

ARTIST'S RENDITION OF THE PROPOSED COMMONS/FORUM AT BREBEUF HIGH SCHOOL, INDIANAPOLIS.

Brebeuf Prep School announces \$700,000 gift

Brebeuf Preparatory School this week announced establishment of a \$700,000 irrevocable trust by retired department store executive, Edward A. Block, to be used for general educational and charitable purposes. The gift is the largest ever received from an individual donor since the Jesuit Order opened Brebeuf's doors in 1962.

Father Carl E. Meirose, S.J., President of Brebeuf, disclosed the generous gift made by the former executive of the William H. Block Co., now a part of the Allied Department Stores, Inc. chain. Under terms of the bequest, a charitable remainder unitrust has been established with the Indiana National Bank managing the trust during Block's lifetime.

The gift to the school consists of shares of Allied Department Store stock, according to Father Meirose. During the remainder of his

life, Block will receive income from the trust and "upon the death of the grantor (Block), the trust assets shall be irrevocably transferred to Brebeuf Preparatory School, Inc. . . .", the trust agreement reads.

A commemorative plaque honoring Block was presented the donor at a luncheon after which Father Meirose announced the launching of a \$150,000 fund raising drive to meet a matching sum pledged by an anonymous donor.

In the first phase, the drive, to be headed by John Burnside Smith, President of the Mayflower Corp., will raise a like \$150,000 necessary to begin construction of a new library and student commons, to be named the Edward A. Block Memorial Library/Commons.

The planned library and commons will cost

an estimated \$500,000 and will involve use of existing space rather than new construction. The present chapel and library will be refurbished so that the new "forum" will seat 250 persons and the new library will increase that area by 40%. The forum—or auditorium—will be a multi-purpose area wherein no permanent seating will be installed but, instead, special stackable chairs will be utilized to accommodate parent meetings, student recitals, lectures, liturgies, etc. Also planned are an outside entry esplanade featuring attractive benches and planters.

Father Meirose said it is hoped construction can begin by the summer of 1980.

The Block gift will be placed in an endowment fund for future use to upgrade scholarships and increase faculty salaries.

Churches lend support to Nicaragua war refugees

MANAGUA, Nicaragua—Church groups and other relief agencies stepped up their efforts in early July to bring aid to thousands of Nicaraguans displaced by five weeks of civil war.

In Nicaragua itself the number of refugees passed the 250,000 mark, and another 80,000 were said to be in neighboring Costa Rica and Honduras and the United States.

Thus far emergency aid has come in large part from church organizations, because most of the refugees took to churches and church-related schools and centers when their homes were destroyed or their supplies cut short.

Church leaders in Nicaragua and the United States made urgent calls for help as food, medicines and other supplies were quickly exhausted.

On July 2 Red Cross officials in Managua said that their food supplies had run out and that tetanus and typhoid had broken out among refugees. They said that tons of relief supplies were waiting in other Latin American countries but that the fighting in Nicaragua delayed delivery.

Archbishop Miguel Obando Bravo of Managua met with leaders of Nicaragua's Confederation of Religious (CONFER) to survey conditions in the metropolitan area and in the five or six cities where they operated refugee centers. The archbishop praised their "courageous devotion to duty."

CONFER reported that each center holds between 1,000 refugees, mostly women, children and the elderly. The large Interdiocesan Seminary in Managua has been holding close to 7,000.

The confederation and other sources said that in Managua—the capital and largest city—there are 150,000 refugees, and 100,000 in the

(See REFUGEES on page 18)

Peter Fourchard looks at

► What some Criterion readers think about capital punishment

► What are the issues involved in being anti-abortion

► What the work of the Indianapolis

Metro Center is

Catholics debate morality of capital punishment

by Peter Feuerherd

The recent execution of John Spenkelink, a convicted Florida murderer, has begun a new discussion among American Catholics on the morality of capital punishment. The Florida bishops, in reaction to the Spenkelink execution, have asked the state to abolish the death penalty.

The Florida bishops, in a collective statement, decried the execution of Spenkelink and the planned execution of two more convicted murderers, saying, "While in other cultural eras the church has tolerated capital punishment, modern circumstances render this extreme penalty neither appropriate nor effective."

They continued, "The execution of a person is a particularly repugnant form of violence because it is officially sanctioned and is done with such deliberateness and methodical efficiency. Execution serves to deepen the atmosphere of violence rather than to diminish it."

The bishops called for life sentences for convicted murderers. "There would be more opportunity for the criminal to make restitution to the victimized family by a life sentence of productive labor than by ending the criminal's life in the death chamber," they said.

Most of the editors of the Catholic press around the country have condemned capital punishment. One notable exception is Msgr. Robert Peters, editor of The Catholic Post, the Peoria, Ill. diocesan newspaper.

In defending capital punishment, the editor wrote, "the state is obligated not to forgive the criminal but to protect the common good." He explained that the United States bishops have taken a stand against capital punishment, but the editor stated, "their vote was strongly divided—108-63—and so hardly offers a solid moral opinion."

AN INFORMAL telephone survey of *Criterion* subscribers revealed that the overwhelming majority of this paper's readers support capital punishment in selected cases. An Indianapolis man commented, "I think it (capital punishment) is a good thing if they can really pinpoint the right person."

A Terre Haute woman explained, "I think these people (convicted murderers) ought to be punished. The Bible says an eye for an eye and a tooth for a tooth." Another Terre Haute reader replied, "I have shifted back and forth on this issue. I now think it should be reinstituted for certain crimes."

A New Albany woman asserted, explaining her support for capital punishment, "People who murder other people should be punished. Unless our laws are enforced this country is going down the drain." Not one of the *Criterion* readers surveyed would rule out capital punishment in all cases.

Archdiocesan clergy tend to be more liberal on this issue than lay people. A survey of priest's attitudes, completed in 1974 by Desmond Ryan for the Indiana Catholic Conference, stated that 47% of clergy working in the archdiocese were in favor of abolishing the death penalty.

Divine Word Father William Hegarty, an associate pastor at St. Rita's Parish in Indianapolis, articulated his view against imposing death sentences; "I would be against capital punishment. Life imprisonment is there if you want to get someone off the street. There are ways to do it other than capital punishment."

Father James Higgins, pastor of St. Paul's Catholic Center in Bloomington, believes that capital punishment can be justified in some cases. "The state has an obligation to protect the rights of the society as a whole," the priest states. Father Higgins emphasized that each case should be judged on its own merits.

THE FEW NUNS that were polled all disagreed with the execution of Spenkelink. Oldenburg Franciscan Sister Francis Assisi explained, "It seems to me that capital punishment is a pro-life issue. Ideally, reprobation is better than destruction. I would like to see our penal system reformed," said the nun.

Another Oldenburg Franciscan, Sister Margaretta Black, the dean of Marian College, opposed capital punishment, commenting, "The possibility is that there is always the chance of an error."

Some Catholic opponents of capital punishment claim that the abolition of capital punishment is a pro-life issue, much like the

abortion issue. Michele McRae, president of Indiana Right-to-Life, explained that her organization has not taken a stand on the capital punishment issue. "We are focused on the abortion issue," said Mrs. McRae. "As an organization we have narrowed our focus to achieve goals," continued the woman.

ONE ACTIVE pro-lifer, who wished not to be identified, explained her views on capital punishment. "I have struggled with this since I've been in the pro-life movement. We have to recognize that all human life is sacred. But it is not an exact parallel. With capital punishment you're speaking of a person who has due process and has been deemed a threat to the community," the woman explained.

The pro-lifer explained that if there was a just due process, she would be in favor of abolishing capital punishment. But the present system, she believes, too often allows people who are guilty of heinous crimes to eventually return to the streets. She explained, "The failure of our justice system has forced the clamor for capital punishment. It's regrettable but I don't think anything else will deter some individuals. It is the only way to protect the public from incorrigibles."

Ray Rufo is executive director for the Indiana Catholic Conference, an organization that has consistently opposed any attempts to reestablish the practice of executions in Indiana. Rufo claimed that the Indiana Conference was one of the first Catholic conferences to go on record against capital punishment, doing so in 1973.

Rufo asserted that his organization's opposition to executions is based on a "respect life" concept. To his knowledge, there are no attempts currently being made in Indiana to begin executing men on death row.

RESPONDING to the question of why the Indiana Catholic Conference opposes capital punishment, despite the apparent fact that most Catholics support a return to the death penalty for some crimes, Rufo responds, "Our feeling is that it is such a principle of life... We don't say we speak for all Catholics. We speak for the board of directors for the Indiana Catholic Conference (the Indiana Bishops)."

Rufo asserted that the capital punishment issue is "a matter of conscience."

The opposition to the death penalty by the Indiana Catholic Conference is based on five reasons, according to a social issues pamphlet issued by that organization in 1973. The first of these reasons is based upon a respect for life principle.

The other reasons for the Conference position is what they claim to be a lack of evidence that the death penalty deters crime, that rehabilitation is the best answer solving a convicted criminal's problems, the documented inequity in imposing the punishment that has historically fallen disproportionately upon the poor and minorities, the possibility of executing the wrong person and the atmosphere of "vengeance" that surrounds an execution.

Two archdiocesan priests retire

Forty-five clergy appointments, including the retirement of two pastors, were announced by the Chancery this week. Since there is no

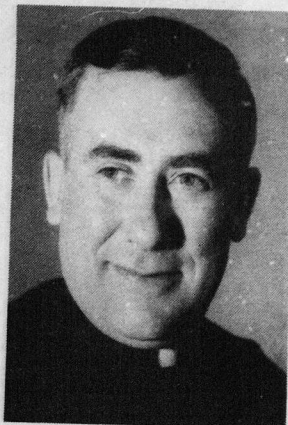
(See complete list of appointments on page 7)

archbishop governing the archdiocese, all appointments involving pastors require the title "administrator." These will be confirmed as pastors once the archbishop is appointed.

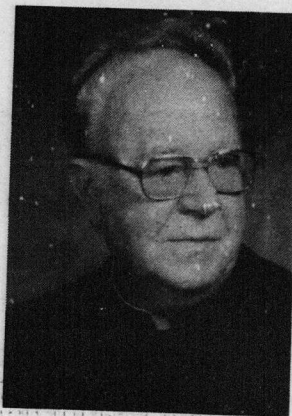
Father Joseph Laugel, pastor of St. Vincent parish, Shelby county, and Father Joseph Vollmer, pastor of St. Mark parish, Perry county, are retiring from their pastoral assignments.

Father Laugel, ordained in 1934, has been the pastor of St. Vincent parish since 1973. Previously he served as assistant pastor at Assumption parish, Indianapolis (1934-1939); administrator of St. Rupert parish at Red Brush (now in the Evansville diocese, 1939-1940); St. Joseph parish, Jennings county (1940-1943); St. Anne parish, Jennings county (1943-1947); pastor of St. Anne parish, Jennings county and mission (1947-1950); St. Peter parish, Franklin county (1950-1962); St. Mary parish, Greensburg (1962-1973).

Father Vollmer, ordained in 1934, has been pastor of St. Mark parish since 1949. Previous to that he was assistant pastor at St. Mary parish, New Albany (1934-1935); St. Lawrence parish, Lawrenceburg (1935-1938); St. Anthony parish, Indianapolis (1938-1941); St. Francis de Sales parish, Indianapolis (1941-1948); St. Joan of Arc parish, Indianapolis (1948-1949).



FR. JOSEPH LAUGEL



FR. JOSEPH VOLLMER

Letter from the Administrator

Brothers and Sisters in Christ:

Pope John Paul, in the first few months of his papacy, has had a great impact upon the world. The warmth of his personality, his travels to Mexico and Poland, and his involvement in parish life in the diocese of Rome, have helped to remind us all that as Vicar of Christ, he has the responsibility of shepherding the entire human family in our search for God and our struggle to build his kingdom in this world.

As sharers in the Catholic faith with Pope John Paul, we have the opportunity of assisting him in his mission through the annual Peter Pence collection.

I ask you to participate in the special collection next Sunday, and also to support the Holy Father with your prayers.

As we join in assisting Pope John Paul, I ask God to bless you.

Sincerely yours in Christ,

Francis R. Tuohy
Rev. Msgr. Francis R. Tuohy
Archdiocesan Administrator



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Pope John Paul II praises collegiality of Puebla; announces new cardinals

by Jerry FiltEAU

VATICAN CITY—Pope John Paul II told some 55 cardinals in secret consistory June 30 that "an apostolic exhortation will be published shortly" on catechesis (religious education), the theme of the 1977 world Synod of Bishops.

In the speech he placed special emphasis on collegiality—bishops working together for the whole church—and gave strong indications that he plans to continue traveling frequently to various parts of the world.

He did not say where his next trip would be, although many are speculating that he will visit Ireland in August and the United Nations and United States in September.

The pope also, as part of the secret consistory protocol, formally announced the names of the 14 new cardinals who would be created later in the morning at a public consistory in the Vatican's Paul VI Audience Hall.

The secret consistory, held in the Consistory Hall of the Apostolic Palace, was open only to members of the College of Cardinals. The text of the pope's speech, delivered in Latin, was made public afterwards.

Such speeches are generally considered major statements during the reign of a pope. Pope John Paul linked himself to the custom of Pope Paul VI, who, he said, was accustomed to call the cardinals together in June "to review briefly the internal problems of the church."

Noting that this consistory was the first since, "by God's mysterious design, we were raised to the See of Peter," the new pope summarized events in the church since his election last October.

He put it all in the framework of continuing church renewal begun by the Second Vatican Council (1962-65).

That renewal, he said, "involves many aspects: the most important one concerns the constant effort that the church must make to deepen continually the awareness of its own salvific mission."

He added that "this is also a perpetual service to the fundamental cause of man."

The pope singled out as "one of the chief instruments for carrying out such renewal" the "collegiality of bishops."

He called the assembly of the Latin American bishops in Puebla, Mexico, earlier this year a prime example of collegiality in action. That assembly, which the pope opened during a trip to Mexico, was on the theme of evangelization in Latin America.

Similar meetings expressing the collegiality of bishops have taken place in recent months, said the pope. "None, however, can compare in importance with the assembly in Puebla," he said.

The pope expressed gratitude to God for the opportunity to visit Mexico in January and Poland in June, and he briefly reviewed the two trips.

"Paul VI, whom we cannot forget, by his numerous voyages introduced this way of pursuing the pontifical ministry," he said. "Would that such voyages might help in the future to show the unity of the people of God in various parts of the earth, in the different regions and nations!"

Reviewing other areas of church life since he became pope eight months ago, the pontiff focused especially on the work of the Synod of Bishops and on the recently published document on Catholic university education. He also referred briefly to ecumenical progress.

Referring to the synod, he called it "a special instrument" of collegiality. He said the fruits of the 1977 synod will be published soon in an apostolic exhortation on catechesis. He noted that worldwide consultation on the theme of the next synod, "The Tasks of the Christian Family in Today's World," is currently in progress.

He also linked the newly published norms for Catholic university education to collegiality. He noted that bishops' conferences and Catholic universities throughout the world were consulted in developing the document.

"Finally," said the pope, "ecumenism, which was one of the chief purposes of the universal synod (the Second Vatican Council), must not be forgotten."

He noted that meetings with representatives of other Christian churches have continued. He called on all in the church "to persevere ever more industriously in the noble effort to re-achieve this unity willed by Christ."

He also noted that during his pontificate contacts with non-Christians have continued.

The pope concluded the secret synod by formally reading the list of the 14 new cardinals and by announcing other church appointments.

Among these he listed the transfer of Bishop Joseph Inesch from auxiliary of Detroit to bishop of Joliet, Ill., and the appointment of three new auxiliary bishops in Cleveland—Father Anthony Pilla, secretary of clergy services, Father James Griffin, vicar general, and Father James P. Lyke, chairman of the National Black Clergy Caucus and Newman chaplain at Grambling State University in Louisiana.



SUPPLIES FOR REFUGEES—Vietnamese refugees watch supplies being unloaded by Malaysian officials on the island of Pulau Bidong, Malaysia. About 40,000 refugees fleeing Vietnam are crowded onto the island and Malaysian officials are trying to cope with the overcrowded camps while boats loaded with refugees are being turned away. (NC photo)

Reforms in annulment process to be implemented

by Jerry FiltEAU

ROME—Two key U.S. church norms for processing marriage annulment cases appear likely to be included in general reforms of church law, said Archbishop Joseph L. Bernardin of Cincinnati in a telephone interview in Rome June 20.

The archbishop was in Rome with Bishop Bernard Flanagan of Worcester, Mass., and three U.S. priests who are experts in church law. They met with key Vatican officials concerning the reforms in general church law and the special norms for marriage cases that are currently in effect only in the church in the United States.

The special U.S. norms are designed to simplify and speed up procedures in handling annulment requests. They do not affect the substance of marriage law—conditions under which a marriage is judged as valid and binding or null and void—but only the legal processes used to reach the judgment.

Under the special norms, begun in 1970, the number of cases handled by U.S. diocesan marriage courts soared dramatically. When the Vatican tried to terminate the use of the special norms in 1974, the U.S. bishops sent a special delegation to Pope Paul VI to appeal for their continuation.

The bishops argued that without the special procedures, lack of money and manpower on marriage courts would mean justice denied to many people who had a right to have their cases decided.

Archbishop Bernardin said that his group's meetings with Vatican officials the week of June 18 were "part of a continuing dialogue" between the Vatican and U.S. bishops on the norms.

They met with Cardinal Pericle Felici, president of the Pontifical Commission for the Revision of the Code of Canon Law, and members of his staff, and with Archbishop Aurelio Sabattini, secretary of the Apostolic Signature (supreme court), he said.

WE EXPRESSED the need for retaining "three key elements" in the U.S. procedural norms, said Archbishop Bernardin. These are:

—Permission to use only one judge, instead of the three required by the general church marriage laws, to decide a case.

—Broadening the competence of diocesan marriage courts, to allow them to handle all cases involving people who are residents of the diocese, rather than only cases where the marriage in question took place in the diocese.

—A dispensation from the general law requiring a mandatory appeal to a higher court in every case where the lower court decides in

favor of nullity.

Archbishop Bernardin said that from their discussions "it seems that the new code (reforming church laws) will make possible" the use of only one judge in marriage cases and the broader competence of the diocesan courts.

The single-judge provision allows over-worked diocesan courts to handle more cases with smaller staffs and lower budgets. By cutting down the waiting time for a case to reach court and by speeding up the actual process in court, in many areas of the United States this provision has reduced by more than

(See ANNULMENTS on page 9)

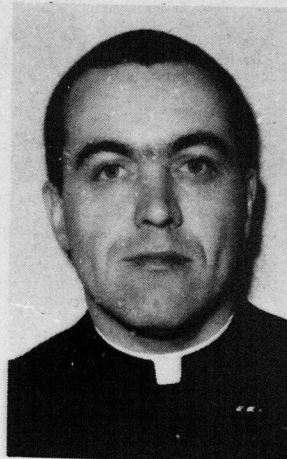
Father David Kahle dies

The funeral liturgy for Father David Kahle, 47, was held at SS. Peter and Paul Cathedral, Indianapolis, Monday morning, July 2. He died Friday, June 29. A large number of area priests celebrated the Mass. Burial was in Calvary Cemetery.

A native of Richmond, Father Kahle was ordained to the priesthood at St. Meinrad Archabbey on May 3, 1957. He served as assistant at St. Anne's Church, Terre Haute, and St. Catherine's, Indianapolis. He was a full-time instructor at the Latin School of Indianapolis, was chaplain at St. Paul Hermitage, Beech Grove, and pastor of Our Lady of the Springs Church, French Lick. He was also an instructor at St. Meinrad College.

At the time of his death he was on a sabbatical leave.

Survivors include two brothers, John Kahle of Indianapolis, and Donald Kahle of Richmond; and a sister, Mrs. Anne Melle of Richmond.



FR. DAVID KAHLE

living the questions

Pastors and parish councils can work together

by Father Thomas C. Widner

One of the most beautiful documents to come out of the Second Vatican Council is the **Pastoral Constitution on the Church in the Modern World**. This document, one of the longest of the Council, sets forth a magnificent description of the relationship of man to society.

It sets a tone by saying "the People of God and the human race in whose midst it lives render service to each other." From then on it is clear that man's salvation is intimately connected with his behavior in this world.

The document proceeds by describing man's dignity, the community of man, his activity in the world and the role the Church plays in this activity.

An important paragraph—one which contributes to the discussion begun in preceding weeks concerning the progress of parish councils—occurs in the document's section concerning the Church's activity in the world.

"Laymen," the document states, "should also know that it is generally the function of their well-formed Christian conscience to see that the divine law is inscribed in the life of the earthly city. From priests they may look for spiritual light and nourishment. Let the layman not imagine that his pastors are always such experts, that to every problem which arises, however complicated, they can readily give him a concrete solution, or even that such is their mission. Rather, enlightened by Christian wisdom and giving close attention to the teaching authority of the Church, let the layman take on his own distinctive role."

Following this the document adds, "Since they have an active role to play in the whole life of the Church, laymen are not only bound to penetrate the world with a Christian spirit. They are also called to be witnesses to Christ in all things in the midst of human society."

IT HAS OFTEN BEEN characteristic of our parishes that the laity expected the priest(s) to not only enlighten them spiritually but also temporally. The historic character of Catholicism bounces off an immigrant people seeking to educate itself and better itself economically.

But the priest is no longer the center of Christian society.



In the past the laity often expected the priest to provide answers not only about spiritual matters, but also social, economic, political, etc. And usually the priest saw himself as having to live up to this expectation.

One need only speak briefly with the younger clergy to see that this is no longer so. Many priests do not see themselves being "all things to all men" in this respect. Many priests are able to humbly recognize their limited talents and seek assistance in specific areas from others more expert than they.

An unfortunate expectation with regard to parish councils has been the attitude on the part of some laymen that decision making for the parish is a clergyman's responsibility solely. Even more unfortunate has been the expectation on the part of some priests that they merely affirm what the parish council decides. Opposite problems have been created in some Archdiocesan parishes. Some parish councils regard the pastor as a figurehead who merely affirms the work of the council. At the same time, there are some pastors who see the parish council as mere figureheads, a means for him to disseminate decisions he has made independent of the council.

Has anyone considered that the pastor and the parish council not only ought to but can work together?

The happy thing, of course, is that most parishes have smoothly running councils. The worst that can be said is that often they are limited by their vision.

THE COUNCIL IS NOT just a group of parishioners counting the Sunday collection, contacting others to work at a festival, composing petitions for the Sunday liturgy, or repairing the church roof. In the mind of the Second Vatican Council, laymen bear an important part of the responsibility for the spiritual life of the parish. Lay leaders bear a responsibility for the spiritual growth of the parish.

The document on the Church in the world takes up several contemporary problems for discussion. These are marriage and the family, differences of culture, economic and social life, politics, and justice and peace.

These are not problems to be addressed exclusively by the priest. They are the concerns of all men. They should be as much the concern of the parish council as anyone.

NO ONE EXPECTS THE parish council to be able to solve the problem of war in Northern Ireland or the Middle

East or anywhere else. But a parish council could consider adopting a Vietnamese refugee. It could not only adopt the refugee but care for his/her progress.

A parish council cannot be expected to change the J.P. Stevens Co. from allowing its employees to bargain collectively. But why couldn't a particular parish council attempt to deal with the unemployed in its own parish whether they are Catholic or not? Why couldn't a parish council seek out the unemployed in its own boundaries and, if unable to assist in finding jobs, seek ways to insure food, clothing and shelter for such unemployed?

No one would look for a parish council to end divorce. But how about parish councils working to develop stronger family life programs in their parishes and cooperating with diocesan programs to a much greater degree than we find now going on. Perhaps inter-parochial programs could also be developed?

Parishes are limited only by their visions.

SOME PEOPLE BELIEVE THE inner city parish to be dying. Success is an illusion, however. Successful parishes cannot be measured simply by the Sunday collection or the size of their congregations. Successful parishes are those in which pastor and people work together to bring members and all within their boundaries into greater awareness of their common bond as God's people.

Those parishes are dying which refuse to look beyond themselves. Those parishes are thriving which reach out to all their people.

An interesting announcement was made over the weekend at Holy Angels parish in Indianapolis. This parish, regarded by some to be among those city parishes which most need the financial and material help of other parishes, will be sending a group of young people to Morgantown, West Virginia, to do physical labor assisting a parish there for two weeks this summer.

St. Paul recognized that Christianity was a scandal to Jews and a stumbling block to Greeks. In our time we find new stumbling blocks and scandals. These are expectations that parishes and pastors and lay people share only a concern for cutting back costs and providing services for a minimal number of active Catholics.

Where this notion exists, we do not find success measured by Christian standards. Where this exists, we do not find God.

washington newsletter

Should the U.S. intervene in Nicaragua?

by Jim Castelli

WASHINGTON—Should the United States have tried to prop up the Shah of Iran and avoid revolution in his country?

Should the United States be planning a take-over of Middle Eastern oil fields?

Should the United States have tried to save the government of President Anastasio

Somoza of Nicaragua, or should it have done more to force him out?

These are the kinds of questions being asked in Washington these days as the Congress, the administration and other parties carry on an often murky debate about the U.S. role in other nations' internal affairs.

The debate is laced with confusion and contradictions. The Nicaraguan situation is a case in point.

Nicaraguan President Anastasio Somoza's supporters in America say that President Carter's human rights policy undermined Somoza, whom they see as an ally against the communists.

Yet others, such as Bishop Thomas Kelly, general secretary of the U.S. Catholic Conference, reject any direct U.S. intervention in Nicaragua but want the United States to break off relations with Somoza and pressure him to resign.

Catholic social teaching on foreign affairs helps put this position in perspective. In congressional testimony in Jan. 1976, Archbishop Peter Gerety of Newark said church teaching holds that nations may and should criticize human rights violations in other nations and should use their influence to stop those violations.

"In the conduct of foreign affairs," he said, "it is simplistic to suggest that the United

States either has no influence on the conduct of internal affairs of allies or that it has no business in those affairs," Archbishop Gerety said.

"THE REALITY IS that the United States' relationships with many nations in the world are an intricate web of associations involving trade negotiations, banking interests, foreign and military assistance, political, social and cultural ties," he said.

"When the internal conduct of a nation with whom the United States has significant association becomes blatantly and seriously restrictive of human rights," he said, "the moral integrity of the United States is challenged."

Many U.S. Catholic leaders believe this was the case in Nicaragua.

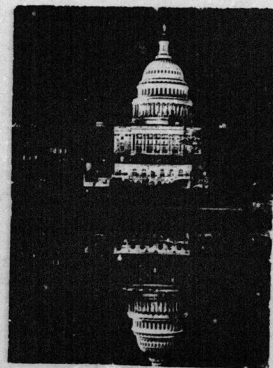
But Catholic leaders oppose U.S. intervention in Nicaragua for two main reasons, according to Franciscan Father Joseph Nangle, political adviser in the USCC office of international justice and peace.

FIRST, he said, Nicaragua's people have a right to solve their problem by themselves.

Second, he said, the long U.S. influence in Nicaragua suggests that any unilateral U.S. intervention would be directed toward American, not Nicaraguan, interests.

But Father Nangle points out that there are two different types of pressure for U.S. intervention.

On one level, he notes that some of Somoza's



opponents in Nicaragua hinted to him last fall that they would welcome U.S. efforts to overthrow Somoza.

MORE RECENTLY, and in a more humanitarian vein, Father Nangle said, Archbishop Miguel Obando Bravo of Managua—sounding desperate in a telephone conversation punctuated by gunfire in the background—asked the USCC to provide aid for refugees displaced by the fighting and to urge the U.S. government to make Somoza stop bombing civilian areas.

The USCC has responded on aid but did nothing on the other request, Father Nangle said, partly because it is thought that such a U.S. effort would have had no impact on Somoza. What would be needed to stop the bombing of civilians? That's another tough question that illustrates the moral dilemma of influence versus intervention.

THE CRITERION
Archdiocese of Indianapolis

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

Official Newspaper of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$7.50 per year
20¢ per copy

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

Fr. Thomas C. Widner, editor & general manager; Dennis R. Jones, associate general manager; Sr. Mary Jonathan Schultz, OSB, administrative assistant; Peter Feuerherd, news reporter; Agnes Johnson, circulation director; Marguerite Derry, advertising sales.

Published weekly except last week in December.

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

by Peter Feuerherd

"If you are against abortion you have to be for social change," explained Dr. Gregory Baum, the Toronto University theologian, at the recent Catholic press seminar at Marquette University in Milwaukee.

What the professor was saying is that being against abortion, or being "pro-life," has implications that if followed through would radically alter our society. The radical implications of the pro-life movement, according to Dr. Baum, is that action directed against the evil of abortion can be used as a "platform, a symbol for the non-devouring society."

The theologian believes that there are a lot of "devouring" elements in our society that contribute to why abortion is used as an alternative by so many women.

The "devouring" elements that Dr. Baum cited include the problems of the poor and the middle class. The poor woman, who often lives in wretched subsistence, sometimes uses abortion as a means of avoiding the anguish of having to deal with the real economic hardship caused by having another mouth to feed.

The middle class woman who uses abortion, according to Dr. Baum, often is a victim of a common middle class problem, namely living economically over one's head. In a world that values material success over the rights of children, abortion is seen as an easy alternative.

Of course, sheer selfishness is often a reason for having an abortion. But to blame abortion solely on individual selfishness is drastically oversimplifying the problem.

I THINK THAT much of the leadership of the pro-life movement is sensitive to some of the wider implications of the abortion issue.

Being pro-life, according to Michele McRae, president of



Indiana Right to Life, writing in the March issue of that organization's newspaper, "is a philosophy and a way of life. It's our response to the needs of our neighbors whether that means running errands for an elderly aunt or helping out at the Chili Supper for the handicapped."

She goes on to explain that although the Right to Life organization is focused on achieving a Human Life Amendment to stop legal abortions in this country, pro-lifers are involved in various other issues that have implications for pro-life positions.

But I wish that the pro-life movement itself would try to deal with some broader issues. Pro-life is more than just being against abortion and euthanasia; it calls for a reexamination of our entire social structure.

One of the more grotesque arguments for "free choice" in abortion is that one solution to poverty is to kill the children of the poor. We as Catholics and pro-lifers emphatically reject that position. But are we willing to make the sacrifices that will insure that the children of the poor have decent opportunities?

The answer is not so clear in this post-Proposition 13 age when the problems of inflation and high taxes have been blamed on the social programs that benefit the least well off. The "welfare mother" has become the whipping board for middle class frustrations with inflation and high taxes.

reporter's view

Pro-life position has implications for radical social change

Being pro-life assumes, I believe, that there are people who are victimized by our economic system, whereby having children is a severe economic burden. Society has an obligation to insure that children that are born are given the opportunities to live a decent quality of life. Cutting off social programs that aid the children of the poor is playing right into the hands of "free choice" proponents.

I don't think you can have it both ways. That is why I get annoyed with politicians who see themselves as "pro-life" but vote against any appropriation to increase social welfare benefits.

I SUPPORT THE resolution of the pro-life movement, most recently proclaimed at its Cincinnati area meeting, to push for a Human Life Amendment. The urgency for such an amendment is clear; the determination and dedication of people active in this movement are unparalleled.

What I worry about, however, is that unless as Dr. Baum describes it, some of the "devouring" aspects of our society are addressed, abortions will go on despite a Human Life Amendment, legally or illegally. Maybe it will make us feel better that abortions be performed illegally, in some grimy place hidden from public view instead of in some antiseptic, publicly supported hospital. But the quiet desperation of women who seek abortion will continue unless broader social and economic questions are addressed.



TEXAS REUNION—At San Antonio International Airport, Mrs. Jerry Treglio embraces her 81-year-old mother, Nguyen Thi Sa, whom she had not seen in five years. Mrs. Traglio's mother left Vietnam Dec. 10 with a grandson on a crowded refugee boat and eventually found herself in a Malaysian camp. With the assistance of Catholic Relief Services and U.S. Rep. Thom Loeffler (R-Texas), the two were brought to Texas. (NC photo by Steve Geugenbacher)

To the editor

Feuerherd unfair to Realtors

To the editor:

Your columnist Peter Feuerherd was unfair in hanging steering exclusively on REALTORS® (*The Criterion*, June 22). Not every real estate licensee is entitled to use the designation REALTOR®, a registered trade name of the National Association of REALTORS®. Only those licensed real estate brokers and salespersons who voluntarily join NAT and subscribe to its Code of Ethics may call themselves REALTORS®.

It is against our Code of Ethics to steer. The Metropolitan Indianapolis Board of REALTORS® has been a national pace setter in equal housing opportunity and has adopted HUD's affirmative action program.

Feuerherd named two realty firms by name. Both are REALTORS®. The head of one firm has received national recognition in the industry for his efforts in equal housing. The other firm has received a government commendation for its achievements.

A number of Catholics in our Archdiocese are REALTORS® trying to apply Christian principles of social justice in their daily work. They and their Protestant and Jewish colleagues do not deserve to be tarred with another's brush.

William J. Woo
General Counsel
Indiana Association of REALTORS®
Indianapolis

Welcomes steering

To the editor:

I am not a realtor nor have I interest in an real estate business.

If I were in the market for a new home, an especially if I were from out of town, I would certainly be pleased if the realtor did "steering." Finding the right home for me is the prime purpose of engaging a realtor in the first place.

A realtor knows a city and the trends in housing values far better than the general public and surely better than a newcomer. If wanted to live in an integrated neighborhood would it be a legal offense for him/her to "steer" me thusly? The coin has two sides!

Peter Feuerherd's article (*Criterion*, June 22) quoted Mr. Michael Gemigani, one new source, as saying he was **forced** to search through the Tucker files himself to find his present home.

Ridiculous! If he were not satisfied with Tucker Realty Co., there are over 13 pages of other realtors listed in the Yellow Pages of the Indianapolis phone book from which to choose.

I am happy for Mr. Gemigani that he has found his own home although it would appear he has some reservations about its location; his street number on Winston Drive is not listed in the phone book.

Indianapolis

A. M. Jones

Write it down

The *Criterion* welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The *Criterion*, P.O. Box 174, Indianapolis, IN 46206.



Hoosier sisters attend Network legislative seminar

WASHINGTON—Four women Religious from Indiana were among 200 participants from 37 states who attended NETWORK's Legislative Seminar VIII here June 19-23.

"Dynamics for A Preferred Future" was the focus for the priests, Religious and laity who came together to lobby their Congressmen on issues of food policy, health care, economic justice, disarmament, energy, housing and Third World development.

Hoosier delegates included: Sister Rachel West, history and political science professor at Marian College, representing the Association of Religious of the Indianapolis Archdiocese; Sister Rita Lechner, teacher at Holy Spirit School, Indianapolis; Sister Ellen Kehoe, teacher at St. Thomas Aquinas School, Indianapolis; and Sister Catherine Doherty, director of the Department of Justice and Peace for the Evansville Diocese.

The week's activities included education on issues, attending Congressional hearings, observing Congress in session, participating in

"how to" sessions and visiting Representatives and Senators. Sessions took place at Trinity College and on Capitol Hill.

Speakers included keynoter Betty Reardon, of the Institute for World Order and the Teachers' College of Columbia University; Patricia Mische, co-author of the book **Toward A Human World Order**; Michael Moffit, of the Institute for Policy Studies; and Frances Hill, political science professor at the University of Texas at Austin.

Senator Howard Metzenbaum (D-Ohio) briefed the audience on energy, and Senator Edward Kennedy (D-Mass) called for the group's continued dedication to justice for the poor and oppressed, especially in the area of health care.

NETWORK and its 4,500 members concentrate on a multi-issue approach to legislation. They believe such an approach represents the Catholic Church's social teaching on a broad range of human concerns.

NETWORK is the only registered Catholic social justice lobby.



RELIGIOUS SPEAK WITH SENATOR BAYH—Women Religious from the Archdiocese speak with Indiana Senator Birch Bayh. The sisters are, (standing left to right) Providence Sisters Rita Lechner, Catherine Doherty and Ellen Kehoe. Seated at left is Franciscan Sister Rachel West.

commentary on rural issues

Farm Bureau and Catholic Rural Conference disagree

by S. E. Durcholz

(Durcholz, who contributes to the Evansville Message and the National Catholic Rural Life Conference, is a farmer near Jasper, Ind.)

The American Farm Bureau Federation (AFBF) and the National Catholic Rural Life Conference (NCRLC) have always had some difference of opinion on rural issues. Those differences were recently highlighted by an exchange between the leaders of the two groups.

Allen Grant, president of the AFBF told the annual convention delegates meeting earlier this year at Miami Beach, Florida, that the churches, because of their involvement in rural and social issues, "support the Marxist view." Implying that churches should stick to praying and keep out of social problems Grant said: "Church militancy, which meant militant pursuit of the Kingdom of God, too often has been revamped to mean support for the Marxist view; denial of the market system and of property rights; support of land reform, and redistribution of the wealth."

Grant's problem (and that of the AFBF) stems from the view that the market system should determine the distribution of all

resources. Regardless of the effects of discrimination of any sort, the disadvantages of the particular state of life of many people, or the power of multi-national giants and unlimited competition, the distribution of the basic needs of society to live should be determined by those who want to see and those who have the money to buy.

In recent years, nearly all churches with large rural memberships have become aware of the giantism that is sweeping the country. The conglomerates are swallowing up increasing acres of land and a disproportionate share of the nation's wealth, especially the new wealth created by their farm and rural memberships. They view these changes in the light of the effects these radical changes may have on their church.

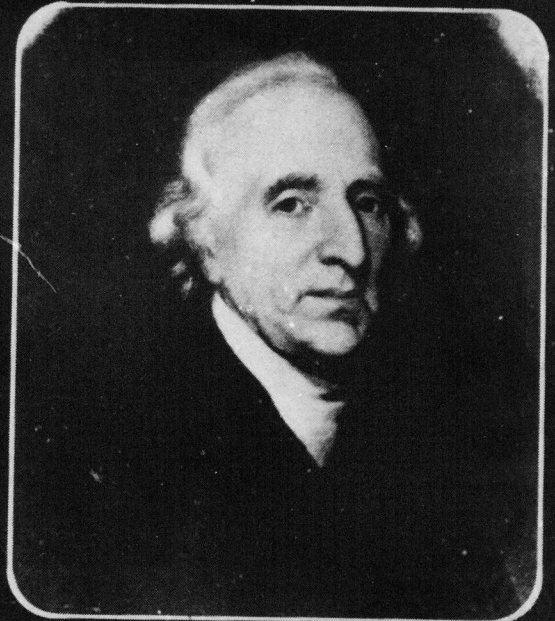
Indeed, the view that the land is the heart and soul of rural society (and the nation as a whole) was pointed out by Pope John Paul II when he recently visited Poland. At Nowy Targ, Poland, the Pope, in speaking to a crowd of rural people and farmers said that in spite of industrialization, "the right to land does not cease to form the foundation of a sound economy and sociology."

In communist Poland, 80% of the farm land is still privately owned and operated, a stark contrast to the policy of other communist countries. The issue in that case is private ownership in many hands or total government ownership of the land. Elsewhere in the world, including America, the issue is more of a question of whether to make the effort to continue private ownership in many hands (the family farm system of agricultural production) or offer no resistance, and allow the land to be taken over by large corporations, both U.S. and foreign.

The Farm Bureau has opposed the efforts of farmers and others to seek legislation in the states and the congress to restrict corporate ownership of farmland. Presumably, they see this as interference in the market system of who should be allowed to buy or sell something. The churches have responded and have come to support the legislative effort of the so-called "Family Farm Bills."

(Continued next week)

July 4th

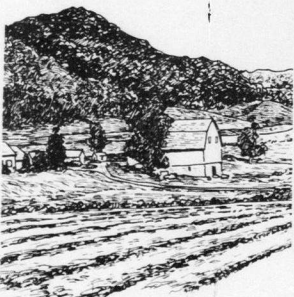


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Official Appointments

In the absence of an Archbishop, appointments of pastors may not be made. Hence, the appointments of the parish priests in charge are as administrators until the arrival of the new Archbishop.

Effective June 5, 1979

REV. SEAN MURNAN, O.F.M., appointed associate pastor of St. Louis Parish, Batesville.

REV. DON WESS, O.F.M., appointed associate pastor of Holy Family Parish, Oldenburg. He replaces Rev. Frank Jasper, O.F.M., who has been assigned outside the Archdiocese.

REV. JOSEPH RAYES, O.F.M. and REV. HILARION KISTNER, O.F.M., formerly assigned to the Holy Family Novitiate have been reassigned outside the Archdiocese.

Effective June 18, 1979

REV. JOHN SULLIVAN, O.F.M., appointed administrator of St. Roch Parish, Indianapolis. He replaces Rev. James Keefner, O.F.M. who has been assigned outside the Archdiocese.

REV. THEODORE HAAG, O.F.M., appointed associate pastor of St. Roch Parish, Indianapolis. He replaces Rev. Manfred Jochem, O.F.M., who has been assigned outside the Archdiocese.

REV. DANIEL PFEILSCHIFTER, O.F.M., appointed senior associate pastor of Sacred Heart Parish, Indianapolis. He replaces Rev. Conwan McCurren, O.F.M., who has been assigned outside the Archdiocese.

REV. WERNER HOLZER, O.F.M., formerly assigned to Alverna Retreat House, Indianapolis, has been reassigned outside the Archdiocese.

Effective June 26, 1979

RT. REV. BONAVENTURE KNAEBEL, O.S.B., appointed administrator of Sacred Heart Parish, Jeffersonville.

REV. SIMON MCTICHE, O.S.B., appointed administrator of St. Martin Parish, Siberia.

REV. J. LAWRENCE RICHARDT, from co-pastor of St. Martin Parish, Siberia, to in residence at St. Paul Parish, Tell City, and continuing as a member of the faculty of St. Meinrad School of Theology, St. Meinrad.

Effective July 10, 1979

REV. DANIEL ARMSTRONG, from full-time instructor in the Religion Department of Chatham High School, Indianapolis, to administrator of St. Mark Parish, Perry County.

REV. RONALD ASHMORE, from in residence at St. Andrew Parish, Indianapolis, to in residence at Little Flower Parish, Indianapolis, and continuing his assignment as a full-time instructor in the Religion Department of Secunia High School, Indianapolis.

REV. JOHN BRANDON, newly ordained to special ministry to the youth and Catholic college students of Richmond, Richmond State Hospital, and associate pastor of St. Andrew Parish, Richmond, with residence at St. Anne Parish, Richmond.

REV. CONRAD CAMBRON, from associate pastor of St. Christopher Parish, Indianapolis, to administrator of St. Ann Parish, Terre Haute.

REV. CLEMENT DAVIS, from coordinator of adult religious education of the Office of Catholic Education, Indianapolis, to associate pastor of Holy Spirit Parish, Indianapolis.

REV. JAMES DEDE, from administrator pro tempore of Our Lady of the Springs Parish, French Lick, to administrator of St. Vincent Parish, Shelby County and St. Paul Mission, Decatur County.

REV. PATRICK DOYLE, from associate pastor of St. Mary and St. Michael Parishes, Madison, to a full-time instructor in the Religion Department of Chatham High School, Indianapolis, with residence at Immaculate Heart of Mary Parish, Indianapolis.

REV. CHARLES FISHER, from associate pastor of St. Charles Parish, Bloomington, to administrator of Sacred Heart Parish, Terre Haute.

REV. JEFFREY GODECKER, from full-time director of the Terre Haute District Center of Religious Education and administrator pro tempore of St. Ann Parish, Terre Haute, to member of the Religious Education Department of the Office of Catholic Education, Indianapolis, with residence at St. Thomas Aquinas Parish, Indianapolis.

REV. STEPHEN HAY, granted a leave of absence.

REV. BERNARD HEAD, from in residence at Marian College, Indianapolis, to chaplain of Our Lady of Grace Motherhouse, with residence at Our Lady of Grace Motherhouse, Beech Grove and continuing his assignment as a full-time instructor of Marian College, Indianapolis.

REV. EDWARD HILDERBRAND, from special ministry to the youth and Catholic college students of Richmond and Richmond State Hospital, Richmond, to administrator of St. Paul Parish, Greencastle, and chaplain of the Newman Center, Depauw University and the Indiana State Farm, Putnamville.

REV. JOHN KIRBY, from associate pastor of Sacred Heart Parish, Jeffersonville, to associate pastor of St. Christopher Parish, Indianapolis.

REV. ROBERT KLEIN, from associate pastor of Holy Family Parish, New Albany, to associate pastor of St. Gabriel Parish, Indianapolis.

REV. JAMES LASHER, newly ordained to associate pastor of St. Mary and St. Michael Parish, Madison.

REV. JOSEPH LAUGEL, retiring from the pastorate of St. Vincent Parish, Shelby County.

REV. THOMAS LYONS, from pastor of St. Anne Parish, Hamburg, to administrator of Assumption Parish, Indianapolis.

REV. JOSEPH MCCRISAKEN, from administrator pro tempore of Sacred Heart Parish, Terre Haute, to in residence at St. Patrick Parish, Terre Haute, and continuing his assignment as chaplain of the hospitals in the Terre Haute area.

REV. HARRY MONROE, from leave of absence to associate pastor of St. Patrick Parish, Terre Haute.

REV. MICHAEL O'CONNOR, granted a leave of absence.

REV. JACK PORTER, from administrator pro tempore of St. Paul parish, Greencastle, and chaplain of the Newman Center, Depauw University and the Indiana State Farm, Putnamville, to associate pastor of St. John Parish, Indianapolis.

REV. COSMAS RAIMONDI, from associate pastor of St. Gabriel Parish, Indianapolis, to associate pastor of St. Thomas Aquinas Parish, Indianapolis.

REV. THOMAS RICHART, from associate pastor of St. Patrick Parish, Terre Haute, to full-time director of the Terre Haute District Center of Religious Education, Terre Haute, and also appointed to give liturgical assistance at St. Mary-of-the-Woods College and Convent, with residence at St. Mary-of-the-Woods.

REV. RALPH SCHEIDLER, newly ordained to associate pastor of Our Lady of Lourdes Parish, Indianapolis.

REV. AMBROSE SCHNEIDER, to administrator of St. Anne Parish, Hamburg, and continuing his assignment as pastor of St. John Evangelist Parish, Enochburg.

REV. JOSEPH SCHOETTLE, from associate pastor of Our Lady of Lourdes Parish, Indianapolis, to associate pastor of St. Charles Parish, Bloomington.

REV. PAUL SHIKANY, newly ordained to associate pastor of St. Lawrence Parish, Indianapolis.

REV. KENNETH SMITH, from chaplain of Our Lady of Grace Motherhouse, Beech Grove, to associate pastor of Holy Name Parish, Beech Grove.

REV. MARK SVARCZKOPF, appointed administrator of St. Agnes Parish, Nashville, and retaining his assignment as moderator of the Catholic Youth Organization with residence at the Staff House, Holy Rosary Parish, Indianapolis.

REV. KENNY SWEENEY, granted a leave for reasons of health.

REV. HENRY TULLY, from associate pastor of Holy Name Parish, Beech Grove, to associate pastor of Sacred Heart Parish, Jeffersonville.

REV. ROBERT ULLRICH, from pastor of Assumption Parish, Indianapolis, to in residence at Sts. Peter and Paul Cathedral, Indianapolis, and to assist on the weekends with liturgical services at St. Anne Parish, Hamburg, and continuing his assignment as chaplain of Winona Hospital, along with the care of Greenview Manor Nursing Home and Americana Central Nursing Home, Indianapolis.

REV. JOSEPH VOLLMER, retiring from the pastorate of St. Mark Parish, Perry County.

REV. THOMAS WIDNER, to in residence at St. Andrew Parish, Indianapolis, effective July 10, 1979, and administrator of St. Rose Parish, Knightstown, effective August 20, 1979, and continuing his assignment as Archdiocesan Editor of the Criterion.

Effective August 20, 1979

REV. KENNETH MURPHY, from administrator of St. Rose Parish, Knightstown, released for active duty with the United States Navy Chaplain Corps Regular Navy.

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question box

Could Pope Pius XII have prevented the Holocaust?

by Msgr. R. T. Bosler

Q. The impact of Pope John Paul II in Poland is tremendous. He met the Communists on their own ground, face to face, demanding human and religious rights and freedom for everyone on this earth. Some Jewish leaders think a million Jewish lives could have been saved had Pope Pius XII left the Vatican and made a trip to Germany and other countries of the world. Do you think this would have made a difference?



A. I too thrill at the way Pope John Paul faced the Communists and I wish that Pope Pius XII could have done the same to the Nazis. But the situation was totally different in his day. The Nazis wanted Pope Pius XII to come to Germany; they felt they could have turned such a visit into a stamp of approval on their government. In the days before the war the Nazis were especially encouraging prominent people and heads of states to visit as they strove to legitimize their totalitarian, socialistic state in the eyes of their people. I was a student in the North American College in Rome during the 30s. Our rector forbade any of us to travel in Germany during the summer lest it look like an endorsement of the Nazi regime.

The Communists of Poland did not want a visit of a pope. They turned down Pope Paul I. They couldn't refuse a Polish pope; they just had to grin and bear it. The difference was enormous.

Q. I've always thought a divorced Catholic who does not remarry can receive Communion. We have a friend who just received an annulment and says she can go to Communion without feeling guilty because divorced Catholics receive it; they shouldn't. Would you please clarify this?

A. You are correct. Divorced Catholics who are not remarried may and should receive the sacraments regularly; they need all the spiritual help they can get to survive in a

difficult situation. An annulment permits your friend to marry again, but it is no license to gloat over others.

Q. My husband is a Russian Orthodox who was married before when he was 19 to a girl 16. The marriage was annulled three months later, on the grounds of her age. Since we couldn't be married in the Church 12 years ago, is it possible to have our marriage blessed so that I may go to confession and receive Holy Communion again?

A. You should be able to obtain a declaration of the nullity of this first marriage of your husband and rectify your marriage. Talk to your local priest about what to do.

There is an interesting possibility that might be looked into that would save all the time and effort a petition of nullity would entail. If there is an Orthodox priest near you, it might be possible for you to be married in an Orthodox ceremony that would be accepted as valid by the Roman Catholic Church.

It is possible that the nullity of the first marriage was declared by the Orthodox Church, or, if declared by the state, accepted by the Orthodox. Since March 25, 1967, it has been possible for a Latin Rite Catholic to be married validly in an Orthodox ceremony. (For lawfulness this should be cleared through the Catholic Church so that a record of it may be made in the proper places.) This means that if you repeat your vows before an Orthodox priest you would be validly married and free to return to the sacraments.

If you were married in an Orthodox ceremony on or after March 25, 1967, you are already validly married and free to return to the sacraments. If by chance you are a member of an Eastern Rite united to Rome, make that date on or after November 21, 1964.

Have a priest look up the Roman Decree; it appears in the publication "Vatican Council II" (with post conciliar documents), general editor Austin Flannery, O.P., Costello Publishing Co., 1975, Northport, N.Y. Every rectory would certainly have a copy.

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

the Saints by Luke

OUR LADY of Mt. CARMEL



THE FEAST, OUR LADY OF MOUNT CARMEL, JULY 16, COMMEMORATES THE APPEARANCE OF THE BLESSED MOTHER TO THE CARMELITE PRIOR GENERAL, ST. SIMON STOCK, IN 1251. OFFERING HIM A BROWN SCAPULAR, SHE IS REPORTED TO HAVE SAID, "RECEIVE, MY BELOVED SON, THIS HABIT; WHOEVER DIES CLOTHED IN THIS SHALL NOT SUFFER ETERNAL FIRE."

THE PRACTICE OF WEARING THE SCAPULAR HAS INCREASED OVER THE CENTURIES AND TODAY IT IS WORN BY AN ESTIMATED 200 MILLION CATHOLICS. "NO DEVOTION HAS BEEN CONFIRMED WITH MIRACLES MORE NUMEROUS AND AUTHENTIC," BLESSED CLAUDE DE LA COLOMBIERE SAID IN THE 17TH CENTURY.

ALSO ATTRIBUTED TO THE SCAPULAR IS THE "SABBATINE PRIVILEGE," WHICH PROMISES THE WEARER HE WILL BE FREED FROM PURGATORY ON THE FIRST SATURDAY AFTER DEATH. THE CONDITIONS ARE TO WEAR THE SCAPULAR FAITHFULLY, TO OBSERVE CHASTITY, AND SAY PART OF THE ROSARY EACH DAY. (WHEN ENROLLED WITH THE CARMELITE ORDER.) THE SABBATINE PRIVILEGE ORIGINATED IN A VISION TO POPE JOHN XXII IN 1322, AND ALTHOUGH THE AUTHENTICITY OF THE DOCUMENT CONTAINING THIS VISION IS IN DOUBT, THE PREACHING OF THE PRIVILEGE HAS BEEN SANCTIONED BY THE CHURCH.



Living in the best and worst of times

JULY 8, 1979
FOURTEENTH SUNDAY OF THE
YEAR (B)

Ezekiel 2:2-5
II Corinthians 12:7-10
Mark 6:1-6

by Rev Richard J. Butler

Ezekiel's call to be a prophet was in the best of times and the worst of times. Few would question it was the worst of times. Jerusalem had been taken by the Babylonians. The people were being taken out of the land and sent to exile in Babylonia. The dream of the kingdom was being shattered after so many years of being built up.

But it was also the best of times. For the shattering of the present hour had called forth soul-searching and invited repentance. It was a time for getting back to the law and its observance.

In this scene Ezekiel was called by God. He was to tell rebellious people that a prophet was in their midst. There was little promise of response—only that they would know that a prophet had come into their midst.

Sometimes naive descriptions of prophets would have the person endowed with all sorts of answers to future questions and flocks of people gather to pick up pearls of wisdom.

In truth, the posture of the prophet is much more that of Ezekiel. His was not the excitement of painting the future; his was rather the burden of calling people to remember the past. It was a people who had strayed badly from the past and it hurt them to be reminded.

SUCH WAS THE scene also with Jesus in Nazareth. His friends and neighbors were much more content with the present—especially when talking with one whom they knew. The prophet speaks with a distance that becomes uncomfortable for those who would

prefer to talk superficially about the present. For the prophet takes memory of the past in order to project people to the future of God's plan.

This is our call as well. In Baptism we are invited to be prophets and the role continues through our lives. For us as with Ezekiel, the call is not to headlines or to prime time media. It is rather in the daily routine of life to remind a comfortable people that the real comfort is not this hour or the next—it is in the hour of the kingdom.

People today as people in the hour of the exile live in the best of times and the worst of times. Daily there are the calamities that suggest disaster; daily there are the opportunities of survival and signs of hope.

Now, as then, the difference is not in the measure of the external circumstances but in the inner attitude.

AT ANY AGE there are measurable external factors that spell out problems. In every person there are inner forces to steady the crises and to retain control. The force of memory which the prophet suggests can be the most disturbing.

For memory challenges all the false structures to which we cling and memory forces us to fundamentals and basics and roots. In the process of salvation, memory not only suggests roots but brings them forth in promise. This happens most uniquely in the person of Jesus who becomes present as we take memory of Him.

In our celebration of liturgy we execute the prophetic role in the taking memory and the affirming of faith. But that level of the prophet must always be continued in the level of mission as we are sent forth from the gathered assembly. We are sent forth to be present to a generation that needs reminders, that needs to be challenged from comfort, that needs to hear the voice of God in us.

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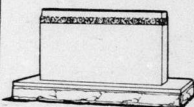
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SPECIAL OLYMPICS—On June 28 the Indiana Special Olympics were held at Wolf Field on the campus of Indiana State University in Terre Haute. After opening ceremonies, the Catholic parishes of the area participated in some of the carnival activity. Pictured here (left) are Bob Kress and Hugh



Schiedler of St. Benedict's of Terre Haute, busily organizing the "ring toss" event. Pictured at right is Pam Hillis of St. Joseph's of Terre Haute assisting a young special olympian in the "fish pond" booth. (Photos by Fr. Louis Manna, O.F.M. Conv.)

Catholic Relief Services announces emergency fund

NEW YORK—A new \$1 million Nicaragua Emergency Fund to assist victims of that country's civil war has been launched by Catholic Relief Services.

"This is the second time in a year that we have been impelled to make an extraordinary effort to help the suffering people of Nicaragua" and Nicaraguan refugees in other Central American countries, said Bishop Edwin B. Broderick, CRS executive director.

CRS opened a special emergency fund for Nicaragua's war victims last fall and channeled funds and material to the country valued at \$436,000.

Bishop Broderick said the new CRS appeal was being made "because of the recent and

even more bitter fighting." He said many urgent appeals for aid have been received by CRS from the area's bishops and from local relief agencies which report devastating conditions, food and medical supply shortages and general economic chaos.

Fighting in Nicaragua's civil war has raged in several cities as Sandinista guerrillas step up their offensive against President Anastasio Somoza and his National Guard.

Bishop Broderick said Nicaragua's poor "have lost family and friends, their homes and the means of earning a living. They simply have no means of buying food in today's market."

Officials at the New York headquarters of

CRS estimate the ultimate costs of relief and rehabilitation for the refugee population in Nicaragua will be in the tens of millions of dollars.

"The reports we are getting from the field show that there are hundreds of thousands of refugees in desperate need right now," Bishop Broderick said.

He said the extraordinary demands of the

situation forces CRS to "rely on the generosity of Americans throughout the country," and added, "The present situation in Nicaragua is particularly disturbing because local emergency and relief groups are rapidly depleting their resources and supplies."

Contributions may be sent to Catholic Relief Services, Nicaragua Emergency Fund, 1011 First Avenue, New York, N.Y. 10022.

Annulments (from 3)

a year the time between a petition and the final judgment.

IN A HIGHLY mobile society, the current general law requiring cases to be handled in the diocese where the marriage took place can mean considerable delay, expense and travel for persons who have moved since that marriage. By allowing a person to file a petition in the diocese where he or she currently resides, the U.S. norms make it easier for the person to gain access to the courts.

Archbishop Bernardin said that the third element which the U.S. group consider important, a dispensation from mandatory appeal for many of the cases decided in favor of nullity, may not appear in the general church

law when the code is reformed.

If that is the case, he said, the concern of the U.S. bishops is to see that this dispensation is renewed for the U.S. church at the time that the new code becomes law.

In the case of all three main elements of the U.S. norms, he said, the U.S. bishops have approached the Vatican with the attitude that they would like to see these included in general church law but, if not, they still consider them necessary for the church courts in the United States.

The three priests accompanying Archbishop Bernardin and Bishop Flanagan were Msgr. John Dolciamore of Chicago, Father Lawrence Wrenn of Hartford, Conn., and Father Daniel Hoyer, assistant general secretary of the National Conference of Catholic Bishops.

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St. Mary-of-the-Woods

A history of fore-edged paintings

by Connie K. Riggs

There may be nothing new under the sun, but it's pretty safe to suppose that nine out of ten people who read this article have never before heard of—much less **seen**—one of the 'disappearing' watercolor miniatures known in library and collector circles as "fore-edge paintings."

This fantastic art form made its appearance in the mid-1600's under the tasteful and elegant supervision of a master book-binder known as Edwards of Halifax.

Today, "fore-edge" painted books are rare indeed on the market, seldom listed in the catalogues of libraries fortunate enough to own one or a collection, for indiscriminate handling and excessive exposure to strong light would fade the exquisite work of the patient artists who transferred landscapes, sporting scenes, portraits, and historical sites from real life to the 2 by 7 inches (or smaller) of space which a book's fore-edge offers.

During the 15th century, those years immediately preceding the advent of the printing press, books were scarce; whole libraries most uncommon. Laboriously hand-lettered manuscript books, unable to stand upright on shelves of medieval libraries, lay stacked flat, each one looking much like the other. For identification purposes, the title of the manuscript, its author, or perhaps the owner's name, was lettered on the edge which was visible to the viewer—the fore-edge.

With the printing press, the use of hard covers and title pages, the fore-edge was relieved of the duty of identification, and owners and printers began to use the surface for decoration. Namewriting evolved into family mottoes, coats of arms, monograms, heraldic devices, geometrical devices and floral decorations. The finer the book, the more elaborate the decoration.

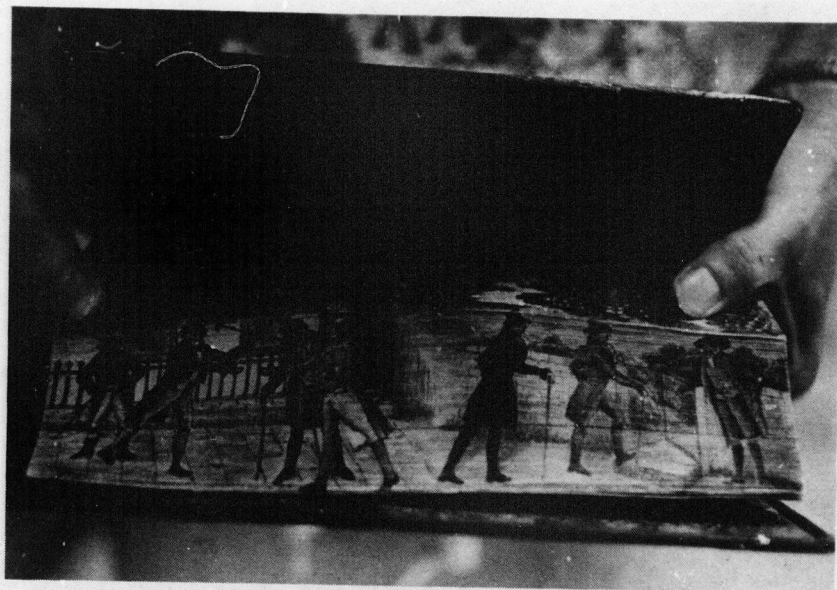
It is understandable, therefore, that English bookbinders, following the continental custom, began to decorate finely bound books, enhancing their value—and frequently in-

cluding the purchase of a book whose subject matter might otherwise have consigned it to the shelf forever.

Edwards of Halifax, seeking a way to improve upon his craft, hired a lady artist to sit in his Pall Mall bookshop painting—of all things!—miniature landscapes on the fore-edges of his fine books. But Edwards did nothing indiscriminately: a book about the high seas was embellished with a painting of a shipwreck; a calf-skin bound edition of Burns' poetry was appropriately decorated with scenes of Scotland and the poet's home. When Lord and Lady Hamilton returned from the Mediterranean, his *Etruscan Vases* carried portraits of the noble couple and a finely detailed scene of the bay of Naples.

Take a book in your hand, with the spine away from your body. Pretend that the edge you see (the fore-edge) is covered with a fine layer of gilt or that it is marbled. You see only the layering of gilt or the pattern of marbling. Lay back the top cover. Holding the inner pages in your left hand, "fan" them slightly with your right. See how the tiny surface is enlarged as the leaves slant! The surface is almost doubled!

And that is where the artist has created



DISAPPEARING ACT—In an example of 'fore-edge' art, delicate watercolor scenes disappear when the book in the photo is closed.

some of the most detailed miniatures you have ever seen. On such a space, one artist produced 32 elegant figures in the colourful procession of the Knights of the Order of The Bath. Rare art, indeed!

But the absolute delight is in having the painting disappear completely when the book is again shut tight. The scenes of hunting grouse, jousting with staves, still life of fish-on-a-platter, castellated castles, clouds reflected in sylvan lakes, and thunderous battle scenes vanish beneath the layer of gilt, the marbling, or the overlay of design called "gauffering."

No wonder the books sold well. The novelty alone increased their value as prizes to outstanding students and gifts for brides-to-be, favorite wealthy aunts, even Princes and Queens.

Interesting variations on the paintings appear as "double-edge" paintings or "two-way" paintings. In the former, the book was opened in the middle and a scene painted on each slanting half of the fore-edge area. Incredibly, the "two-way" painting consisted of two separate and distinct scenes, one painted while the book's edges were slanted to the right and a second while the same edges were slanted to the left!

Only a master craftsman could ensure that neither scene encroached as the other was being displayed. Impossible? Perhaps. The excellent collection of "fore-edge books" at Saint Mary-of-the-Woods College contains a baker's dozen of such impossibilities.

The "curious art" of fore-edge painting mushroomed, blossomed, and tapered off, until none were produced after 1900, except for modern attempts at "reviving the lost art."

WHEN BOOK manufacturing became increasingly a machine operation, fore-edge paintings followed their own suggestion and disappeared. Production methods with their uneven edges, rough and poor quality paper stock, paper not properly "sized,"—all conspired to produce a "fuzzy" painting where watercolors were absorbed with a blotter effect and fine detail lost completely.

In 1935 Chinese watercolorists painted a few fore-edges, but the war put an end to such aesthetic pastimes. For the most part, their attempts were on the vertical fore-edge, rather than horizontal, producing elegant, if elongated, Madonnas, Chinese seasonal paintings, and unmatchable Oriental landscapes.

While a few Americans tried their hands at fore-edge painting, they were admitted amateurs. One exception might be Alfred De South of The Lakeside Press of Chicago, a

craftsman who taught others as well as himself this decorative art. "A Connecticut Yankee in King Arthur's Court" is but one example.

While booksellers traveling abroad still purchase rare old books with newly-discovered or newly-painted fore-edges, there is one American who produces some of the finest modern examples of the art.

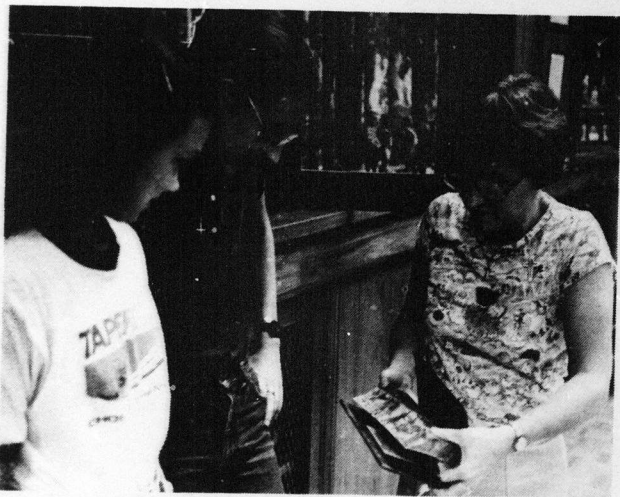
Miss Vera Dutter of Hollywood discovered the paintings entirely by accident in 1945. With no textbook guide at hand (there are none), she experimented, painting on old books. Clamping the leaves tightly in the fanned position, she painted. She discovered that the driest possible of brushes worked best, that the brush held perpendicularly avoided "running" of the watercolors, that smooth paper was superior to rough. It took several days to finish the first painting, to allow it to dry completely, but when the clamps were removed and the book closed—the painting disappeared! "I felt as proud as if I were an amateur magician who had mastered one of Houdini's tricks."

MISS DUTTER, considered "one of the latest and ablest" producers of fore-edge art and with having "a genuine artistic ability, has painted hundreds since that first tentative effort, using primarily old books, many with the gilt already applied. Eventually, she turned out a not-too-involved painting in a single day, even without a preliminary sketch. Obviously, it is not a lucrative occupation for large numbers of artists.

Valuable fore-edge book collections are scattered among a few private owners, public libraries, art museums, colleges and universities between London and the United States Pacific coast. The one at Saint Mary-of-the-Woods College near Terre Haute was not even known to Professor Carl J. Weber of Colby College, who wrote the first historical survey of this "curious art."

Among a number of unusual collections at The Woods, the prized fore-edge books stand unique. Despite their rarity and unusual value, the Gladys McKenney Molony Collection of Fore-Edge Paintings is one of the high points of conducted campus tours. Librarian Sister Emily Walsh keeps the books safely under lock and key, but she is more than willing to share this delightful and obscure art with visitors to The Woods.

The Molony collection, begun with a single book in 1964, now numbers over 120—one of the world's largest—and includes, along with good and not-so-good examples of the art, both the modern efforts of Miss Vera Dutter, American, and those of the acknowledged master, Edwards of Halifax.



DEMONSTRATION—Providence Sister Emily Walsh demonstrates the 'appearance' of a fore-edge painting on a book in the library at St. Mary-of-the-Woods College.



Dealing with those irritating people

By Russell Shaw

Most of us take it for granted that irritating people are other people. We're both right and wrong.

Right because usually the people who irritate us are others, not ourselves. If we do find fault with ourselves, we don't stay angry long.

But also wrong because in all likelihood each one of us is an irritating person, at least occasionally, to somebody else. It may be a spouse, a child or parent, a neighbor or someone at work. Almost certainly there is some person whom each of us sometimes annoys, with or without intending it.

THE POINT is important because it illustrates that the problem of irritating people is not exclusively in others, but also to a significant degree in oneself. We all suffer sometimes from exposure to irritating people. And, to some extent, we are irritating to others.

Dealing with annoying people thus becomes a practical exercise in applying the golden rule. We should treat those who irritate us as we ourselves would wish to be treated.

While dealing with irritation and its causes is always a problem, the kind of

problem can vary depending on circumstances.

It is not always a moral problem. Irritation is a feeling like any other — neither right or wrong, good nor bad in itself. Morality concerns what one does with the feeling and, farther down the line, how one copes with the causes.

FOR EXAMPLE, it's morally wrong to lash out, deliberately and viciously, at a weaker person whom one finds irritating — a parent at a child, an employer at an employee — returning pain for annoyance.

On the other hand, one who controls irritation and deals patiently with an annoying person is engaging in praiseworthy, morally good behavior.

It's too simple to say that the solution to the problem of irritating people is to love them. Of course we should love them. But beyond that, what can be done in practice about people who raise our hackles and, intentionally or not, make us see red?

There is a school of thought that one builds character by forcing oneself to confront people who are hard to get along with in order to be kind to them. Maybe. But this advice seems better suited to saints than to ordinary, anger-

prone human beings. If possible, it is better to stay away from those who irritate us.

OFTEN, THOUGH, that can't be done. The irritating person may be a member of the family or the man at the next desk or the woman next door. Avoidance is out of the question. What then?

There is no fool-proof formula. At most it is possible to lay down a few common-sense rules.

A reasonable person will try first to confront the situation honestly, starting with himself. Exactly what is causing one's irritation? Is the problem mainly with the other person — something objectively annoying in his behavior — or is it mainly with oneself? Do other people find this person annoying or am I the only one?

If honest reflection locates the cause of the problem mainly in oneself, the solution will have to be located there, too. Perhaps I find one of my neighbors irritating because he drives a newer car than mine — or has a greener lawn or wears more expensive clothes. If so, my irritation is a symptom of envy and must be dealt with in those terms. Such cases may be more frequent than we like to think.

BUT PERHAPS the other person really and truly is objectively irritating. In that case it is possible — though scarcely certain — that a courteous, candid discussion of the situation may lead to improvement.

Be careful, though. This is something to be attempted only if it's clear that it will not make the situation worse. Some people are receptive to reasonable requests for change in their behavior, but others bristle at the least hint of criticism. It is important to know which kind of person one is dealing with.

Finally, there will always be a certain number of cases in which, practically speaking, nothing can be done — the irritating person will not change his behavior, one's own reaction remains equally unchangeable, and avoidance is out of the question.

Then all one can do is cultivate charity and patience — while looking forward, realistically, to a greater or lesser degree of continuing frustration. But before resigning oneself, it makes sense to explore ways to correct or at least improve the situation. Just as it makes sense always to work at reducing the number of irritating people in the world by at least one — oneself.



Story of the adulteress

Jesus' personality seen as drama unfolds

By Father John J. Castelot

The story of the adulteress (John 8, 1-11) is beautiful and revealing, but it presents some peculiar difficulties from the outset.

It is missing from almost all the important early Greek manuscripts of the fourth Gospel, was treated by none of the Greek commentators on John during the first thousand years of Christianity, and found its way into the accepted Greek text only about 900 A.D. The Western church knew and used it in the early centuries, and St. Jerome included it in his Latin New Testament.

On the other hand, it appears in some early manuscripts of Luke and is a typically Lucan story. In addition to writing the Gospel of women, he wrote also the Gospel of great parables. This little drama would fit nicely into both categories. The church's ambivalent attitude toward it may have been influenced by the stringent views on adultery in its early penitential discipline.

THIS STORY is now part of the canonical Gospel of John, and we would be much the poorer if it were not. It gives us so many marvelous insights into Jesus' personality: his majestic poise, delicate concern for women, sense of fair play, high regard for the dignity of the

human person and readiness to forgive the sinner without condoning the sin.

The carefully arranged setting is dramatic. At dawn Jesus enters the temple area and little by little the stage begins to fill with "dramatis personae": "and when the people started coming to him, he sat down and began to teach them." A considerable audience gathers. The quiet is suddenly shattered by the arrival of some very self-righteous scribes and Pharisees in a moment of high triumph. There is nothing like catching a sinner red-handed to brighten the day of a dogooder. They are dragging along a poor woman who had been surprised in the very act of adultery.

"They made her stand there in front of everyone" (8,3). This was the normal stance for a person on formal trial, but the simple statement tells us much more. It evokes the picture of a terrified, inexpressibly embarrassed woman, exposed to public ridicule in the temple precincts, cornered like a trapped animal, hiding her face for shame. And as far as her gloating captors were concerned, that's all she was: a trapped animal, to be used as a pawn in one of their sneaky little games.

"TEACHER," they said to Jesus, "this woman has been caught in the act of adultery. In the law, Moses ordered

such women to be stoned. What do you have to say about the case?" The editors add: "They were posing this question to trap him, so that they could have something to accuse him of." They had used this ploy often.

In this instance they figured that if this "bleeding heart" rabbi opted for her release, they could convict him of contempt for the law of Moses. If he agreed that she should be stoned, then he would have discredited himself before his followers, to whom he constantly preached mercy, love and forgiveness.

Jesus was disgusted. Not deigning to answer, he "bent down and started tracing on the ground with his finger." What did he write? Chances are he wrote nothing, but doodled in the dust of the pavement to show his contempt for their insufferable behavior. When they persisted, he straightened up and said: "Let the man among you who has no sin be the first to cast a stone at her." He then

returned to his doodling and they slowly drifted away, one by one.

THE STAGE was relatively empty and quiet. The only one who hadn't left was the woman. Jesus stood up — itself a sign of respect — and said: "Woman, where did they all disappear to? Has no one condemned you?" "No one, sir," she answered.

No longer was she a contemptible thing, a pawn in a dirty game. She was a person, addressed politely as "woman." She may have been weak, imprudent, unhappy, foolishly romantic, even sinful — but she was still a person, and Jesus would not let her be stripped of that dignity. Neither would he condemn her. Quite gently, but pointedly, he said only: "You may go. But from now on, avoid this sin."

There is no need for further comment; there is much need for further reflection.

1979 by NC News Service

✠ KNOW YOUR FAITH

Experiencing God in a commercial world

St. Francis of Assisi loved Him above all

By Father John A. Kiley

Somewhere in Rome there is a mural portraying the philosophers, Plato and Aristotle. Plato is standing with his finger pointed upwards, to the ideal world of spirit, thought and divinity. Aristotle's hand gestures down, toward the real world of matter, bodies and day-to-day existence.

St. Francis of Assisi was born in 1181 into a world that was just beginning to take its eyes off the ideal world of the spirit and to perceive the attractive possibilities of material creation. Western European society was becoming aware of itself and of its own impressive universe.

These early Middle Ages saw men move out of their castles and into the cities. The marketplace superseded the farm. The university replaced the monastery. And the Crusades introduced the Christian world to a much larger universe. A great middle class of merchants, professors and soldiers began to take this newly found material world very seriously, some for philosophical reasons, others for profitable reasons.

PIERO BERNARDONE, the father

of Giovanni Bernardone who would become St. Francis of Assisi, also took this material world seriously, becoming a wealthy cloth merchant in Assisi. In many ways, the Bernardone family epitomized the new European middle class. Not noble, but rich; not landed gentry, but powerful; and not especially religious, but still living in a society that existed cheek-by-jowl with the church. It would be easy, consequently, to understand St. Francis of Assisi's life simply as a reaction to his father's and society's bourgeois tastes.

St. Francis was deliberately out of step with a European society that was fast falling in line behind the new commercial enthusiasts. His poverty was a conspicuous affront to his father's profitable business practice. His embrace of lepers and beggars contradicted the esteem the prosperous middle class was attaining throughout Europe.

The simplicity of his life ran counter to the pretentious display that characterized church and city life. His unbounded trust in the fatherhood of God defied the confidence contemporary men were feeling for themselves.

BUT IT would be wrong to see St. Francis' life merely as an angry reaction to the materialism of his day. Francis was no puritan, despising a world that threatened his spiritual security. While the rest of men and women could feel the hand of God in the benefits that came with prosperity, Francis' deeper insights allowed him to appreciate God present even in the deprived, the disadvantaged, the disabled and the despised.

Francis experienced God in the humble fellowship of poor men, in meager efforts to redo the walls of crumbled churches, the soothing of leprosy sores, in the company of Saracen Moors, in the joyous exuberance of the young Clare, in prayerful nights in the countryside, in the blessings of nature and in the wounds of the crucified Christ.

Francis loved God above all things. "My God and my all!" are his words. But Francis also loved God in all things. And this is his true legacy to us.

Just before his death, Francis requested his brothers to carry him to the little chapel of St. Mary that he might leave this life in the place where he had first come to appreciate it. On the way to the chapel, Francis insisted on spending a few of his last moments lying on the ground close to the earth which symbolized for him God's rich endowment toward mankind.

THIS GESTURE of a man filled with the Spirit yearning with his last breath to kiss the ground beneath his feet cannot but bring to our minds the incarnation of

Jesus Christ himself through whom God and man, heaven and earth, spirit and matter are one. St. Francis, like Christ, embraced the totality of life and rejected no part of God's creation. Spirit-filled, he was still very much at home on earth.

Our own age is not unlike that of St. Francis. The 20th century has witnessed impressive advances in science,

Spiritual masters

medicine, scholarship, communication and convenience, along with the social turmoil that often attends progress.

Many are content with the superficial comforts that come with prosperity. Others have turned inward on themselves, seeking in a spiritual adventure the meaning they fail to find in the more difficult task of renewing temporal society. St. Francis would not approve. Obviously not given to creature comforts, neither was he simply a visionary. His insights were lofty, but they were also deep, penetrating the fabric of day-to-day existence into the hidden workings of God.

Like Francis and like Christ, today's authentic believer must respond to the whole of life, in depth, honoring the Creator by sensing his presence throughout all creation.

1979 by NC News Service

Children's Story Hour: A woman on trial

By Janaan Manternach

One morning Jesus went into the temple grounds to pray. It was still very early. The sun's warm rays were slowly shrinking the cold shadows of Jerusalem's narrow streets.

People noticed Jesus sitting in the open space beside the towering temple. They drifted over to him, hoping he would teach them about God. Soon a rather large crowd had gathered. Jesus began to talk to the people about God's way of love and forgiveness.

Suddenly there was a commotion. Some Jewish leaders — scribes and Pharisees — were pulling a woman to the front of the crowd. They brought her right up to Jesus.

The woman stood there in front of everyone. It was like being on trial. She was embarrassed. Tears were in her eyes and she tried to hide her face. The scribes and Pharisees were shouting that she was a very bad woman.

THEY TURNED to Jesus and accused her of adultery. "Teacher," they said, "this woman is a sinner. She has been unfaithful to her husband. We caught her ourselves."

Jesus looked at the woman and her accusers. He said nothing. So the leaders of the people continued. "In the law," they argued, "Moses ordered that such a woman be stoned to death as a punishment for her sin. What do you think should be done with her?"

Jesus did not reply. He bent down and began to run his fingers through the sand. He knew what the scribes and Pharisees were up to. They wanted to trap him. If he said the woman should be stoned to death, he would seem to be contradicting his constant teaching about mercy and forgiveness. But if he said she should not be stoned, he would be contradicting God's law to Moses.

Jesus was saddened by their attempts to trap him. He was angry that they would use this defenseless woman as a pawn in their plot. He continued to make marks in the sand. But the Jewish leaders challenged him more insistently.

FINALLY Jesus looked up at them. Coldly he looked them in the eyes and said, "Let the one among you who has no sin be the first to cast a stone at her." Then he bent down again and doodled in the sand.

For a moment there was silence. Shuffling of feet broke the heavy stillness. The scribes and Pharisees began to slip away. The oldest led the way, followed by the younger men. The people who had come to hear Jesus teach also drifted silently away, one after another.

Soon everyone was gone. Only Jesus and the woman remained. She stood there weeping, wondering what would happen. Jesus looked up at her. She glanced at his eyes and read forgiveness and understanding there. Her body began to relax. The strain of fear melted away.

"Woman, where did they all disappear to?" Jesus gently asked her. "Has no one condemned you?" "No one, sir," she answered.

"I DON'T condemn you either," Jesus said. "You may go now. But from now on, avoid this sin."

She smiled with relief, said thanks to Jesus with her eyes, turned and walked away into the warm light of the morning

sun. She knew Jesus did not approve of her sinful action. She knew also that he brought her God's forgiveness. He did not want her to sin again. She could hardly believe how kind and understanding Jesus was. She chuckled at how cleverly he had turned the leader's plot back against them.

He caught them in their own trap. He was certainly a remarkable man.

1979 by NC News Service



'Lone Ranger' style out for Newman chaplain

By Father Joseph M. Champlin

At sun-up each morning in Oswego, N. Y., a lank, middle-aged man leaves his residence, lopes across the State University of New York campus, then lunges down a road by the shores of Lake Ontario for an hour-long run.

The jogger, Father J. Murray Elwood, chaplain to some 3,000 Catholic students at the university, normally makes the journey accompanied only by his dog, Monsignor.

Father Elwood has been in campus ministry for the better part of a decade and in the beginning not only ran alone, but worked pretty much alone. He terms that approach the Lone Ranger style and it has produced substantial results.

A GIFTED preacher and inspiring liturgist, he moved many by his homilies and creative, prayerful celebrations. In addition, as an exceptional teacher and sensitive listener, he touched hundreds by his presence in dormitories, through guest lectures in classes and with courses or counselling at the Newman Center.

But the chaplain slowly sensed that, despite his spiritual successes, he was always playing catch-up ball. The constant turnover of students made it impossible for him, alone and unaided, to create the kind of universal Catholic Christian presence desired on campus.

While this realization was intensifying, Father Elwood learned about a peer ministry program at commuter campuses in Chicago. That chaplain was faced with similar, even deeper difficulties because of the turnover rate and with no priests or sisters to assist. So he hired graduate students for this task.

Seeing possibilities for its adaptation to Oswego, Father Elwood submitted a proposal to their diocesan authorities and received a \$12,000 grant for the project.

WITH THAT financial support, Father Elwood assembled a committee of Catholic faculty members to assess the Newman situation. Their report led to hiring six students on a part-time basis for the following specialized ministries which would respond to needs

categorized in the document.

— Coordinator of volunteers. Over 400 students offered their services at the start of the academic year for a variety of tasks. This minister matches the names presented with the jobs to be done. Parties and a weekly lasagna dinner for about 30 students and faculty members give Father Elwood an opportunity to meet with persons he does not know. This minister has responsibility for those events.

— Two religious education coordinators. These ministers concentrate on a double field: the instruction of Catholic faculty members' children and the training of college students as catechists.

— Process minister. Originally hired as a secretary for the peer ministry project, this person finds her role has expanded. She must keep the meetings going, clear clogged communication channels and insure honesty among members.

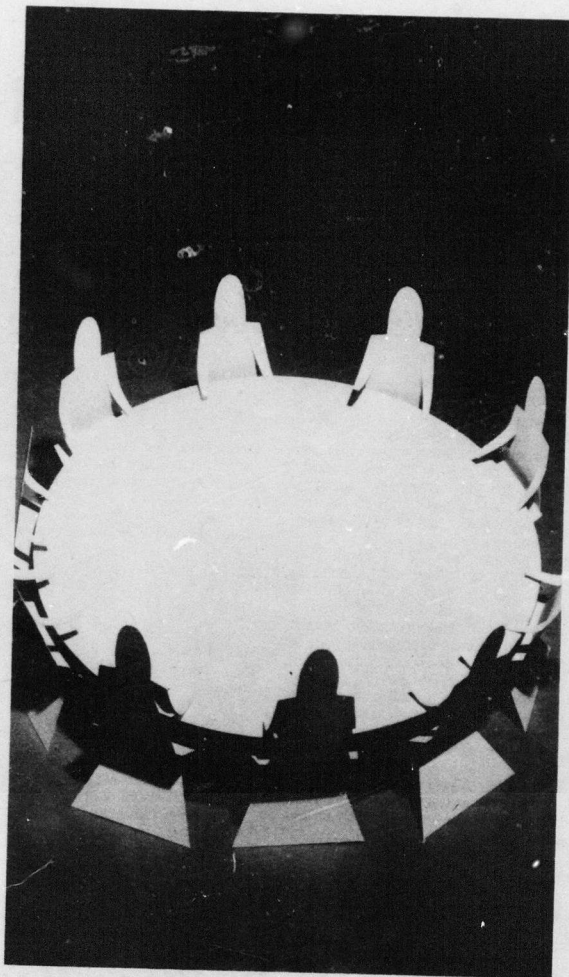
Every Tuesday evening from 7:30-9:00, the staff meets with their chaplain leader, sessions which begin and end with periods of serious, extended prayer. Those meetings facilitate a smooth operation, but also help the ministers deal with each other's personal differences and sometimes irritating personality traits.

FATHER ELWOOD has been aided by the guidance of a faculty advisor and professor of educational administration at the college. His astute observations constantly clarify the chaplain's specific role in this program and foster growth within the team.

That team concept was an ideal established from the beginning. At first Father Elwood viewed himself as Tom Landry, a coach sending in plays from the sidelines. Now he sees himself more as Dave Cowens, a player coach, still giving guidance and leadership, but working with the ministers as part of the team.

This peer ministry project has greatly increased Father Elwood's effectiveness on campus. But perhaps more significantly, it will produce some well-trained future lay leaders for the church throughout the United States.

1979 by NC News Service



For parents and children
after reading 'story hour'

Discussion questions

1. Reflect on this statement in Russell Shaw's article: "In all likelihood each one of us is an irritating person, at least occasionally, to somebody else." What does this suggest to you? Does it encourage you to try to be more tolerant toward others?

2. Is it possible to love everyone? Discuss. What does "love" mean?

3. Why does dealing with irritating people have a place in a religious education series? Discuss.

4. When is the feeling of irritation a moral problem? What general rules can one follow in finding a solution to this problem?

5. In what way was the adulteress in the Gospel story an irritating person?

6. How did Jesus deal with the

adulteress and with those who judged her?

7. Is there a lesson in this Gospel story for Christians today who are confronted with the feeling of irritation when it is a moral problem? Discuss.

8. What did Saint Francis of Assisi do to irritate his father? How did he handle it?

9. Are there times when it is impossible to answer others in such a way that they will not be irritated with us? Discuss.

10. What was the core of Saint Francis' spirituality?

11. In what ways does the era in which Saint Francis lived compare to our own?

12. Discuss the ways in which you see the Gospel in action in today's world.

1. After you have read the story, "A Sinful Woman," talk together about it. Questions like the following may help stimulate conversation:

— Why did the Pharisees and scribes ask Jesus what should be done with the faithless woman?

— How did Jesus avoid falling into their trap?

— What did Jesus think about people using another person, like this woman, as a pawn in their plot? How do you think the woman felt?

— Why did the scribes and Pharisees, and then the whole crowd, slowly drift away from Jesus and the woman?

— How do you think Jesus felt toward the woman? Why did he not condemn her?

— How do you think Jesus felt about her sin of unfaithfulness to her husband? How can you tell?

— What does Jesus' reaction to the Jewish leaders and this woman show us about God's reaction to sin?

2. Search for one or more pictures of this Gospel story. Many great artists have painted this scene. You might find some of their works at your local library or art

museum. Try also looking through your religion books at home or school. Once you find one or more pictures of this story, study them and see how they are like or unlike the story you read here. Look especially at the faces of the people in the paintings. Try to discover what the artist is saying about Jesus, the woman, the Pharisees and scribes, the crowd.

3. Imagine yourself standing before Jesus like this sinful woman. Then write a poem or a paragraph describing how you feel about yourself and how Jesus feels about you.

4. We are all sinners. None of us is perfect. Christians have long prayed what they call the "Jesus Prayer." It is a prayer of praise and trust in Jesus and a plea for forgiveness. Learn the following form of this prayer by heart and pray it often:

"Lord Jesus, son of God, Have mercy on me, a sinner."

This form of the prayer is taken from the rite of Penance. Variations on it can be found on page 95 of *Living Water: Prayers of Our Heritage* by Carl J. Pfeifer and Janaan Manernach (New York: Paulist Press, 1978).

1979 by NC News Service

Church Federation is involved in the Indianapolis community

by Peter Feuerherd

The Metropolitan Center located at 16th and Delaware Streets in Indianapolis is a social service and community center that administers programs to aid the residents of the inner city. It is just one of the programs sponsored by the Church Federation, an organization of 400 Protestant and Catholic congregations in the Indianapolis area.

Antoinette Ressino is the director of the Metro-Center. She helps to oversee the countless programs that are administered at the complex of buildings constructed around a historic Presbyterian church.

The Metro-Center administers a child-care center that daily cares for 113 children. These children come from all over the city mostly from poor families. The program enables the mothers of these children to work or to enter job-training programs.

Another important service that the Metro-Center offers to the poor of the city is a thrift shop. "The store," Antoinette explains, "is to give people a chance to do their own buying. We do not refuse anyone."

The thrift shop sells used clothing for inexpensive prices. A winter coat, for example, can be bought for 50 cents. The store provides the poor with necessities while maintaining a sense of dignity among those who receive aid.

David Rees is chairman of the Metropolitan Center Commission. He explains that part of the Metro-Center's work is to provide emergency food assistance to those in need. There is a need for clothing and food assistance. We cannot fill all of that need. We help for a short time until welfare can help," he states.

Antoinette Ressino hopes that soon the church Federation in conjunction with the Metro-Center will be able to establish 25 emergency food pantries around Marion County. These food pantries would assist the economically disadvantaged and also support those who are the victims of natural catastrophes by providing food and shelter.

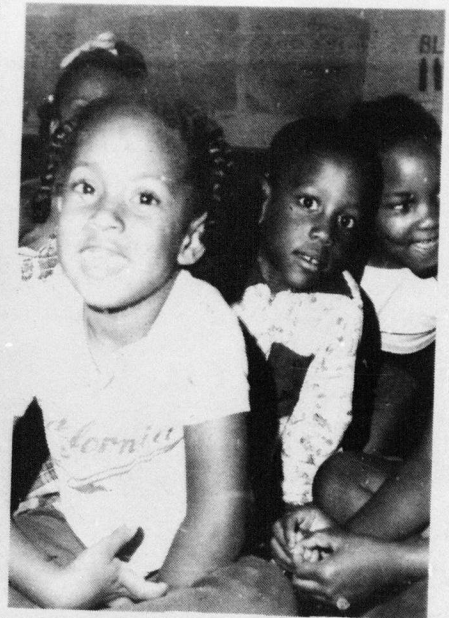
There is a plethora of activity that goes on around the downtown complex on Delaware Street. The Children Adolescent Service takes up a small corner of offices at the Metro-Center. This service is designed to assist children who are in need of counseling.

ANOTHER PROGRAM is entitled Public Action Correctional Effort (PACE). Ms. Ressino characterizes the work of that office as "working with ex-offenders to place them in jobs."

The concern of the Metro-Center extends to age groups. The National Association of Human Development (NAHD) concerns itself with providing physical exercise, therapy and job training for senior citizens. The group has been successful in placing senior citizens in part-time jobs.

NDY, a civic organization also headquartered at the Metro-Center, works with solving community problems. Currently, with a grant from the Law Enforcement Association, the group has assisted citizens in a "crime-alert" program.

The list continues: a mental health clinic, a man resources institute sponsored by the L-CIO that helps to place youth in jobs and counseling service for alcoholics conducted



SMILING FACES—These are the smiling faces of some of the children who participate in the Day-Care program at Metropolitan Center in Indianapolis. The Day-Care program, along with numerous other activities, is sponsored by the Church Federation of greater Indianapolis.

by the Rev. John Burbank, a Presbyterian minister.

The Metro-Center is funded by the Church Federation and grants from federal and state agencies help to pay for much of the social services that are administered at the Center. David Rees describes the work of the Metro-Center as a "witness of the church to Jesus Christ in the community."

The Metro-Center is just a small part of the activities of the Church Federation in Indianapolis. The group, active since 1912, has the participation of 30 different Christian denominations. The Church Federation, among its other services, produces seven television programs. The most popular is "Time for Timothy," a children's program seen in all 92 counties of Indiana and in the huge New York City television market.

Providence Sister Mary Quinn is a parish assistant at Holy Angels Church in Indianapolis and secretary for the Church Federation. She explains that one of the important functions of the Federation is to communicate Christian concerns to local governments and corporations.

"One of the gifts of the Federation is that it is a contact for government and corporations with the church," she explains.

THE WORK OF THE Federation in television and in providing chaplains for institutions in Marion County jails, police departments, and hospitals, is described by Sister Quinn as a "catalyst." She emphasizes, however, "they (the Church Federation) don't stand out and get recognition."

The Federation's involvement in the work of the Metro-Center is a vital service, according to the Providence Sister. "I see it as a whole evangelization process in showing the Good News by providing services," she explains.

Sister Quinn emphasizes that the Church Federation has a true ecumenical spirit. "Everybody's belief is accepted and revered," she says. The nun continues, "Different communities in the city can approach the Federation and get a hearing."

Michael J. Kenny is a consultant to the Church Federation. He explains that there are Catholic parishes like Holy Angels, St. Thomas Aquinas, St. Lawrence, Little Flower, St. Philip Neri, and St. Matthew that have been active in the work of the Federation, but he would like to see more Catholic involvement in the organization.

The reason for the relatively small Catholic involvement, according to Kenny, is not a lack

of ecumenical spirit among Catholics, but a failure to see a priority in the work of the Federation. He explains that Archbishop George J. Biskup did encourage parishes to become active in the Federation, but many have not responded due to concerns within the parishes.

Joining the Federation is usually a process that goes through the parish council. Kenny explains, "It (encouraging Catholic participation in the Federation) has been a matter of working through the process. It is one of those things that sort of fall through the cracks—it is not a high priority issue."

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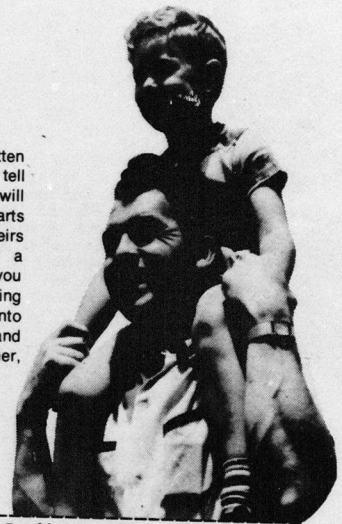
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Benedictine monks celebrate golden jubilees

Two Benedictine monks of Saint Meinrad Archabbey, St. Meinrad, Ind., Archabbat Gabriel Verkamp, and Father Theodore Heck, recently celebrated their 50th Jubilee of Priesthood.

Archabbat Gabriel Verkamp, now 79 years old, retired from his duties as Archabbat in 1978. He had served in the post since 1966. He is currently living and serving as an associate pastor at St. Benedict's parish in Evansville, Ind., a parish he was pastor of

from 1943 to 1963.

Archabbat Gabriel was born in 1900 in Ferdinand, Ind., attended grade school there and high school in Huntingburg, Ind. He attended Saint Meinrad Seminary from 1919 to 1924 and was ordained a priest in 1929 at Monte Cassino Abbey in Italy. While in Europe, he earned doctoral degrees in philosophy and theology from Sant' Anselmo University in Rome.

Father Archabbat Gabriel

taught philosophy at Saint Meinrad Seminary from 1932-43, and served as vice rector in the major seminary from 1937-42. He was Prior of Saint Meinrad Archabbey from 1963-66.

Father Theodore Heck, who was born in Charitan, Iowa, in 1901, was ordained a priest of Saint Meinrad Archabbey in 1929. Still very active, he teaches religion in the college seminary at St. Meinrad and serves as mission pastor to St. John Chrysostom Parish, New

Boston, Ind.

Father Theodore completed his high school, college and theological training at Saint Meinrad. He received a Master's degree in education and psychology and a doctorate in education and school administration, both from Catholic University of America.

During his career at Saint Meinrad, Father Theodore served as Director of Studies here from 1936-66; Subprior of

Saint Meinrad Archabbey from 1938-55; and Rector of the Saint Meinrad School of Theology and President of the College from 1956-66.

Father Theodore also served for many years as secretary to the Archabbey Chapter and to the Archabbat's Council. He was also widely published; served as President of the American Benedictine Academy from 1947-57, and has served on many national, state, and diocesan educational associations.

CYO slates varied activities

High school age CYO'ers will have little difficulty finding activities as the summer program races into high gear.

Beginning Friday, July 6 at 7:30 p.m. the annual CYO Outdoor Dance is scheduled at St. Lawrence parish, Indianapolis. The dance will last until 10:30 p.m. Admission is \$2 and a current CYO card. Music will be provided by "The Beginnings."

Saturday, July 7 CYO'ers from throughout the Archdiocese will travel to CYO Camp Rancho Framasa in Brown County for their Annual Picnic. The admission price of \$1.25 includes a meal, swimming, hiking, horseback riding, games and fun. The day will end with a Mass and short business meeting.

On Monday, July 9 the second portion of the CYO swimming schedule will be held at the Krannert Swimming Pool, Indianapolis, beginning at 6 p.m.

Contestants will compete in either the Open or Novice Divisions with team trophies presented in each. Individual medals will be presented to the first three finishers in each event and ribbons to places four, five and six.

SUMMER IN THE CITY— These three nuns, shown here preparing for the recent Holy Angels parish festival in Indianapolis, are part of a program entitled "Summer in the City" sponsored by the Franciscan sisters of Oldenburg. It is designed to give sisters a chance to learn about the central city while contributing part of the summer to service for inner-city parishes. The three nuns pictured here are currently working at Holy Angels parish and include (from top to bottom), Franciscan Sisters Marilyn Hofer and Catherine Raters and Providence Sister Elizabeth Rose Weisenbach. (Photos by Peter Feuerherd)

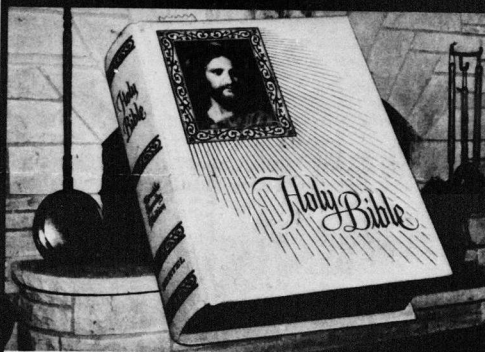
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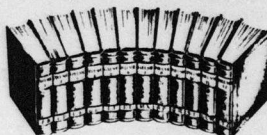
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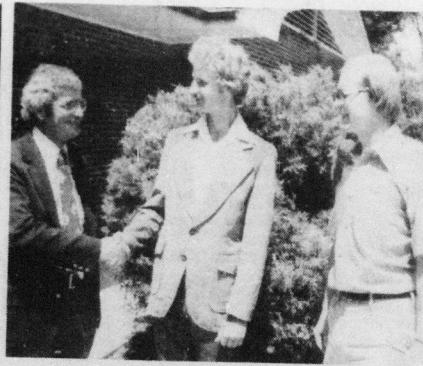
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NEW APPOINTMENTS—Holy Cross Brothers Thomas Balthazor, director of Gibault School (right) congratulates Mrs. Raye Jordan and Philip Raspberry on their new appointments at Gibault School. The Gibault School, located in Terre Haute, services troubled youth. Mrs. Jordan has been named Principal of the Education Department while Raspberry has moved into the position of Supervisor of the Transition Program.



OTHER GIBAULT APPOINTMENTS—Dan McGinley (left) Gibault School's Deputy Director for Treatment Services, chats with Ken Polky (center) and Lee Christenson as they prepare to assume their new positions at Gibault School. Christenson will become Supervisor of Social Services while Polky will become the Supervisor of the Program Department.

Sister Annunciata Kiley dies

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for Sister Annunciata Kiley, a Providence Sister here, were held at Providence Convent Wednesday, July 3. Sister Annunciata was 88.

She taught in high schools in Chicago, Evansville, Indianapolis and Vincennes. Surviving are a brother, John of Chicago; three sisters, Agnes Kiley and Betty Lamont, both of Chicago; and Providence Sister Robert Kiley of River Grove, Ill.

The funeral liturgy for Father David Kahle, 47, was held at SS. Peter and Paul Cathedral, Indianapolis,

Monday morning, July 2. He died Friday, June 29. A large number of area priests celebrated the Mass. Burial was in Calvary Cemetery.

A native of Richmond, Father Kahle was ordained to the priesthood at St. Meinrad Archabbey on May 3, 1957. He served as assistant at St. Anne's Church, Terre Haute, and St. Catherine's, Indianapolis. He was a full-time instructor at the Latin School of Indianapolis, was chaplain at St. Paul Hermitage, Beech Grove, and pastor of Our Lady of the Springs Church, French

Lick. He was also an instructor at St. Meinrad College.

At the time of his death he was on a sabbatical leave.

Survivors include two brothers, John Kahle of Indianapolis, and Donald Kahle of Richmond; and a sister, Mrs. Anne Melle of Richmond.

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Providence sister dies

Providence Sister Callista Lindin died Saturday, June 23, at St. Mary-of-the-Woods. The

Mass of Christian Burial on Monday, June 25, in the Church of the Immaculate Conception was followed by burial in the convent cemetery.

The former Mary Edna Lindin was born in Chicago in 1901 and was the daughter of Robert Lindin and Mary Ellen Flandy. She entered the Novitiate of the Sisters of Providence in 1918, was professed with First Vows in 1921 and Perpetual Vows in 1926. Prepared with Masters' degrees in both English and Spanish, she spent a long teaching career in high schools staffed by the Sisters of Providence: in Illinois at Marywood School, Evanston; St. Joseph, Galesburg; St. Mary's, Aurora; Providence High School, Chicago; and Guerin High School, River Grove.

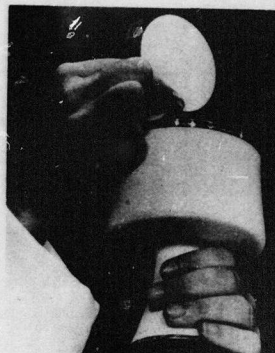
In Indiana, she taught at St. Agnes, and at Ladywood, Indianapolis, and also at Chartrand High School there; Catholic Central High School, Fort Wayne; and Our Lady of Providence, Clarksville. Her last assignment was at St. Sylvester Grade School in Chicago where she taught English as a second language until her retirement to St. Mary-of-the-Woods in 1977.

No members of her immediate family survive.

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July 8	Fr. William Blackwell
July 15	Fr. James Moriarty
July 22	Fr. William Ernst
July 29	Fr. John Betz

August 5	Fr. Robert Drewes
August 12	Fr. David Brandon
August 19	Fr. Mike Welch
August 26	Fr. Harold Kneuev

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St. Matthew Parish, Indianapolis
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St. Mary Parish, North Vernon
Little Flower Parish, Indianapolis
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Refugees (from 1)

rest of the strife-torn country of 2.5 million.

Many have taken asylum in other countries. Aid center officials said there are 27,000 Nicaraguans in Honduras to the north, and more than 31,000 in Costa Rica to the south. They reportedly fared better than others because relief supplies have reached them on time.

ADMINISTRATION sources in the United States announced that they will allow some 25,000 Nicaraguans who overstayed their visas to remain during the emergency. Patricia Deriam, of the Department of State, said arrangements were made with the Immigration and Naturalization Service on humanitarian grounds for the thousands of Nicaraguans who have come to the United States since hostilities began last September. They can stay until Dec. 31 without facing

deportation.

In New York Catholic Relief Services (CRS), the overseas aid agency of the bishops of the United States, said that 45 tons of food has been airlifted from El Salvador to Nicaragua in the last 10 days for immediate distribution by CONFER and by an ecumenical agency, the Christian Committee in Solidarity with the People of Nicaragua. Large quantities of relief supplies were also made available by CRS in Honduras and Costa Rica, to increase local contributions.

CRS also said that in the first week of July, 60 metric tons of powdered milk was distributed through Managua's relief centers. The supply was at a Nicaraguan port when a general strike broke out a month ago, but Archbishop Gabriel Montalvo, apostolic nuncio to Nicaragua, interceded with the government to transport the milk to a

distribution warehouse in Managua.

There are food and medical supplies worth \$35,000 in Costa Rica, CRS added, but transportation has been delayed by emergency rescue operations taking priority over available aircraft.

IN MID-JUNE Bishop Edwin B. Broderick, CRS executive director, announced the start of a Nicaragua Emergency Fund of \$1 million to assist victims of the civil war. It was the second effort in a few months. Last fall another CRS emergency fund channeled aid to that country valued at \$436,000.

The government of Sweden and the Swedish Lutheran Federation provided \$75,000 to restock food and medicine supplies at first aid stations in Managua. The funds were channeled through CRS, which has increased its personnel in Nicaragua to handle the emergency.

The Conference of Major Superiors of Men (CMSM) appealed to its 260 members to contribute to the CRS Nicaragua fund. "The poor are daily more dependent on whatever help groups like CRS can provide," said CNSM president Franciscan Father Alan McCoy.

Church World Service, the relief agency for the National Council of Churches in the United States, also launched an emergency fund for \$500,000 to aid victims of the war in Nicaragua. There the Evangelical Committee for Relief and Development is assisting some 20,000 refugees. The Organization of American States (OAS) has set up an emergency and reconstruction fund for Nicaragua.

In Panama, a member of the provisional government appointed by rebels and other

opposition leaders, Mrs. Violeta Chamorro, said that the people of Nicaragua need food, medicine, clothing and all types of relief.

CARE OF THE refugees have proven to be a dangerous undertaking. Several Red Cross and church workers have been killed while carrying on mercy missions. The bombing of civilian centers and the execution of youths on suspicion of aiding rebels led to an impassioned plea by priests, nuns and teachers for "international pressure to stop genocide against civilians."

"We ask all men of good will, all relief and charitable organizations to intercede for Nicaragua. Every five minutes of delay means hundreds more dead," said CONFER jointly with the Federation of Catholic Teachers. Shortly after reports from Esteli said Marxist Brother Mariano Blanco was killed by a rocket from a government plane. In Managua a child and her mother died from aerial rockets dropped by a government plane on the church of St. Michael's. These and other deaths, said church sources, "were the result of indiscriminate attacks on centers of mercy."

In Washington Bishop Thomas Kelly, general secretary of the U.S. Catholic Conference, said in an appeal for help: "Through the dramatic coverage of the media as well as through direct appeals from the bishops and Religious of Nicaragua, the U.S. Catholic Conference has become ever more conscious of the intense suffering which the Nicaraguan people, especially the poor and most defenseless, are experiencing at this moment—the loss of loved ones brutally killed, the sorrow of forced exile or flight to safe refuge, the pain of hunger and the gnawing anger of seeing their nation continue to be torn by civil strife."

Long commute testimony to woman's love of Scripture

by Elizabeth Bookser Barkley
The Catholic Telegraph
Cincinnati, Ohio

The odometer on Paula Bowes' car is proof of her love of Scripture.

For six years she commuted from her home in Indianapolis to Hebrew Union college in Cincinnati. On June 6, the 55-year-old Catholic was awarded a Ph.D. in Scripture (See Criterion, June 15).

After receiving her B.A. in English literature from St. Joseph College in Brooklyn and her M.A. in religion from Christian Theological Seminary in Indianapolis, Dr. Bowes said her education seemed incomplete.

"I felt driven to go on with my studies," said the mother of 13.

When she heard a professor from Hebrew Union describe the training given to rabbinical students there, she inquired about the program and the possibility of a scholarship.

Although she also was accepted in a program at Notre Dame University, she chose the Cincinnati program because it allowed her to schedule all her courses on two days of the week and still be considered in residence.

"The decision also was largely affected by the fact that I would be studying with rabbis who knew the books of the Old Testament," she said. "I made the right decision."

Before she could be accepted, she had to

pass exams in French and German. Since enrolling in the program, she has become more proficient in Hebrew and has learned two new languages—Aramaic and Ugaritic (an ancient language found on tablets in Syria).

Her studies have allowed her to share her love of the Old Testament with both Catholics and non-Catholics.

She has taught Scripture courses to teenagers at St. Mary's Academy in Indianapolis and to adults at IUPUI (Indiana University-Purdue University in Indianapolis) and at her parish, St. Thomas Aquinas.

German-born, she has a special interest in the German language. At the present time, she doesn't know what she will do with her degree, but would like very much to combine it with her knowledge of German, possibly as an editor or a translator of Scripture studies.

One of her most satisfying experiences connected with her studies came during a trip she made to Israel with her husband in April.

"The guide had no idea that I had done my dissertation on the David story," she said. "When he pointed out a particular hill that was important in the story, it was a real thrill."

By taking a general tour of Israel, Dr. Bowes said, she probably missed some of the antiquities and Christian holy places she should have seen.

But she hopes to return to the Holy Land some day, not as a student, but as a pilgrim.

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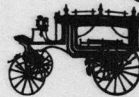
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† BREWER, Charles, 67, Holy Name, Beech Grove, June 28.

† BRUNNER, Karl, 88, St. Margaret, Mary, Terre Haute, June 30.

† FISCHER, Albert A., 79, St. Mary, New Albany, June 25.

† GATTERER, Emma M., 95, St. Mary, New Albany, June 25.

† HALLAL, Gregory G., 17, St. Michael, Indianapolis, June 25.

† HEERMAN, Dorothy, 88, St. John, New Paris, June 28.

† RAUCK, Ruth, 32, St. Joseph, St. Joseph Hill, Sellersburg, June 27.

† SMITH, Elizabeth Louise Casey, 66, St. Joseph, St. Joseph Hill, Sellersburg, June 25.

† ROSFELD, Andrew, 81, St. Peter, Franklin County, June 27.

† WESTERMAN, Erma Sommerville, 63, St. Mary, New Albany, June 26.

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July 6

Parishes are invited to take part in the First Friday all-night adoration at Holy Spirit Church beginning at 9 p.m. on Friday and continuing until 6 a.m. on Saturday.

The Indianapolis Cursillo Movement is having an Ultreya at Holy Cross parish house, 126 N. Oriental St., Indianapolis, at 7:30 p.m.

Nine concerts of early music and two performances by the Indianapolis Ballet Theatre comprise the Festival Music Society's 1979 season during July. Each of the musical events takes place at the Indianapolis Museum of Art concert terrace and in the Showalter Pavilion of the Civic Theatre. Harpiscordist Igor Kipnis opens the series at the Showalter Pavilion. For ticket information contact the Festival Music Society, 1111 Questover Circle, 317-259-7068.

July 6-8

The annual summer festival at Nativity parish, 7300 Southeastern, Indianapolis, will specialize in a bean soup and cornbread supper from 5 to 8 p.m. on Friday; a spaghetti supper from 4 to 8 p.m. on Saturday; and a smorgasbord from noon until 8 p.m. on Sunday. In addition to the dinners there will be rides on the midway, prizes and games of all kinds. The public is invited.

Mount Saint Francis Retreat Center in southern Indiana west of New Albany will sponsor a weekend retreat for separated, divorced and remarried Catholics. The Center at Mount St.

Francis, IN 47176, phone 812-923-8810, has complete information.

July 8

Central Indiana Marriage Encounter is sponsoring an information night at St. Pius X parish, 7200 Sarto Drive, Indianapolis. Contact couple for the program is Kathy and Dave Clark, phone 897-1528.

Little Flower Auxiliary Knights of St. John will give a card party at 2 p.m. in the Little Flower Auditorium, Indianapolis. The public is invited.

July 10

The first quarterly meeting of the board of the Archdiocesan Council of Catholic Women will be held at the Durbin Hotel, Rushville. Registration begins at 10 a.m. and the meeting proper is set for 10:30 a.m. Mrs. Ann Thompson, president, will preside.

The Ava Maria Guild will meet at St. Paul Hermitage, Beech Grove, at 12:30 p.m. after a dessert luncheon.

July 11

The regular monthly luncheon and card party at St. Mark parish hall, Indianapolis, will begin at 11:30 a.m. The public is invited.

July 11, 12, 14

Separated, Divorced and Remarried Catholics (SDRC) of Indianapolis have a

variety of activities scheduled, that will include the following:

July 11: A meeting at St. Simon parish, Indianapolis. Father Fred Easton will speak on Divorce, Annulment and Remarriage in the church.

July 12: A fellowship evening will be held at St. Joan of Arc parish basement, Indianapolis, at 7:30 p.m.

July 14: SDRC will hold a picnic at Eagle Creek Park. For details about all these events call Alverna Retreat House at 317-257-7338.

The regular monthly card party at St. Philip Neri parish, Indianapolis, will be held at the usual time. The public is invited.

July 12

"United Catholic Singles Club" (ages

35-65) will hold a dinner meeting at 7 p.m. at Fatima Council Knights of Columbus, 1313 S. Post Rd., Indianapolis. Reservations are requested by July 9. Call 542-9348 for information.

July 13-15

The annual parish festival at Holy Spirit parish, 7241 E. Tenth St., Indianapolis, will feature buffet dinners with fish on Friday, roast beef on Saturday and chicken on Sunday. Games, rides, prizes will be special attractions. Everyone is welcome.

A Tobit weekend for engaged couples will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. The program provides couples preparing for marriage the time, the place and guidelines to be ready for their life together. For information call Alverna, 317-257-7338.

July 15

The monthly card party sponsored by the Women's Club, St. Patrick parish, 936 Prospect St., Indianapolis, will begin at 2 p.m. Admission is \$1. Door prizes will be given and refreshments will be served.

July 20-22

A Marriage Encounter Weekend will be held at Alverna Center, Indianapolis. For details call Alverna at 317-257-7338.

socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; St. Bernadette school auditorium, 6:30 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; 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.

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Norb Fuhs, grand knight of the Msgr. Sheridan Knights of Columbus Council of Greenwood recently announced the donation of \$2,102 to the Johnson County Retarded Citizens Association. The money was raised during the annual K of C Tootsie Roll Drive recently.

An urgent request has been issued for two ardent Chicago Cubs fans (preferably strong, energetic, young males) who would enjoy spending a 4-day weekend with a physically limited gentleman watching the Cubs play Atlanta and Cincinnati during the day, with sight-seeing at night. Leave Friday morning, July 20, and return Monday, evening, July 23. Baseball tickets will be provided; other expenses will be shared. For more information call 317-924-0573 ... U.S. Congressman David Evans of the 6th Congressional District recently presented an American flag to Cosmas A. Mascari, Master of Southern District of the 4th Degree Knights of Columbus and Richard H. Keenan of Bishop Chatard Assembly, Indianapolis. The 4th Degree is the highest degree of the Knights of Columbus ... Thirteen students from the Indianapolis Archdiocese have been named to Saint Joseph's College Dean's List for the second semester of the 1978-79 school year. To earn a place on the Dean's List at the Rensselaer school, these students have earned an index of 3.65 or higher during the past semester, or have maintained a cumulative index of 3.50. The students include: Theresa Lynn Braden, Stephen Patrick Day, Kevin Michael Field, Thomas Michael Funk, Mary Michele Hampton, Theresa Elizabeth Hanley, Mary Lynn M. McKinley and Donn Robert Proctor, all of Indianapolis. Also included are Rebecca Sue Garriss of Plainfield, Michael R. Haynes of Greenwood, Anthony John Martin of Terre Haute, Margaret Mary Shuter of Aurora and Janet Lee Stuhrenberg of Greensburg.



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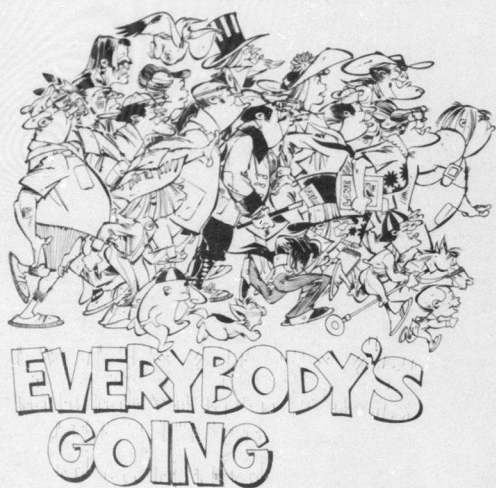
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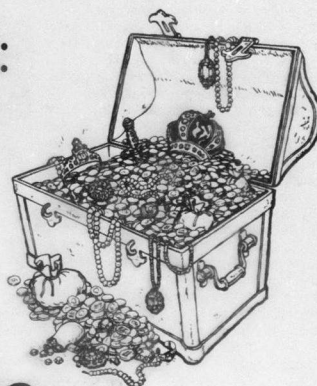
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'Nightwing' an airborne 'Jaws' with a serious message

by James W. Arnold

As everybody knows, it's been a vintage year for Dracula, who has emerged as a pop culture superstar, and it was inevitable that a movie would give equal time to his web-winged friends, the little vampire bats who hang out in South America, Mexico, and occasionally, the American Southwest.

The movie is "Nightwing," which in some respects is a sort of airborne "Jaws," except of course that the bats are small (three inches at most) and attack in hordes, like bees or piranha fish, to mention two other species recently villainized in the cinema. The vampires don't have the count's supernatural powers or sexual hangups, but they are ugly, noisy little beasts; they do diet on the blood of their victims, including humans, and are promising subjects for nature-gone-awok horror movies.

However, "Nightwing" is a bit more complicated than the routine mindless chiller. Based on the novel by Martin Cruz Smith by the reputable screenwriter Steve Shagan ("Save the Tiger," "Hustle"), it attempts to mix, somewhat uneasily, the horror film formula with a fairly serious treatment of contemporary Indian problems—especially the conflict between social-economic "progress" and the old tribal ways exemplified by shamanism and superstition.

Actually, since this is an age that greatly respects the occult, the movie takes Indian "superstition" quite seriously. As one character puts it, "One man's superstition is another man's religion."

THE VERY timely situation is that the modernized chief (Stephen Macht) of one southwest tribe wants to sell coal shale mining rights to the white man, presumably to uplift the economic conditions of his people.

Unfortunately, the coal lies in a valley of canyons that make up the "hold lands" of the Maski tribe, whose spokesman is their young police chief (Nick Mancuso). He figures they ought to get the coal somewhere else: "All we got to

do is let you stripmine our ancestors."

Aside from the bats, who have settled in the same valley to make forays on nearby livestock and tourists, the character mix includes an old Maski holy man named Abner, who has decided the time is ripe for big black magic ("Sorry I got to end the world, but it's the last chance for our people"); a desert-wise young Anglo woman (Kathryn Harrold) who is going to Med School to upgrade the Indian health services; and an old, former Quaker missionary (a typical Strother Martin role) who has given up trying to Christianize the tribes and has settled in the reservation as resident cynic.

Finally, there's a wandering



freelance scientist (David Warner), who is one of the world's half-dozen vampire bat experts. He wants only to exterminate the plague-carrying beasts, whom he considers (in typical Hollywood overstatement) pure evil, an aberration of the balance of nature.

WARNER IS to be compared with the Ahab-like Robert Shaw sharkhunter in "Jaws," and you figure he'll eventually be consumed by the targets of his obsession. It doesn't turn out that way, but it's a close call.

This is a PG horror film, and as directed by cheerful Arthur Hiller, whose specialty has been commercial romance ("Love Story") and comedy ("Silver Streak"), it isn't likely to raise many goose-bumps among hardened fright addicts.

There are two major bat-attack scenes, but both rely on special effects that are not terribly convincing. (Hitchcock knew that in "The Birds," and built his terror on menace and suspense rather than the combat alone.)

The climactic confrontation inside a giant cavern with wall-to-wall bats is, however, acceptably tense and spectacular.

THE REAL ADULT interest, though, is in the above-average characterizations, especially by Mancuso and Macht, which give the schlock stuff a credible base; the non-stereotyped depiction of Indian cultural conflicts, and the struggle inside Mancuso between his

sensible modern pragmatism and his loyalty to the traditions of his tribe.

The ending, while somewhat clever in allowing either a mystical or scientific explanation, suggests very strongly that true religion cannot have a malevolent

purpose. (Abner is thought to have conjured up the bats to save his holy lands.)

The Nevada and New Mexico locales are photographed with National Geographic splendor by Charles Rosher, and suitably exotic haunting music is

provided by old pro Ho Mancini.

"Nightwing," like terror flicks, has its moments, but a person over can see it without being barraged.

NCMP rating: A-3—most unobjectionable for adults.



ROCKY WEDS—Bridegroom Rocky Balboa (Sylvester Stallone) prepares to carry his bride, Adrian (Talia Shire), over the threshold in "Rocky II." The United Artists release is the sequel to the popular award-winning film about an unknown boxer from Philadelphia. (NC photo)

today's music

Families offer opportunities for affirmation

by Charlie Martin

Families offer built-in opportunities for affirmation, provided members encourage each other. Few of us are so confident that we need no outside support to reach set goals. This idea is well stated in the "golden rule" mentioned in the song: "Have faith in you and the things you do—you won't go wrong."

Having faith in ourselves is an irreplaceable quality in finding happiness. All of us possess the seeds of self-negativity. Within a loving and supportive community, as a family can be, these self-doubts can be healed. Taking the time to affirm family members' gifts helps them realize their self-value. When we feel valued and healed from self-doubt, we are more freed to share our best gift, the life-giving power of our love.

As our lives unfold, we will be members of many families. How significant our time in these groups becomes depends on how much we value the people and work to strengthen the closeness. We must risk investing our feelings, hopes, and dreams in these people if we want to achieve an alive sense of unity. The first step in this process is to realize and appreciate the qualities of our family members.

Belonging to a family is a special gift. When is the last time we told our family what meaning they add to our lives?

THE GROUP "Sister Sledge" is exactly what their new album bills them to be,



"We Are Family." The four sisters, Kathie, Debbie, Kim, and Joni, have two singles in the Top 40, plus a best selling album. Their sound contains qualities of both disco and soul, but most of all it is packed with spirit and enthusiasm.

"We Are Family" is the title song and their most recent hit from their new album. The song is expressive in stating the closeness of a family bond. Outsiders remark of the visible unity and closeness, and even wonder if this bond can be as close as it appears. The Sledges assert the power of this unity and openly declare, "We are family, I got all my sisters with me."

Families are a significant part of our lives. Whether we are part of a natural family, or have integrated ourselves into other groups of people, all of us feel this need to belong to a small supportive group. Sadly though, we sometimes take this gift of belonging for granted.

BECAUSE we are often with our family group, this familiarity tends to dull our appreciation for each individual's special gifts and abilities. It is easy to take these people for granted, thinking they will always be there.

Consequently, we may work less at these relationships, judging that they will grow automatically since there is a shared living space among the members.

These ideas are obviously false and based on misleading assumptions. If we allow such thoughts to guide how or when we will share with family members, we will discover we are living with a group of emotional strangers. Family relationships require just as much work as any of our good, life-sustaining relationships.

If we want to find meaning in the declaration, "We are family," we must find opportunities for sharing with members as individuals, and with the group as a whole. Such a decision will mean a commitment by all the family members away from some private interests or activities. As with most aspects of life fully lived, some roads must be less explored if we are to know completely the wealth of others.

WE ARE FAMILY

CHORUS: We are family, I got all my sisters with me/We are family, get up everybody, sing/We are family, I got all my sisters with me/We are family, get up everybody, sing. Everyone can see we're together, we walk on by/And we flock just like birds of a feather/I won't tell lies/All of the people around us they say/Can they be that close? Just me speak for the record/We're giving love and a fam name/REPEAT CHORUS/Living life is fun and we just begun to our share/Of this world's delights/High hopes we have for a future/And our goals in sight/We know we don't get depressed/Her what we call our golden rule/Have faith in you and the things you do/You won't go wrong/This is a family jewel/REPEAT CHORUS

Written by Lele Rodgers and Bernard Edwards

Sung by Sister Sledge

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media notebook

The Fourth of July and the still-simmering controversy over "The Deer Hunter" stir thoughts about the present state of patriotism as reflected in the motion picture medium.

After being bedecked with honors at Academy Award time, "The Deer Hunter," director Michael Cimino's glossy, big-budget epic about the effects of the Vietnam war upon three Russian-American steelworkers, suddenly became the target for vehement attacks that accused it of being racist and chauvinistic.

It seems to us to be unfair to attack "The Deer Hunter" for its ideas; it does not have any worth talking about. It is a shallow, muddled movie that does not support any sort of careful analysis, either pro or con.

Its simplistic view of patriotism—it ends with the survivors spontaneously breaking into "God Bless America" during a funeral breakfast at the local saloon—and its depiction of the Viet Cong in particular as vicious beasts and Asians in general as

having nothing like the regard for human life we Americans do seems more the result of the pulp-fiction nature of the whole enterprise rather than of deliberate malice.

But if the film is a mess in terms of its ideas, does it not, nevertheless, have "heart," as its defenders insist? Yes, it has heart—a heart of pure celluloid. Cimino's characters come right out of earlier movies, not from real life.

The most recent model for Cimino's heroic Mike (played by Robert De Niro) is James Caan's tough paratrooper sergeant in "A Bridge Too Far" who swears to his young captain that he will see that he survives the coming battle just as Mike promises Nick that he will bring him back from Vietnam. And the three steelworkers enlisting together comes from the old World War

II movies when everybody rushed to get in line at the recruiting office the day after Pearl Harbor.

The difference here, of course, is that Michael and his buddies, one of them in his late 20s and he and the other well into their 30s, are going into the service in 1972, four years after the Tet offensive.

The essential problem is that while real life and patriotism have become far more complex in our rapidly changing world, filmmakers like Cimino are still content to take their inspiration from old movies and to ignore the challenges of the real world.

Most of us old enough to remember have warm memories of "A Walk in the Sun," "Thirty Seconds Over Tokyo" (Chinese schoolchildren singing "The Star-Spangled Banner" for Van Johnson and the other downed airmen), "The Sands of Iwo Jima," "The Story of G.I. Joe" and dozens of others. These films, however "Hollywoodized" they were, had a true basis in reality. They may often have been bad art, but they did have heart and they were an accurate presentation of the values that we as Americans cherished.

Cimino and young filmmakers like him have taken over the images and clichés without bothering to adjust to the complex demands of patriotism today. The old myth of the "good American" at least had some basis in reality. What is to be "good American" today is a crucial question for our society to address. You won't find Cimino and friends even raising the question.

There isn't space here to go into the quite similar shortcomings of "Coming Home," which shared the Oscar honors with "The Deer Hunter," nor into the virtues of the unhonored, unsung "Go Tell the Spartans," a film,

directed by Ted Post and starring Burt Lancaster in his most memorable performance, that did come to grips in striking fashion with the complexities of patriotism in a changed era. And we also have to pass over two superb documentaries "Hearts and Minds" and "The Memory of Justice" that dealt in masterly fashion with the same theme.

But what difference does it make whether films and television also deal adequately with such "heavy" issues as patriotism? Well, if these media don't, then for most of the population the issues will be close to non-existent.

Our patriotism must be an informed patriotism. Just as it is not always easy to love in the right way, so too it is not easy to know how a real patriot should act in these complex times. We need information, we need the facts, and we need them conveyed with cogency that only film and television seem capable of doing.

You would think, for example, that most Americans, black and non-black alike, knew enough about the history of slavery in this country and that most Germans knew enough about the crimes of the Nazis against the Jews. But look at the shock waves caused by "Roots" here and "The Holocaust" in Germany. The only thing that you can gather from this phenomenon is that the respective populations of both countries were ignorant to a significant degree about these two critical and well-documented periods of history until television, in its own good

time, found the courage and imagination to deal with them.

The lesson in terms of the media and Vietnam seems clear enough. You might want to watch "America After Vietnam," a series of four conversations, the second of which will be broadcast Sunday, July 8, at 2:23 p.m. on PBS. With veteran broadcast journalist Daniel Schorr as host-moderator, these conversations modestly illustrate the difficulty of assessing and understanding the full consequences of the Vietnam war on American

society and, by implication, of defining what is required to be an informed patriot today.

Editor's note: This column was written through consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.

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tv film

The Spikes Gang (1974) (CBS, Saturday, July 7): An interesting idea by the gifted husband-wife writing team of Irving Ravetch and Harriet Frank ("Hud," "The Reivers," "Conrack") fails to get intelligent and meaningful development. Three young men befriend a western bank robber, who teaches them the trade, then turns on them as a bounty hunter after he is pardoned. With Lee Marvin, Ron Howard and Gary Grimes. *Not recommended.*

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television
highlights

Program explores Vietnam experience

Trying to sort out the lessons learned from the longest war in our history—the one we didn't win—is "America After Vietnam," a series of four conversations, the second of which airs Sunday, July 8, at 2:30 p.m. on PBS.

The series originated with a symposium on the war which was held at Macalester College in St. Paul, Minn., last April. A number of speakers, ranging from government and military officials to war correspondents and historians, agreed to participate in the PBS series.

With veteran broadcast journalist Daniel Schorr as host-moderator of the conversations, the result is a very thoughtful and thought-provoking exchange of insights into how the consequences of the war continue to affect American society. Program

two starts out to examine the post-war image of America as a world power. Theodore Sorensen, former counsel to President Kennedy, says that our allies think we are abandoning them and our enemies think we are still too strong militarily.

Echoing President Carter, Sorensen asserts that we learned from Vietnam that we can't control events around the world—that internal affairs of other countries are "not our business."

Disagreeing completely is Jesuit Father Daniel Berrigan, anti-war activist and perennial gadfly, who charges that Vietnam simply "taught us more skillful ways of presenting the same face" in trying to dominate other countries through covert means.

Although we did not make the mistake of intervening militarily in Iran, our post-Vietnam foreign policy remains exactly the same, according to Gloria Emerson, who covered the war for The New York Times and afterwards wrote "Winners and Losers."

Novelist William Eastlake, when answering Schorr's question about how other nations regard the United States today, says succinctly: "Ask the Iranians."

Eastlake is the most constructive of Schorr's guests. It is good that we lost the war, he says, because it shattered the myth of our invincibility and forces us to look for other solutions than the military.

Next week's program (July 15) centers on a discussion of how novelists, historians, filmmakers and journalists are

re-evaluating the war. The final program (July 22) deals with the continuing problems of veterans, refugees and anti-war protestors.

This series starts with the

premise that the war in Vietnam not only changed Asia but also America, a process still going on 18 years after the first American soldier died there, seven years after the last

American soldier died there, and four years after the end of American presence there.

The subject, of course, is one that will preoccupy our nation for generations to come. The series is but a beginning, severely limited by time in relation to the complexity of issues, in the painful process of finding our way again after the Vietnam debacle.

religious broadcasting

TELEVISION: Sunday, July 8, "For Our Times" (CBS)—Recent attempts to investigate and possibly legislate control for cults have raised the wider question of what legitimate interest the government has in the activities of any religious organization.

This discussion examines the many areas where the law and the courts now affect religious activities, especially in the area of tax exemption. The pros and

cons of proposed new regulations and interpretations of tax codes are addressed. (Please check local listings for exact time in your area.)

RADIO: Sunday, July 8—"Guideline" (NBC) concludes the current series of programs on the subject of the increasing impact Hispanic Americans are having on American society, and the challenges and opportunities for service they are presenting

the Catholic Church in the United States. The guest for the series is Moises Sandoval, an American of Mexican descent and editor of Maryknoll Magazine. Sandoval recently completed a study on these subjects for the U.S. Bishops' Committee for Hispanic Affairs. The interviewer is Father Thaddeus Horgan, a Graymoor friar and director of the Graymoor Ecumenical Institute. (Please check local listings for exact time in your area.)

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tv programs
of note

Sunday, July 8, 8-9 p.m. (PBS) "Evening at Pops." Maestro Arthur Fiedler will be celebrating his 50th year with the Boston Pops when "Evening at Pops" returns for its 10th season in a program of classical and popular music featuring guest flutist James Galway.

Tuesday, July 10, 9:30-11 p.m. (NBC) "SALT II Debate." Newsman John Chancellor will moderate a live debate between proponents and opponents of Senate ratification of the SALT II arms limitation pact.

Saturday, July 14, 1:30-2 p.m. (CBS) "Geronimo Jones." A young Indian boy, confused by the old ways of his grandfather and the modern outlook of his astronomer cousin, begins to discover his own identity in this award-winning film being rebroadcast on "The CBS Saturday Film Festival."

Saturday, July 14, 9-11:30 p.m. (PBS) "Summerfest '79." The premiere program in this series of live broadcasts of summer music festivals is "Great Jazz Pianos," from Wolf Trap Farm Park on the outskirts of Washington.



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