Knight Dick Baldwin. (Photo by John K. Murphy)

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Let Justice Flourish

"But this (charity) is not enough . . .
You will want to seek out the structural
reasons which foster or cause
the different forms of poverty . . .
You must never be content to leave them
(the poor) just the crumbs of the feast.
You must take of your substance,
and not just your abundance in order
to help them."

—POPE JOHN PAUL II
YANKEE STADIUM, OCTOBER 1979

**CAMPAIGN FOR
HUMAN DEVELOPMENT**

COLLECTION SUNDAY:
November 23



Generally Speaking

It's the first of its kind in Indianapolis

by Dennis R. Jones

The building at 907 Holmes Avenue, Indianapolis, was originally dedicated for use as a convent for Holy Trinity parish and several years later it was converted to a grade school and then to a pre-school. On Monday, Nov. 3, this building opened its doors once again and, as it has done so many times in the past, offers a needed and long-awaited service to the community.

Located near downtown Indianapolis, the Holy Trinity Adult Day Care Center is the first full-time day care center of its kind in the area. It is designed to serve isolated or handicapped adults over the age of 60... those aging citizens who are unable to function independently not yet in need of nursing home care.

A grant of \$7,000 from the Central Indiana Council on Aging and another from the City of Indianapolis, Division of Community Services for \$24,000, combined with the able assistance of Holy Trinity parish were all that was needed to convert the building to the new adult day care center.

The two grants paid for the necessary remodeling of the building which included the installation of ramps, both inside and out, turning the facility into a "barrier free" environment. These ramps give the staff the capability of handling and caring for wheel chair bound applicants, but it was emphasized that they "aren't prepared to assist the bedridden or incontinent."

Eventually, the center is expected to be self sufficient, but at present, the remaining funds will be used for its operational needs through December, 1980. Two additional grants are being sought to help with the expenses for 1981.

According to the director of the center, Sandra Roberts, the facility "is open to people who, in one way or another, need adult day care services regardless of their financial ability to pay."

Sandy further stated that the "primary objective of the center is to keep elderly persons at home as long as possible and out of nursing homes and to provide relief for the families responsible for their care."

When I talked to Laurie Shufflebotham, activities director, she was very optimistic about the future of the center. She indi-

cated a desire to provide physical therapy by using a variety of social and recreational activities for the participants, as well as providing health, personal care and nutritional information.

In addition, Laurie stressed the presence of the center's full-time nurse, Minnie Jones, LPN, and emphasized the purchase of professional hospital equipment which is available at the center... if and when the need arises.

The newly opened center, complete with a quiet area, TV room, activities room, lunch room, etc., has the capacity for 25-35 persons. So, as you see, the space is limited. If you'd like to take advantage of this service, you should act as quickly as possible... on the day after the center opened they had already received numerous inquiries about their services and are presently taking referrals from area hospitals.

The Holy Trinity Adult Day Care Center is open Monday through Friday from 8 a.m. until 5 p.m. As an added convenience, it's possible that transportation may be made available to clients when necessary.

If you'd like to volunteer a few hours during the week to assist the staff, have any questions or need further information, call the center at 638-8322... you can help keep those doors open.

Check it out...

✓ **St. Barnabas** parish on the southside of Indianapolis is trying to raise \$1.5 million for the construction of a new church for the rapidly growing parish community. According to parish fund-raisers, over \$800,000 has already been pledged. Commenting on the progress of the campaign to date, **Father John Sciarra**, pastor of St. Barnabas, said that he is "thankful for the help and support given by those who have pledged and for those who have worked long hours on fund-raising committees."

✓ **Marian College** has received notice of a \$500,000 contribution to their Capital Fund Drive from an anonymous donor, according to the **Louis C. Gatto**, president of the college.

In addition, the **Frank M. McHale** Charitable Trust has contributed \$5,000 to the campaign.

✓ **Chuck Schisla**, director of the **Catholic Communications Center**, called the other day with an update on the remarkable increase in the number of calls to DIAL-A-MOVIE since he began advertising the service in the *Criterion*.

After the first four months of this fiscal year, in excess of 27,000 calls have been made to the service. If this rate continues, 81,000 people will call DIAL-A-MOVIE this year compared with a mere 32,000 calls that were received last year. That number is **317-634-3800**.

✓ **LOST AND FOUND**—A pearl cluster screw back earring was found on Nov. 3 at the little chapel at Holy Cross Cemetery. Call 784-4701.

✓ Every parish has a feast day during

the year. Some parishes have little or no special activities and some go all out. The parishioners at **St. Charles Borromeo Church**, Bloomington, are in the midst of an extensive celebration for their patron saint.

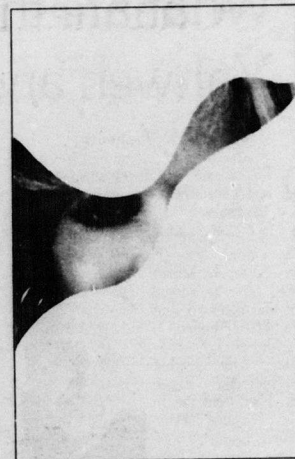
During this past week, the Morning and Evening Prayer in Common was prayed as part of the parish's daily liturgy.

This weekend, Nov. 8 and 9, the festivities will include a potluck dinner on Saturday, following 5 p.m. Mass. In addition to a performance of the "Puck Players," games will be available for everyone.

✓ Because of their success in receiving financial support from philanthropic foundations, **Marian College** has been selected as one of two private institutions in Indiana to participate in a study being conducted by the Center for the Study of Higher Education at the University of Michigan. The purpose of the study is to gather information on factors which have helped private colleges obtain financial support from foundations.

WEEK #1—\$25

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For more information on weekends in your area contact:

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Archbishop
O'Meara's Schedule

Week of November 9

SUNDAY, November 9—Parish Visitation, St. Paul Catholic Center, Bloomington, Mass at 10 a.m. and 11:30 a.m.

MONDAY, November 10 through THURSDAY, November 13—Archbishop O'Meara will attend the National Conference of Catholic Bishops meeting (NCCB-USCC) in Washington, D.C.

Question Box

What are the origins of Yahweh and Jehovah?

by Msgr. R. T. Bosler

Q Please explain Yahweh and Jehovah and where the terms are found, if at all, in the Bible.

A According to the book of Exodus, Yahweh was the name God gave himself when Moses asked how he should call the one who sent him. "God replied, 'I am who am.' Then he added, 'This is what you shall tell the Israelites, I am sent me to you.'" (Exodus 3:14).

Some English translations have: "I am who I am." This reflects an interpretation of the name that holds that God is nameless in the sense that man can never find a name worthy of God. The more traditional interpretation is that "I am," or in the third person, "He is," implies the unlimited existence of God, and thus medieval theologians found that philosophers who described God as the supreme being were in agreement with Scripture. Many scholars today have concluded that Yahweh is the first word of the entire name "He brings into being whatever comes into being," which would designate God as creator.

Jehovah is a hybrid word that came about through a misunderstanding, the Israelites, out of awe for God, did not pronounce the word Yahweh but read instead "Adonai," meaning Lord. Ancient Hebrew script did not print vowels but

only consonants, so that the readers saw only YHWH. When vowels were added by printing dots under the consonants, the vowels for Adonai, a-o-a, were used since that was the word pronounced. Earlier translators from Hebrew, not aware of this, added the Adonai vowels to YHWH and got Yahowa, which in English became Jehovah.

Q We have six children, four of whom are boys. Two of the boys are adopted. We know enough of their background to know they were born out of wedlock. We have heard that illegitimate boys are not allowed to become priests. We cannot understand these innocent children paying for something for which they had no responsibility. If this is indeed a church law, how do we explain it to our children? We have taught them that they are all equal and that God just sent them to us in different ways.

A Illegitimacy is an irregularity that needs to be dispensed from by the church before a man is ordained. It was not part of church law until European nations during the Middle Ages branded illegitimate children with ignominy.

That law has no meaning in our society; that is why it is automatically dispensed from in cases like yours. There may still be parts of the world where people would find it difficult to accept an illegitimate person as a priest, but there must be a general consensus that the law is an anachronism in the civilized world.

There is no reason why you should even mention this problem to your boys. If one of them desires to become a priest, he will be mature enough when ready for orders to understand that the dispensation from the irregularity of illegitimacy is mere routine. It may very well be that the revision of church law now underway will eliminate the irregularity or state that adoption makes a child legitimate.

(Msgr. Bosler welcomes 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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If you want to avoid the expense and inconvenience of frozen water pipes, clip and save this ad. Then take the following precautionary measures to keep water flowing during the winter.

PRECAUTIONS TO TAKE BEFORE IT GETS COLD

ELIMINATE DRAFTS

Close off crawl space vents and doors. Repair broken or cracked basement windows. Make sure basement doors and windows close tightly.

INSULATE PIPES

Be sure pipes in unheated parts of your home, including crawl spaces, are insulated.

PROTECT YOUR METER

If you have an outdoor meter pit, make sure the lid is not broken or missing. Unheated indoor meters should be protected with an insulated box. Then mark the box so your meter reader can locate it easily.

PRECAUTIONS TO TAKE WHEN IT GETS NEAR 0°

LEAVE A FAUCET RUNNING

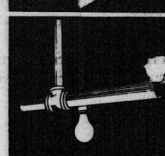
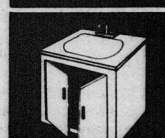
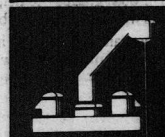
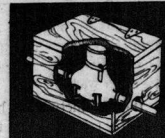
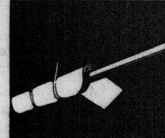
This is extremely important. When temperatures remain below zero, you may want to leave a very thin stream of water running continuously from at least one tap.

OPEN DOORS BELOW SINKS

If a sink is located against an outside wall, open vanity or cabinet doors to allow warm air to reach water pipes.

TRY A LIGHT THAW

By placing a lighted bulb near water pipes, enough heat may be generated to keep water flowing.



Lack of water due to frozen pipes is a real inconvenience. And a burst water pipe can be a real expense. So please, take precautions now. Then when you...

Turn us on... we'll come running



KNOW YOUR FAITH



GETTING TO KNOW YOU—People are helped to develop a sense of belonging when parishes and their people try to build up the parish as a community. Because people

move so often today, deliberate efforts often must be made to help people get to know each other and to get involved with each other. (NC sketch)

Making belief truly personal the goal of many parishes

by Fr. Philip J. Murnion

In an interesting study of Episcopalians in North Carolina, sociologist Wade Roof describes some different expectations people have regarding their church:

►Some people are essentially local—their lives are lived largely with people in the same town or neighborhood.

►Other people's life-styles are much less based in the local community.

Roof found that people in the first group want the church to play an important part in their family and social lives. Activities that develop a sense of belonging are important to them.

The second group is not as likely to get deeply involved in local parish activities. People in this group want the church to provide support for their belief. For them, liturgy and preaching are especially important.



Of course, the groups are not as mutually exclusive as this breakdown makes them sound. Each group needs some of what the other wants.

Still, the distinction is helpful. And parishes are taking steps to meet the needs of both groups—to help personalize belief as well as the sense of belonging.

On one hand, people are helped to develop a sense of belonging when parishes and their people try to build up their church as a community. Because people move so often today, this may mean that deliberate efforts are undertaken to help people get to know each other and to get involved with each other.

Sometimes the task of building up the parish as a community of Christians involves efforts to help people rise above deep-seated views and feelings about each other. This may be true especially in smaller communities where people tend to already know each other.

OTHER TIMES, a strong sense of community may exist rather naturally—for example, in some ethnic groups. The

task then is not so much one of creating a sense of community as of locating the existing community, supporting it and deepening it with the life of the sacraments.

Parishes and their people are taking steps to build community because it seems, more and more, that the relationships within a parish community cannot be taken for granted.

On the other hand, parishes are also taking steps to help people personalize belief.

Two priests writing about American Catholics have urged new efforts to personalize belief among parishioners. Maryknoll Father John Walsh and Jesuit Father James DiGiacomo feel that the basic elements of faith cannot be left as simply a cultural inheritance from our parents.

Here are some basic matters of faith which may need reflection and personal commitment on the part of today's Catholics: belief in a God who is personal and with whom we have a personal relationship; belief in the divinity of Jesus and in the saving power of his life; belief in the death and resurrection.

People who have moved away from the church often have indicated that a weakening of their belief in basic Christian teachings played a role in their disaffection.

Yet, perhaps it is not so much that these people stop believing as that they no longer see the connections between their belief and the rest of their lives. Are they secularized?

The heart of secularization is not so much a loss of faith or the rise of atheism—though these may be present. Rather, for the secularized person belief is seen as marginal, outside the space in which the stories of our real lives are written.

To respond to this sort of secularization, many parishes are taking pains to help people put faith back within the margins

of their lives. Parishes and their people are grappling with:

- how God acts in today's world;
- what the resurrection of Jesus means in families and neighborhoods;
- whether there are connections between public welfare programs and the Gospel mandate to give away one's coat.

ONE PARISH in the Chicago suburbs, St. Victor's in Calumet City, has established as a cornerstone of its activity weekends where 20 to 30 parishioners reflect together on their faith and its significance. Hundreds of parishioners have joined with the pastor, Father Leo Mahon, for these "Jubilee Weekends" in a converted former convent now called Jubilee House.

Other parishes offer similar opportunities for parishioners to talk openly and personally about their faith with groups of fellow Catholics.

Parishes and their people are taking steps to help members personalize belief because—as with the sense of belonging—it seems that the significant role belief can play in peoples lives cannot be taken for granted.

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Discussion Points and Questions

1. Father Philip Murnion asks whether people who no longer find religious faith helpful have fallen prey to secularization. What is secularization?
2. What does Father Murnion say parishes are doing to sponsor a sense of belonging?
3. What basic beliefs does Father Murnion indicate Catholics may need to reflect on today?
4. Have you known anyone who drifted away from their faith and then came back again? What influenced this person to return?
5. Which is more important for you as a parishioner: the sense of belonging to

a community, or receiving support for your belief? Or, do you find both are important for you?

6. If Father Castellet's articles have sparked your interest in St. Paul, why not examine how Paul deals with a specific issue? Examine Paul's view of marriage found in 1 Corinthians
7. How does Paul develop his argument? Why does he encourage the Corinthians to remain in their present state? Would you give them the same advice?
8. In what ways have you not affirmed the dignity of the persons you encounter in your life?



Pope's talk on lust affirmed the dignity of every person

by Don Kurre

I have not always been pleased by many of the pronouncements made by Pope John-Paul. You might imagine my dismay when I heard a reflection he shared recently about adultery. He reflected that a man could commit adultery in his heart with his wife. I was unable to let this pronouncement go unchallenged. Therefore, I undertook a project to discover for myself what he had said.



The background of John-Paul's position is this: As part of a discussion on marriage he reflected on the sermon on the mount (cf Mt. 5:1-7:29). In that part of Matthew's Gospel Christ says, "I say to you, that everyone who looks at a woman lustfully has already committed adultery with her in his heart." (Mt. 5:28)

John-Paul's argument, a frequent theme of his social justice ministry, develops from his belief in the primacy of the dignity of the human person.

Adultery committed in the heart, which Christ called, "looking lustfully" is sinful (my word) because it is a violation of personal dignity. That is, lustful looking reduces a child of God to the status of thing. Pope John-Paul maintains, "this holds true both for those who are not united in marriage, and—perhaps even more—for those who are husband and wife."

Marriage in its very nature is the unifying, bringing two together as one in a sacred bond. Man and woman are united, "... in such a way that 'the two become one flesh' (cf. Gn. 2:24). Adultery by its essence is in conflict with this unity ..."

"LOOKING lustfully" is therefore destructive of the marriage bond because it violates the dignity of the person. A dignity essential to the life and indissolubility of marriage. Any behavior within marriage which constitutes an affront to the dignity of the spouse would, following John-Paul's line of reasoning, be sinful or harmful.

"Freed," John-Paul continues, "from the constraints and from the impairment of the spirit that the lust of the flesh brings with it, the human being, male and female, finds himself mutually in the freedom of the gift which the condition of all life together in truth and, in particular, in freedom of mutual giving, since both as husband and wife must form the sacramental unity willed, as Genesis 2:24 says, by the Creator Himself."

Seen in the perspective of his complete argument, I can understand what the Pope is trying to say. I can understand that the sexual experience like all human behavior, in the body or in the heart, is meant to be an affirmation of human dignity. Behavior which does not affirm and promote human dignity is harmful and at least counter-productive.

person is saying and why they are saying it. You can find the text of the Pope's discussion in "Origins," October 23, 1980: Vol. 19, No. 19; p. 303.

SECONDLY, I re-learned what Henri Nouwen once pointed out before he began a talk on intimacy several years ago. He invited his audience to listen in a way that was unifying within ourselves and not aggressive and violent. He called us to listen in a reflecting manner asking where does this communication start connecting within our own experience. Thus leading us to slowly start saying "Yes, It is happening somewhat this way with me or not."

In response to John-Paul's reflections I can say, "Yes, it is happening somewhat like that for me too." John-Paul's reflections touch the very heart of my life experience. I frequently engage in behavior that is contrary to the dignity of my wife, child, and closest friends. I often find myself promoting otherness rather than love.

From my reading, John-Paul has called us to realize the full potential of the marriage relationship. In this day of high divorce rates and hurting families I believe that it is very helpful for the Pope to remind us of our own dignity and the dignity of others. It is also helpful for him to restate the responsibilities that affirming dignity calls us to.



st. paul writes to the church in corinth

by Fr. John J. Castelo

St. Paul applied his theology to concrete situations. Even more important, his theology grew out of his reflection on those situations. He was what we call a "pastoral theologian."

As a matter of fact, Paul was quite literally a pioneer in his field. His churches had problems and he had to come up with solid solutions. While those solutions were eminently practical, they sparked reflections of a more general nature.

So it was with the problem presented by the factions in the church at Corinth. This had to be handled at the practical level first of all. But since the problem involved childish attachments of the people to individual preachers, it set Paul to thinking about the role of those ministers who proclaim God's plan of salvation.

So we see that under God's providence, even bad situations can have some rather



BRIDGES—COVERED AND OTHERWISE—Almost everyone lives out his or her life in a small group. Usually we recognize this group as a family. It may be large or it may be small. Whatever the size of the family or the group, it acts as a bridge between the individual and the large institutions of society. Such a bridge enables the individual to better meet the demands which society makes. And, often, the bridge makes it possible for the individual to feel loved in the face of a society which fails to recognize his or her unique qualities. (NC sketch)

made it grow. This means that neither he who plants nor he who waters is of any special account, only God, who gives the growth." (I Cor. 3:6-7).

Paul and Apollos were not rivals; each was from start to finish God's work.

If the Corinthians are making Paul and Apollos rivals and the basis of their own childish rivalry, it can mean only that they do not understand what faith really is. They are thinking of faith in terms of intellectual convictions which depend on the persuasiveness of impressive speakers armed with compelling arguments and brilliant oratory.

PAUL TELLS the Corinthians they should learn that faith is a gift, pure and simple. Far from being a mere intellectual conviction, it is a profoundly personal response to a divine call, a response leading to total commitment of themselves to God who commits himself to them. So true is this that their fellow citizens, enamored of philosophical reasoning, think the Christians are absurd.

The Corinthians became believers through the preaching of Paul and Apollos, but only because God chose to use the two men as instruments in what was and is his work. Once chosen, however, they have a serious responsibility to accomplish their mission to the best of their ability.

Paul introduces this important consideration in the concluding verses of this section: "He who plants and he who waters works to the same end. Each will receive his wages in proportion to his toil. We are God's co-workers, while you are his cultivation, his building." (I Cor. 8:9).

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happy side effects. Had the Corinthian community not been so shamefully splintered in precisely this way, Paul might not have been led to these very positive, and valuable reflections.

Since the people are divided on the basis of allegiance to Paul or to Apollos among others, Paul begins by asking quite incisively: "After all, who is Apollos? And who is Paul?"

HIS OWN answer is blunt and right to the point: "Simply ministers through whom you became believers, each of them doing only what the Lord assigned him." (I Cor. 3:5)

If either Paul or Apollos was responsible for the Corinthians coming to Christ, it was only as instruments. It was God who called them, God who graced them. He alone was responsible for their birth as his children and for their continued growth in Christian maturity.

Since neither Paul nor Apollos is the basis for the Corinthians' faith, neither should be the basis for their divisiveness.

In what has become a justly familiar phrase, Paul clarifies further what he is trying to get across to them: "I planted the seed and Apollos watered it, but God

The Story Hour

The Greeks of Antioch become the first Christians

by Janaan Manternach

Saul stayed in Tarsus for many months. He was happy to be at home once again with his family and friends. After his narrow escapes from Damascus and Jerusalem, Saul wanted time to pray. He felt he needed time to discover what the Lord wanted him to do next.

While Saul rested in Tarsus, many other Jewish followers of Jesus fled from Jerusalem. They were being persecuted by the same people who had stoned Stephen. Some of them settled in Phoenicia and Cyprus. A large number hoped to find a new home in Antioch.

Antioch was then a large, important city. It was the Roman capital of Syria. There was a large Jewish community already in the city. Today Antioch is known as Antakya, a small city in Turkey.

The refugees from Jerusalem eagerly shared with the Jewish community in Antioch the good news about Jesus. They wanted their new friends to know that Jesus was the Messiah, their Savior.

Some newcomers to Antioch even talked about Jesus with Greeks, who were not Jews. Many of the Greeks were impressed by what they heard. They turned from their many gods and accepted Jesus as Lord. They became followers of Jesus.

NEWS OF ALL these converts eventually got back to the church in Jerusalem. The apostles and the whole community decided to send Barnabas to Antioch to see what was happening there.

Barnabas was excited about what he found in Antioch. He was convinced it was the work of the Lord. He encouraged the recent converts to be strong in their faith in Jesus. He urged them to be faithful to their commitment to Jesus.

Barnabas himself was such an impressive man that people were drawn to him. He was filled with the Holy Spirit and with faith. Because of Barnabas many more people in Antioch accepted Jesus as Lord. So many in fact that Barnabas realized he needed help.

It was then that Barnabas remembered Saul. He sensed Saul would be the perfect person to help him. So he set out for Tarsus to look for Saul.

Barnabas quickly found Saul there. He told him the great things that were happening in Antioch. He asked Saul to go back to Antioch with him. Saul was excited by the good news. He agreed to go back with Barnabas.

THE TWO SPENT a whole year hard at work together in Antioch. They instructed the new converts. They told them more about Jesus. They shared with them the teaching of Jesus. They helped them learn how to live Jesus' way.

It was a great year. The citizens of Antioch began to call these followers of Jesus, "Christians." No one had ever done that before. It was in Antioch that the term was first used.

Christian simply means "follower of Christ." The term "Christ" is the Greek word for "Messiah." Both words mean "the anointed one." Originally the word "Christ" indicated that Jesus was the Messiah.

But just 15 years after the resurrection of Jesus, Christ had become his proper name: Jesus Christ. So it was logical for the people of Antioch to call his followers Christians.

Saul and Barnabas were delighted with the new name. Since that time the followers of Jesus have been proud to be called Christians.

Suggestions for parents, teachers and young people using the Children's Story Hour for a catechetical moment:

PROJECTS:

1. Fashion a button, a bumper sticker or a T-shirt that identifies you as a Christian. Be so creative with your design that you would want to buy the item if you saw it displayed in a store.
2. Psalm 145 is a prayer that may have been on the lips of Barnabas and Saul as they worked day after day instructing new followers of Jesus. Memorize the following verses and pray them often as you play or work or at night before you go to sleep.

"I will extol you, O my God and King, and I will bless your name forever and ever.

Every day will I bless you, and I will praise your name forever and ever.

Great is the Lord and highly to be praised, his greatness is unsearchable.

Generation after generation praises your works, and proclaims your might.

They speak of the splendor of your glorious majesty, and tell of your wondrous works."

3. Pretend that Saul is living with your family when Barnabas comes for him and that each of you is going to give him a "going away" gift—things to make his time in Antioch easier and happier. Talk this "pretend idea" over with your family to find what each feels Saul would need. Make a list of the gifts.

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

QUESTIONS:

- Why did Saul linger for months in Tarsus?
- Why did Jewish followers of Jesus consider Antioch a safe place?
- How did the Jewish and Greek people in Antioch react to the newcomers?
- Why did the church in Jerusalem decide to send Barnabas to Antioch?
- How did the name "Christian" become associated with the followers of Jesus?
- Is Christian a name that applies to you? Why? How do you feel about the name?

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THE WORD THIS WEEKEND

2 Chronicles 5:6-10, 13-6:
1 Corinthians 3:9-13, 16-17
Luke 19:1-10

NOVEMBER 9, 1980
FEAST OF THE DEDICATION OF ST. JOHN LATERAN

by Paul Karnowski

Because I lived in Rome for three years, you might understand why I have an almost irresistible urge to write an entire column on the church of St. John Lateran.

Fortunately for all of us, that would mean digging through overstuffed closets in search of guidebooks to refresh my memory: a task so dreaded, it even overpowers my natural inclination to be a show-off.

The only interesting tidbit about St. John Lateran that I can pass on to you with any certainty involves the "talking arches." Like many buildings, there are places in this basilica where a person can whisper a message into an arch and be heard by his companion 30 feet away. It's an eerie, but rather common, acoustical phenomenon.

Today's feast will remain foreign and distant unless we examine the selections from Scripture. They demonstrate that the celebration of the dedication of the Pope's cathedral can be interpreted on many levels.

In the book of Chronicles we read about

the dedication of the Temple. To the Israelites, the Temple in Jerusalem served as a symbol of unity; a sign that many people shared a common belief. The basilica of St. John Lateran plays a similar role for us: we view this building in Rome as a sign of our catholic unity.

Luke's gospel takes the idea one step further. Jesus decides to stay at the house of Zacchaeus, a tax collector and a known sinner. By taking such an action, deliberately shocking the crowd that followed Him, Jesus expresses His wish to abide with all men and women; His love flows past the pews, and out the church doors into the homes of all.

St. Paul offers the most radical idea. He maintains in his letter to the Corinthians that each person is "a Temple of God." God goes beyond churches, beyond private homes, and into our hearts. "You are God's building," St. Paul tells us.

If each of us is God's building, then, in one small way, each of us resembles the basilica of St. John Lateran: somewhere in our hearts, we too, have "talking arches"; and if we listen closely we can hear a whisper—the whisper of God Himself.

St. Rose of Lima Parish

Franklin, Indiana

Fr. Robert Mazzola, *pastor*

by Fr. Thomas C. Widner

You would not think of St. Rose of Lima Parish, Franklin, as being a 112-year-old parish. It sits at the west edge of the Johnson county capital. The church and rectory are built of that ageless St. Meinrad sandstone which identifies numberless churches of the archdiocese. But the church was not always located there and its history in its present location only dates back to 1965.

"The original church building," according to Father Robert Mazzola, pastor, "was in town near the railroad. It had been a Presbyterian church when purchased to become the Catholic church in 1868. That building doesn't exist any longer and no one can quite place its exact location."

Father Mazzola said the church moved again in 1905 to its own quarters which lasted until 1965. The old St. Rose is now the Tabernacle Christian Church of Franklin located at Yandes and Madison Streets. "The parish was growing in the early 60's," he said, "The church was full and being in town there was no place to park a car except on the street. The church is surrounded entirely by residences and there was no hope of buying land for a parking lot. So Archbishop Schulte permitted the parish to move entirely."

St. Rose of Lima Parish cares for a few more than 300 families. It finds itself a very young parish with highly mobile families. "When I arrived here in 1974," Father Mazzola remembers, "I took a

survey and found that 435 of our people were under age 18 but only 29 were over 65. Today there are only a handful of our parishioners who even remember the church's former location in town."

IT IS THIS youthfulness which he regards as one of the parish's strengths. The parish counts as members a variety of people who bring a variety of ideas to broaden its base.

One of the youthful things Father Mazzola engages in is a ministry to Franklin College. "I suppose I put in 14 or 15 hours a week there," he said. "I go over in the mornings to have breakfast and talk with students. And often in the evenings I'll go over and walk through the residence halls and talk some more. The administration there is extremely cooperative. They even provide a car for students to come to Mass on Sunday if they need it."

Franklin College enrolls about 700 students of whom about 21% are Catholic. In fact, according to surveys, Franklin has the largest percentage of Catholics at any state college. "I've been told the Catholic enrollment this year is 35%," he added, "but the college doesn't release that information."

There are no regular Masses at the college since it is convenient to the parish and Father Mazzola believes the college is a part of the parish for which he takes responsibility and not simply a parish in itself. "We do have a Mass on holidays there," he said, "but the students themselves didn't think a regular Sunday Mass



was a good thing. They like the idea, and I agree, of having a parish to go to where they feel at home and welcome."

The students at Franklin College are made welcome in the parish for Father Mazzola regards them as he regards all his parishioners. "I'm asked to do things at the college, too," he said, "including requests by one of the teachers to present a Catholic perspective of the Reformation when it comes up in history courses."

But St. Rose of Lima offers more than just attention to the college. Regular daily Mass-goers are accustomed to Father Mazzola's explanation of the saints and on Tuesdays they join him for coffee and doughnuts. "Often one of the parishioners will bake something or we'll just buy some," he noted.

A RELIGIOUS education program is administered by several coordinators—one to assist with the sacrament program, two full-time to assist with grades K-10, and one to assist with grades 11 and 12. "These are nuts and bolts people," Father Mazzola emphasized, "without whom I couldn't run a program. They see to it that everything is organized and set up."

And the parish continues to serve. "You know, many of the students who come to Franklin College settle in town and stay at least for a while," Father Mazzola stated. "I think this contributes to the parish's beauty. People working for Arvin and some of the other industries here move in and out. That adds to it also. When you make everything alike, you miss the beauty of the flower garden."



WINDOW ON THE WORLD—Father Mazzola holds an antique which hangs in an honored spot in St. Rose of Lima Church at Franklin. It is a part of a window which was once housed in the parish's church from 1868 to 1905. As Father Mazzola points out in his parish's profile, no one quite remembers exactly where that former church was located. (Photos by Father Thomas C. Widner)

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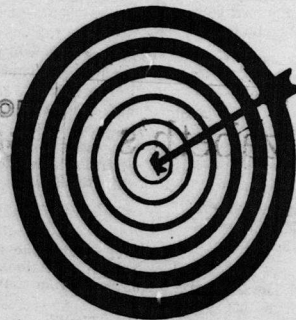
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'DAMIEN' SPECIAL—Students from Roncalli, Ritter, Secena and Cathedral high schools recently saw a special production of "Father Damien," by actor Dan Rogers (above), at Holy Rosary church. Rogers discussed vocations in a post-show session. (Photo by Peter Feuerherd)

Remember them

† ALLEN, Susan Renee, 26, St. Paul, Tell City, Oct. 15. Mother of Ricky and Heather; daughter of Mr. and Mrs. Floyd DeVille; sister of Gary, Royce and Mike DeVille; Beverly Collignon, Brenda Wirthwein and Patty Foerster.

† BARNES, Mary J., 60, St. Andrew, Richmond, Oct. 29. Sister of Joseph I. and John Hoch, Louise Cox and Genevieve Dishner.

† CAINS, Robert, 68, Our Lady of Lourdes, Indianapolis, Oct. 27. Husband of Mildred; father of Rita Coppock, Theresa Hubbard, Gwendolyn MacDonald, Robert, Mark, James and Paul Cains; brother of Helen Link, Ruth Schombert and Eugene Cains.

† CORDON, Margaret J., St. Paul Hermitage Chapel, Beech Grove, Oct. 31.

† ETIENNE, Mamie E., 74, St. Augustine, Leopold, Oct. 28. Wife of Ernest; sister of Alma Sturgeon.

† FEENEY, Delia B., 95, Feeney-Hornak Mortuary, Indianapolis, Nov. 1. Mother of Leo, Wil-

liam and Malachia Feeney; Regina Scollard and Rosemary Kelly.

† FIELDS, Mary A., 83, St. Mary, Rushville, Oct. 23. Mother of Omer A. Fields, Doris Lante and Ellen Cheek.

† FRITZ, Otto H., 92, Holy Rosary, Indianapolis, Oct. 29. Father of Joan Fritz.

† GRADY, Louis J., 81, St. Luke, Indianapolis, Oct. 31. Husband of Audrey; father of Mary Ann Paulson, Jane Bridges, Jerry McLaughlin, Patti Noel, Peggy Scheppe, Michael, James and Louis Grady Jr.

† HILL, William M., 21, St. Mary, Indianapolis, Nov. 1. Son of Maria Lagos and Clem W. Hill Jr.; brother of Timothy; grandson of Mr. and Mrs. Clem William Hill Sr.

† HOWARD, Virgil (Bud), 42, Holy Name, Beech Grove, Oct. 28. Husband of Marlene; father of Denise Schenk, Shelley, Ann and Danie; son of Elanore Watson; brother of Eileen Plater, Ruth Ellison and John Howard.

† KEOWN, Randall C., St. Joseph, Indianapolis, Nov. 1. Husband of Mary Ellen; father of Randall, Jeffrey and Bragette; brother of Jewell Keown.

† LEY, Joseph, 68, St. Philip Neri, Indianapolis, Oct. 31. Husband of Florence; father of Glynn, Donald, Dennis and Larry; brother of Elizabeth Ley, Helen Hill, Frances Mader, Marie Mader, Agnes Rancourt, Delores Reiman, Michael, Edward and Robert Ley.

† LONG, Albert, 68, St. Lawrence, Lawrenceburg, Oct. 27. Father of Judy Cook; brother of Charles Long, Justine Holensbe and Lucille Kuckenrider.

† LOUGHERY, Edward D., 64, St. Luke, Indianapolis, Oct. 27. Father of Patricia Trimble, Joan Bindner, Michael, James, John and Edward Loughery.

† MAAS, Franciscan Father Andrew, 74, Mount St. Francis Monastery, Died at Mesilla Park, N.M., Oct. 27.

† McCracken, Donald E., 61, Clinton, Oct. 29. Husband of Mary Ellen; father of Deborah Hollowell, son of Nora McCracken; brother of Viola Terrando, Ruth Trevarthen, Beverly Brown, Herbert and Stanley McCracken.

† McHugh, James, 55, St. Philip Neri, Indianapolis, Oct. 28. Husband of Verda; father of Anthony McHugh and Angela Blaylock; stepfather of Rex Mitchell, Margaret Bunch, Linda Bordwine; brother of Leo, Joseph and Bobby McHugh, Rose Blessing and Anne Cherry.

† NEVILLE, Clarence F., 85, St. Michael, Indianapolis, Oct. 28. Father of Mary Jo Novotny, Catherine E. Wyckoff, Loretta Schroeder and Barbara Neville; brother of Victor Neville.

† O'BRIEN, Alice, 81, St. Augustine Home Chapel, Indianapolis, Oct. 30.

† O'BRIEN, John F., 67, St. Luke, Indianapolis, Oct. 31. Brother of Julia Shevman and Ann Marie Noll.

† PFEIFFER, John P., Nativity, Indianapolis, Nov. 1. Husband of Rita M.; father of Eileen, Richard, David and James; brother of Mrs. Philip Sandmeier Jr., Dr. J. J. Dr. Don L. and Dr. Jerry Pfeiffer.

† ROELL, Otto, 92, St. Anthony, Morris, Oct. 21. Survived by children, grandchildren and great-grandchildren.

† SCHNEIDER, Stanley, 53, St. Peter, R.R., Sunman, Oct. 28. Husband of Lucy; father of Carol McAllister, Judy Stevens, Nancy, Joanne, Roberta, Lucy Ann, Charles, Thomas, William, Stanley and John; brother of Anna Louise Hottel, Ethel Bessler, Ray and Ed.

† VEIDEMAN, Rose, 68, St. Thomas Aquinas, Indianapolis, Oct. 27. Mother of Richard Dube; stepmother of Robert Veideman.

Prayer (from 2)

through the years. And their ease in talking about it has developed, especially after much involvement in renewal programs and parish activities.

Pat reflected, "We really never used to discuss spiritual matters with the kids, although we did pray formally and saw to it that we were all ready for church on Sunday. But really telling them what God meant to us or what we felt about a certain issue because we chose to be Christian—that we never did."

The Bromers are less reluctant to talk about such an intimate reality as prayer.

And so are more and more Catholics who are formulating new ways to express their relationship with God.

To Father Raabe, for example, the reality of God for us is very much like how a baby in the womb relates to its mother. The priest explained that God, like the mother carrying her child in the womb, provides a loving context in which her life is shared with us.

"God is beyond us but is very much a part of what's going on," the priest said.

(Next week: Charismatic prayer and the Ignatian spiritual exercises)

Hospital obtains cable television

St. Francis Hospital Center in Beech Grove has signed a contract with Indianapolis Cablevision to become the only hospital in the capital city to offer cable TV to its patients.

The new service is part of a closed circuit television (CCTV) and cable television system being installed in the hospital. In addition to the six local stations, hospital viewers will have available WGN-

Chicago, WTBS-Atlanta, and ESPN-The Sports Network. Also, the new system will provide one station for hospital inpatient education and information and color coverage of religious services from the hospital's chapel. Another channel will be available to Saint Francis Hospital Center staff for continuing education. WAT-21, the Indiana University Medical Educational channel, also will be carried.

Sister Angelus Draud

OLDENBURG, Ind.—The Mass of Christian Burial was celebrated here on Oct. 31 for Franciscan Sister Angelus Draud, 87, at the Sisters of St. Francis motherhouse. She died on Oct. 29.

A native of Cincinnati, the former Louise Draud entered the Franciscan community in 1911 and made

her final profession of religious vows in 1918.

She taught in schools in Missouri, Ohio and Indiana including St. Vincent de Paul, Bedford; Marian College, Indianapolis; St. Louis, Batesville; and Holy Family, Oldenburg. She retired to the motherhouse in 1969.

There are no immediate survivors.

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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

The fall festival at Our Lady of Lourdes parish, Indianapolis, will begin at 5 p.m. and continue throughout the evening.

"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.

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

November 7-9

The Sisters of St. Francis, Oldenburg, will sponsor a booth at the arts and crafts sale in Lafayette Square, Indianapolis.

November 7, 9

Cathedral High School, Indianapolis, will present "Arsenic and Old Lace" in the 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.

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

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, Indianapolis, from 10 a.m. to 6 p.m.

November 8, 9

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

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.

Little Flower parish will have a Christmas boutique from 1 to

6 p.m. on Saturday and from 8 a.m. to 1 p.m. on Sunday.

November 9

St. Lawrence Council and Court of St. Peter Claver will hold a bazaar at St. Lawrence parish, Indianapolis, from 8 a.m. to 5 p.m. Breakfast will be served until noon. Other food available until 5 p.m.

An old-fashioned chicken noodle dinner will be served at St. Catherine parish, Shelby and Tabor, Indianapolis. Serving begins at noon.

An Italian Festa will be sponsored by Holy Rosary parish, Indianapolis, featuring a spaghetti and meatball dinner from 1 to 6 p.m.

St. Joseph parish Altar Society, Indianapolis, will hold its fall bazaar from noon to 4 p.m. Spaghetti dinner and square dance presentation at 2 p.m.

St. John parish at Enochsbury will serve a turkey dinner from 11 a.m. to 4 p.m. and a still board shooting match beginning 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 parish, Brownsburg, at 7:30 p.m.

November 10

An evening of prayer and reflection for all areas of parish ministers will be held at St. Rose of Lima, Franklin, at 7 p.m. with Father James Farrell in charge.

November 11

The North Vernon Deanery of the ACCW will host the quarterly meeting at the Arch Restaurant, Vernon, Ind., beginning with a 10 a.m. registration.

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ginning with a 10 a.m. registration.

A Christmas auction of handcrafted articles will be held at St. Paul parish, Sellersburg, 7 p.m.

Mother Theodore Circle, Daughters of Isabella, will meet at the northside K of C, 13th and Delaware, Indianapolis. A 6 p.m. Memorial Mass will be followed by supper and business meeting.

The board meeting of the Guardian Angel Guild will be held at the home of Mrs. Joseph VanCamp at 9:30 a.m. Sister Judith Shanahan will be guest speaker.

Nov. 11, 12

Leisure Day on Tuesday, Nov. 11, and an Over 50 day of recollection on Nov. 12 will be held at Fatima Retreat House, Indianapolis.

November 12

The northside area of St. John Bosco Guild will hold a luncheon and style show at St. Andrew social hall, Indianapolis. For reservations call Mrs. Joseph Ritter, 849-6567.

A luncheon/card party will be held at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis, beginning at 11:30 a.m.

A lecture on preparing a will is scheduled at Our Lady of the

Greenwood parish, Greenwood, at 7:30 p.m. Speaker is Dave Costantino, an attorney.

November 13

United Catholic Singles' Club (ages 35-65) will have a dinner meeting at St. Pius X Council K of C at 7 p.m. Reservations requested. Call 542-9348 or 546-7569.

Nov. 13, 16

Pre-Cana sessions will be held at Our Lady of Perpetual Help parish, New Albany, from 7:15 to 10 p.m. on Thursday and 1 to 5 p.m. on Sunday and also on Sunday at Our Lady of Grace Center, Beech Grove, from 12:30 to 6 p.m. Pre-registration is required.

November 14

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

Nov. 14, 15

The Drama Club of Christ the King parish, Indianapolis, will present two hours of music and comedy in the school auditorium. Call Janet Jacobs, 255-0256, for tickets.

Nov. 14-16

A healing and fellowship retreat for the separated and di-

November 15

St. Malachy parish, Brownsburg, will have a Christmas bazaar from 9 a.m. to 8 p.m.

The Marian College Alumni Association will observe the school's homecoming with an informal party at the Westside K of C, 220 N. Country Club Road, Indianapolis, starting at 8 p.m.

Scecina High School's Booster Club, Indianapolis, will sponsor a fall dance with disc jockey from 9 p.m. to 1 a.m. in the cafeteria.

A rummage sale will be held at St. Philip Neri School, Indianapolis, from 9 a.m. to 3:30 p.m.

Nov. 15-16

A holiday bazaar will be held at Holy Trinity parish, 902 N. Holmes, Indianapolis. Food service on Saturday is from 11 a.m. to 8 p.m. and on Sunday from 12:30 to 4:30 p.m.

November 16

The Athletic Club of Chatard High School, Indianapolis, will serve a spaghetti dinner in the gym from 4:30 to 6 p.m.

The St. Vincent de Paul Society of St. Patrick parish, Indianapolis, will have a poultry card party and other awards. The hall opens at noon.

The St. Vincent de Paul Conference of St. Rita parish, Indianapolis, is the sponsor for a Gospel concert at 3:30 p.m. at the parish.

Parents' Weekend set

Parents' Weekend will be observed Nov. 8-9 at Marian College, Indianapolis, highlighted by a student variety show, style show, candlelight dinner, intramural football championship and crowning of the Homecoming queen.

Marian's basketball team will play its Homecoming game at 2 p.m. Saturday, Nov. 15, at Ritter High School gym against St. Francis College.

The student Homecoming dinner-dance will be held

that evening in Murat Temple, while the alumni social event is scheduled at 8 p.m. at the Westside K of C.

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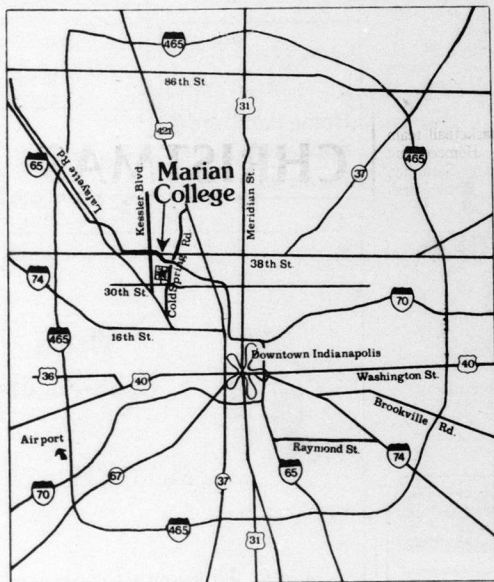
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Catholic Youth Corner

Youth unemployment reviewed

by Peter Feuerherd

Are you between 16 and 25 and can't find work? According to a preliminary report of Gov. Otis Bowen's **Committee on Youth Employment** you aren't alone.

The committee warned that "the current youth employment situation, if left unattended, will result in a significant number of youth and young adults who will not contribute at all or only marginally to the productivity of our economy in the coming decade . . . In human terms, the problem faced by the state is that a significant number of its young people have a high risk of experiencing a life-time of chronic unemployment and marginal employment."

In other words, even with a declining youth population, the chances of a young person today landing that "dream job" are getting slimmer.

Paradoxically, the committee concluded that because of a combination of lack of adequate job training and a smaller youth population, by 1985 "the state could be confronted with the dual specter of both high youth unemployment and a shortage of employable young workers."

If you are non-white, a teenager, female, or a high

school drop-out there is greatest risk. The problems these groups face are caused by the demand for jobs not keeping up with the supply, expansion of industry into suburban areas out of easy reach for inner-city youths, and racial, sexual, and age discrimination.

But most young people, according to the committee, will have little need to fret. The report emphasized that "most youth have no major difficulties in making a successful transition into the adult labor market."

That's all right, you might ask, but what can help me, a young person looking for a job?

Well, the committee reported that employers are interested in five factors in evaluating you. They include:

1) Prior work experience and record. 2) Attitude (willingness to work, learn and comply with workplace norms) 3) Basic educational skills (reading, computing, communicating) 4) Job-seeking and job-holding skills (completing applications, taking tests, interviewing, attendance, disciplined workplace behavior) 5) Occupational skills (e.g. typing, welding, accounting, etc.)

The social consequences of chronic youth unemployment are enormous. In one rural Indiana county, for example, nearly half of all arrests involved youths 24 years of age or under. Of the arrested youths, 53% were unemployed.

The committee tentatively concluded that youth unemployment can best be solved on the local level and that emphasis on solving the problem be placed on private sector employment. It called on local communities to review their economic development efforts, housing and employment commuting patterns, programs for high school graduate youth to enter the workplace, the experience of local employers with affirmative action programs, and the experience of local law enforcement and welfare agencies with unemployed youth.

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Cathedral High School's freshman football team has carried on the "Irish" winning athletic tradition with an undefeated 1980-team. The young men, under direction of coach **Frank Sergi** compiled 10 victories on their way to the Indianapolis high school freshman football crown.

Chatard High School has a strong squad entered for Channel 13's "Brain Game," quiz show where local high school talent gets a chance to show off their knowledge. The Trojans defeated Muncie Delta in its first match by a 70-58 score.

Faculty advisor **Mrs.**

Lucy E. Rockstrom leads a team that includes **Joe Harmon, Larry Born, Mike Miller, and Ann Broemmelsiek.** Alternates are **John Nico-lucci, Julie Harmon, Ann Casey, Greg Schisla, and Greg Brames.**

Boards of Review for candidates for the **Ad Altare Dei** and **Pope Pius XII** awards for the Boy Scouts will be held Sunday, Nov. 9 at 2:30 p.m. at the **Vocations Center** library at 520 Stevens St., Indianapolis.

The awards, given for work on church-related projects, will be awarded to eligible candidates on Nov. 23 at a 2:30 Mass at **Sts. Peter and Paul Cathedral** followed by a reception in the old Cathedral gymnasium across the street.



PRIEST ARTIST—The stone, wood and terra cotta sculpture of Holy Cross Father **Anthony J. Lauck** will be one feature of dedication ceremonies of **Snite Museum of Art** at the University of Notre Dame, South Bend. Father **Lauck**, an Indianapolis native, got his early training at **Herron Art School**, and has had national and international exhibits. Now professor emeritus, he was chairman of Notre Dame's art department for seven years. The exhibit opens Sunday, Nov. 9.

"Death" series slated

A two-part lecture series on "Death Awareness" will be held at 7:30 p.m. Nov. 12 and Nov. 19 at Our Lady of the Greenwood parish in Greenwood. The series is part of "Death Awareness Month" sponsored by the

liturgy committee and adult development team.

On Nov. 12 **Dave Costantino**, an attorney, will speak on preparing a will. **Thomas Hendryx**, a licensed funeral director, will speak Nov. 19 on the role of the mortuary in a funeral.

Renewals set
for parishes

Three New Albany Deanery parishes will offer Parish Renewal Weekends during the coming weeks. **St. Mary's** will sponsor weekends on Nov. 7-9 and Nov. 21-23; **Our Lady of Perpetual Help** parish on Nov. 14-16 and Dec. 5-7, and **St. Anthony's** of Clarksville, will sponsor weekends on Nov. 21-23 and in December, not yet set.

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TV Programming

'PM Magazine' takes a look at Vatican audience

by Henry Herx

NEW YORK—A rare opportunity to be part of a public audience with Pope John Paul II is offered in a segment of "P.M. Magazine," airing Wednesday, Nov. 12, on the 91 stations carrying this syndicated Group W magazine series.

Of the many who journey to the Holy See of Peter, only the few can be included in the weekly public audience to meet the pope in a brief, personal encounter. Ray Murray of Group W's KYW-TV in Philadelphia joined one of these group audiences.

It is a short segment of film but well worth the effort and the attention of viewers. The audience setting is more relaxed and informal than the official functions covered by the news media during papal visits abroad. This is a vignette of the holy father warmly enjoying a visit with members of his spiritual family.

Another of Murray's segments filmed at the Vatican will air on "P.M. Magazine" on Thursday, Nov. 13. It is a light but interesting look at the Swiss Guard from the angle of a guard captain and his Chicago-born wife, whose daughter was the first baby to be baptized by John Paul II.

Forty years after "The Grapes of Wrath" shocked moviegoers with its depiction of a migrant labor camp, the United Farm Workers and others have bettered conditions for some who pick the nation's fruit and vegetables. But not for all, according to "Angel City," a TV movie airing Wednesday, Nov. 12, at 9-11 p.m. (EST) on CBS.

The drama follows a West Virginia family who sell their farm and move to Florida looking for work in the fields. They are victimized by a labor contractor who runs a migrant camp where they are kept virtual prisoners, beaten and threat-

ened with death if they try to escape.

Such camps do exist, but not enough people are concerned when cases of peonage get into the news. Unfortunately, this dramatization will likely meet the same fate because it seems too exaggerated to be credible.

James Lee Barrett's script is stock melodrama with cardboard characterizations. Mitchell Ryan's villainous boss is pure evil and of stronger interest than Ralph Waite's mountain farmer, whose simple innocence appears more like invincible stupidity.

Missing but essential to the presentation should have been a painful realization of just how brutal and back-breaking is the work that stoop laborers perform day after day.

The subject is so important that one takes no pleasure in reporting the failures of this unconvincing production. Good intentions, however, are not enough. Per-

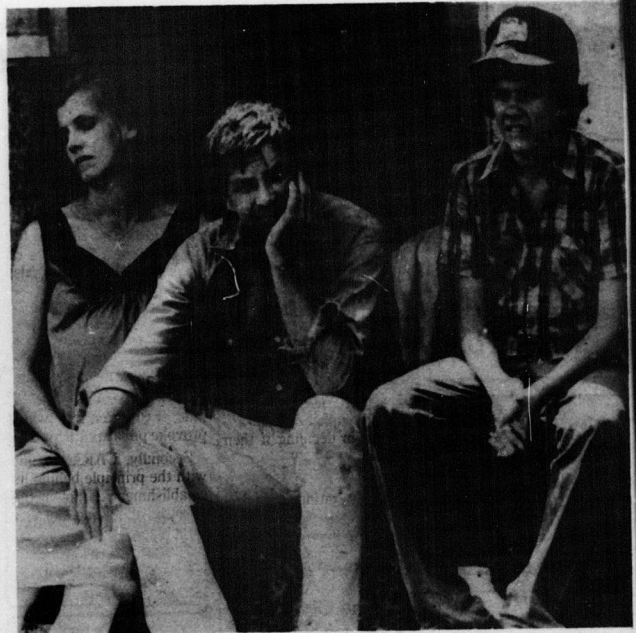
haps it is time for another network documentary about migrant workers or at least a better melodrama.

Derek Jacobi, Claire Bloom and Eric Porter star in "Hamlet," a special presentation of "The Shakespeare Plays," airing Monday, Nov. 10, at 8-11:30 p.m. (EST) on PBS.

Of all Shakespeare's dramas, "Hamlet" has been the most fascinating—if not the most popular—for audiences over the past 400 years. The plot is relatively simple, revolving around the revenge of a prince whose mother has married his father's murderer. But Hamlet's character is so complex that actors have interpreted it with a great diversity, ranging from being motivated by coldly calculating passion to the extremes of lunatic madness.

Jacobi, best known to PBS viewers for his versatile performance in the title role of "I, Claudius," has chosen a sensible middle course for acting Hamlet. Jacobi's prince is a man whose grief has driven him to the edge of despair. His struggle is internal, less against his mother and uncle than with himself.

Jacobi, Claire Bloom as Queen Gertrude and Eric Porter as Polonius perform with distinction but as with all the BBC Shakespeare productions, "the play's the thing." The focus is on Shakespeare, his words and plotting rather than brilliant, personal interpretation or elaborate, inventive staging.



DRAMA OF THE SOIL—Jennifer Warren, Ralph Waite and Robert Macnaughton star in "Angel City," a new movie about a poor mountain family that sells its farm and moves to a southern migrant camp. The drama airs Nov. 12 on CBS. See accompanying review. (NC photo)

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Television Films

The Return of the Pink Panther (1975) (NBC, Friday, Nov. 7): Peter Sellers in the third film in the Inspector Clouseau series. This adventure is filled with slapstick and classic visual gags (like the super-powerful vacuum cleaner). There's no way you'll fail to enjoy 90% of this Blake Edwards-directed madness. Recommended for all ages.

A Bridge Too Far (1977) (NBC, Saturday, Nov. 8): Richard Attenborough's sad, violent but humane war film, about the Allies' misguided and fouled-up attack to seize the Rhine bridges with paratroopers during World War II. Recommended for adults and mature youth.

All The President's Men (1976) (NBC, Sunday, Nov. 9): Redford and Hoffman as Woodward and Bernstein in the "Gone With the Wind" of newspaper movies, as two brave young reporters bring down a president. Recommended for all but very young children.

Spy Who Loved Me (1977) (ABC, Sunday, Nov. 9): Roger Moore as James Bond in the 10th film of the series joins with Russian agent Barbara Bach to foil a powerful madman who wants to nuke the world. Girls, gore and gadgets on a comic strip level. Not recommended.

Ice Castles (1979) (NBC, Monday, Nov. 10): A slick tear-

jerker about an Olympic-class ice skater who is blinded in an accident and tries to resume her career. There is premarital sex involving the 16-year-old heroine. Not recommended.

The Champ (1979) (CBS, Monday, Nov. 10): This remake of the famous 1931 Jackie Cooper movie—about a ne'er-do-well ex-boxer (Jon Voight) who realizes his worshipful son (Ricky Schroder) would have more advantages with his wealthy ex-wife (Faye Dunaway)—remains dated and mawkish despite the sensitive efforts of the good cast and director Franco Zeffirelli. Modest, sentimental entertainment for all ages.

What do 'G', 'PG', 'R', and 'X' mean?

by Michael Gallagher

NEW YORK—It is time to say something about the rating system of the Motion Picture Association of America, the industry's own arbiter. This is the familiar letter code: G (general patronage), PG (parental guidance advised), R (no one under 17 admitted without a parent or an adult guardian), and X (no one under 17 admitted).

The Motion Picture Association's Classification and administration (CARA) has long been a favorite target for critics firing from a variety of redoubts. Independent filmmakers charge CARA with favoritism toward the establishment. Directors whose oxen are being gored by restrictive ratings (usually bad news at the box office) protest that it stifles creativity. Moralists of many persuasions accuse it of laxity. Producers of "family" movies allege that its G-rating is a kiss of death at the box office. Finally, a charge that has real substance to it, parents complain that its PG rating is no help whatsoever to them in deciding if their children should go to a particular movie.

Speaking as one who has followed CARA ratings quite closely for the past few years, I must say that even though I have disagreed with some of them from time to time, I have been impressed with the competence and integrity of the industry's rating organization. I think that CARA is doing a very good job within the limits of its mandate, but the problem is that the nature of its mandate severely restricts the usefulness of its ratings to the very parents it is meant to serve.

FIRST of all, parents should realize that the motion picture industry has not set up CARA out of a disinterested regard for safeguarding the morals of their children. Harsh words, perhaps, but not to be denied. The movie industry fears government censorship and it believes that the best way to forestall this is to keep its own house in order, or at least prevent the kind of disorder that would provoke public outrage.

Secondly, CARA, in line with the principle behind its establishment, is not in the business of making moral or esthetic judgments, at least not directly.

In rating a movie, it uses but one criterion: an estimate of how most American parents would feel about

their children's seeing the kind of material in this particular picture. Thus a G-rating for a picture reflects CARA's judgment that most American parents would have no objection to even their youngest children seeing such a movie.

The PG indicates that CARA believes that most American parents would want some kind of warning to allow them to look into this movie before letting their children see it.

THE R represents a more insistent warning coupled with an admission restriction, and the X embodies the measure of insulation that CARA believes most American parents demand for their children against a movie containing sexually explicit or extremely violent material.

The basis of CARA's criterion—the feelings of most American parents—is simply not exacting enough for those parents whose moral outlook is quite a bit less easygoing than CARA's hypothetical "most American parents." Many of us, for example, find highly offensive many things in

American life that don't even come close to provoking public outrage.

A second difficulty—and to be fair to CARA, this is something beyond its jurisdiction—has to do with the enforcement of the otherwise extremely helpful R-rating. Stand outside a theater where a popular R-rated movie is playing and see how many children obviously under 17 are admitted.

A **THIRD** difficulty, and this by no means exhausts the list, is one already referred to. The majority of

movies are classified PG, but beyond functioning as an early warning system, this rating is of little use to parents. In order to find out what kind of PG movie it is—almost a G or almost an R, a difference of vast proportions—concerned parents need something else.

That something else, not so incidentally, is just what the classifications and reviews of the U.S. Catholic Conference offer.

Michael Gallagher is one of the staff of the U.S. Catholic Conference Department of Communication.

Programs of note

Monday-Friday, Nov. 10-14, 7-9 a.m. (EST) (ABC) "**Good Morning America.**" Featured this week are a series of reports, titled "What Parents Should Know about Drugs," focusing on the growing use of drugs by youngsters and what parents, teachers and the community can do about it.

Tuesday, Nov. 11, 4-5 p.m. (EST) (NBC) "**Sunshine's On the Way.**" A teen-age assistant at a retirement home persuades the newest arrival, a jazz trombonist, to help the oldsters improve their band enough to get on television in this "special treat" program for young viewers.

Wednesday, Nov. 12, 4:30-

"**Stoned.**" A lonely high school youth is pressured by some of his classmates into trying marijuana, which makes him more isolated and unhappy than ever in this "After School Special" presentation.

Religious broadcasting

Sunday, Nov. 9, 10:30 a.m. (EST) (CBS) "**For Our Times.**" How young people formulate their views on registration for the draft is examined in this program.

Survey (from 1)

whether a mother should try to find another job if her job strongly conflicts with family values, some 85% agreed, and the range of agreement went from 72% for under 21 year olds to 90% for over 60. The same question for fathers indicated 74% agreed, 10% disagreed and 16% were unsure.

►The survey showed that most Catholics believed every effort should be made to resolve serious marriage differences for the sake of the children (77%). This sentiment is not as strong for those under 40 as for older persons.

►There was a distinct but not unexpected difference by age on whether children must follow the norms of their parents when they are living at home. Only about half of persons under 21 agreed, while 83% over 60 saw this as correct.

►And there was a finding that three-fourths of those over 60, the widowed and Hispanics have most of their close friendships within the family, while 60% who are single and 63% of those under 21 find most close friends outside the family circle.

These were the rather unremarkable findings of the survey, according to Dr. Ryan. They tend to suggest that marriage and family life still hold highest priority among Catholics—at least among those who are middle-aged and linked to a parish. What, then, were the surprises?

►Given the focus on youth and bias toward institutionalization of the old in today's culture, Ryan found two findings "interesting."

►Only 52% believed that parents should place children's needs over their own—a traditional response. Those over 60 and Hispanics were mostly likely to feel this way (each 64%). Those least likely to agree were the remarried and divorced (36%), the single, non-married (40%) and the married under 60 (41%).

►More than two-thirds of respondents (70%) believe that adults with elderly parents have as much responsibility for their welfare as they do for the well-being of their own children. The group least likely

to expect this are those over 60, but Hispanics were especially convinced (85%).

►Another surprise: People who have a marriage problem would most often try to solve it with their spouse (38%), but despite the so-called credibility gap in the church, almost as many would seek help from a priest or Religious (32%). The younger the person, the more likely they are to turn to their own partner. Under 30, only 21% would go to a priest or Religious for advice, while 44% over 60 would seek such help. Less than one in five would seek help from a professional counselor, and this drops to one in ten among those under 30 years old. Only 4% of the total would go to parents, only 9% to a friend.

Ryan's interpretation: Those in the survey see spiritual advice as more important than secular counsel. If they go outside the home for help, they are most likely to see a priest.


►If the problem is with children, there is a similar response: 45% would consult with their marriage partner; 24% would go to a priest for help. But that figure is only 15% among those under 30 (suggesting, perhaps, that the nature of the problem is less serious in that age category). Fully one-third of those older would consult a priest, and one-fifth would seek professional counseling.

As a followup, the survey asked participants if they had ever actually sought help from a priest, Religious or church organization. Some 55% of the married had done so at least once, and many "a few times."

Were they helped? Among the young, 90% felt positively about it; 80% of those over 30 were satisfied with the help they received. Similarly, 82% believe their parish has had a "positive" effect on their family life, but 16% felt it had no effect.

The survey probed two other areas of family life—roles of men and women and the perceived responsibility to have children. It was here that Dr. Ryan found the most challenging data.

(Next week: Do Catholics see child-bearing as an option? How have husband-wife roles changed?)



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Viewing with Arnold

'Oh, God! Book II'

by James W. Arnold

In "Oh, God—Book II," George Burns' now legendary portrayal of the deity as a wise-cracking, good-natured senior citizen falls victim to the sequel syndrome. Even this nice-guy God, apparently needs good comedy writers.

The 1977 original was a genial updating of the Moses story, with Burns-as-God contacting an assistant supermarket manager (John Denver) and enlisting him to spread (one more time) the Good News. Of course, nobody believed him, least of all the official representatives of religion. After large gobs of satirical fun at the expense of most Establishment institutions, the film had Burns appear in the courtroom to rescue Denver from a lawsuit with a couple of small miracles.

"Book II" tells the story all over again, except that this time the chosen human messenger is a little girl (newcomer Louanne, age about nine) in a typical Los Angeles suburb. Thus the cute idea becomes almost unbearably cute, especially when the child enlists her school chums to stick up "Think God" posters and graffiti all over town, and the stuffy public school principal, sensitive to the issue of religion in education, has her suspended. What began as a salty, amusing and vaguely uplifting concept ends up being Disneyized into triteness and triviality.

The basic problem is clearly a shortage of off-screen talent. While the original had a script by Larry Gelbart (the creative genius of T.V.'s



"M.A.S.H.") from a novel by Avery Corman ("Kramer vs. Kramer") directed by funnyman Carl Reiner, this sequel has only a committee-

written script and director Gilbert Cates, whose most recent attempt at comedy was "The Last Married Couple in America." Literally, the only holdovers from the original are Burns and the general idea, which is repeated rather than built upon.

"GOD" again drops dry one-liners, although they are fewer and not as funny, even with Burns' patented delivery. The best I can remember again have something to do with "God" admitting his mistakes, like math, the Dead Sea, skunks' self-defense mechanisms and flamingoes ("their knees are backwards"). Again the messenger character undergoes an inquisition, now by psychiatrists instead of theologians. (This time the script does practically nothing with this ripe situation). And again, "God" comes to the rescue with some genteel miracles that won't produce much excitement among kids or adults in the audience.

The theology of "Book II" is even more innocuous than its predecessors—like going from chewing gum to Rol-aids. "God" simply wants to remind people that He's still around. His idea of a moral crusade is to attack pollution and unruly volcanoes: "Have you noticed you're running out of eagles?"

THERE is, however, one brave scene (beautifully shot in L.A.'s picturesque old railway station), in which the girl asks "God" the Mystery of Suffering, which has stumped geniuses and theologians for ages, and one cringes as the script plunges right into the abyss. The answer turns out to be not all that awful. It won't shake the world out of its orbit, but it's clear and helpful. (The key idea is that without bad, there can't be good.)

Louanne is also a nice kid—a regular, mischievous, twinkle-eyed moppet with a button nose and a brunet page boy hairdo who wears reasonably well on the nerves. Her parents are separated (presumably with a touch of realism) but they are also nice, especially as played by Suzanne Pleshette and David Birney, and it's inevitable that they get back together before the fadeout.

SINCE Dad is an advertising man, the movie has a



GOD'S BACK—George Burns as God and Louanne as Tracy Richards, a young girl who has volunteered to help him spread his message, take to the streets like bats out of heaven, in this scene from Warner Bros. comedy, "Oh, God! Book II." Burns repeats the role he originated in his earlier hit, "Oh, God!" (NC photo)

lot of painless satire of commercials, ad slogans and TV—the best shot being a snide inside joke that has "God" walk out instead of Johnny Carson to do the monolog on the "Tonight" show.

However, not much in "Book II" is really fresh or exciting. A typical example of a high point is having

"God" take Louanne for a spin on a motorcycle, a device that wasn't very funny even in old priest and nun movies. One also wonders if it's really all that crazy for a kid to say she's talked to God. We even have to put up with a rational explanation for the whole thing from Old Know-It-All Joyce Brothers.

Perhaps they should have settled for only one "Oh, God" movie, and resisted the temptation to greed. Yet, as the Burns character says, in the modern world God needs all the help He can get. In this case, maybe something beats nothing. (NCMP rating: A-2, morally unobjectionable for adults and adolescents)

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