

THE

Archdiocese of Indianapolis

CRITERION

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INDIANAPOLIS, INDIANA

JULY 29, 1977

'COME BID FOR LIFE'

Unique 'Cradle Auction' response to abortionists

BY RUTH ANN HANLEY

"A baby is God's opinion that the world should go on."

This pro-life attitude met hard resistance last month when the American Civil Liberties Union of Louisiana auctioned "a complimentary abortion" at New Orleans for \$30. (Criterion, June 17). The Communicator, Indiana Right-to-Life monthly, in the July issue called it "thirty pieces of silver."

Because of the distress they felt, Indiana Right to Life president, Michele McRae, and BIRTHLINE coordinator, Mary Nagy, joined hands for a pro-life alternative—a cradle auction—to be held Saturday, Aug. 6, 4-6 p.m. at the Right to Life Office, 333 N. Pennsylvania St., Suite 521, Indianapolis.

PROCEEDS FROM the cradle auction will be used to help finance BIRTHLINE programs for crisis pregnancies.

The date was chosen to coincide with the official opening that afternoon—Aug. 6—of the new Indiana Right to Life headquarters in Indianapolis. All persons interested in "Life" are invited to come see.

The cradle was chosen because BIRTHLINE had in its possession a very special cradle which, Mrs. Nagy says, "already has a history."

She revealed that the cradle "was begun at the same time that the boys at Roncalli High School were building their 16 beds for poor women under an Archdiocesan Social Ministries program."

SHE DESCRIBED six people of different ages and faiths who have been intimately concerned with the cradle's production: Al Goldberg, Richard Brand, Leland L. Johnston, Rosemary Diekoff, Lynne Halloran, and Charlotte Eckstein.

Al Goldberg of Central Hardware and Millwork, Co., Inc. met the BIRTHLINE "beggars" one afternoon at his store and readily agreed to supply the wood and metal for the cradle.

Richard Brand, an exchange student and an Anglican from Sussex England, cut the wood and did the preliminary design work.

Leland L. Johnston, past grand knight of the Columbus KC Council, who put it together and finished it.

Charlotte Eckstein, resident at St. Augustine Home who lovingly crocheted a yellow and white afghan to cover it.

Rosemary Diekoff and Lynne Halloran—Birthline volunteers who lifted, carried, and chauffeured the very special cradle for publicity purposes.

The seventh person to be intimately concerned with the cradle, of course, is that person or organization who submits the winning bid. To potential bidders Mrs. McRae says, "This is a way to counteract the type of mentality which would auction an abortion. It is an opportunity to come and bid for life."

SEALED BIDS ON the cradle are now being accepted. They should be addressed to:

Cradle Bid
Right to Life
333 N. Pennsylvania St., Suite 521
Indianapolis, IN 46204

Those submitting bids are asked to use the handy coupon on Page 2.

Minimum bid is \$31—one dollar more than the winning offer in the infamous New Orleans abortion auction.

The winning bid will be announced at the Open House on Aug. 6, and bidders need not be present, but Indiana Right to Life reserves the right to refuse any bid.



SYMBOLIC CRADLE—Charlotte Eckstein, a resident of St. Augustine's Home for the Aged in Indianapolis adds her "gift of love," a baby afghan which she crocheted for the symbolic cradle to be auctioned off by Indiana Right to Life and Birthline during an Open House on August 6. Sealed bids on the cradle are now being received at Right to Life

headquarters at 333 N. Pennsylvania St., Indianapolis. The bids will be opened at the Open House on August 6. The unique Cradle Auction was conceived as an answer to the Abortion Auction sponsored by the Louisiana Civil Liberties Union in New Orleans last month. (Photo by Ruth Ann Hanley)

Charismatic Renewal hailed as unity step

BY RICHARD W. DAW

KANSAS CITY, Mo.—Thousands of Catholics, Protestants, Pentecostals and Messianic Jews met in Kansas City July 20-24 for the 1977 Conference on Charismatic Renewal in the Christian Churches. It was the first

Related story, Page 4

meeting of its kind, and conference organizers called it "a major step forward on the road to Christian unity." A message from President Jimmy Carter climaxed the conference.

An estimated 50,000 persons, about half of them Catholics, gathered for the unique event.

During each day, denominational activities were held for Catholics, Baptists, Episcopalians, Lutherans, Mennonites, Pentecostals, Presbyterians, United Methodists, Messianic Jews and non-denominational Protestants.

Each night, the participants came together for general sessions in Arrowhead Stadium, where cheers for football players are normally heard, and filled the air instead with waving arms and shouts of praise to God.

AT THE CLOSING general session on July 23, a telegram from President Carter was read in which Carter asked for prayers.

"I ask for prayers for me," the telegram read, "that I may make the right decisions toward bringing about world peace and better understanding among the different nations and different beliefs. Please pray for human freedom and that liberty may be enhanced by the teachings of Christ. Please remember that I need you and your support of prayer in the days to come."

The reading of the telegram brought cheers and applause, followed by several minutes of prayer in response to the President's request.

Catholics concluded their activities Sunday, July 24, with a Mass in Arrowhead Stadium while other denominations held separate worship services in other locations.

The principal celebrant at the closing Mass was Cardinal Leon Joseph Suenens of Malines-Brussels, Belgium. With him at the altar were four other bishops—Bishop Joseph McKinney, auxiliary of Grand Rapids,

Mich., episcopal adviser to the National Service Committee of the Catholic Charismatic Renewal in the United States; Bishop Maurice Dingman of Des Moines, Iowa; Bishop Kenneth J. Povish of Crookston, Minn.; and Bishop Nicholas D'Antonio, in exile from Honduras.

IN A MESSAGE beginning the final celebration, Ralph Martin, director of the international communications office of the Catholic Charismatic Renewal in Brussels, called on Catholics to be "fully Catholic and fully ecumenical."

He said the ecumenical unity of the charismatic renewal, as demonstrated in Kansas City, "is going to have reverberations" in official ecumenical dialogues.

He urged Catholics to be loyal to the Church and its hierarchy "not just out of a sense of duty, but in rejoicing."

Marianist Father George Montague,

the homilist, said God "has called us to be a witness . . . to this world."

"If you want to see a miracle, just look around you to see what has happened this week," he said.

Father Montague is professor of theology and Scripture at St. Michael's College of the University of Toronto.

THE ECUMENICAL aspect of the conference was emphasized throughout. At evening sessions, the speaker's platform was always shared by persons from different denominations. On one evening there was Cardinal Suenens, who followed to the microphone Bishop J.O. Patterson, presiding bishop of the Church of God in Christ. On another, Father Francis MacNutt, a Dominican from St. Louis known for his healing ministry, turned the microphone over to Mrs. Ruth Carter Stapleton, a Fayetteville, N.C., Protestant and sister of President Carter, known also for her healing ministry. Such was the procedure each night.

Despite the emphasis on unity,

theological differences were frankly recognized. A statement in the official conference handbook, for example, pointed out that Catholic teaching specifies that only those in union with the Catholic Church may receive the Eucharist, and that Catholics may not receive any non-Catholic Eucharist. The kind of unity referred to was summed up by the Rev. Bob Mumford, a nondenominational leader from Cupertino, Calif., in a statement which was later endorsed by other conference organizers.

"We are not talking about one world church," Mr. Mumford said. "We are talking about coming together in fellowship in the name of Jesus."

"There are some things we can sacrifice in order to have unity," he said. "But there are some things we cannot sacrifice."

Conference leaders said they considered the kind of unity experienced in Kansas City to be on a

(Continued on Page 2)

Communion-in-hand option ratified for U.S.

WASHINGTON—The Vatican has granted permission for U.S. Catholics to receive Holy Communion in the hand if they want to do so.

Local bishops will have to decide whether to put the practice into effect in their dioceses after a period of instruction. Archbishop Joseph L. Bernardin, president of the National Conference of Catholic Bishops (NCCB), said in a letter to U.S. bishops that instruction materials are being prepared by the NCCB Committee on the Liturgy, chaired by Archbishop John Quinn of San Francisco, and would be available in August.

The archbishop said that the optional practice could begin on Nov. 20, the Solemnity of Christ the King, but that local bishops may choose to introduce it earlier or later—or not at all.

THE VATICAN RESPONSE came in an "indult" from the Sacred Congregation for the Sacraments and Divine Worship, which was forwarded to the U.S. bishops by Archbishop Bernardin.

"After consultation with the Committee on the Liturgy, it is suggested that the optional practice of receiving Communion in the hand be introduced on Nov. 20, 1977, the Solemnity of Christ the King," the archbishop wrote.

"It is understood, of course, that each Ordinary is free to introduce this practice or not," he added. "Moreover, the suggested date is only a target date. Another date—either earlier or later—may be established by an Ordinary who wishes to do so."

"However, given the complexity of distributing the materials in the United States and the fact that any effective catechesis can hardly begin until after Labor Day, November 20 would appear to be an appropriate date for the majority of dioceses," Archbishop Bernardin said.

THE U.S. BISHOPS requested permission for Communion in the hand in June following a lengthy debate on the issue at their spring meeting in Chicago. More than two-

thirds of the bishops eventually voted in favor of the proposal, which had been introduced by the NCCB liturgy committee. The deciding votes were cast by mail.

Since 1969, the Vatican has granted such permission on request to nearly 50 countries or episcopal conferences

(Continued on Page 2)

Stormy press session greets rebel prelate

BUENOS AIRES—At a stormy press conference, Archbishop Marcel Lefebvre said he does not have "bellcose intentions" in his opposition to Church renewal and the Vatican.

About 150 local followers of the suspended French archbishop entered the hall of a downtown hotel where the press conference took place and booed 50 newsmen every time the followers disapproved of the questions.

The bitterest reaction came when a newsmen asked whether a book written by Archbishop Lefebvre, "A Bishop Speaks," did not raise the issue of disobedience and arrogance.

ONCE CALM WAS restored, Archbishop Lefebvre replied that obedience is a relative obligation. He stated:

"As soon as authority fails its mandate, it also loses its right to obedience. When the Pope by his policies leads us into contacts with Protestants and other religions in such a way that we lose our faith, in that case the Pope forfeits the right to obedience by his subordinates."

At another point the followers of the archbishop requested that photographers leave the hall. After vigorous protests from the press, organizers said they could stay.

Asked how he felt about his suspension from priestly ministry by the Vatican a year ago, Archbishop Lefebvre commented:

"I have no awareness of
(Continued on Page 2)

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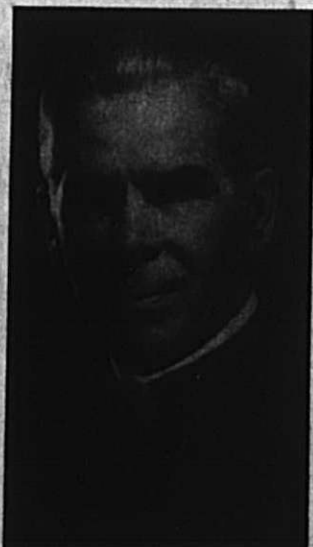
The July-August competition has been combined into a single contest, with the winner scheduled to receive a \$50 cash award—twice the regular monthly prize. To be eligible for consideration in the current contest, entries must be received by Friday, August 26. The topic is "Patriotism."

Potential entrants are reminded that photos must be black and white glossy in either 8x10 or 5x7 size.

Photos should be mailed to: The Criterion, P.O. Box 174, Indianapolis, IN 46206.



UNITY IS HERE—Dr. Kevin Ranaghan, director of the national communications office of the Catholic Charismatic Renewal, tells 45,000 charismatics gathered at Arrowhead stadium in Kansas City, "Unity is a here and now reality." (NC photos by Robert H. Davis)



RECOVERING FROM SURGERY—Archbishop Fulton J. Sheen is reportedly making progress following open heart surgery July 15 in New York's Lenox Hill Hospital. The 62-year old retired bishop of Rochester and former television personality underwent the surgery as a matter of "urgent necessity," according to a hospital source. "It was done as a lifesaving measure," the source said. Quoting the archbishop's personal physician, Dr. Michael S. Bruno of New York, the hospital spokesman said: "Bishop Sheen is doing well, considering all circumstances, in particular his age. He is not out of danger at this time," the doctor said.

week's news in brief

by nc news service

Seek lid on postal charges

WASHINGTON—An attorney representing four religious press associations urged Congress to put a ceiling on how much the postal service can charge non-profit publications. Testifying before a subcommittee of the House post office and civil service committee, attorney Charles Emmet Lucey said the associations favored a ceiling on attributable costs of 60% of total costs.

Arrests mark Rights March

POPULARSVILLE, Miss.—The 1,800-mile walk by members and supporters of the Texas Farm Workers Union (TFWU) was interrupted briefly July 18 when Pearl River County Sheriff's deputies arrested the 35 marchers for obstructing traffic. Also arrested and charged with obstruction of justice was a photographer accompanying the group. Under the banner "March for Human Rights," the farmworkers left Austin, Tex., June 18 and expect to reach their destination, Washington, D.C., by Labor Day.

Leftist violence on rise

ROME—Leftist violence against Catholics and Catholic institutions has tripled in the last year, according to leaders of the Catholic political organization Movimento Popolare (People's Movement). The group announced July 20 that in the first six months of 1977, 133 cases of aggression against Catholics or Church property were reported in the Italian press.

Agencies help flood victims

JOHNSTOWN, Pa.—Church agencies and civil authorities began mobilizing relief efforts hours after swollen mountain creeks returned to their banks, leaving a swath of death and destruction in an eight-county area of southwestern Pennsylvania. Rescue crews moved into the muddy rubble of the 70-mile Conemaugh River Valley July 21, the day after torrential rains battered the area, causing more than \$100 million in damage and leaving thousands homeless and perhaps as many as 100 dead.

Eases restrictions on divorced

VATICAN CITY—The bishop of Strasbourg, France, has urged priests not to break the ties that bind divorced and remarried Catholics to Catholic communities. Bishop Arthur Elchinger forbade his priests to bless the remarriages of divorced Catholics or to celebrate a nuptial Mass. But his new directives would allow them to hold a private prayer service with the future spouses and their families in a private home the night before a civil wedding.



WATER ON THE WAY—Ecuadorian villagers, using money donated by St. Christopher's parish in Columbus, Ohio, work on a water line that will soon bring fresh water to their doors for the first time in centuries. St. Christopher's donated \$20,000 through Catholic Relief Services for the project and for a crop storage project in Ghana. [NC photo from CRS]

Named to head Retreat House

EVANSVILLE, Ind.—Miss Beth Reitz, 25, has been named director of Sarto Retreat House and the diocesan Catholic Center activities department by Bishop Francis R. Shea of Evansville. According to Jesuit Father Thomas Gedeon, executive secretary of Retreats International, she is the first laywoman to head a retreat house in the United States. She succeeds Father Michael Hamel, who resigned in mid-April. Commenting on the appointment, Bishop Shea said: "I am confident that Beth is well qualified for this position and will provide the kind of leadership needed. I know that all of us will continue to show our dedication to the center and the retreat house by giving a warm welcome and full cooperation to the new director." Miss Reitz has a B.A. degree in child psychology from the University of Evansville, where she is working on a master's degree in the same field. She has given grade and high school retreats and taught Confraternity of Christian Doctrine classes for five years.



in capsule form

Catholic colleges and universities got approximately 50 percent more during fiscal year 1977 than they have in previous years from a federal program designed to help schools achieve financial stability and academic improvement. . . . Despite recent signs of a thaw in Church-state relations in Hungary, the Communist government is still thwarting apparent guarantees of religious freedom, according to a memorandum by 35 Hungarian priests that has reached the West. . . . The South African government may keep a resident Anglican priest visiting England from returning to the country. By requiring English Anglican Father Anthony Stubbs to apply for a visa the South African government is in effect threatening the priest with expulsion from the country where he has worked for 18 years. . . . The Vatican daily newspaper has asked the media and society's pace-setters to stop promoting liberalized abortion and other simplistic solutions to complex social problems. . . . A report by Princeton University's Office of Population Research claims that more American couples of child-bearing age have been sterilized than are using oral contraceptives. . . . As New York City's criminal justice system staggered under a case load of 3,800 persons charged with looting and arson on the night of the July 13 blackout, chaplains and religious volunteers worked overtime to lessen tensions in over-crowded jails. . . . An official of the National Catholic Educational Association (NCEA) urged the Catholic Church to accept—not resist—the unionization of its employees. "I think that unionization is here," said Dominican Brother Edward van Merrienoer of Chicago, NCEA justice and peace consultant. "It's coming in some areas, and we will have to learn to minister with it, not in spite of it." . . . Marianist Brother Joseph M. Davis has resigned as executive director of the National Office of Black Catholics and has taken a post as assistant for education in the Cincinnati Province of the Society of Mary. He will also serve on the Cincinnati provincial council.

names

Sister Catherine Laboure, administrator of Mercy Hospital in Springfield, Mass., was elected July 19 to head the 300-member religious community of the Sisters of Providence. She will take over the post Sept. 20.

Sister Elizabeth Candon, Vermont state secretary for human services, has been

sharply criticized by Bishop John Marshall of Burlington, Vt., for permitting state funding of welfare abortions.

Father Jerome E. Hayden, 74, founder and director of the Marsalin Institute in Holliston, Mass., a member of the Benedictine community of St. Anselm's Abbey in Washington, D.C., and a well-known psychiatrist, died July 18 in Boston.

Pope Paul VI has accepted the resignation for health reasons of Boston-born Bishop Thomas Reilly of San Juan de la Maguana, Dominican Republic.

Pope Paul VI has made California Jesuit Father James Schall a consultant to the Pontifical Justice and Peace Commission, the Vatican announced July 25.

Charismatic Renewal hailed

(Continued from Page 1)
different level—but complementary to—formal dialogues on unity which treat theological and structural concerns.

Cardinal Suenens told one session of about 10,000 Catholics: "Ecumenism doesn't mean ignoring our differences; it means coming together in spite of them."

Those at the meeting were told as Cardinal Suenens was being introduced that his presence "is symbolic of the acceptance of the charismatic renewal into the heart of the Church."

A HEALING SERVICE was held as part of a Mass presided over by Bishop McKinney. When an announcement was made asking all those who could claim a physical healing to stand, hundreds did.

In session after session, persons from a group designated to speak prophetically voiced messages urging repentance for the existing divisions in Christianity and calling for greater efforts toward unity.

After a series of such statements in

the stadium July 23, Franciscan Father Michael Scanlan, president of the College of Steubenville in Ohio, told the crowd that the time of yearning for unity was past, and that now, "It's time to get on with it."

Exuberance abounded throughout the conference. It reached a high point during one of the evening sessions at the stadium when the throng broke into a seven-minute arm-waving, hand-clapping, foot-stomping demonstration. It ended in two minutes of rhythmic chanting of the phrase, "Jesus is Lord," done in a volume and unison that rivaled any cheering done at the football games for which the stadium is designed.

CONFERENCE ATTENDANCE grew each day, but fell short of the 60,000 which conference organizers had predicted. About half of those registered were Catholics, with the next largest group—about 30 percent—composed of non-denominational Protestants. No other individual group accounted for more than 10 percent.

Conference officials said the

conference cost \$945,000. They said about two-thirds of that was covered by registration fees. Enough to cover the remainder was taken in through collections.

Conference organizers said that there were no current plans to make this interdenominational gathering an annual event. They said it might be done again sometime in the next several years, however. Most groups represented in Kansas City held their own annual conferences for several years and will continue to do so.



SERRA PRESIDENT-ELECT—Thomas J. Murphy of Indianapolis is the new president-elect of Serra International. The annual election concluded the organization's recent convention in San Francisco. Murphy, an attorney who has been an active Serran for many years, is a former president of the Indianapolis Serra Club as well as a former District Governor. He is scheduled to be installed as international president next June in Toronto, Canada. The current president is Manuel Renya.

Communion-in-hand

(Continued from Page 1)
throughout the world, including those of Canada, Mexico, England and Ireland.

THE VOTE AT THE bishops' spring meeting this year in Chicago was so close that eligible voting members who did not attend the meeting were asked to vote by mail. At least 183 affirmative votes were needed for the required two-thirds majority, and eventually 190 bishops favored allowing Communion in the hand.

The vote in Chicago followed a long debate, with bishops on both sides of the issue arguing that respect for the Blessed Sacrament would be enhanced by adoption of their views.

Foes of Communion in the hand argued that any change would diminish reverence for the Blessed Sacrament and would give in to those who have already

been using Communion in the hand in defiance of Church law in the United States.

Backers of the change said, however, that when a law is regularly violated disrespect is engendered for law in general. They said that confusion exists because Communion in the hand has been introduced in about 50 countries.

Two earlier proposals for Communion in the hand—in 1970 and 1973—had failed to gain the necessary two-thirds vote. The bishops had declined to discuss the issue at meetings in 1972 and 1976. The defeats, however, did not stop the practice from becoming widespread in some parts of the country.

Bid for Cradle

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My bid for the cradle is _____ (Min.: \$31.)
You need not be present when the bids are opened.

Stormy

(Continued from Page 1)
committing a grave sin by keeping my Catholic faith."

To another question the archbishop replied that he did not seek to form "another Church."

"I hold no bellicose intentions. I do not wish to fight anyone. I am not opposing the Pope, I am just asking him to be the Pope, the successor of Peter. I am perhaps the son who loves the Pope most, but I pray to God that he may show a constant concern to preserve the Catholic faith in every place and at each opportunity," he said.

ARGENTINE AUTHORITIES banned the archbishop from saying Mass in public places or holding religious demonstrations. He said Mass several times at private homes and apartments before small congregations of dissident Catholics. Three priests who publicly adhere to the Lefebvre stand are currently having problems with their Church status.

Archbishop Lefebvre said he would have a greater public following if many Catholics were not afraid "of running into difficulties with their bishops."

Prelate hits Brown stand about abortion

SAN FRANCISCO—Archbishop John R. Quinn of San Francisco has publicly rebuked Gov. Edmund G. Brown, Jr., of California for stating that he supports federal money to pay for the abortions for poor women.

"It is regrettable that the governor placed the principle of economic discrimination above the considerations of the right to life," Archbishop Quinn said in a statement issued July 23. "The supreme and final discrimination in the abortions of both rich and poor is against the unborn. There is no law, no economic principle, nor any other expedient which can justify the deliberate destruction of pre-born life."

Gov. Brown had told reporters July 22, "I do not think there should be discrimination based on wealth."

"I think the government shouldn't encourage abortion," the governor said, "but, on the other hand, it shouldn't penalize women who do something that they feel is right by their own consciences. The high income people in society are going to be allowed abortions. If abortion is wrong, it should be wrong for everyone."

President Jimmy Carter has said he supports the Supreme Court's decision that the government does not have to pay for Medicaid abortions. Gov. Brown, however, refused to say whether California would pick up the tab for abortions for the poor.

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Is God a He/She?

by fred w. fries

The June issue of U.S. Catholic contains an article entitled *A New Pronoun for God*, in which the author suggests that the traditional masculine concept of the deity be eliminated and that He (oops, there we go again!) be referred to as "He/She."

Though Father Daniel Raible is obviously serious about his suggestion, as are others who have become recently obsessed with the so-called "sexist language" in the liturgy and the Bible, Joseph Duerr, columnist in the Louisville Record, found the idea—as did we—slightly absurd.

IN HIS COLUMN in the July 21st issue of the Record, Duerr comments in part as follows on some of the changes which will have to be made if Father Raible's idea is adopted:

"The Lord's Prayer will have to be rewritten, of course. If God is to be referred to as *He/She*, then it's only logical that the prayer should begin: 'Our Father/Mother who are in heaven.'"

"So will the 'Glory to God' in the Mass: 'Glory to God in the highest, and peace to his/her people on earth . . . Lord, Jesus Christ, only Son (may be even Son/Daughter) of the Father/Mother . . ."

"And hymns like 'Praise to the Lord' have to be reworked something like this: 'Praise to the Lord, the Almighty, the King/Queen of creation. O my soul, praise him/her, for he/she is our health and salvation.'"

"Perhaps," Duerr observes later in the column, "this preoccupation with such things as the Great Pronoun Debate reflects our present age in which fundamental matters must be made complex . . . In which mountains are made out of every molehill . . . In which, because of affluence and leisure time, we have nothing better to do than nitpick."

"Whatever the reasons, it's time to end this nonsense," he concludes, "and to grow up. It's time to stop playing games."

Touche, Mr. Duerr.

TABLES NEEDED—Father Sam Curry, pastor of St. Jude parish, Spencer, Ind., is in need of six long tables and wonders if some pastor out there has some which are no longer being used. Father Curry has pick-up service available. He may be contacted at St. Jude Church, 300 W. Hillside Ave., Spencer, Ind., 47460.

HISTORY REPEATS—Two decades ago we wrote a feature article for the old Grail Magazine on the 1889 Johnstown Flood, entitled "Valley of Death." (It was later reprinted in American Heritage and the Catholic Digest). In reading the news stories on the latest flood disaster in that ill-fated area of Pennsylvania, the thought struck us that it is—by a sad coincidence—quite probable that some of the victims of the recent catastrophe are grandchildren or great-grandchildren of persons who perished in the original flood three generations ago. The difference, of course, in the two disasters is the fact that the latest one was generated by rampaging streams, whereas that of 1889 resulted from the bursting of a dam which loosed an estimated 100 billion gallons of water on the unsuspecting residents of the Conemaugh Valley. The death toll at the time was announced as 2,209, and most standard reference works quote this figure. However, some 777 bodies were never identified and are buried in Grandview Cemetery with matching, unmarked headstones—a silent reminder of the Johnstown Flood of 1889, one of America's greatest disasters.

AROUND AND ABOUT—Father Jerome Neufelder, chancellor of the Evansville Diocese, was recently named to the Board of Overseers for St. Meinrad Archabbey and Seminary . . . Past Grand Knight Virgil Rohman of Magr. Downey Council #3660, Knights of Columbus, is the new Faithful Navigator of the Bishop Chastard General Assembly of the Fourth Degree . . . Sister Charlotte Schepel, daughter of Mr. and Mrs. Frank Schepel of Indianapolis, will mark her Golden Jubilee as a member of the Victory Noll Congregation, Huntington, on August 5 . . . Sister Mary Leonora Kaimler, C.S.J., who taught at St. Roch's School, Indianapolis, from 1949 to 1954, marked her 50th anniversary earlier this year. She is now living in retirement at St. Joseph Convent of the Rock, Marquette, Michigan.

PARISH RECEIVES \$25,000 BEQUEST—Father Paul Dede, pastor of St. Mary Church, Mitchell, has announced the receipt of a \$25,000 bequest from Mrs. Carl Cassin Hoffer, in memory of her late husband, Carl F. Cassin. The Cassins lived in Mitchell for many years while operating the Graydon Hotel in Miami, Fla. The check was presented to Father Dede by an adopted daughter, Nancy Cassin Smith and her husband Ralph Smith. Father stated that he and his parish council have not yet earmarked the generous bequest for a specific purpose, but one possible purpose would be to provide a new heating plant for the church.



HAYSTACK FUN—Twins Terry and Jerry Shaw enjoy a warm summer afternoon by leaping from one haystack to another on a farm near their home at Clayton, N.C. (INC photo)

JULY 29-30

There will be fun, games and good food at the annual Summer Festival sponsored by St. Christopher parish, Indianapolis. Carryouts will be available at 4:30 p.m. with dinner serving to begin at 5 p.m.

JULY 28 & 31

A Pre-Cana Conference for Engaged Couples, sponsored by the Aquinas Center for Continuing Religious Education, will be held at Providence High School, Clarksville, in a two-session program on Thursday, from 7:15 to 10 p.m. and on Sunday from 12:45 to 5 p.m. Interested couples are asked to pre-register with their parish priests.

JULY 30

The 1967 graduating class of Our Lady of Grace Academy, Beech Grove, will have a reunion in the grove on the north campus of the Academy beginning at noon. Members of the class with their families and Academy faculty are invited. Mary (Skolac) Wright of Dearborn, Mich., is general chairman for the event. For further

ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office on Monday of the week of publication.

Information call Mary Lou (Helmer) McGaha, (317) 253-3003, or Sister Mary Jonathan, 635-4531 or 787-3287.

JULY 31

The 1977 Picnic and Festival sponsored by St. Paul parish, Sellersburg, will be held on the grounds of Providence High School, Clarksville. Beginning at 11 a.m. a chicken dinner will be served. The event features handmade items, games and prizes of all kinds.

AUGUST 2

Persons interested in previewing the Genesis II, Phase Two module entitled

"Trust" are invited to attend an introductory session at Fatima Retreat House, 5353 E. 56 St., Indianapolis at 7:30 p.m. Mrs. Thomas Herold will facilitate the two-hour session.

The session is intended especially for anyone who has completed the Genesis II program offered during the past year throughout the Archdiocese. For further information, contact Sister Mary Margaret Funk at the Office of Catholic Education, phone (317) 634-4453.

AUGUST 3-5

Holy Trinity parish, Indianapolis, will conduct a rummage sale at 903 N. Holmes from 9:30 a.m. to 5:30 p.m. on all three days.

Confirm El Salvador violence

WASHINGTON — Three Jesuit priests and an official of the U.S. Catholic Conference (USCC) documented what one witness called "vicious, sustained, cowardly and systematic attacks" on the Church in El Salvador during a recent congressional hearing on the subject.

Among those testifying before the House Committee on International Relations was Thomas Quigley, USCC adviser for Latin America, and Jesuit Fathers Jose Inocencio Alas, Miguel Estrada and James Richard. Father Alas fled the country after being repeatedly harassed and threatened. Father Estrada is president of the Priests' Senate of the San Salvador archdiocese. Father Richard, an American, was doing graduate research and working for a private housing foundation in the country until June.

According to Quigley, attacks against the Church in El Salvador are of two varieties. "The first is the obvious attack against the institutions of the Church and its personnel: the beatings, arrests, expulsions and killings of priests; the printed attacks against the archbishop of San Salvador (Luis Chavez y Gonzalez) and the episcopal conference; the bombings of the Catholic University and the archdiocesan printing house; the threatened assassination of the entire Jesuit community by a right-wing terrorist group."

"The second, less obvious but no less insidious, is the denial not only of the social doctrine of the Church but of the freedom of Christians to exercise their faith in accordance with that doctrine. Under the guise of defending a supposed Christian civilization, those in power in El Salvador both reject the Church's authoritative teaching and prohibit others from living out their faith in

everyday life."

The Jesuit priests said religious persecution in the Central American country is the result of Church promotion of land reform. The terrorist White Warrior

(Continued on Page 6)

Priests' father dies at age 76

INDIANAPOLIS — The Mass of the Resurrection was held for Herman J. Melrose, 76, Tuesday, July 26, in the chapel at Brebeuf Preparatory School. His two sons, Father Carl E. Melrose, S.J., president of Brebeuf, and Father Harold R. Melrose, S.J., a teacher and counselor at Brebeuf, concelebrated the funeral liturgy.

Mr. Melrose, a resident of Carmel, Ind., who died Sunday, had no other immediate survivors.

Memorial contributions may be made to Brebeuf's Scholarship Fund.

AUGUST 6

Well-known composer and recording artist, Father Carey Landry, will present a concert at St. Thomas Aquinas parish, Indianapolis, at 8 p.m. Tickets may be purchased at the door.

A cradle auction, sponsored by Birthline, a segment of Archdiocesan Social Ministries, will be held from 4 to 6 p.m. at 333 N. Pennsylvania St., Indianapolis.

AUGUST 7

The Ritter High School Alumni Association picnic will be held from 11 a.m. to 7 p.m. at Sarkines Park, Danville. All alumni of the Indianapolis school and past and present members of the faculty are invited. For

further information call Ritter High School, 924-4333 or Greg Kashman, (317) 291-7456.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** Assumption, 8:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 8:45 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Roch, 7-11 p.m. **THURSDAY:** St. Catherine's parish hall, 6:30 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. **SATURDAY:** St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. **SUNDAY:** Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

remember them

† ADAMS, Mary T., 44, Holy Spirit, Indianapolis, July 22.
† ANTON, Anna K., 81, St. Anne, New Castle, July 22.
† ASH, Raymond F., St. Anthony, Indianapolis, July 20.
† AVERY, Lillian B., 60, St. Rita, Indianapolis, July 21.
† BANET, Anthony G., Sr., 74, St. Mary, New Albany, July 21.
† DAY, Margaret D., 69, St. Augustine, Jeffersonville, July 18.
† DeLOIS, Frank J., 58, St. Susanna, Plainfield, July 23.
† DeJEAN, Austin, 86, St. Andrew, Indianapolis, July 21.
† DIXON, Ludwina E., 75, St. Paul, Tell City, July 23.
† DUFFY, Mary Louise, 78, St. Malachy, Brownsburg, July 28.
† GUENIN, Celeste R., 80, St. Plus X, Indianapolis, July 20.
† HASH, Mildred, 60, St. John the Apostle, Bloomington, July 20.
† HESS, Earl M., Sr., 63, St. Mary, New Albany, July 5.
† LOGAN, John, 95, St. Patrick, Indianapolis, July 20.
† LONG, Mary A., 78, St. Philip Neri, Indianapolis, July 20.
† MARTIN, Dana C., 61, St. Anthony, Clarksville, June 30.
† McNEILL, Ann L., 81, St. John, Indianapolis, July 23.
† MODICA, Rose Marie, 70, St. Barnabas, Indianapolis, July 23.
† REED, Solomon J., 74, St. Paul, Tell City, July 18.
† ROTHBAUER, Julia, 63, St. Francis Xavier, Henryville, July 19.
† SCHATZ, Frances, 86, St. Meinrad, July 18.
† SMUDE, Theodore, 78, Sacred Heart, Terre Haute, July 23.
† TURNER, Esther M., 68, Little Flower, Indianapolis, July 26.
† WAYMIRE, Josephine, 66, St. Mark, Indianapolis, July 27.
† WETTRICK, Louis A., St. James the Greater, Indianapolis, July 25.

Fr. Carey Landry will give an

Adult Concert

Saturday, August 6, 8-10 p.m.

St. Thomas Church, 46th & Illinois Sts.

Admission—\$3.00 per person

Abp. Carroll dies in Miami

MIAMI — Archbishop Coleman F. Carroll of Miami, 72, died during the early morning hours of July 26 at his home in Miami of complications due to a vascular disease.

He will be succeeded by Archbishop Edward McCarthy, who last year was appointed coadjutor archbishop of Miami with the right of succession.

A native of Pittsburgh, Archbishop Carroll attended Holy Rosary grade and high schools and Duquesne University in Pittsburgh, and St. Vincent's Seminary in Latrobe, Pa. He was ordained to the priesthood on June 15, 1930.

He was the second of three sons, all of whom were priests. His older brother, Howard J. Carroll, was bishop of Altoona-Johnstown, Pa., until his death in 1960. He and Archbishop Carroll were the only blood brothers who served as bishops in U.S. dioceses at that time. Their younger brother, Msgr. Walter S. Carroll, was serving in the Vatican Secretariat of State when he died in 1950.

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6.00%	*6.18%	\$ 500	1 year
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editorials

Frustrated responsibility

Temper has flared and work has been upset. Some disappointments in the system (can anyone ever be pleased with the system?) have occurred recently because 'shared responsibility' seems to have been abandoned. Or has it?

Both in Indianapolis and New Albany, the work of financial committees has been hindered. Parish sharing in Indianapolis and high school assessments in New Albany have both been attacked and intervened from the top, from the chancery, from those who proclaim to share their responsibility.

A closer look might judge that some misunderstandings have occurred but hardly that shared responsibility has been abandoned.

The Indianapolis District Coordinating Committee (IDCC) has the responsibility for creating the parish sharing and high school assessment figures in the Indianapolis Deaneries. The New Albany Board of Education has the responsibility for creating high school assessment figures in that area.

What are committees to do when the information they need is not available? And what are committees to do when there are guidelines imposed after the work is accomplished and not before? That is the predicament both groups found themselves to be in.

The work of both committees is an annual affair. It has been going on more than five years and yet, each year, both committees struggle against the possible total disruption of their work by the very leadership which appointed them.

When a bishop or a pastor shares his responsibility, he is not abandoning his duty to provide information or assistance or whatever. Sharing responsibility does not mean letting someone else do the work and then you, the boss, approve or disapprove it. Real shared responsibility involves the input and involvement of those in managerial positions from the beginning and all through the work to be accomplished. It is not simply having veto power. It is a genuine working together for the good of the whole.

To do a job, a committee must have access to the information it needs to come up with a just and equitable answer.

Without that information the committee founders. A committee must be educated by its bishop and pastors as to its limitations, yes. But leadership cannot sit idly by while a committee frustrates itself with no direction and no knowledge of ground rules. That committee must also be educated by the same bishop and pastors to understand that its work is not isolated, but dependent on factors of which the committee might have no knowledge. Such education should be done before a committee begins its work.

Learning to share responsibility is burdensome for both chiefs as well as Indians. It is painful for mistakes will be made until the process is learned. But a new era has dawned in the Church. Hopefully, we have grown up enough to admit our mistakes and even more so to take responsibility for them. —T.W.



COOL IN THE POOL—On a hot summer day, youngsters take advantage of a fountain in the Trastevere section of Rome to cool off. The fountain stands in front of a building constructed by Pope Pius IX as a tobacco factory in the mid 1800s. (NC photo by Mary Michelle Noon)

living the questions

Who gets left at the altar? Just the priest!

by fr. thomas widner

Rumor has it that a good many priests in the Archdiocese don't like to perform weddings.

"That's just what they are," one priest said. "Performances!"

And that's why he doesn't like to do them.

I think it would be safe to say that the vast majority of priests who have weddings often find them discouraging and disillusioning. Marriage, after all, is a sacrament and the sacramental bond means that somehow Christ is present in the two people being married.

TO MANY PRIESTS performing a wedding, however, that sacramental bond is the least important thing to the couple. They are, after all, caught up in a romantic dream. That is not really so bad. But it certainly leaves the priest in left field. He is performing a service for which his thanks or appreciation is left in a white envelope and then he is the one who is left standing at the altar.

No wonder this diocese and many others have laid down provisions for marriages requiring stiff preparation beforehand. The attitude with which many young people enter marriage would lead one to believe that it's like taking a vacation. Once the honeymoon is over, one's respon-

sibilities dissipate and they can go back to living as if they'd never left an old job.

There was a time (the first 10 centuries or so) when all the Church did was to hold a special ceremony for couples after they had been married civilly. That ceremony didn't always take place immediately after the civil ceremony and it often occurred only when the couples asked for it. The Church has always regarded marriage as a secular reality to which she has imposed a sacramental bond.

Marriage in real life is two people mutually agreeing to take responsibility for each other the rest of their lives. Marriage in the sacramental life is a means by which Jesus Christ makes himself known to man. The love of man and woman, Paul says, is like the love that Christ has for His Church.

The couple thinks only of one

another and the wedding day itself. It is only through their living together and maturing together and struggling together in marriage that they come to realize the significance of this married life. Sacrament occurs because they learn to accept their responsibility to each other and act on it.

Christ loved His Church by giving up his life for it. A married man or woman loves his or her spouse by giving up his or her life for the other, so that the other will be happy. Christ is present in such a marriage even though couples don't always recognize Him as such.

"THE CEREMONY THE Church has," one priest said, "is supposed to be an expression of faith. How can it be that? Most couples and their families are only worried about the decorations and making sure the groom doesn't see the bride before the wedding. The ceremony is just a show for them. That's not the sacrament of

matrimony."

No, it's not. And though parents especially are insistent that their kids be married in a church and in the Church, the kids often could care less. Or if they do, it is often just because they think it would be nice to be married in a church. Question them and many times you'll find those most insistent on church weddings are those for whom Church is a Sunday obligation that they frequently miss.

The most difficult part of the priest's job comes when a couple who hasn't darkened the door of a church in a long time want to get married within the month. Explain to them they must go through a period of instruction, that they must plan ahead longer and you meet with a very cool couple. The last thing that couples and parents think of when planning a wedding is the church and the priest. They often assume that both will be available whenever they want and at whatever time they want. To them the

priest is little more than a functionary, a means to an end. The sacramental ceremony is unimportant to them.

It seems to me the Church ought to return to its early tradition. Leave marriage to the State. And when couples think they are ready for it, let them come to the Church and ask for the sacrament—after they have been married for a time.

We impose it on them now. Our preparation is so inadequate for it, too. Often we find it easier to help a couple annul a marriage than to prepare them adequately for one.

Let couples grow up and mature at their own rate. Let priests keep contact with them and encourage them to stay married. They can do more than any Church-required wedding imposed from the beginning. I'm convinced that sooner or later the great majority of couples will then ask to have the Church provide a sacramental ceremony for their marriage.

dale francis says

Catholicity not an issue in envoy selection

by dale francis

When President Carter appointed his own personal envoy to the Vatican, there was an expected protest from the leaders of churches and organizations who see in the appointment of such an envoy a violation of the separation of Church and State.

It seems quite likely that Congress may soon seek to establish an ambassadorial relationship with the Vatican. This will, of course, arouse even stronger opposition.

What should be the Catholic reaction to all of this? It seems to me that there should be no Catholic reaction at all. Despite the attempts to make it so, the issue just has nothing to do with any religious questions.

Whether the President should have a personal envoy to the Vatican or whether there should be an ambassador at the Vatican does not concern Catholics as Catholics. The issue is purely a secular one. Catholics as individuals should be for it or against it solely on the basis of whether they believe it is in the best interests of the United States.

THERE IS NO REASON at all why any Catholic should favor representation of our government at the Vatican because it might be said to be a kind of honor or recognition of the Catholic Church. Whether there is a constitutional issue involved in the very idea of a personal envoy or an ambassador is something over which there is disagreement. But were the President to send an envoy to the Vatican as a kind of honor or recognition of the Catholic Church, it would seem to me almost certainly not to be in the spirit of the principle of separation of Church and State.

The only reason such an envoy or an ambassador should be sent to the Vatican would be if to do so would serve the best interests of this country and of the world. There may be disagreements on

this, but this is at least the proper place for dispute.

Many people with a knowledge of the international scene believe it is important to the United States to have a representative at the Vatican. The Vatican has such universal relations with the nations of the world that it offers an opening to all the world.

But it is not my purpose in this column to argue the case for representation at the Vatican. My point is that it is not a religious issue. Catholics as Catholics have no reason to be either for it or against it. It is a question to be decided by Americans on the basis of whether or not it is in the best interests of the nation.

There was some added protest against President Carter's appointment of an envoy because he chose a Catholic for the position.

THERE'S CERTAINLY NO reason

the envoy to the Vatican should need to be a Catholic. That representative might just as well be Protestant or Jewish or even a person with no religious affiliation at all. But it is absurd to argue that a person who is a Catholic should somehow be inappropriate as an envoy to the Vatican.

The appointment of David Walters is excellent. As a lawyer of international reputation in international law, he comes to the position with outstanding credentials. He has been dealing with problems of international relations for more than a quarter of a century, and his background and experience are particularly suited to the task to which he has been assigned.

But if Mr. Walters is extremely well prepared professionally for the task, he is even better prepared as a human being. He is a man who loves people, and he has consciously dedicated himself to the service of others—he

made the conscious dedication a few years ago when his granddaughter, Shannon, died of leukemia. He decided to dedicate his service to others in memory of Shannon.

He is a Catholic who came to the Church as a mature man 11 years ago, not in a rejection of any other faith but as a man who, through the years, found himself drawn to the Catholic Church. His wife and daughter followed him into the Church.

He'll make a good envoy, and having an envoy at the Vatican will almost certainly be of value to the United States. But the issue of whether there should be such an envoy is not a religious issue. No one should be for it or against it for any religious reasons, but solely on the basis of whether it is in the best interests of the nation.

Charismatics told of healing

BY KATHLEEN KUJAWA

KANSAS CITY, Mo.—Charismatics want to offer a "challenge" to the Church, according to Dominican Father Francis MacNutt: "You believe in Jesus Christ—how come you no heal anybody?"

Father MacNutt, director of Merton House in St. Louis and the author of two books on healing, addressed a general session of the 1977 Conference on Charismatic Renewal in the Christian Churches July 21 in Arrowhead Stadium.

Looking out on an audience which included people in wheelchairs, the priest said that physical healing "is part of the wholeness God has in store for His people."

He added, "We have 50 people in wheelchairs out there, and I'm up here speaking about healing. That's the way the Church has been; we've been speaking in the pulpit and the people are suffering out there."

HEALING HAS ALWAYS been a part

of the Catholic tradition, but "not everybody has \$1,000 to go to Lourdes," he said. "Part of the tragedy is that so few believe in it."

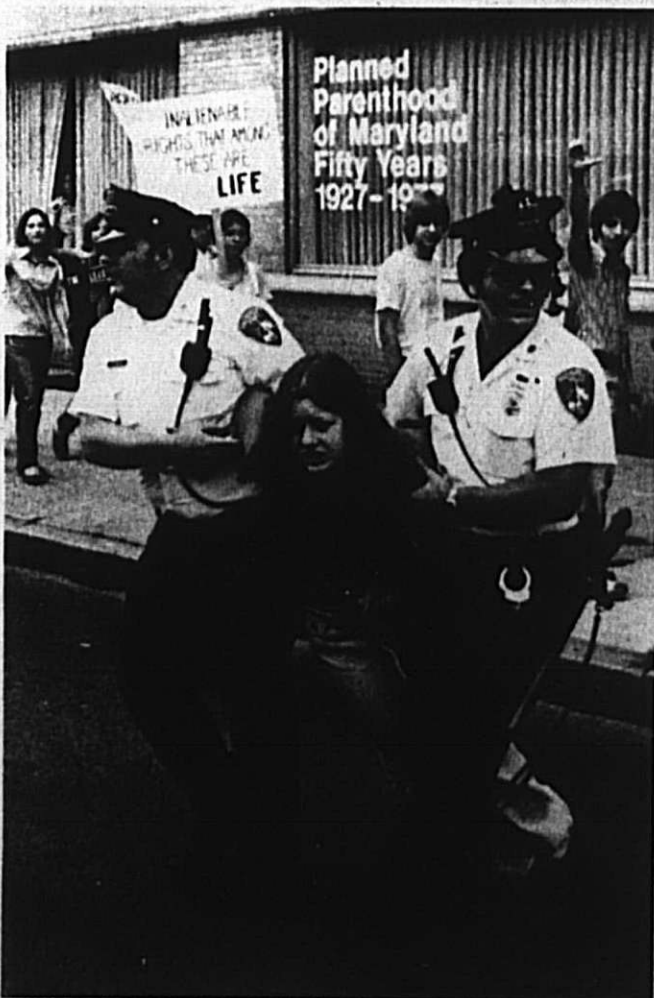
In order to believe, people need to see physical healing taking place every day in schools, churches and hospitals, Father MacNutt said. Jesus "spent His time out among people praying for physical healing for individuals. Apparently He never learned to say a general prayer for 10,000 people. He never wrote a book about healing. He was just out there doing it," Father MacNutt added.

"I have a simple kind of dream," he said. "What a great thing it

would be if the leaders of all the churches would be like Jesus and carry on the work of Jesus."

The Dominican described an experience he had had several years ago at a symposium on prayer for priests in North Dakota. After three Indians who had been physically healed spoke to the priests, an old Indian man asked the priests to raise their hands if they believed in Jesus. They all did. Then he asked, "How many you men ever heal anybody—raise your hand." Two did. Then, Father MacNutt recalled, the old man looked around at the priests and said, "How come you

(Continued on Page 6)



PRO-LIFERS ARRESTED—Diane Bodner of Bowie, Md., is arrested by Baltimore police as protesters continue picketing the Planned Parenthood state headquarters and abortion clinic. Five people were arrested after entering the building and attempting to block the entrance to the operating room. (NC photo by Robert H. Davis)

features

WASHINGTON newsletter

Will tax reforms doom deductions for charity?

by jim castelli

WASHINGTON—President Carter plans to reveal a major tax reform package in September. Most Church organizations are concerned about the impact of tax policies on families and the poor. But they are also concerned with another important issue—the fate of the charitable deduction which benefits both individuals claiming the deduction and churches, schools, hospitals and other agencies receiving deductible donations.



Congress first approved the charitable deduction 60 years ago. It did so for two main reasons, according to the National Conference of Catholic Charities: first, it wanted to allow charitable giving to continue at a high level even during a period of increased taxation during World War I; second, because of "a belief that income given to charities should not be taxed because it does not enrich the donor."

"Tax law from then until now has recognized the need to foster a pluralistic society and to avoid a statist view," according to Catholic Charities.

CHARITABLE AGENCIES don't believe the Carter Administration will intentionally hurt them. But they do believe the Administration is likely to recommend an extension of a policy which has already hurt them.

Carter emphasizes simplicity in taxation and the simplest thing is the use of the standard deduction instead of itemized deductions. The standard deduction has been increased and is likely to be increased again under a Carter plan. But as more and more people use the standard deduction, fewer and fewer people can itemize charitable deductions, and without the incentive of a tax deduction, donations decline.

According to a Catholic Charities policy statement issued in June, "it is estimated that increases in the standard deduction have resulted in a loss of \$4.2 billion since 1970. And it is estimated that the additional increase in the Administration's tax stimulus package recently passed will result in additional yearly losses of \$615 million, since the charitable deduction incentive is now available to only 25% of the nation's taxpayers. The total 1977 loss to charitable organizations from changes in the standard deduction since 1970 is \$1.357 billion."

THIS TREND COULD LEAD to charity's becoming an "elitist function," according to Catholic Charities, because it "shifts support for charities to the better-off minority of taxpayers who receive tax rewards for their giving, rewards denied other citizens."

The concentration of tax "rewards" for giving on high-income taxpayers has a very practical impact on churches and church organizations.

In 1975 the Commission on Private Philanthropy and Public Needs, known as the Filer Commission, reported that two-thirds of the charitable contributions of people with incomes under \$20,000 a year go to religious institutions. In contrast, 27% of the charitable contributions of those with incomes between \$50,000 and \$200,000 and 7% of the contributions of those with incomes above \$200,000 a year go to religious institutions.

The Filer Commission recommended that persons filing the standard deduction be allowed to also claim an itemized deduction for charitable contributions. Persons with incomes under \$15,000 a year should be allowed to claim double the amount of their contribution and those with incomes between \$15,000 and \$30,000 should be allowed to claim 150% of their contribution, the commission said.

CATHOLIC CHARITIES also backs a separate charitable deduction for those who take a standard deduction.

"Such a step in tax reform will strengthen our country by strengthening the private sector," the Catholic Charities statement said. "Any loss of federal revenues will be more than offset by the increased flow of resources to voluntary public service. Broader citizen participation in our nation's voluntary life will be encouraged. Elitism in charity will be avoided. Ultimately democracy will be strengthened."



NICE PLACE TO PARK—George Rice reads a magazine during a lull in his work. It's his job to keep tourists out of the parking lot unless they are attending Mass at the old St.

Louis Cathedral. The cathedral is adjacent to the Gateway Arch, a popular tourist stop. [NC photo]

letters

Therese Dailey responds to letter on religious garb

To the Editor:

Re: The letter from Rev. Maurus Ohligslager of St. Meinrad (7/22) on lay attire for priests and religious.

Father Ohligslager says that Msgr. Bosler "missed an opportunity to put in a good word in favor of religious and clerical garb."

I feel by not dwelling on the subject, Msgr. Bosler does approve of the use

of lay attire for religious and clergy. I believe he feels that, while religious and clerical garb are important to someone else, he isn't going to go bananas if some priest or sister is "out of uniform," so to speak. I think he feels that the fact that religious/priestly vocations are at an all-time low, that the Sisters and priests who are "hanging in there" and doing what their profession dictates, that's the important thing.

What about the Sisters and priests who wear the garb but are Sister or priest in profession only; that is, they don't "live" the part. Can't they be Sisters or priests by example without

the garb? Isn't this what is said about the behavior of children? They learn by example, not by what their Mom or Dad wears?

The famous quotation, "God's work must truly be our own," means just that. We should all be concerned with saving each other's souls. I don't think that it's a question of what to wear or what not to wear. It's a question of, am I, as a priest or Sister, living the life by my example that I profess to be? If they are, and it's good enough for God, why be nit picky about a piece of cloth?

Miss Therese Dailey
Indianapolis

Questions propriety

To the Editor:

I question the propriety of using the columns of the Archdiocesan newspaper for airing the biased viewpoints of one party in a divorce case, as was done last week in publishing the letter of Harry N. White of Indianapolis.

It was obvious that Mr. White was using the paper only to publicize his own views on a legal action in which he felt that he got the short end of the stick.

I do not believe the Criterion was serving any useful purpose in publishing the letter other than as a gratuitous sounding board for Mr. White's personal opinion.

The letter writer would have been a much more credible witness had he not been a party to the action which he laments. Surely there are two sides to the case.

[Name withheld]

Indianapolis

question box

Defends rights of homosexuals

BY MSGR. R. T. BOSLER

Q. What are the penalties for being a homosexual? Are homosexuals barred from heaven? Is it possible for a person to change, if he has a deep desire to change? Why does God punish people like this?

A. I am reluctant to discuss this problem. Every time I have done it in the past I have received letters from homosexuals who say I am ignorant, don't understand their problem at all and roundly denounce me for implying they are not as normal as others who prefer the opposite sex, and in the same mail I have received letters from others telling me that I am destroying morality, that I am a heretic for showing sympathy for homosexuals. Here we go again—where angels fear to tread.

God does not punish "people like this"—men do. It is not their fault they are homosexuals. It is something wrong with their genes, or, more likely than not, the fault of an overprotective father or mother.

If Jesus were to come back today, he would get into trouble again by associating with the homosexuals, as he got into trouble before by associating with publicans and sinners, for the homosexuals are among the outcasts and needy today. The Church of Christ had better be sympathetic with their plight.

AND RIGHT HERE IS WHERE WE



bump into difficulty. The homosexuals do not want sympathy; they want their rights. They want the right to love whom they want to love, to live with whom they want, to work where they want to work, regardless of whether this threatens—in the case of teaching—the very foundations of society, or, in the case of strategic governmental jobs, the security of the nation.

I don't know what the answer is. This is a serious problem. Homosexuals, by calling themselves gays, and organizing, have compounded the problem. Many homosexuals are extremely talented, and in the past they have been among the best teachers and have contributed immensely to the advancement of their country. But once they publicly identify themselves as homosexuals, as they now are doing, they are endangering their positions and destroying their own rights.

I cannot agree with Anita Bryant and those who work with her, for I believe that homosexuals have rights that must be respected. One can't help but feel that if they will only go quietly about their business, as they did in the past, they can contribute much to society, but at the same time one must admit they have a right to organize to protect themselves.

ANYONE WHO CLAIMS to have a simple, clear-cut solution doesn't understand either the social or moral problem of homosexuality. The individual homosexual is faced with an agonizing problem. He or she is incapable of marriage yet experiences

the normal need of love and companionship. Other unmarried people may live with members of their own sex or seek their companionship without sexual problems. Not so the homosexual.

Is there a possibility of change for them? In some instances, yes, but so far little has been done to help them change. Now that society is being forced to face the reality of homosexuality, maybe more money and energy will be spent in researching and coping with the problem.

The Church takes a strong stand on the question, condemning as immoral homosexual acts and encouraging the homosexual to rely upon the help of God to control themselves, while at the same time urging confessors in the sacrament of reconciliation to remember that God, who alone knows their difficulties, will judge homosexuals according to their weaknesses and the way they were put together, as He does all the rest of sinful humans.

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Unaware Order helped finance divorce: Mandel

BALTIMORE—Maryland Gov. Marvin Mandel has testified in federal court that he did not know until a year later that a \$42,000 loan to help finance his divorce had come from the Pallottine Fathers.

During cross-examination at the corruption trial of Mandel and five codefendants in Federal District Court in Baltimore, Mandel said he did not learn the source of the \$42,000 loan and another \$12,000 one to his second wife, Jeanne, until September, 1975.

The loans were made in September, 1974, and March, 1975, respectively.

Mandel also testified about a meeting with Archbishop William D. Borders of Baltimore in June, 1976, during which he said he told the archbishop that the Pallottines "were in no way involved in my obtaining a divorce." The governor had requested the meeting, he testified, because he thought the publicity about the Baltimore-based Pallottine Fathers had been unfair to the Church.

THE GOVERNOR said that after he had learned the source of the loans, he had reached an agreement with the Pallottines to repay the \$54,000. So far, he said, a \$7,000 payment has been made.

Details of the two loans, which had appeared to come from a Baltimore used-car dealer, William May, were complicated. Mandel testified that he had asked Dale Hess, one of his codefendants, to get him a loan in September, 1974, to pay \$40,625 due in an alimony payment and lump sum payment to his first wife, Barbara. The first Mrs. Mandel was threatening through her lawyer to make public on the eve of the primary election for governor the fact that Mandel could not make the payments.

The governor said he could not get the loan through a bank because "I had no assets" after the divorce. He testified that Hess contacted Donald Webster, accountant for the Pallottines, to see if the Pallottines could make a loan, but Webster told the governor that the religious order could not lend the money "at that time."

Instead, Webster asked May, a long-time client, to lend the \$42,000 to the

the word this sunday

By Father Donn Raabe

EIGHTEENTH SUNDAY OF THE YEAR

"All things pass"

Ecclesiastes 1:2, 2:21-23
Psalm 95:1-2, 6-9
Colossians 3:1-5, 9-11
Luke 1:13-21

Now and again, it's good to take time to examine our lives. We need to take stock of where we are putting all our energies. So many things pass, and we so easily seem to get caught up in them that we need to take time to re-prioritize our lives. We need to put aside what has crept in and isn't doing us or our ability to be loving persons any good. That is what it means to grow rich in the sight of God, rather than grow rich for ourselves.

celebrations do not become arbitrary creations or pointlessly showy," he wrote.

THE POPE SAID THAT popular devotions can become a "starting point" for liturgical renewal.

He said that these devotions "often sprang up as a substitute for a liturgy which was too remote from the understanding and the expression of the people."

Popular devotions, "if properly purified, can and must be a starting point for a liturgy which is carefully adapted to special situations, to special groups and to people of varying levels of maturity and depth of faith," he said.

The Pope maintained that liturgy should not be removed from the real-life experiences of human beings.

"Rather, current history, with all its evils, as it is lived and suffered by the Church and humanity, is taken on by the liturgy, united to the salvation accomplished by God, and actively transformed into saving history," wrote Pope Paul.

"Celebrations are not authentic nor really effective if they do not push men toward continuous conversion," concluded the Pontiff.

The 11-page Spanish letter was signed in the Pope's name by his secretary of state, Cardinal Jean Villot.

BY JOHN MUTHIG

VATICAN CITY—The Church does not need liturgy that is "new for newness' sake" or an act of "homage to archeology," asserted Pope Paul VI.

In a letter to the Latin American Liturgical Conference, the Pope encouraged the development of small Christian communities. But he urged these groups not to be "closed in on themselves" or separate from the body of the Church. He also warned them against liturgical rites that are either "arbitrary creations or pointlessly showy."

Writing about the usefulness of adapting liturgy to the many cultural expressions in Latin America, the Pope said that adaptation "does not mean creating a new liturgy, or seeking out the new for newness' sake, nor does it mean inserting, as a homage to archeology, elements which are already out of date."

THE POPE ASKED pastors to adapt the liturgy culturally with "pastoral sensitivity, based on a faith which is sure and deeply lived by the Christian community, and in close collaboration with bishops and persons competent in different scientific fields who can evaluate authentic local traditions."

In his letter to the liturgical meeting sponsored in Caracas, Venezuela, by the Latin American Bishops' Council (CELAM), the Pope encouraged the development of small, close-knit Christian communities.

But he said that these communities "cannot be an element of separation in the ecclesial community by creating groups which are closed in on themselves."

The Pontiff asked the small communities to "constitute living, aware and active nuclei so that the Church may have greater effect on the human realities in which she places herself."

These communities, continued the Pope, can have a positive effect on liturgical renewal. "It is for this reason that it is indispensable that their

governor. Mandel testified that he received a check from May at a party at Webster's house, in the presence of Hess, Webster and Pallottine Father Guido Carcich, former chief fundraiser for the Pallottines. That testimony disputed an earlier claim in court by Webster's nephew, C. Dennis Webster, that Father Carcich had handed the check over to Mandel.

the criterion

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Sullivan
7-29

"STOP WORKING SO HARD! RETIRE!
ENJOY YOURSELF!"



ARCHDIOCESAN SWIM MEET TEAM CHAMPIONS—This team from St. Luke parish, Indianapolis, was the winner of the over-all trophy in the recent CYO Archdiocesan Swim

Meet held at the Krannert pool. Pictured at the far left is Coach Bob Loughery, and in the second row at the extreme right is Kathleen O'Brien Miller, Junior Moderator.



SUB-NOVICE CHAMPIONS—This team from Immaculate Heart parish, Indianapolis, captured the over-all trophy in the annual CYO Sub-Novice Swim Meet held at the Brookside pool. At the right is Father Carmen Petrone,

priest moderator. Father Petrone took over duties this week as associate in a five-parish team ministry in the Scottsburg area.

U.S. Apostolic Delegate to be honored by the CYO

WASHINGTON — Archbishop Jean Jadot, apostolic delegate in the United States, has been chosen to receive the For God and Youth award of the Catholic Youth Organization (CYO).

The award will be presented to the Belgian-

born archbishop at the CYO Federation's national convention at Niagara Falls, N.Y., Nov. 10-13.

Over 3,000 teen-agers from across the country are expected at the meeting, the theme of which will be, "Youth Growing in Ministry."

Archbishop Jadot will receive the award "in recognition of his pastoral concern for the people of the United States."

According to the CYO

executive council, the archbishop has made "significant contributions" through his "repeated emphasis on the Church's social justice role" and his advocacy of a more personal approach in pastoral ministry.

"Both of these emphases," according to the council, "have influenced the life of today's youth and their relationship with the Church."

Archbishop Jadot, 67, served the Vatican in diplomatic posts in Laos, Malaysia, Singapore, Thailand, Cameroon, Gabon and Equatorial Guinea before being sent to the United States in May, 1973.

cyo

The 1977 CYO Football Jamboree originally scheduled for Saturday, Sept. 3, has been changed to Saturday, Sept. 10, at Roncalli High School. The season will start the next day. Coaches will meet Thursday, Aug. 18, at Chatard High School at 8 p.m.

Any person interested in officiating at CYO Football games should contact the CYO Office at 632-9311.

The CYO Summer Outdoor Dance will be held from 7:30 p.m. to 10:30 p.m. tonight, July 29, in the St. Catherine school yard. "The Third Generation" will provide the music. Admission is \$1.50 and a current CYO membership card.

Persons competing in the Junior Talent Contest are to audition next Wednesday, Aug. 3, at St. Michael. Each act has an assigned time to audition for the August 14 show at the Garfield Park Amphitheater.

The semi-finals and finals of the Junior CYO Boys' and Girls Softball Tourney will be played next Monday and Tuesday, Aug. 1 and 2, at Metropolitan Stadium.

The lost and found items from CYO Camps can be picked up at the CYO Office, 1502 W. 16th Street, Monday thru Friday, 8:30 a.m. to 5 p.m.

WARNING ISSUED

Dennis Southerland, Associate Executive Director of the Catholic Youth Organization, said this week that he has received numerous inquiries about persons in the Indianapolis area soliciting door-to-door cash donations in the name of the C.Y.O.

Southerland stated that the Catholic Youth Organization of the Archdiocese of Indianapolis is a United Way member agency, and does not solicit funds from the general public door-to-door, by telephone, or in any other way. Therefore, anyone seeking donations for the C.Y.O. in any manner from the general public does not represent the Catholic Youth Organization.

Persons contacted in such a manner, are requested to call the Fraud Division of the Indianapolis Police Department at 633-2811.

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TELL CITY COUPLE MARRIED 50 YEARS—Mr. and Mrs. Edward J. Peter will celebrate their golden wedding anniversary with a Mass of Thanksgiving at St. Paul Church, Tell City, Sunday, Aug. 7, at 2 p.m. Father Martin Peter of Indianapolis, nephew of the couple, will be the celebrant. A reception honoring the Peters will be held from 3 to 5 p.m. at the K of C Home in Tell City. Relatives and friends are invited. Mr. and Mrs. Peter were married August 9, 1927, at St. Mark Church near Tell City. They have eight children including James, Robert and Charles Peter, Mary Etienne, Betty Hartz, Helen Spencer, Rita Knust and Jane Huber.

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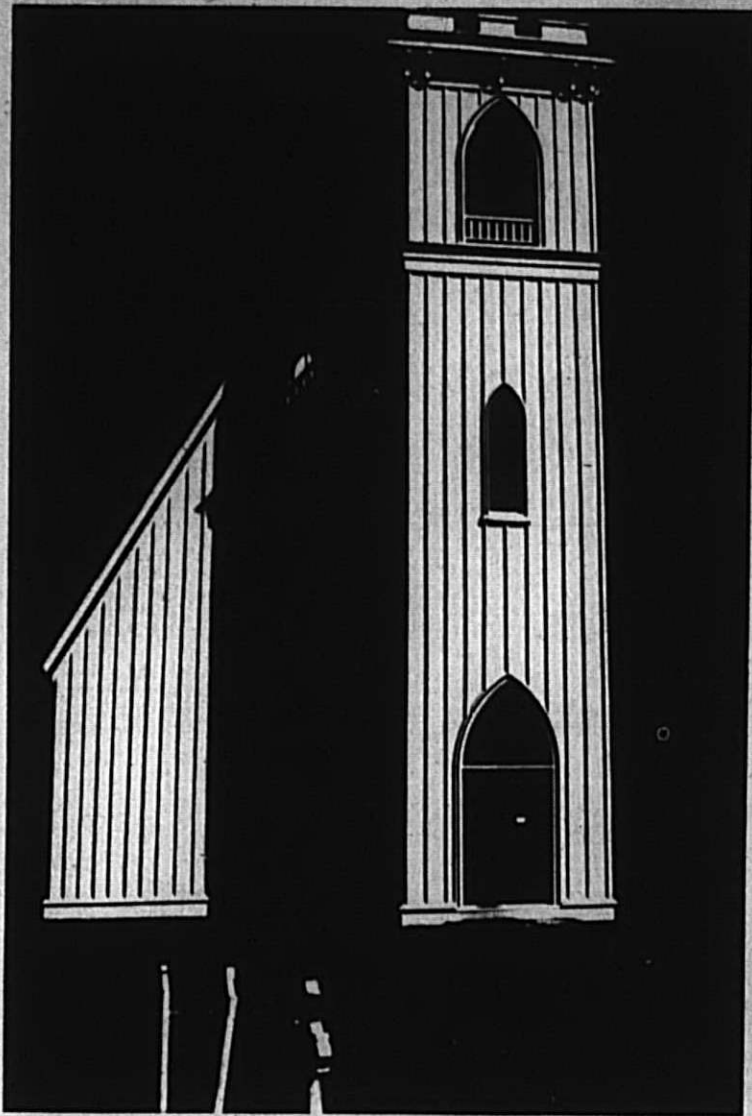
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Opposition to ABC's 'SOAP' becoming nationwide issue

Opposition to the ABC's fall series, "SOAP," was first brought into sharp focus in Los Angeles with publication of a sharply worded attack in the archdiocesan newspaper, but the series has become a national issue.

The latest action is the formation of a national coalition—"The Coalition for No SOAP"—of religious and civic organizations that want

to see "SOAP" cancelled. Eight groups have so far joined the coalition, including the Catholic League for Religious and Civil Rights, the International Federation of Catholic Alumnae, and the National Council of Catholic Women. According to Michael Schwartz, associate executive director of the Catholic League, the coalition opposes the series on the grounds that "it is not suitable for prime time television and that, in the words of the PTA, 'it is not an acceptable substitute for violence.'"

MOST OF THE member groups in the coalition have not seen any episodes of the series. Two members of the Catholic press who were given previews expressed somewhat different opinions, but both agreed that "SOAP" is not suitable entertainment for children in prime time.

Mary Kaiser, writing in the Denver Catholic Register, said, "SOAP" left a bitter taste in this reviewer's mouth—the taste of contempt for human life."

The series, in Ms. Kaiser's view, has two aspects "that are more disturbing than its

vulgarity." It has "an undercurrent of violence... which frequently surfaces in threats, anxiety and physical violence" and it "ridicules not only those characters who deviate from the norm, but also the characters who try to help them."

"SOAP" attacks the joys of life in any form," Ms. Kaiser concluded, "and glorifies death in all its forms, from physical attacks to contempt for the individuality of the human soul."

A review in Today's Catholic, San Antonio archdiocesan newspaper, called the show "well written, well directed, with very good acting, and really hilarious."

But the review added, "Its subject matter is the kind of stuff any adult couple might enjoy thoroughly on a trip to Vegas, but like a Vegas vacation, it's definitely not for the kids."

Several groups have been trying unsuccessfully to preview the series. The network is refusing to allow any new previews until after several scene changes in the first two episodes, ordered by the network officials July 15, have been made.

The Catholic League, based in Milwaukee, has permission from its local ABC outlet to see the episodes after the changes are made. But Father Patrick Sullivan, head of the U.S. Catholic Conference (USCC) Office of Film and Broadcasting, has been waiting since late June for a reply from ABC to his request that his office and the National Council of Churches' Communication Commission be given a preview.

BESIDES THE number of words written about the show, there have been some other forms of protest. Demonstrations planned by the National Federation of Decency took place July 18 in Atlanta, Chicago, Birmingham, Memphis, Washington, St. Louis, Dallas-Fort Worth, Houston, San Antonio, San Diego and Wausau, Wis.

The number of demonstrators in each city ranged from one to 30, according to the Rev. Don Wildmon, a United Methodist minister who heads the federation, but he said, "We weren't interested in great numbers." The group plans no further demonstrations, but "we won't rule them out," Mr. Wildmon said.

viewing with arnold

Reliving the tuneful 40's

BY JAMES W. ARNOLD

"New York, New York" is a crazy pastiche of a movie that manages to survive all kinds of improbable obstacles to work—at least modestly—for both film buffs and entertainment seekers.

The flick has been widely described as a nostalgia item, as youthful director Martin Scorsese's attempt to do a 1940's Big Band era musical in the 1940's style, with Liza Minnelli and Robert DeNiro as the singer and musician whose chemistry mixes but whose egos and career prospects do not. Comparisons with "A Star Is Born" are well taken. Besides vague plot similarities, both movies are obvious efforts to go back to the past to get more romance and story into a cinema that badly needs them.

But Scorsese, the high-powered, highly praised director of "Alice Doesn't Live Here Anymore" and "Taxi Driver," is not exactly trying to remake an old musical. It's more like taking the hackneyed old plot and production style (chiefly camera "look" and studio shooting with obviously fake exteriors) and doing it "better" or as it might have been done without old inhibitions and restrictions.

The See-what-I-could-do-if-I'd-been-born-a-generation-sooner bit. (Scorsese showed inclinations of this before, in the Alice Faye movie-style sequences early in "Alice"). The result may not be "better," but it sure qualifies as "interesting."

THE STORY COULD hardly be more familiar or less complicated. DeNiro is a jazz tenor sax player whose style is non-commercial, but he is for band thrush

Minnelli, gets on the tour with her band, and eventually takes it over successfully with her musical help. After they wed, she gets pregnant and retires temporarily; the band's fortunes plummet. Later, he is successful with a jazz club but she becomes a much bigger pop star (the aura of Liza's Momma Judy Garland is heavily and eerily invoked). He can't accept it, and they break up. Years pass, they mature, and the final question is whether they'll get together again.

The boy-gets-girl-loses-girl theme is sufficiently grabbing, thanks to a fresh if somewhat off-the-wall script by newcomers Earl Rauch and Mardik Martin. It goes on too long (2½ hours), and even at that looks cut down, with slow pace at the start, fast at the end, and too many loose ends. But it develops characters about a mile deeper than usual, including even some secondary people, like the bandleader (played by old bandleader George Auld), a friendly agent (oldtimer Lionel Stander) and a very complex, offbeat record producer (George Memmoli).

IN ADDITION, there is delightful exposure both to 1940's jazz and Big Band sounds. In the long opening scene, while DeNiro's trying to date USO girl Minnelli on V-J Day evening, an impersonated Tommy Dorsey orchestra plays all the old Dorsey hits in the background. Later, Liza does several old tunes in the band singer style, once sounding just like Helen O'Connell, before going on to three upbeat new Kander-Ebb songs in the Judy style. The final number, the title song, is a sure-hit metatollam-smasher.

The weird ingredient in

this apparently pleasant mix is actor DeNiro, who fits into the old musical format as comfortably as Beethoven on the Donnie and Marie Show. He is a solid and attractive actor, but he has a psychotic edge to his personality, so well-exploited in "Taxi Driver." Thus, many scenes that could be droll and funny come off half scary. DeNiro is not so much a funny nut as a nutty nut, a joker always on the verge of becoming vicious. Indeed, the character explodes several times—the orchestration of sudden unpredictable violence seems to be a favorite Scorsese thing, and DeNiro is the ideal actor for it.

Is this bad? No, but it's strangely, nastily 1970's realistic in this somewhat unreal 1940's genre. Audiences should be ready for it, as well as for Scorsese's tendency to let scenes run long, to take as long as they would in real life. Presumably this allows tensions to build and characters to be exposed, but occasionally it drags. When it works, it's marvelous: you discover the characters, instead of having them neatly aliced and packaged for you.

TWO FINAL NOTES. "New York," except for its fake sets and some stylized bits (a middle of the night justice of the peace wedding), is "real." It's not the sort of musical in which people spontaneously burst into song and dance. All the music is performed in clubs, on band stages or in recording studios, or once in a brief sendup of MGM production numbers, in a

film-within-a-film. There isn't even background track music until the fadeout.

The film also has nothing to do with New York, except for a few character dialects. Thought you'd like to know that. It's like calling a flick "Paris, Paris," and putting all the action in interiors that might as well be in Green Bay. [Rating: A-3—unobjectionable for adults]

movie ratings

The rating symbols following the title of each film relate to the Office for Film and Broadcasting's classification of the film on a basis of moral suitability: A-1, morally unobjectionable for general patronage; A-2, morally unobjectionable for adults and adolescents; A-3, morally unobjectionable for adults; A-4, morally unobjectionable for adults, with reservations (An A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions); B, morally unobjectionable in part for all; C, condemned.

A Bridge Too Far, A-3
The Deep, B
I Never Promised You a Rose Garden, A-3
Island of Dr. Moreau, A-3
The Last Remake of Beau Geste, A-3
Murder By Death, A-3
New York, New York, A-3
One By One, B
The Other Side Of Midnight, C
Outlaw Blues, A-3
Race For Your Life, Charlie Brown, A-1
Raggedy Ann and Andy, A-1
The Rescuers, A-1
Rocky, A-3
Rollercoaster, A-3
Slap Shot, C
Sorcerer, A-3
The Spy Who Loved Me, A-3
Star Wars, A-2
The Van, C

Will summer of '77 benefit vocations?

Dear Friends of the Missions:

What do you answer when a penniless young man says with great longing, "I want to be a priest?"

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this week's tv films

GORDON'S WAR (1973)

(ABC, Friday, July 29): A kind of black "Death Wish," with Paul Winfield and a trio of Army buddies taking vengeance on the Harlem drug mob for the heroin death of his wife. Some sex, lots of violence and revenge. Not recommended.

CAT O' NINE TAILS (1971)

(CBS, Friday, July 29): A worthless made-in-Italy whodunit about a series of murders in a medical research center. Karl Malden and James Franciscus are among the American actors who picked up loose change in this film, which has elements of sex, graphic violence and homosexuality. Not recommended.

HARRY IN YOUR POCKET

(1973) (NBC, Saturday, July 30): An offbeat flick about a sophisticated gang of pickpockets who tour the posh resorts in the Northwest. The crimes are amusingly detailed, but the teamwork begins to slip when leader James Coburn begins to fall for a young colleague's girl friend. Not recommended.

J.W. COOP (1972) (ABC,

Sunday, July 31): Cliff Robertson writes, directs and stars in this interesting flick about a rodeo rider who gets out of prison after 10 years and finds that American society and values have changed for the worse. There is some outstanding rodeo photography. Satisfactory for adults and

mature youth.

LOLLY MADONNA (1973)

(NBC, Monday, Aug. 1): A terribly botched movie project about violently feuding Tennessee mountain families that was apparently intended as a fable about war and its absurd escalations. Contains a ton of sick violence and sex both directly and by suggestion. Don't be misled by the good cast, which includes Rod Taylor, Robert Ryan and Jeff Bridges. Not recommended.

GOODBYE, COLUMBUS

(1969) (ABC, Tuesday, Aug. 2): A more shallow but still interesting version of Philip Roth's short novel, in which a gentle Jewish idealist (Richard Benjamin) attempts to free a golden princess (All MacGraw) from her castle of affluence. The film is wincingly on-target in analyzing the value-conflict between generations and in frankly devastating the materialism of some newly rich Jews. There is also a lot of sex, some necessary, some not. Satisfactory for mature viewers.

THE DEADLY TRACKERS

(1973) (CBS, Wednesday, Aug. 3): A simple-minded, tedious and violent western built on the revenge theme, with Richard Harris as a crazed sheriff tracking down the Rod Taylor-led outlaws who murdered his family. He is in turn pursued by a Mexican sheriff with a rigid view of law and order. Not recommended.

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War: a product of human nature

By Deacon Steve Landregan

War cannot be considered apart from sin. It is basically a product of human nature, wounded by sin and possessing a vision of justice clouded by selfishness.

The Old Testament bears strong witness to the temptation to confuse God's cause with self-interest, both individual and national, but it clearly depicts war as both a permanent reality and as an evil.

While ancient Israel sees war almost as a liturgical experience and refers to God by a military title, Lord God of Hosts, nevertheless there is a recognition of war as an extension of the fratricide of Abel by Cain and of universal peace as the fulfillment of God's plan.

THE DICHOTOMY of war as a permanent reality yet as an evil is echoed in both the New Testament and the Christian era.

Peter's readiness to take up the sword against the servant of the High Priest, and the history of wars of conquest and attrition as well as self-defense by "Christian" nations attest to the perma-

nence of the reality of war and violence in the world, even among followers of Christ.

On the other hand, Jesus' response to Peter that those who take up the sword shall perish by it (*Mr. 26, 52*), and His refusal to use any human violence to defend Himself coupled with the teachings of John XXIII ("Pacem in Terris"), Paul VI (speech before the UN), and Vatican II ("Gaudium et Spec," 79-90), reflect the revelation of Christ and the continuing teaching of the Church that violence and war are evil.

IN THE Christian era, two diametrically opposed attitudes towards war have emerged. One is that every war that seems to serve one's self-interest is legitimate. The other is that no war is legitimate. Christians have embraced and do embrace both positions but traditional Catholic doctrine accepts neither one. It repudiates war as an extension of politics and it repudiates absolute pacifism.

Political justification of war is regarded as contrary to both the Gospel and the natural law. It ignores the Gospel call to Christians to be peacemakers and recon-

cilers. It also ignores the basic dignity of human beings.

Absolute pacifism, on the other hand, ignores the reality of a human nature wounded by sin and the reality of governments run by criminals.

THUS, traditional Catholic doctrine recognizes that despite its horrors and its evil, war may become legitimate if there exists no other means of correcting a grave injustice.

Because of the danger of interpreting injustice through the prism of self-interest, four conditions have been set forth as a yardstick for determining the legitimacy of the use of war or warlike force:

- The matter must involve legitimate self-defense, that is the injustice must be grave and persistent;

- Every effort must be made to correct the injustice by peaceful and non-violent means;

- The war or warlike action must not result in greater suffering or injustice than it will correct; and

- There must be a reasonable hope that the undertaking will succeed.

CHRISTIANS have been grappling with the morality of war and violence since Peter lopped off the ear of the High Priest's servant.

Theologians have been studying the dilemma for 2,000 years. Christians have been executed for refusing to serve in the Roman army and have been conscientious objectors to the Vietnam War. Others have served with honor and distinction in what they believed to be just and legitimate wars.

The dilemma has not been solved; the tension has not been alleviated. The traditional position of the Church must be considered in the light of human nature, wounded by sin and possessing a vision clouded by selfishness.

It can only be understood in the context of the Kingdom of God, a Kingdom that is both "at hand" and "to come," a Kingdom, the fullness of which will be realized only with the elimination of sin and selfishness where all people will live together in peace and the lion will lie down with the lamb.

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Instruments of Peace

By Father Joseph M. Champlin

The shrine of St. Francis at Assisi has become a favorite renewal location for me during this year of residence in Italy. The life of that medieval saint leaps out

at you from the basilica's beautiful frescoes. Pilgrims there can purchase a variety of attractive holy cards; many containing this familiar prayer, now a popular religious song in the United States.

"O Lord make me an instrument of your peace;

"Where there is hatred, let me put love.

"Where there is resentment let me put forgiveness.

"Where there is discord, let me put unity . . ."

That prayer of St. Francis reflects both his own life and the instructions Jesus gave His disciples when they sat with Him on the side of a hill overlooking the Sea of Galilee.

"Blest too the peacemakers; they shall be called Sons of God." (*Mr. 5, 9*).

CANDIDATES for Confirmation are given a similar charge by the bishop. About to "receive the power of his Spirit and the sign of the cross" on their foreheads, they are urged to remember that "Christ gives varied gifts to his Church, and the Spirit distributes them among the members of Christ's body to build up the holy people of God in unity and love."

After the imposition of hands with its accompanying prayer that God send the "Spirit of wisdom and understanding, the spirit of right judgment and love," those to be confirmed are anointed with oil and receive "the seal of the Holy Spirit, the gift of the Father."

ONE OF THE petitions provided for the General Intercessions in that ceremony speaks to our contemporary question of war and peace.

"For the whole world, that all who have but one Father, one Maker, may see beyond racial and national differences to their common brotherhood, and seek the Kingdom of God in the peace of the Holy Spirit."

Fulfilling that charge to be a Spirit inspired peacemaker is neither easy nor always clear.

IT CERTAINLY begins with one's

own heart, with an emptying out of all hatred and, as far as possible, of any lingering bitterness for past hurts. This much remains absolutely evident: There will be no liberating peace inside of me as long as I refuse to forgive, to let go of every animosity which enslaves my inner self.

Once that is accomplished, we can move beyond ourselves and seek to achieve unity where discord prevails.

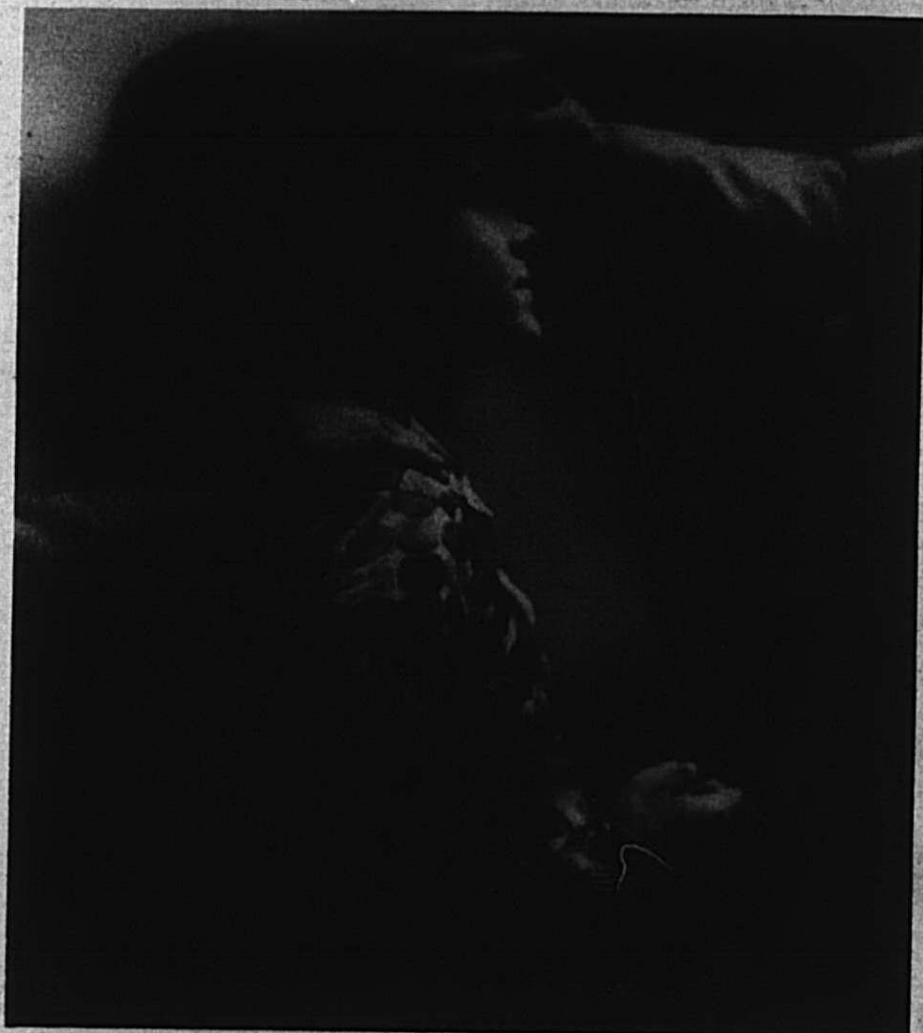
In Bethlehem, I heard several Christian Arabs describe the interesting tribal or family process whereby conflicts are adjudicated. The civil authorities and courts of justice often play a minimal role in these confrontations. They frequently wait until the local inhabitants have arrived at a peace settlement through discussion and exchange of gifts.

THE CHURCH, through either a committee for the national conference of bishops or a local ordinary or a priest who is an area community leader, has a real advantage in mediating struggles between labor and management. Interest in a settlement, a concerned awareness of both positions, and a scrupulous neutrality appear to be the necessary ingredients for effective reconciliation in these disputes.

The resolution of those larger conflicts between nations we face today in the Middle East, Africa, and other spots is, of course, enormously complicated. Our Holy Father's constant preaching about peace and justice as well as his delicate maneuvers to achieve it are well known. So, too, are the labors of other concerned leaders of state.

But the prayers and sacrifices of local worshipping communities who daily and weekly take these thorny matters to the Lord should not be overlooked. They, too, serve as instruments of Christ's peace.

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.. receiving the seal of the Holy Spirit'

How do we find true peace?

By William E. May

A Christian's attitude toward war and peace is shaped principally by Jesus' teaching. The God who gave us Jesus is a God of peace, not war; and from Jesus we learn that "blessed are the peacemakers; they shall be called sons of God" (Mt. 5, 9). Thus our vocation as Christians is to be peacemakers, not warmongers.

But peace, Pope John XXIII and the Fathers of Vatican II remind us, is not simply the absence of war. People who live where their rights are disregarded, legitimate desires frustrated, hopes crushed, friends unjustly treated and imprisoned without cause know from painful experience how true this is.

True peace rooted in justice, animated by charity, and enlivened by truth (John XXIII, "Pacem in Terris," The Pastoral Constitution on the Church, par. 78).

THIS KIND of peace does not just happen. It results only through human endeavor. As Christians, we have an obligation to bring peace through our actions, and we can achieve this goal only by being true to the Word given to us in Jesus.

In our lives we must bear witness to the truth that each person is a living word of God and as such is a being of priceless worth and the subject of inviolable rights that need society's recognition and protection. We have a duty to work for laws and social structures based on recognizing human dignity, the value of family, and legitimate aspirations and desires of individuals and groups to participate in the common good.

This kind of peace can happen only when we are ready to love as we are loved by God. A major mission of the Christian and the Christian community is to help people love this way.

BECAUSE WE are called to be peacemakers and we can never forget the Lord's words, "if anyone hits you on the right cheek, offer him the other as well" (Mt. 5, 40), the use of armed force has always been a problem for us. Yet the Christian believes that at times such force is justified precisely in virtue of Christian love.

Perhaps an insight can be provided if we think of the Good Samaritan in a slightly different way. Suppose the Good Samaritan came upon the man on the road from Jerusalem to Jericho, not after his mugging by the robbers, but while he was being attacked. Would the Samaritan have sat on his horse watching the mugging, or would he have taken effective action to aid the victim?

Reflection on this has in the course of Christian history given rise to the notion that war can sometimes be justified and that certain kinds of resistance to evil can be the appropriate Christian response.

VATICAN II teaches us that "as long as the danger of war remains and there is no competent and sufficiently powerful authority at the international level, governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted... Those who are pledged to the service of their country as members of its armed forces should regard themselves as agents of security and freedom on behalf of their people. As long as they fulfill this role properly, they are making a genuine contribution to the establishment of peace" ("The Pastoral Constitu-

tion on the Church," par. 79).

But it is important to recognize that the very principles of love and justice that warrant warlike action, directed against unjust forces, at the same time inherently limit the exercise of force. Thus some kinds of warlike actions can never be undertaken by the Christian.

AS VATICAN II put it, "any act of war aimed indiscriminately at the destruction of entire cities or of extensive

areas along with their population is a crime against God and man." (ibid., par. 80). It is better to suffer injustice and evil than to make oneself unjust and evil by being willing to do anything that will bring victory. War has its own logic, and there is the constant temptation to "out-Hitler Hitler." This is something the Christian may never under any circumstances do.

We must love all, even our enemies. But this does not mean that Christian

love is a doormat kind of love, for such a love is not love at all. There are times when we can justly resist aggressive force, but in repudiating the force, we must do what we can to reach out to the aggressor in love, and we are never to set our hearts on his destruction. For the aggressor is neither a subhuman beast nor a superhuman devil, but is, like us, a human person for whom Jesus suffered and died.

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Soldiers from four continents and 15 nations
 participate in this year's
International Soldiers' Pilgrimage to Lourdes

The Dameans

'Luckenbach, Texas'

Luckenbach, Texas

*The only two things in life that make it
worth living
Is guitars tuned good and firm-feeling
women
I don't need my name in the marquee
lights
I got my song and I got you with me
tonight*

REFRAIN:

*Let's go to Luckenbach, Texas, Waylon
and Willie and the boys,
This successful life we're living got us
feuding like the Hatfields and
McCoys.
Between Hank Williams' pain songs
and Newberry's train songs and,
"Blue Eyes Crying in the Rain,"
Out in Luckenbach, Texas, ain't
nobody feeling no pain.*

*So, baby, let's sell your diamond ring,
buy some boots
and faded jeans and go away.
This coat and tie is choking me and in
your high society you
cry all day.
We're busy keeping up with the Jones'
— four-car
garage and we're still building on,
Maybe it's time we got back to the
basics of love.*

REFRAIN

Written by Bobby Emmons and Chip Moran
Sung by Waylon Jennings
Baby Chick Music, Inc., B.M.I.

A few years ago, Trina Paulus wrote a charming story called, "Hope for the Flowers." One of the main characters, a caterpillar named Stripe, comes across a pillar of caterpillars reaching high into the sky. The caterpillars push and shove and step on each other to reach the top but nobody knows what's at the top.

Stripe was determined to get to the top of the caterpillar pillar and so he started

in like all the rest. When he finally reached the top, all he found was more caterpillars — just "millions of caterpillars climbing nowhere."

WHEN ANOTHER caterpillar helped him get back to the basics of being a caterpillar, Stripe found out that he was destined to be a butterfly and soar higher than any pillar. Only when he let go of his caterpillar way of life could he become a butterfly.

This fable illustrates a familiar theme today: the empty feeling many people have when they finally reach the top of their fields. One need only recall the sad story of Freddie Prinz of "Chico and the Man," or Jimmy Walker of "Good Times," who is reported to have considered suicide because things seemed to go sour even at the height of his career.

We hear a lot about getting away from, "Life in the Fast Lane," as the Eagles put it. "Fly Away," sang John Denver, from the noise of the cities to places of quiet, while others urge us to return to the old days when life seemed less complicated, to walk again on, "Main Street," like Bob Seger.

WAYLON JENNINGS, one of the giants in country music, gives us yet another insight into the life of someone dissatisfied with the diamond rings and four-car garages, someone who wants to leave it all to get back to the basics of love. The tune made number one on the country charts and a strong showing on the popular charts.

What the song says is that happiness and success don't necessarily come just because a person has a lot — "this successful life we're living got us feuding like the Hatfields and McCoys." Sometimes it's the boots, faded jeans and simple things around us which can truly teach us what real wealth is all about.

Luckenbach, Texas may be a restful town but I really doubt that "ain't nobody feeling no pain," because every-

body everywhere experiences pain. It's not a place we should search for but a space, an attitude which allows us to realize how happy we can be if we only recognize the wealth that always surrounds us.

THE PERSON who can count wealth in terms of the sun that always rises, the flowers that grace even the abandoned corner lot, and the children who always

need playing with is close to the riches that shall not perish or be taken away. Nor do we have to fight each other for such gifts. They are free for us all — gifts from One who knows how to give the best of His love. And His way of giving is basic to any kind of love.

(All correspondence should be directed to: The Dameans; P.O. Box 2108; Baton Rouge, La. 70821.)

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Discussion questions

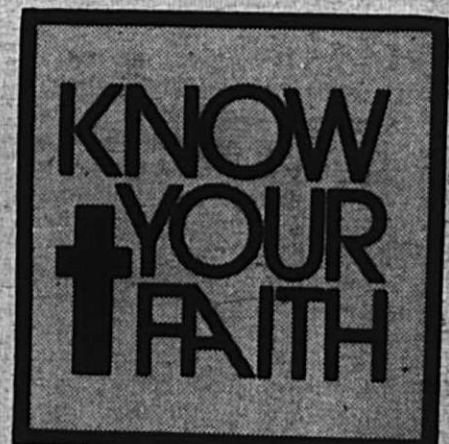
1. What is war a product of?
2. How is war depicted in the Old Testament?
3. In the Old Testament, when do we realize that universal peace is a part of God's plan?
4. In the New Testament, what makes us realize that war and violence in the world are not ended?
5. Discuss this statement made by Jesus: "Those who use the sword are sooner or later destroyed by it."
6. What two attitudes towards war have emerged from the Christian era? What is the Christian position?
7. When can war be legitimate? Why? Discuss.
8. Discuss this statement: "The traditional position of the Church (on war) must be considered in the light of human nature: wounded by sin and possessing a vision clouded by selfishness."
9. In the Old Testament, what was their "theology" of war?
10. Discuss this statement: "Jesus' message was essentially one of peace and reconciliation."
11. How can one love one's enemies? Discuss this in connection with daily living.
12. Discuss this statement: "Peace is

not simply the absence of war."

13. Why do we, as Christians, have a duty to work for laws and social structures based on recognizing human dignity?

14. How can we, as individuals, have any effect on society? Is it worth it? Discuss.

15. Discuss this statement: "It is better to suffer injustice and evil than to make oneself unjust and evil by being willing to do anything that will bring victory."



Putting ownership into perspective



Yahweh was the 'Lord of the land'

By Father John J. Castelot

How would you like to have God for a landlord? The Israelites did, in a very real sense, even though the analogy is not perfect. Yahweh was the Lord of the land, which was as a result the Holy Land, the "land the Lord possesses" (Jos. 22,19), "the Lord's land" (Hos. 9,3), the land He had promised to the patriarchs (Gn. 12,7; 13,15), the land He gave to His people (Jos. 23,1-5; 24,13).

This was the ultimate basis of the sacredness of the land, the tribal territories, and, by extension, the private property of families and individuals.

It was also the basis of certain limitations on ownership which were designed to curb excessive, inconsiderate selfishness. For instance, landowners had to leave some of the grain and grape harvest in the fields "for the poor and the alien" (Lv. 19,9-10); passers-by had the right to satisfy their hunger while walking through a field or vineyard (Dt. 23,25-26).

A tithe was collected each year for the Levites, and every third year for the poor (Nm. 18,21-32; Dt. 14,28-29). Private ownership of property, then, was a sacred right and, at the same time, a sacred trust.

THIS EXPLAINS why law and custom made such careful provision for

the protection and continued possession of family property. The family tomb was often situated on the estate, however humble it might be (Jos. 24,30, 32; 1 Sm. 25,1). One's land was defined by boundary markers which it was strictly forbidden to remove (Dt. 19,14).

Even the simple peasant jealously treasured the parcel of land he had inherited; a man named Naboth refused to hand over his vineyard to king Ahab, and not even he could legally make him do so (1 Kgs. 21 — an ugly story!). The sociological ideal was that everyone should live "in security, under his vine or under his fig tree" (1 Kgs. 5,5).

Law and custom safeguarded the continuance of property within the family. Upon the death of the father, his land remained intact and passed down to the eldest son. If there was no son, it went to his daughters (Nm. 27,7-8), with the strict stipulation that they marry within their own tribe, so that the property would not pass over to another tribe (Nm. 36,6-9). If there were no children, the land went to the man's brothers, uncles, or next of kin (Nm. 27,9-11). Many other complex laws were designed to protect the precious, even sacred right to private property.

THIS WORKED fairly well in a simple society, but with monarchy came also an increasingly complex bureaucracy and sharp class distinctions, distinctions based mainly on wealth. This brought

about the breakup of family properties to the advantage of greedy and powerful landlords who preyed on the poor.

Isaiah has bitter words for those who "join house to house, who connect field with field, till no room remains, and you are left to dwell alone in the midst of the land" (Is. 5,8), and his contemporary, Micah, lashes out at those who "covet fields, and seize them; houses and they take them; they cheat an owner of his home, a man of his inheritance" (Mi. 2,2).

IT WAS inevitable that people, especially the poor, would fall upon hard times. This was foreseen, too; one could always turn to a fellow-Israelite for a loan, and the law strictly forbade lending at interest (Ex. 22,24; Dt. 23,20). This again was designed to prevent a person's losing his property.

For even in this humane arrangement, collateral was usually required as assurance of repayment. If interest rates were to make repayment all the more difficult, then the borrower ran an increased risk of forfeiting his collateral, of losing his property. Unfortunately these laws, too, were often disregarded, and unscrupulous lenders gouged their fellow-Israelites with excessive interest rates (Ez. 22,12).

OFTEN ENOUGH, the only collateral a poor man had was a garment, a cloak or a pair of sandals. In itself it was worthless,

but it was a symbol of the person of the debtor himself. If he failed to repay, he lost not only his shirt but himself; he was enslaved to work off his debt. Again the law came to the rescue, at least in principle, with the institution known as the Sabbatical Year.

As the name indicates, it was observed every seventh year, during which, among other things, an Israelite slave had to be set free (Ex. 21,2-6), and this meant all those enslaved for non-payment of a debt (Dt. 15,1-6).

However, it seems to have been a rarely realized ideal, and there is hardly any evidence that it was practiced. The same is true of the even more liberal Jubilee Year (every 50th year), during which fields and houses which had been alienated in one way or another were to revert to their original owners.

All of this legislation points to the high regard in which the right to private property, not to mention the dignity of the human person, was held and protected.

THE NEW Testament understandably has no legislation of this sort (it is not a legal code), but it reflects the same respect for property rights and human dignity (see Acts 5, 1-4). It does, however, put ownership in a higher perspective and more than suggests that there are values which take precedence over the material.

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