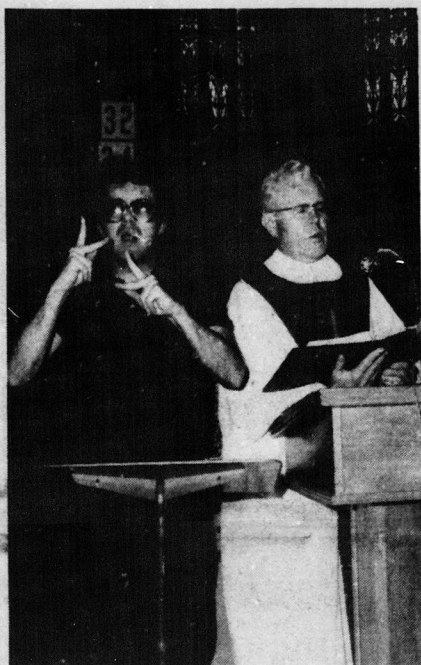


THE CRITERION

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SIGNED MASS—Robert Hahn expresses the Gospel reading in signed English for the deaf parishioners of St. Mary's Parish in Indianapolis. Father Joseph Dooley, pastor of St. Mary's who has been active in ministering to the deaf for 39 years, reads the Gospel (top photo). William Zieher reads the Epistle while Hahn interprets (right photo). Two unidentified parishioners respond to the readings in sign language (far right photo). (Criterion photos by Peter Feuerherd)

St. Mary's program answers the needs of the deaf

by Peter Feuerherd

Some of the deaf of the Indianapolis archdiocese are currently "hearing" the word of God. A small deaf community of about 30 people gather for a noon Mass each Sunday interpreted in signed English at St. Mary's Church in downtown Indianapolis. The Mass is celebrated by the pastor of that church, Father Joseph Dooley.

Father Dooley has been pastor at St. Mary's since 1978. The priest, who has been ordained since 1944, has been ministering to the needs of the deaf for 39 years. For years he celebrated a popular Mass for the deaf at St. Thomas Aquinas Parish before being transferred to St. Mary's.

The priest became interested in communicating with the deaf

during his seminary training at Catholic University in Washington, D.C., during the early 1940's. He stated that his knowledge of sign language has been useful since the very beginnings of his ordained priesthood.

"I ran into deaf people almost immediately," said the priest.

Father Dooley, although he has been ministering to the deaf for 39 years, still has a degree of trouble with the difficult art of signing. "To really learn it I would have to take a year from my life and live with deaf people," he explained.

The pastor asserted that the needs of the deaf are numerous. "They often need help in finding jobs ... They also need somebody to pay attention to their spiritual lives," he responded.

ROBERT HAHN translates the Mass celebrated at St. Mary's into sign language. Although not deaf himself, he has known sign language for about four years and has established a (See **MASS FOR THE DEAF** on page 21)



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Deaf girl to begin studies at Gallaudet

by Sister Mary Jonathan Schultz

Jodee Scharfenberger has terminated her employment at Laughner's Cafeteria on the north side in Indianapolis to make final preparations for her departure for college next week. What's so unusual about that? There must be thousands of young people around the state who are doing much the same thing.

But Jodee Scharfenberger is not just an ordinary young woman. As a toddler, hardly more than a year old, Jodee showed tendencies of being an inattentive, even belligerent youngster when her parents, James Allen and Dee Ann, would give her directions or call to her. They were not reassured when their pediatrician told them that this was just a phase the little one was going through.

They were more aware than many parents might be that Jodee's belligerency was due to more than a "phase." Other members of the family agreed with them since they knew that such actions could indicate more than a taciturn youngster. Mr. Scharfenberger's brother, John, was deaf and Jodee's older sister, Janice, had a minor hearing difficulty.

How right they were! After more examinations and testing, it was found that Jodee did indeed have a problem. She was totally deaf and on her fourth birthday her parents, not without misgivings, entered her at the Indiana School for the Deaf in Indianapolis. Here she lived for 14 years except on weekends when she would be at home with her family which included her parents, two older sisters, Julie and Janice,

(See **DEAF GIRL** on page 2)



JODEE SCHARFENBERGER

Hayes and Godecker join OCE staff

Matt Hayes, former Director of Religious Education at St. Thomas Aquinas parish, Indianapolis, and Father Jeff Godecker, former Director of the District Center for Religious Education at Terre Haute, have begun new appointments as members of the Department of Religious Education at the Office of Catholic Education.

Founding president of the Indianapolis Archdiocesan Association of Parish Administrators of Religious Education (APARE), Hayes has a specific interest in studying the transfer of values and beliefs from one generation to the next. Hayes' particular duties at the OCE will be to enhance adult education. To this end he will take responsibility for formulating and implementing guides for adult catechesis.

Hayes holds a Master's Degree in Catechesis from the University of Chicago. He taught high school religion in Cincinnati and Chicago.

Father Godecker, high school religion teacher for eight years, has been involved in adult education programs throughout the archdiocese for a number of years. He is a past president of the Archdiocesan Religion Teachers Council.

Father Godecker bears the responsibility for certification of catechists and the development of the Religion Studies Program.

He holds a Master of Divinity degree from St. Meinrad School of Theology and has done graduate work at the University of Notre Dame and Loyola University, Chicago.



Mr. Hayes



Fr. Godecker

ST. LOUIS—Pope John Paul II accepted the resignation of Cardinal John Joseph Carberry of St. Louis July 31, his 75th birthday. Cardinal Carberry recently celebrated his 50th anniversary as a priest and his 10th anniversary as a cardinal.

Cardinal Carberry said he plans to live in St. Louis doing "pastoral work—giving retreats, providing spiritual direction, giving talks... a sort of freelancer." The cardinal said he will continue to act as apostolic administrator of the archdiocese until a new bishop is named.

CAMBRIDGE, Mass.—Scientists and theologians concluded their International Conference on Faith, Science and the Future July 24 by pledging to continue working together in the search for truth.

Working together might result in a "new and comprehensive vision of reality," a statement issued at the end of the two-week conference said.

That new vision is attainable if each field "could find a way to free itself of the sterile conflict and protective armor of its past relationship with the other," the scientists and theologians said, referring to past strife between the two groups.

The meeting, held at the Massachusetts Institute of Technology (MIT) July 12-24 and sponsored by the World Council of Churches (WCC), marked a new stage in the relationship between scientists and theologians, two groups that were largely estranged in the past over such issues as evolution and the historical accuracy of the Bible.

But now the WCC is spearheading an effort to get the two groups working together so ethical considerations can be part of the process that brings about advancements in technology and so a "just, participatory and sustainable" world order can be attained.

In that vein, the conference also approved a statement calling for an international moratorium on the construction of nuclear power plants. The moratorium is necessary, delegates said, to encourage "wide participation in a public debate on the risks, costs and benefits of nuclear energy in all countries directly involved."

CINCINNATI—U.S. District Judge Timothy S. Hogan has ruled that the Cincinnati Board of Education acted unconstitutionally in cutting off state funds earmarked for St. Mary Parish School, Cincinnati. He said that the decision of parents at Holy Cross Parish School to enroll their children at St. Mary's when Holy Cross closed, instead of at the closer St. Francis de Sales Parish School, was based on "religious convictions" and not on the racial composition of the schools.

ARLINGTON, Va.—Pro-lifers working to provide alternatives to abortion were praised as the "backbone of the pro-life movement" by several speakers at the three-day meeting of Alternatives to Abortion International (AAI) in Arlington.

"All the shouting in the world cannot be compared with those who go out to save babies," said the Rev. Daniel Overduin, a Lutheran pastor and seminary instructor from Australia who gave the keynote address at the July 27-29 conference of AAI, an international federation of groups such as Birthright and Lifeline which provide emergency counseling and other services aimed at helping women bring their pregnancies to term.

About 200 people attended the conference, most from the United States, although there also were people from Latin America, Australia, Great Britain, Nigeria and Canada, according to Lore Maier, who co-founded AAI in 1971 and is its executive director.

In its most recent directory, AAI lists more

that 2,000 "pro-life emergency pregnancy service centers" affiliated with the organization around the world.

The AAI conference was billed as a weekend "academy" for emergency pregnancy service workers, and many of its workshops dealt with such issues as starting an abortion alternatives center, training volunteers and establishing emergency telephone "hotlines."

But speakers at the conference also lashed out at the growing acceptance of abortion and at Planned Parenthood for its alleged promotion of both abortion and contraceptives for teen-agers.

A new fund-raising arm of the pro-life movement called Defenders of Human Life, Inc. has been formed to utilize "modern banking services" in the effort to raise money for pro-life causes.

Under the new program, individuals can have monthly contributions to the pro-life movement deducted from their checking accounts and forwarded to the offices of Defenders of Human Life in La Mesa, Calif.

The organization then will act as a "conduit" to distribute funds to various pro-life groups, according to Lore Maier, executive director of Alternatives to Abortion International.

The address for Defenders of Human Life, Inc. is P.O. Box 2009, La Mesa, Calif. 92041.

CASTELGANDOLFO, Italy—Pope John Paul II has taken his first dive into his new swimming pool at Castelgandolfo, but a photograph of a bathing suit-clad pope has not yet materialized.

The event reportedly occurred around noon July 28. Papal aides were worried that Italian photographers would go to any lengths to get a picture of him at the pool.

"Well! At the 100th photo they will stop, no?" the pope reportedly replied.

The 40-by-65-foot heated pool had been under construction for several weeks at the pope's summer residence, about 15 miles southwest of Rome.

Pope John Paul was known as an enthusiastic swimmer, hiker and skier in his native Poland. He may have been anticipating

a brother Jimmy, and her youngest sister, Jennifer.

In talking with Mrs. Scharfenberger, Julie and her Grandmother Scharfenberger, it is evident that the family cooperated in every way to help Jodee. They needed patience. They encouraged her in every possible way. They talked slowly to her so that she could learn to lip read but they used sign language only on a limited basis. Jodee herself learned to speak.

As Jodee grew older, her personality developed into an outgoing, inquisitive, pleasant young woman with a magnetic personality. She has never shown signs of withdrawing from people because of her handicap.

She held responsible positions at ISD and upon her graduation this spring from the school she held the highest grade point average of the largest class in the school's history and had the distinction of being class valedictorian. She was also chosen the first Miss Jr. NAD (National Association for the Deaf) Congeniality at the Youth Leadership Camp in Peggilly, Minn., in 1978. She also participated in the Girls' State Program at Indiana State University during the 1977-78 year.

Through an "Employ the Handicapped" program sponsored by WTTV, Channel 4, Indianapolis, Jodee was given the opportunity to work at Laughner's Cafeteria.

Tim Marsh, assistant manager at

the completion of his pool at his general audience July 25 when he said: "He who rests well works well and, in his turn, he who works well must rest himself well."

SAN SALVADOR, El Salvador—In what Catholic authorities call religious persecution, the military government of El Salvador deported Father Astor Ruiz as he returned from pastoral studies in Colombia. He is the 27th priest expelled in two-and-one-half years.

SAN JOSE, Costa Rica—A "man versed in the problems of the modern world" who is a veteran leader in the Latin American Bishops Council (CELAM) has been appointed archbishop of San Jose, where the Catholic population is nearly a million. Archbishop-designate Roman Arrieta, 54, until now headed the rural Diocese of Tilaran in northern Costa Rica.

SOUTH BEND, Ind.—Clarence E. Marion, a former dean of the University of Notre Dame law school, died in South Bend July 28, two weeks after suffering a stroke. He was 83.

Marion was a professor of constitutional law for more than 25 years and was law school dean at Notre Dame from 1925 to 1952.

WASHINGTON—A Marian devotion committee headed by Cardinal John J. Carberry of St. Louis has announced plans for a national observance of the 125th anniversary of the definition of the dogma of the Immaculate Conception.

The observance would be launched on Dec. 8, the feast of the Immaculate Conception, at the National Shrine of the Immaculate Conception in Washington with a "call for an era of discernment" to discover what planners call "the need to integrate the Blessed Mother into every level of pastoral ministry."

The effort was announced after a meeting of the committee in Washington July 22-23.

Pope Pius IX in 1854 defined as dogma the belief that the Virgin Mary was conceived without sin and said the dogma must "firmly and constantly be believed by all the faithful."

Deaf girl (from 1)

Laughner's where Jodee has worked for three years, noted that one of her most useful assets in her work at the salad bar is her ability to communicate with eye contact where she is alert in serving her customers. "She is a joy to have around," he said. "She often helps customers who have a similar handicap and has taught other employees the sign language."

When she leaves for Gallaudet College, Washington, D.C., she will be accepting new challenges to work toward one of her goals: "To share with others my knowledge on how to make use of our potential as good deaf citizens and to see the need of making the world aware of us and of our needs."

She has received scholarships from the First Bank and Trust Company of Clayton County in Brazil and from the John G. Sexton Company, Indianapolis.

Gallaudet is the only liberal arts college for the deaf in the world. Jodee plans to major in English and is eager to help deaf people improve their English skills for better communication.

In speaking with Mrs. Scharfenberger, Julie and Grandmother Scharfenberger, it is evident that the family has worked wholeheartedly with Jodee and are justly proud of her as an individual as well as her accomplishments. "She's not heavy; she's my daughter/sister/granddaughter."

The family are members of St. Michael parish, Indianapolis.



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absence at his own request.

Msgr. Francis Tuohy,
Archdiocesan Administrator



A VISIT FOR ALL—Pope John Paul II kisses a schoolboy on the forehead during his visit to Czestochowa, Poland. The pope's Polish trip was called by the most recent edition of the Lithuanian underground newsletter *Alma Mater* "in a certain sense a visit to all community-dominated countries." (NC photo by Arturo Mari)

Knights to review major projects; seek directions

SAN DIEGO, Calif.—Support of major projects for the pope and the world's bishops, combined with greatly increased charitable works, have been hallmarks of Knights of Columbus activities in recent months.

These programs as well as future directions will be reviewed by the Supreme Council, the top legislative and policy body of the Knights, when it convenes for its annual meeting here Aug. 21-23.

The Catholic fraternal order was founded in New Haven, Conn., in 1882 by Father Michael J. McGivney, a curate at St. Mary's Church in the heart of that city. He had seen firsthand the tragedies that families suffered when death or accident removed their source of income. These situations became aggravated because Catholics often encountered difficulties in purchasing insurance during that era.

Father McGivney founded the order to provide low-cost insurance for its members and to instill charitable and philanthropic ideals through the promotion of Catholic values both within and outside the society.

TODAY THE KNIGHTS form the largest Catholic fraternal organization in the world, with over 1.3 million members throughout the North American continent and in other parts of the globe.

During 1978 the Knights disbursed nearly \$24 million for charitable and benevolent

causes. Members also gave more than 8 million hours to community service devoted to youth, hospitals, orphanages and church activities. Emphasizing the bonds of kinship within the society, over 625,000 hours were given to sick and disabled members and their families, while more than 670,000 visits were made to the sick and bereaved. Some 140,000 Knights were blood donors.

Supreme Knight Virgil C. Dechant expressed satisfaction at the hours of service and the large contributions to the local communities and churches. "They underscore the fact that a vast amount of help can be provided by voluntary organizations without the necessity of looking to government for every need," he said.

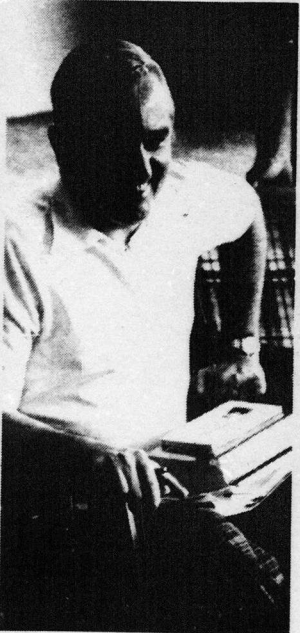
In a substantial boost for Catholic communications the Knights funded the satellite uplink costs for the telecast of major papal ceremonies. Downlink expenses also are paid in countries too poor to afford the pickup costs. This past year an estimated 500 million people worldwide viewed each of the satellite telecasts on the funerals of two popes and the election and installation of two popes. The fact that the two John Pauls were afforded a worldwide audience at the start of their pontificates was in itself a tremendous boost for evangelization.

The Knights also encourage and support vocations to the priesthood and the religious

(See **KNIGHTS** on page 21)

Baltimore bishop shares vision with Indiana priests

INDIANAPOLIS—Meet Bishop P. Francis Murphy, auxiliary bishop of Baltimore, a smiling man of directness, warmth and wit. Also a musician and organizer of bands, a



RELAXATION—Bishop Francis Murphy shares a light moment with some of the priests who participated in Priest Input '79 at Fatima Retreat House, Indianapolis, recently. (Photo by Valerie Dillon)

would-be tennis player who never quite has time, a champion of woman's equality, and most of all, a Christian of joyous faith and hope who believes that the Church's mission is "to truly represent the way that Jesus thought and acted" . . . and who proclaims that each one of us is the Church!

Bishop Murphy, 46, was at Fatima Retreat House this past month, sharing his vision with 35 priests from the five Indiana dioceses. He was part of a five-man team who presented Priest Input '79—"Creative Pastoral Ministry," a week-long program sponsored by the Indiana Catholic Conference.

Nine priests represented the Archdiocese of Indianapolis. They were: Fathers Francis Buck of St. John the Apostle parish, Bloomington; William Hegarty of St. Rita, Indianapolis; Harold Kneuen of St. Gabriel, Connersville; Richard Lawler of St. Paul, Tell City; Donald Schneider, director of Fatima; Paul Landwerlen of St. Thomas More, Mooresville; James Moriarty of St. Matthew, Indianapolis; John Schoettelkotte of St. Bartholomew, Columbus; and Robert Weakley of St. Louis Parish, Batesville. Fathers Buck and Kneuen also served on the planning committee for the conference.

In an interview sandwiched between talks, Bishop Murphy stressed the Church's need to grasp Jesus' essential message—arrival of the Kingdom of God, a kingdom of peace and hope. This message, Murphy explained, "is not a pious utterance, but a ministry which brought Jesus into conflict with religious and civil authorities and led him finally to the cross.

"Jesus challenged traditions and demanded change of all people, the good as well as the immoral," the bishop said. "The Church must root its own mission in Jesus, asking over and over again: What would Jesus have done?"

The bishop's personal convictions seem to have grown out of his own asking of the question. He speaks forthrightly on such

controversial questions as woman's role in the Church and priestly celibacy.

BISHOP MURPHY favors full participation of women and believes that their ordination should be extensively explored. He challenges the reasoning of a Vatican declaration that women cannot be priests since they do not bear a "natural resemblance" to Christ.

"For pastoral reasons, I am not in favor of women's ordination at this time," he stated. "But full equality of women demands calm and charitable dialogue. It is a most important issue which we must resolve in the light of and for the sake of our mission as Church."

And who is Church? Bishop Murphy finds the most powerful image is "the people of God—a community of believers who courageously confess sinfulness in themselves, the church and the world, and who offer forgiveness and proclaim hope."

"Ministry," he said, "is service given by Christians in the name of Jesus by the power of the spirit to advance the Kingdom. And this ministry pertains to women as well as men."

Bishop Murphy's views on celibacy stem from both theological and practical perspectives. He has been Vicar of Personnel for his diocese and has broad counseling experience of seminarians and priests, both active and resigned.

"I stand by the value of celibate clergy and the gift of celibacy to the Church," he said. "But is the Universal Church credible in its lived experience of celibacy as an internalized value?"

"AS WE LOOK to the future, I'm convinced that the whole question of celibacy in relation to priesthood should be a matter of agenda for an international Synod of Bishops, as well as national conferences of bishops on a worldwide scale."

The bishop is a member of the national

bishops' Committee on Priestly Life and Ministry, chaired by Bishop Raymond Gallagher of Lafayette-in-Indiana. Bishop Francis Shea of Evansville also is a member. Bishop Murphy also serves on the Committee on Women in the Church and Society.

On his return to his diocese, he served as Cardinal Sheehan's personal secretary for nine years. Presently, he is Vicar Bishop to the Diocese's western region, some 100-200 miles from Baltimore, where Archbishop William Borders is Ordinary.

Lanesville man to be ordained

Joseph Rankin, son of Mr. and Mrs. Oscar Meredith of Lanesville, will be ordained to the priesthood by Archbishop Joseph L. Bernardin of Cincinnati, on Aug. 4, at St. Pius Church in Cincinnati. He will celebrate his first Mass there on Aug. 5.

A native of Louisville, Ky., Rankin attended elementary schools in the Louisville and Lanesville areas. Following his graduation from Catholic Central High School and the Verona Fathers High School Seminary, Monroe, Mich., Rankin attended Sacred Heart Seminary, Cincinnati, while pursuing college studies at Xavier University, Cincinnati. He received his bachelor of arts degree in 1974.

Rankin attended the Verona Fathers novitiate at Yorkville, Ill. He also studied at the Chicago Theological Union and the Marianum, Rome.

Following his ordination, Rankin will work in the United States.



Fr. Rankin

living the questions

A parish council's work begins in nurturing faith

by Father Thomas C. Widner

What does the study of an issue like effective and ineffective parish councils do for Catholics? What good is accomplished? Where do we go next?

Some contend that the problems parishes encounter, that priests encounter in cooperating with parish councils, should not be taken beyond parish boundaries. Yet I do not know any priest who will not seek advice and support from his fellow priests and thus not hesitate to talk about his most difficult parish problems throughout the whole priestly fraternity. Why should the laity not seek support as well?

We speak in order to learn. We ask questions in order to seek answers. No one of us has the market cornered on solutions. Perhaps it is our false catholicity still suggesting that the hierarchical Church has the answer to everything and there should be no inquiry as to the end or means. Working together in any parish, no matter how willing any of us are, is not an effortless task.

Last weekend's Scripture readings spoke to us about miracles—miracles worked by the prophet Elisha and then by Jesus. They were miracles which fed hungry people. As I am writing this, I am thinking about the daily newspaper I scanned this morning. The United States Navy is rescuing boat people in the China Sea. The Soviet Union has revealed that literally millions of people have been eliminated by their governments in Asia. A splinter group of the Palestine Liberation Organization has as its goal the assassination of President Sadat of Egypt. And hundreds if not thousands of people are homeless as the result of floods in this country and this state. And the Gospel tried to teach us something about feeding people, about people working together, about people coming together as one.

Priests, laity, newspapers—we cannot do it alone and we cannot work against each other.



BASIC TO ANY KIND of working relationship is trust. For Christians, any relationship is based on trust which grows out of a mutual awareness of God's love for us. Such an awareness results in love of self and love of others. Could it be that all 2,000 years of our Christian history still fail to teach us that God loves us? That he wants us to love ourselves? That he wants us to love each other?

Some refer to these years in secular society as the "Me-decade." That is, these are the years in which, seemingly more than other years, each of us seems hell bent on demanding his/her individual right to do what he/she pleases at the expense of the common good. Thus, if you value the common good, it makes sense for President Carter to shift his staff so that there is less internal disagreement and the goals are agreed upon and all work toward the same goals.

The same is happening in the Church. God recognizes the individuality of each one of us. But his kingdom is for all of us. His Church is a loving relationship of all of us. It sometimes seems, however, as if we don't have the same goals much less agree on the means to those goals.

The miracle which Jesus worked in the Sunday Gospel was not like Instant Breakfast. It was not just that he added water and suddenly a package of concentrated food expanded and fed thousands. The miracle was that the people believed enough that Jesus would take care of them to know that he could satisfy their hunger with what they had available to eat. And still there was food left over!

Parish councils have the possibility of working the same miracles.

The faith of a parish council is only as good as the faith of each of its members, including pastor, Religious women, etc. The role of a pastor with his parish council, it seems to me, is to stimulate that faith. To strengthen it. To bring it forward if it is shy.

THE WORK OF A PARISH council is to know the faith of the parish, to first of all understand its strengths and

weaknesses, and then to strengthen weaknesses. The parish council exists, then, to feed the parish as Jesus did with what is available.

Our parishes obviously need to develop their internal oneness. But it should also be obvious that it does not stop there. Parishes, after all, are not ends in themselves but means to an end. The Archdiocese is not an end. The Church is not an end.

We develop many problems, I think, because we tend to think small. This shows up obviously in our attempts to be financially secure but it appears in other ways besides. Our schools, for instance, are dying off one by one because we tend to see them as isolated enclaves, the possession of "my" parish, independent of cooperation with other parishes, yet totally dependent on individuals for financial support. In some cases, dependent on other parishes. There is a lack of realism evident in our thinking because we expect things to function as they always seem to have, yet we are unwilling to make commitments to see that the whole Church continues to function.

IT MAY BE TRUE THAT we can only effect change in our small corner of the Church. But we are fast learning that we cannot function without an interdependence on different parts of the Church.

The former senator J. William Fulbright noted in a recent *Newsweek* article that the United States is losing its respect and dignity in the international community because we more than any other nation make fewer attempts to learn the culture and language of others and yet we have more need today to depend on others than ever before.

Within the Church community, we find it true in some cases that parishes and their parishioners cannot get along even when they are neighbors.

The work of parish councils is truly cut out for them. The hope which such work generates, however, is worth it. The goal—our oneness in Jesus Christ—makes the hope all that more hopeful.

reporter's view

'Spiritual crisis' and the elusive search for self-growth

by Peter Feuerherd

It has rained all week long. I know it's not supposed to rain this much in the middle of summer, but the weather seems to fit the mood of the prognosticators who are describing a gloomy picture of the direction of our future.

President Carter in his recent energy speech said that Americans in general are experiencing "a crisis of the spirit."

Father John Reedy, a popular syndicated columnist in the Catholic press, recently wrote that young people have lost the value of commitment and are losing faith in themselves and in others.

I tend to think that both President Carter and Father Reedy are basically saying the same thing. Father Reedy, however, describes this spiritual malaise in a more articulate manner.

He writes that young people are searching for personal fulfillment at the expense of commitment. He claims that young people, and I'm sure he would put me into that category, are currently on a "merry-go-round" of lifelong frustration.

I'm sorry to say that all the signs, from my own personal experience, indicate that the priest is right on the mark.

I would say that many of the people in my age group (early twenties) do have commitments, but I think too often they are artificially imposed. When I went to college I saw around me that there was a lot of commitment to personal study and achieving high grades but not much of a commitment to real hard thinking.

There is a carrot-and-stick approach to the whole educational process. You graduate, get high grades and hope to step into a successful career. The expectation is always there but I wonder if that is more often an external motivation rather than an internal drive.

These external pressures to succeed illustrate why college

students have such a high suicide rate. The tragedy is that there really is no need for all this malaise; the students that are most affected by this pressure are invariably the "best and the brightest" and have the most reason to look forward to a happy and successful life.

That may be one of the reasons why my generation lacks a sense of commitment to anything; whether it be a vocation, a cause or a marriage. We seem to have been weaned on the external motivation of the television set.

We have been told through mass advertising that a certain style of life is an absolute necessity. We have also been told that the simple desires of raising a family and being simple and good people are just not adequate anymore.

MY GENERATION HAS stagnated in the confusion surrounding the number of options that are available to us.

A friend of mine is 26 years old; he is currently in college preparing to go to dental school after graduating 5 years ago and going through an assortment of jobs. He is a good person; most of the jobs he has had have involved service of one kind or another.

But it seems as if my friend has wanted to stay on the sidelines, not make any commitment so as not to close off any options. In the process he has been left adrift, and has gone back to what he knows best, namely being a college student.

Father Reedy explained in his column that making commitments is what makes living worthwhile. He writes: "Any young person who does not look at his or her life as an opportunity to pursue some dream, some ideal, is pathetically shriveled. With some youthful wisdom, these men and women might realize they are not likely to attain that ideal fully, but the pursuit of it gives meaning, purpose, dignity to their lives."

My generation, in its search for self-fulfillment, has lost something basic to human existence. All the self-help movements of the past decade, although some have certainly

been of real value for many, have led to a disastrous conclusion.

The Wayne Dyer (the spiritual guru of our era if we are to believe the significance of the best-sellers list) school of pop psychology states that self-growth comes from within oneself; there is no need to dream because if I can control my own reactions I will be happy.

But Father Reedy reminds us that self-growth is like the elusive butterfly; the more it is consciously pursued the more it evades you. Narrowing options, making commitments and fully living for those commitments is the only way to have the butterfly land gently on your shoulder.



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Catholicism influenced Califano's tenure

by Jim Castelli

WASHINGTON—The tenure of any Secretary of Health, Education and Welfare is of interest to Catholics because of the issues the department handles; Joseph Califano's tenure at HEW is of particular interest because Califano is an active Catholic.

Msgr. Lawrence Corcoran, executive director of the National Conference of Catholic Charities, says Califano's liberal social philosophy was shaped by both his immigrant, working-class experience and his exposure to Catholic social teaching, especially the social encyclicals of Popes Leo XIII and Pius XI.

Califano discussed his social philosophy in an interview with NC News Service in January, 1978, in which he said government's function is to assure justice for its people.

Califano talked about the relationship of religion to politics in a commencement address at the University of Notre Dame last May.

He said that to expect a Catholic public official to do less than to assert his private

convictions in public life "would be to ask that official to leave his conscience at home."

"But," he said, "if public policy is to serve the common good of a fundamentally just society, it must be brewed in a cauldron of competing values—like freedom, equity, order, economic justice."

"A public official who fails to weigh all these competing values serves neither private conscience nor public morality. Indeed, he offends both."

The most obvious example of conflict between private conscience and public morality involving Califano concerns abortion. Califano said he shares Carter's position on abortion—he is personally opposed to abortion; opposes a constitutional amendment on the issue; opposes federal funding for abortion and supports alternatives to abortion.

(Califano's successor, Patricia Harris, has indicated that she does not personally share Carter's position and favors federal funding of abortion, but that she will carry out his policies.)

Califano, because he is a Catholic, received an unusual amount of attention in implementing the president's policy and the law; he could never do enough to please many right-to-lifers and he was criticized by pro-

abortionists who said he was imposing his religious beliefs on public policy.

BOTH GROUPS angered Califano, who argued that his private beliefs did not affect his ability to enforce the law.

But while it is difficult to determine where Carter's influence on abortion policy ends and where Califano's begins, there is reason to believe that Califano was more sensitive to the problem of abortion and more concerned with doing something about it than other public officials might be.

For example, Califano worked hard on developing alternatives to abortion for women with problem pregnancies and pushed hard to extend Medicaid coverage to poor women pregnant for the first time who might be eligible for a Medicaid abortion, but not for pre-natal care and delivery.

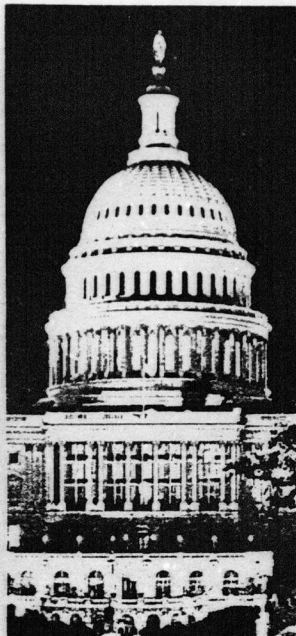
Califano also pushed for greater federal support for natural family planning, an effort probably influenced by his Catholic background. (It's also worth noting that at one point early in his term, Califano asked a Catholic friend to get him a copy of a pastoral letter on sexuality written by Bishop Francis Mugavero of Brooklyn.)

Califano's Catholic connections also seem to have influenced his handling of bioethical issues. For example, he appointed Jesuit Father Richard McCormick, a moral theologian at Georgetown University, to his Ethics Advisory Board.

ON ANOTHER issue, Califano angered many Catholics by his handling of tuition tax credits.

He said in his NC interview, "I guess I have to say in all candor that in a pluralistic society with a whole set of needs—including needs as urgent and desperate as malnutrition and abject poverty, tremendous health care needs for poor people, educational needs for very poor people—somehow or other those individuals, whose donations to their church are already tax deductible, have got to find a way, at this point in time, to bear the cost of sending their children to a parochial school or any other private school."

The quote reflects what many have said about Califano. He cares about the poor and forcefully states his opinions, whatever they may be.



commentary on rural issues

A solution for the inflation problem

by S. E. Durcholz

Getting business and industry to quit passing on increased production and other costs so they can market their products like farmers do is one new approach that would stop inflation in its tracks.

If prices stopped going up, organized labor would be expected to stop complaining about cost-of-living increases and to cease making demands for large wage and benefits increases. The same standard could be applied to the federal government, which passes on its cost increases by collecting more taxes and going deeper into debt.

The farmer's way of selling (the portion that is free from government assistance, or interference, depending on one's point of view) is often referred to as the "free market." The system in which business and industry pass on costs and dictate prices is also called the "free market." Trying the "free market" approach used by farmers for a while would seem much better for fighting inflation.

This new method of selling being suggested for business and industry is often thought of as an ideal situation when applied to agriculture. This is particularly true of those that need an ample supply of cheap farm products, fiber, and timber to run their plants.

It wouldn't take businessmen long to learn this new method because it's so easy. The main principle is that the price received has absolutely nothing to do with the cost of production. There would be no more price sheets to print up and no price tags, providing a real savings in paper and labor costs.

Plenty of assistance would be available. Farmers get a lot of help with their marketing and most of it is free. There are all kinds of newsletters and farm market page articles advising them when they should sell. This is not to forget the human touch—the government agencies and the private businesses with farm customers who have farm advisers to assist them with the really sticky marketing problems.

Not having to contend with the hard-nosed job of pricing their own products, businessmen could, just like farmers, enjoy their morning

cup of coffee and get all their prices over the radio.

SHOULD THERE be any apprehension over the financial risks involved in doing business in such a manner, there is always the futures market. Just as farmers are told by their "advisers" to "lock in a price," businesses could do the same so they wouldn't be at the mercy of buyers at some future date.

Tying up a lot of money in production and other expenses without any idea of the selling price isn't very smart—it probably would be good for businesses to have all that protection from the futures market.

There would be windfall benefits (not to be confused with windfall profits) to all this. Non-farm manufacturers have probably been

jealous of farmers for a long time—at least in the area of productivity, their seemingly unlimited access to foreign markets, and their resilience in the face of the effects of imported products.

American industry as a whole has the slowest rate of increase in productivity per man hour of any industrialized nation in the world. Although the productivity of American workers grew at an average annual rate of 3.3% between 1947 and 1967, it fell to 1.8% over the next 10 years. In 1978, a year in which the hourly compensation of workers jumped 9.3%, their productivity rose only four-tenths of one percent.

AMERICAN farmers, on the other hand, (See DUCHOLZ on page 21)

new book deals with problem

The church begins to recognize the divorced

by Joanna Dunn
and
Anton Braun, O.F.M.

"I believe the only way to stop divorce is to stop marriage." This quote appeared on a marquee of an Indianapolis church recently. A parallel to this could be, "the only way to stop war is to stop birth." Do we choose to unrealistically fight a problem by creating another in its place? It is apparent that this attitude is one that has been adopted by some. It's easier than facing a situation head-on and dealing with it.

A question which comes up frequently is, "What is the Catholic Church doing about divorce?" Until recent times a "Divorced Catholic" was rather like a non-entity—no such person existed. That is, unless "it"—meaning the reality of divorce—happened in your own family or to others with whom you were acquainted. How does one deal with something that does not "exist"?

Most Catholics have many questions and a lot of puzzlement about separation and divorce

among the ranks of their own people. For many reasons for many years the teaching and the tradition has been that, "there is no divorce among Catholics."

There were those unusual and distant instances that you heard or read about, but they were remote. Suddenly, with the surprise of a summer rainshower, it appeared right in the middle of the Church—many Catholics are getting divorced. Approximately 35% of every parish is represented by those who are separated, divorced and/or remarried. This overwhelming statistic concerns all Catholics. If it hasn't touched your family yet, chances are it will soon.

IN ORDER to solve a problem it must first be recognized. This the Church has begun to do. This awareness has brought out the need for education, not only for the lay person but also the religious leader. How do you deal with divorce? What can you say? What can you do with a member of your family who announces he/she is going to be divorced?

The purpose or goal of "Paths of Promise" is to discuss issues and concerns that pertain to the Catholic community at large. This column is designed to be an educational resource—a tool to help clarify much confusion. We will speak from our experiences in this ministry and respond to the needs that people have regarding this subject. We hope to surface more understanding, thereby, promoting strength in the concept of marriage. It is our intent to expand the "path" of knowledge.

"Paths of Promise" is the title of a book written by Franciscan Father Anton Braun, and Joanna Dunn as a guideline in ministering to the divorced. Father Anton is a Catholic priest who has been involved in the ministry for over three years. Joanna Dunn is a divorced Catholic, mother of four children. Together, as a team, they represent both sides of the issue—that of the religious leader and the divorced lay person. They have successfully developed many programs which provide opportunities for healing and growth in the lives of divorced persons and the children of these families.)

A reply to Castelli column

To the editor:

In answer to Jim Castelli—July 20, 1979, *Criterion*.

We are an ordinary family of eight.

Trying in small ways to help our brothers and sisters in distress, we have worked for a black newspaper, volunteered for Birthline, adult education, and Right to Life.

We agree there should be no division between the human rights of the unborn and disadvantaged others.

What we cannot understand is that the recently defeated Senators mentioned by Castelli: Clark, McIntyre, Haskell, Anderson and Representative Fraser, can stand for some human rights while disregarding our smallest and most defenseless. Isn't it true that the reason we support human rights is because human life is sacred? Who can make these men who represent us, understand? Can Castelli?

Obviously, most right-to-lifers will vote for a Henry Hyde who has authored an amendment which is credited with saving 300,000 unborn children of the poor, and for a Robert Dornan who introduced the ban on government funding for abortions for the military.

How can we regret the loss of Edward Brooke to the Senate when the Indianapolis Star (July 20, 1979) agrees that the Senate

resistance to the provisions of the Hyde Amendment has softened because of his absence? This is "the former Senator Edward Brooke who led the fight (for government funding for abortions) in committee, on the floor, and in conference for years."

Should we regret it if Birch Bayh leaves the Senate? Can we ignore the fact that this month he introduced a plea for additional funding for abortions into the Senate Committee version of the HEW Appropriations Bill?

Believe it or not, Mr. Castelli, rank and file right-to-lifers court both conservatives and liberals. They invite debate and change. They are patient and only too willing to announce of any candidate that "he is now voting against abortion."

We worry about a candidate who only votes against abortion as a political ploy; we will not vote for this one. But on the other hand we will assuredly not vote for those who push abortion. This is not from political conviction, but from a true regard for life.

Mr. Castelli, if you would perform a service, help these Senators and Representatives you name, to see the light. Help them recognize the WHY of their defense of humanity. Then the Bishops, the LCCR, Bread for the World, and many Right to Lifers can in good conscience vote for them.

Until that time, for us, prudence declares a priority: If we see a hungry person on one corner, a blind one needing to cross on another, and a third in danger of death, who can blame us for what we do first?

Ruth Ann Hanley

Indianapolis

Sacred Heart situation

To the editor:

Resulting from the exposure in Peter Feuerherd's article, "Rifts mar Work of some Parish Councils," (June 29, *Criterion*) the parish cited are vulnerable at the time.

But it can be a growthful time not only for the parishes involved, but for the whole archdiocese as well.

Facing our limitations and problems provides us with the knowledge that none of us has reached the ideal and that we are very much in need of the Lord and one another.

I left Sacred Heart in June after two years as DRE. My view of how the parish will handle the situation of authority and control is very optimistic.

I feel that Sacred Heart parishioners have capacity to honestly and objectively look at the situation with prayer, reflection and charity and find a workable solution.

It is also my firm belief that Father Kenny Sweeney should be commended for the tremendous leadership, dedication, vision and spirituality which he so ably provided for Sacred Heart parish.

It was my privilege to work with Father Sweeney. One of the many things I learned from his wealth of knowledge and experience was that decisions were always made after much prayer, analysis, consultation and always with the good of the whole parish in mind.

This very spiritual, dedicated, peace-loving priest must now, because of ill health, see the groundwork he laid and the fruits of his endeavors reaped by others.

Sister Rochelle Marie Ernst, S.C.N.

Louisville, Ky.

To the editor

Disagrees with Dolan remark

To the editor:

In response to David Gerard Dolan's reaction (July 27 issue) to Monsignor Brokhage's comment on the Benedictine sisters wearing their habits at St. Maurice Parish in Napoleon (July 20 issue), I think clarification is needed on this subject.

First of all, Monsignor's words were, "They were better accepted because of the habit... It is an important symbol to them (the parishioners)." I discern this statement to mean that the parishioners accepted the sisters more easily because of the traditional

black ensemble, which is a physically recognizable identification of their unique lifestyle and vocation.

Mr. Dolan seems to think that sisters "do their work much more effectively" only when wearing this garb. In effect, Mr. Dolan is saying that a nun works better in her habit than in "secular-looking outfits." Assuredly, no matter what material we dress our bodies with, we most likely have the same dedication, talents, etc. that God has called us to use for His glory. St. Paul himself wrote to Timothy, "rather as becomes women who profess to be religious, their adornment should be good deeds" (1 Tim. 2:10).

If anyone accepts or respects a person more because he/she is clothed in traditional dress, then such "important symbols" or values would seem lacking in comparison to values that indicate respect and acceptance because of the person's love, faith and other shared gifts (not dress). "By their FRUITS you shall know them" (Matt. 7:20). Let's turn to the message of Jesus; He will "tell it like it is."

Rose M. McBride

Indianapolis

Copying the Protestant service

To the editor:

Why did the church think it was necessary to pattern our Sunday Mass after the Protestant service?

Now I have nothing against the Protestants. They can believe what they want and conduct their service the way they wish. As for me I want my **Catholic Mass back**.

Every Sunday when I attend Mass it seems we are copying the Protestants more and more. The only thing we have left of our beautiful Catholic Mass is the Consecration and communion. But even that has to be disrupted by singing a hymn as we go up to receive communion.

Now don't get me wrong. I love the Catholic faith and couldn't be anything else. But it is the church's insistence on incorporating so much of the Protestant service in our Mass that has me wondering if we aren't more Protestant than Catholic.


I wonder how many others feel as I do.

Mrs. Roslyn Marks

Indianapolis

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.



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HUE DO

PHUONG DO

Greensburg churches sponsor refugees

by Peter Feuerherd

Hundreds of thousands of Vietnamese have set off in leaky boats to flee from the regime that currently rules their nation. Some have found a degree of safety in refugee camps; others have perished at sea after having been turned away from neighboring nations.

Much of the world has looked on in horror at this grotesque spectacle. The numbers of people involved seem too overwhelming to be able to give effective help.

But in Greensburg, with the help of St. Mary's Church and the First Presbyterian Church, there has been a successful effort to help some Vietnamese refugees to settle in the United States. Those churches have sponsored the Nguyen and the Do family, who have lived in the Indiana town since the first wave of Vietnamese refugees entered this country in 1975.

"Both of these families were self-sufficient almost as soon as they got here," explained Sharon Wiggins of St. Mary's Parish, who has closely worked with the families to help establish a new life for them. Father John Geis, pastor of St. Mary's, was instrumental in beginning the sponsorship of the Vietnamese families.

Both Mr. Nguyen and Mr. Do have worked since 1975 at the Delta Faucet factory in Greensburg. Eva Westhafer, who as a member of the First Presbyterian Church has assisted the refugees to adjust to their new surroundings, stated, "The foreman at Delta says that the Vietnamese are their hardest workers."

Mai Nguyen (who has just completed high school and will attend the Purdue School of Engineering this fall) said that one of the biggest adjustments that her family had to make was to the cold Indiana winter. "It is so cold here," the girl explained in contrasting the tropical climate of South Vietnam to her present home.

Another more important adjustment that the Vietnamese families have had to make has been to learn English. The younger children (of which the Nguyen family have eight) don't appear to have much of a problem with the

language. But the older children and their parents do have an understandable difficulty in learning English.

When asked what he liked best about the United States, Mr. Nguyen replied in his best English, "I like freedom." Asked what he didn't like about life in Indiana, he explained succinctly, "The language."

Both families would like to see more of their countrymen settle in Indiana. Currently, there are approximately 2100 Indochinese refugees that have settled in Indiana. Communities of Vietnamese now exist in Indianapolis, Seymour and Columbus in the archdiocese.

BOTH FAMILIES ARE concerned about the "boat people" who are having difficulties finding a home after leaving Vietnam. The Nguyen and the Do families were able to leave their homes in Saigon almost immediately after the Communist takeover in 1975; they are concerned about their fellow countrymen who were not as lucky as they are.

Mrs. Sue Ley works for Archdiocesan Social Ministries. Her major responsibility at the moment is to work with the resettlement process for the Indochinese refugees in Indiana. With the increased quota that President Carter has allowed, the Indochinese population in Indiana is expected to soon double.

Most of the new refugees that will soon arrive in Indiana will be sponsored by relatives that are already settled in the state. "Most are managing to be self-sufficient," explained Mrs. Ley.

Currently, the parishes of St. Luke, St. Matthew, St. Malachy (Brownsburg), Holy Trinity and Holy Family are the Indianapolis parishes that have sponsored families that were a part of the 1975 exodus. St. Mary's in Greensburg and St. Ambrose of Seymour have also sponsored families.

Eva Westhafer has a positive view of the contribution of the Nguyen and Do families to the Greensburg community.

"They are very independent people. They don't like to be dependent at all," the woman

said. She continued, "Education is at the very top of their list." She cited the Nguyen family as a particular example due to the fact that they have a son enrolled at the IU Medical School and a daughter who will attend the Engineering School at Purdue.

MRS. SHARON WIGGINS of St. Mary's Parish explained that the Vietnamese families are especially hard working people. With a little help from the two sponsoring churches, the families have been able to establish a life for themselves in Greensburg. "Everything they've done they've done on their own," said Mrs. Wiggins.

Both women feel that there should be more of an increase in the quota of Vietnamese refugees that are currently allowed into the United States in the wake of the present tragedy of the "boat people." Eva Westhafer stated, "Everybody realizes something has to be done for these people."

Sharon Wiggins sees the Greensburg example as a model for what can be done for

the new wave of refugees. "I would like to see other communities in Indiana get involved in this," she said.

Eva Westhafer believes that too many Americans have a negative image of the Vietnamese people. Greensburg's experience with the Nguyen and the Do families have been a positive learning experience, she asserted.

"I WISH THERE was some way that people could learn about the culture of the Vietnamese. They are so basically honest and independent," the woman stated.

Ms. Westhafer continued, "People have the wrong opinion of the Vietnamese—if you could get this through to these communities they wouldn't be so reluctant to take them."

Sue Ley explained that at this point there is not the same kind of need for sponsoring parishes as there was in 1975. Of the 14,000 Vietnamese that will be allowed into the United States monthly under President Carter's new expanded admissions policy, about 80% of the expected arrivals will join families that are already settled in this country. Most of the families that have been settled since 1975 will be able to do the work of settlement that sponsors formerly did.

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PLANNING for the upcoming United Way campaign was the topic of discussion at a recent meeting of agency directors. Taking time out for the photographer is Dr. Robert Riegel, executive director of Catholic Social Services (center), flanked by Dr. Gene Sease, president of Indiana Central University and 1979 Campaign chairman, and Dr. Robert Briggs, current president of the United Way. In addition to Catholic Social Services, the United Way also contributes substantially to two other Catholic Charities agencies, St. Mary's Child Center and St. Elizabeth's Home, and to the Catholic Youth Organization.

question box

Is belief in Christ's Resurrection strictly a matter of faith?

by Msgr. R. T. Bosler

Q Please answer a question about the Resurrection. All through the four Gospels Jesus speaks before thousands; he feeds over 5,000, etc. But after the crucifixion everything gets quiet. Only the disciples, relatives and close friends see him. It seems to me thousands would have gathered by his tomb to see him rise. Is belief in Christ's Resurrection strictly faith?

A. The Gospels do quote Jesus as saying that he would be put to death and raised up on the third day, but his apostles and disciples did not understand what this meant, for the Resurrection came as a complete surprise for them; so, no one was at the tomb waiting for something to happen.

If we humans planned the Resurrection, sure, we would have had Jesus appear before Pilate and the Sanhedrin and walk up and down the streets of Jerusalem flaunting his victory. But, fortunately, God never acts the way we humans think he ought to.

The earliest account of the Resurrection is to be found in 1 Corinthians 15, where St. Paul writes: "I handed on to you first of all what I myself received, that Christ died for our sins in accordance with the Scriptures, that he was

buried and, in accordance with the Scriptures, rose on the third day; that he was seen by Cephas, then by the Twelve. After that he was seen by 500 brothers at once, most of whom are still alive, although some have fallen asleep. Next he was seen by James; then by all the apostles. Last of all he was seen by me" (1 Corinthians 15:3-8).

It was the enormous change that took place in Paul and all the others who saw the risen Christ that was to be the proof of the Resurrection for the first Christians.

Jesus had promised to send his Spirit upon his disciples, and the wonders worked by the Spirit through them won thousands to believe in the Resurrection. "With the power the apostles bore witness to the Resurrection" (Acts 4:33). The Acts of the Apostles describes vividly what that power was: marvelous healings and the exciting changes that came upon those who heard the preaching of the apostles and received the Holy Spirit.

Yes, it is by faith that Christians stake their all on the Resurrection of Jesus. And: "No one can believe unless the Father draws him" (John 6:44). This was made clear by John's account of the doubting Thomas. Jesus said to him: "You became a believer because you saw me. Blessed are they who have not seen and have believed" (John 20:29).



The Eucharist is an active process

August 5, 1979
EIGHTEENTH SUNDAY
OF THE YEAR (B)

Exodus 16: 2-4, 12-15
Ephesians 4: 17, 20-24
John 6: 24-35

by Rev. Richard J. Butler

When God provided the wandering Israelites with bread, it came as manna, a flaky substance that would perish if stored overnight. They were being tested on their loyalty and fidelity. Each day would see a new supply, but it was not for them to store up provisions beyond the present day.

Nonetheless, they would try to store up this perishable food and that which was stored away perished. Moses spoke sternly to them. The daily feeding was the process God had established and they should not test God.

Likewise it is for us who seek daily sustenance in the new life which Jesus has given. Baptized and confirmed in the Lord, we seek so often to package it all together once and for all. But the life that is now ours calls for regular feeding from day to day.

This simplistic approach of wanting to store up a future supply of manna surfaces in many of our daily experiences. It's the way of adults who think that childhood experiences will sustain adult life without added discipline. It is the way of those who count up Masses quantitatively rather than approaching liturgy qualitatively.

JESUS REMINDS us not to look for perishable food, not to treat Eucharist as something we can store up in the freezer for

later days. Eucharist is a process. Jesus reminds us that the process centers on the work of God: to have faith in the One God has sent. To approach Eucharist in the context of faith quickly does away with quantitative measures of Masses and emphasizes the importance of growing day by day in the process.

The growth in faith demanded by Eucharist continues through adult life. Like the wandering children of the desert, each day of our adult lives demands new expression and witness of the faith that is ours.

Jesus promises that the heavenly bread will give life to the world. This bread will be much more than the manna of the desert. But like the manna, the new bread is not something to be packaged and stored away. It is rather something to be lived and each new day will see its new supply.

JESUS GOES ON to say that He is the bread of life Himself. The process we enter in accepting bread from heaven is to allow Jesus to live in us. The process calls for surrender and acceptance—just the opposite virtues of those who would take control and store up their own supply. In liturgy this attitude must prevail. It is the attitude of the one who is open to the Word and who enters each new celebration creatively.

The creativity we bring to the liturgy is not simply dramatic style or musical repertoire for one ritual or another. The creativity must continue as liturgy leads to witness and mission. The bread of liturgy must shape our lives and send us forth today, this week, into an ever-changing world. The grace of the Eucharist is not simply a measure of the kingdom, but must always be an invitation into the world.

This faith comes from preaching with the power of the Spirit given to the church. And people are drawn to hear this preaching by Christians who take seriously the good news that with the same power by which he raised Christ from the dead God gives them the ability to strive to live as Jesus did (Ephesians 1:19-20). "See how these Christians love one another," the pagans who were drawn to the early church said.

The proof of the Resurrection today depends

upon how well you and I and other Christians cooperate with the power that is within us because of the Spirit Jesus sends.

We Catholics seem to find it easy to believe in the mysteries of the Trinity, the incarnation of God the Son and the Real Presence in the Eucharist, but with what faith do we submit "to him whose power now at work in us can do immeasurably more than we ask or imagine" (Ephesians 3:20).

If Sunday-going-to-Mass Catholics really believed they had that power to change their lives, those who have drifted from the church or never paid any attention to it would come asking for some of that power.

(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

ST. DOMINIC

ST. DOMINIC WAS BORN IN SPAIN IN 1170. AS A STUDENT, HE SOLD HIS BOOKS TO FEED THE POOR DURING A FAMINE AND OFFERED HIMSELF IN RANSOM FOR A SLAVE.

AT AGE 25 HE BECAME SUPERIOR OF THE CANONS REGULAR OF OSMA AND WENT WITH HIS BISHOP TO FRANCE WHERE THE ALBIGENSIAN HERESY RAGED. SEEING ITS EFFECTS, HE PLEDGED TO DEFEND THE FAITH AND TO THE CONVERSION OF THE HERETICS. HE WENT TO ROME AND TOLD THE POPE HE WANTED TO ESTABLISH A RELIGIOUS ORDER WHOSE DUTIES WOULD BE PREACHING AND TEACHING. THE NEW ORDER WAS CALLED "THE ORDER OF PREACHERS," OR THE "DOMINICANS."

FIRST, A CONVENT WAS FOUNDED; THEN A COMPANY OF APOSTOLIC MEN GATHERED AROUND HIM KNOWN AS THE FRIARS PREACHERS. LASTLY, CAME THE TERTIARIES, MEN AND WOMEN LIVING IN THE WORLD. THE NEW ORDER SPREAD THROUGH FRANCE, ITALY, SPAIN AND ENGLAND.

ONE DAY WHEN DOMINIC WAS SICK OVER THE SLOW PROGRESS OF HIS WORK, IT IS SAID OUR LADY APPEARED TO HIM AND GAVE HIM THE ROSARY, AND BADE HIM TO GO FORTH AND PREACH. SHE ASKED HIM TO SAY THE ROSARY DAILY AND TO TEACH IT TO OTHERS.

ST. DOMINIC DIED AT AGE 51 ON AUG. 6, 1221. HIS FEAST DAY IS AUG. 8.



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(Non Sectarian Service)



KNOW
YOUR
FAITH

The Public Ministry Of Jesus

Is it wrong to want to be physically beautifully?

a special section to help the people of God grow in their faith

Inside of each person...

A perpetual longing to be beautiful

By Debbie Landregan

While I was growing up as a rather chubby youngster in the wilds of Texas, I dreamt of the day I would be skinny. With dreams of slenderness, I would dream of being popular.

Obesity was not my problem. I was merely overweight for my age, according to most standards. But in my mind, I was fat. Young children had reminded me of that fact many times as I rode my bike home from school.

Sometimes, as I lay in bed at night, I would fantasize that my fat was merely pillows or peelable layers which I could remove and say, "See world! And you thought I was fat! Now what do you think of me?"

Throughout a large part of my life, my weight kept me from being the person I wanted to be. I could not act the way I wanted to because I felt my failures would be accentuated because I was not perfect, not beautiful.

IT SEEMED that there was this unspoken, universal rule that beautiful people could do anything they wanted to do, but fat, ugly or imperfect people could not. What would be termed "cute" for a beautiful, slender person would be called "foolish" or "disgusting" for an overweight or physically unattractive person.

Inside of each person there seems to be this perpetual longing to be beautiful. What little girl has not watched the Miss America Pageant with dreams that one day she, too, might be judged the most beautiful woman in the country. It's not just the singling out of a person as "most attractive" that holds a fascination for so many people, but the attention and popularity that goes along with recognition.

The cosmetics industry is a billion-dollar operation. Literally every kind of cream, powder, lotion and fragrance is available, at a small cost, all promising beauty. This industry capitalizes on hope. People are willing to spend thousands of dollars a year, many times at the risk of giving up necessities, in the hope of becoming more physically appealing.

This quest for beauty may even lead to drastic cosmetic surgery. A friend of mine in high school wanted plastic surgery to straighten her nose so she would have what she felt was the perfect profile.

IF THIS quest for beauty is merely for physical beauty, it can have tragic effects. Several months ago, a front-page feature story in a local daily newspaper announced the suicide of a local debutante. Young, rich, beautiful, this girl decided to end her life at the age of 25 by an overdose of pills. As one read the accounts of the girl from her family and

friends, a picture of a lonely, insecure girl emerged.

Although her friends described her as popular, with an active social life, they also noted that she seemed to have no close friends. This girl, who looked so beautiful to others, also was apparently convinced she was not beautiful, which even led her to undergo a "face lift" at 22.

This type of story is not uncommon, especially among people who are constantly in the public limelight. The suicide death of actor Freddie Prince at the age of 22 shocked the public. Why would a man who had youth, looks, money and fame want to end his life? Reports that followed Prince's death seemed to indicate, however, that fame and fortune could not replace a faltering home life.

THE LONGING to be beautiful seems to be deeply linked with the need

for love and acceptance. Society has placed such emphasis on looks as a requirement of acceptance, that people will go to great lengths to be beautiful.

But more important than physical beauty is a beauty which radiates from within and has the power to transform any person. Many times, people pursue beauty because they feel that if they possess it, they will be accepted. But the people who really are accepted, totally, are the people who accept others as they are. These people can make another person feel beautiful, even if they are physically unattractive, by their reaching out in love to them.

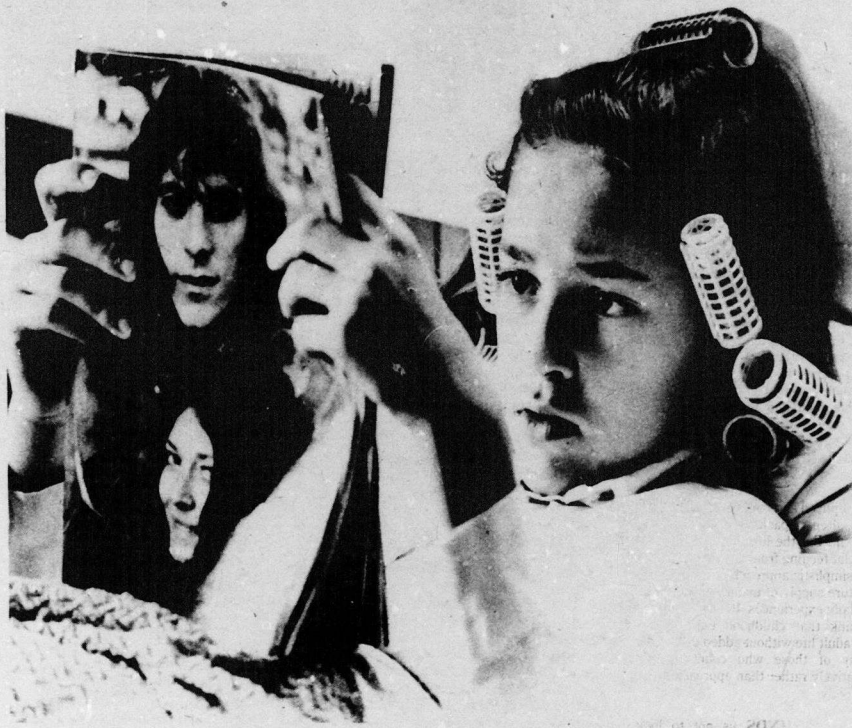
My great aunt was an attractive woman, but by no means a beauty queen. Nevertheless, she was a beautiful person to those who knew her. Because of her deep, sincere interest in others, people were drawn to her as if she were a magnet for she could make a pauper feel like a king.

If a person feels loved and accepted for what he is, he feels beautiful. Isn't this what Jesus did in his earthly ministry? He reached out to the imperfect, the sinners, the distorted, the lepers Jesus looked beyond their physical, accidental wrappings into their very souls, and knew they were beautiful.

Wanting to be physically beautiful is not wrong, for physical beauty in itself brings honor and glory to the maker of that beauty, God. But it is a false assumption to think that just because one is physically beautiful, one will be accepted and loved. Acceptance must be a two-way street. If we accept others, then we will be accepted, no matter what we look like.

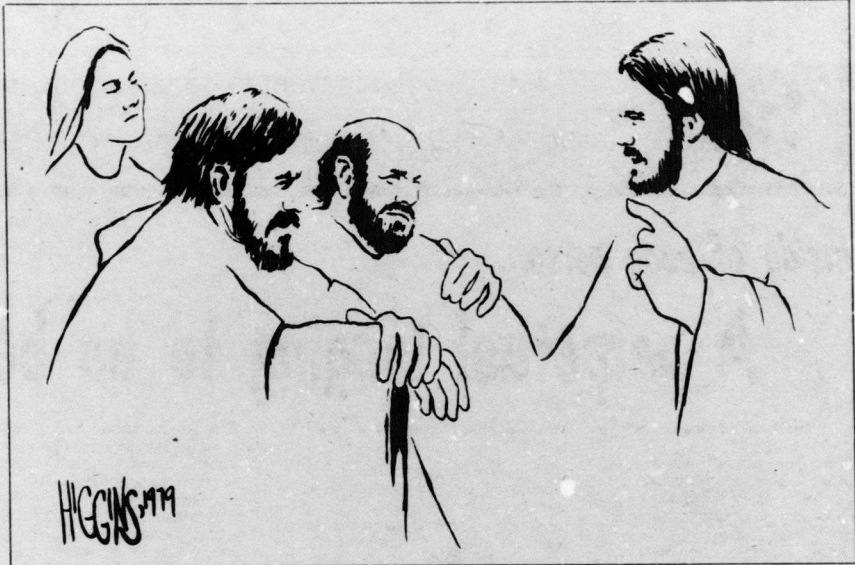
And there is no reason for us not to feel accepted and loved for our mere existence is a gift of love from our heavenly Father.

1979 by NC News Service



The longing to be beautiful seems deeply linked with the need for love and acceptance.

Jesus' controversy with the Pharisees



By Father John J. Castelot

In all the Gospels Jesus is shown in frequent controversy with the Pharisees and their cohorts, the scribes. He launches a specific and relatively mild attack on their faults in one short passage in Mark (12,38-40), while one whole chapter of Matthew is devoted to a vehement denunciation of their attitudes and practices (23,1-39). This difference is not difficult to understand.

Mark wrote for a predominantly, if not exclusively, Gentile Christian community, for whom the Pharisees would have held little interest. Matthew wrote for a Jewish-Christian community, one filled with its own peculiar tensions, tensions arising specifically from conflicts with pharisaic Judaism of a hostile sort.

During Jesus' lifetime, leadership of the people was in the hands of the temple clergy abetted by the wealthy laity, the Sadducees. They determined and implemented policy officially. The Pharisees, backed up by the scribes, experts in their own interpretation of the law, were pious layfolk. They exercised no real authority, but wielded considerable popular influence because of the high regard in which they were held. They were sincerely and extraordinarily devout people, whatever the erroneous notions of religion they may have entertained.

UNFORTUNATELY, every good movement seems to attract a lunatic fringe which distorts in varying degrees the true image of the movement. It was these extremists who came in for criticism and scolding in the Gospels in a special way.

When Jerusalem fell in 70 A. D., the temple ceased to function and the clergy fell from power. Leadership of scattered Judaism passed into the hands of the Pharisees, and it was with the likes of these that Matthew's Jewish-Christians had to contend in the 80s. The contention must have been bitter judging from the Gospel as a whole and especially from the amount of denunciatory material the author has brought together in chapter 23.

The denunciation is so strong as to occasion some surprise, in view of Jesus' characteristic gentleness in dealing with all sorts of people — even his executioners. It is remarkable that Jesus was never angrily harsh with an individual.

But here he is dealing with a group, a group precisely as representative of a caricature of religion diametrically opposed to everything he taught and did. "Their words are bold but their deeds are few. They bind up heavy loads, hard to carry, to lay on other men's shoulders, while they themselves will not lift a finger to budge them. All their works are performed to be seen" (Matthew 13,4-5).

AFTER giving several examples of their legalistic nit-picking, he exclaims: "Woe to you scribes and Pharisees. You frauds! You pay tithes on mint and herbs and seeds while neglecting the weightier matters of the law, justice and mercy and good faith. It is these you should have practiced, without neglecting the others. Blind guides! You strain out the gnat and swallow the camel... You cleanse the outside of cup and dish, and leave the inside filled with loot and lust... Thus you present to view a holy exterior while hypocrisy and evil fill you within."

The language is obviously exaggerated. It is forceful but it should also alert one to the danger of taking every expression literally. Surprisingly, people still find difficulty with, "Do not call anyone on earth your father. Only one is your father, the One in heaven" (23,9). How, then, can priests be addressed as "Father"? But by the same token, how could anyone call his or her dad "Father"?

In the same passage Jesus "forbids" the use of "rabbi" and "teacher." It should be clear that he was lashing out at a prideful wallowing in these titles of respect, not at their legitimate use.

What stands out as supremely important in this chapter is Jesus' attitude toward anything that masquerades as true religion when it's just the opposite, toward any substitution of rules and regulations for the radical demands of love, the only "law" he promulgated, toward any pietistic snobbery that shuts out people who do not follow the club rules.

It is interesting that Luke parallels a good deal of this material since he, like Mark, also wrote for Gentile Christians. Apparently he was painfully aware that Christians, Jewish or Gentile, could easily develop their own brand of 'pharisaism' and merit the same scathing denunciation.

1979 by NC News Service

KYF synopsis

THE MEDIA stress the importance of physical beauty. The implication is that being acceptable to others means physical attractiveness. Why has such an emphasis gained such widespread acceptance?

It probably comes down to two basic reasons: 1) It is pleasant to look at beauty; 2) It is human to want others to like us and we're apt to single out visible ways of accomplishing our acceptance.

But as we all know, there are many physically attractive people who have failed so tragically in their quest for acceptance that they have taken their own lives. Real beauty must come from within. That kind of beauty need not be contained in a person with a beautiful face and figure. It is the kind of beauty that lives inside the person who is compassionate, considerate and thoughtful of others.

THIS KIND of a person truly

cares for his fellow man. And as we examine the Gospels, we find that these are the values Jesus taught. Each of us have known people whom we consider beautiful. Think about one person you consider to be beautiful. What makes that person lovely?

In the Gospel story today, we meet a group of Pharisees and Jesus in controversy. Father John J. Castelot points out that "what stands out as supremely important in this chapter is Jesus' attitude toward anything that masquerades as true religion when it's just the opposite, toward any substitution of rules and regulations for the radical demands of love, the only 'law' he promulgated, toward any pietistic snobbery that shuts out people who do not follow club rules."

Jesus placed high value on love and demands that we must do the same if we are to be his followers. The love Jesus asks us to extend to him and our brothers and sisters

can, indeed, be a radical demand. Yet love brings beauty to all aspects of life. As we perfect the growth of love within us, we grow more in the image of the God who gave us life. Consequently, that inner beauty wherein lies the acceptance we ultimately seek flowers and brings us to wholeness.

A 10th-century saint, Symeon, Father Basil Pennington says, "reminds me of many charismatics I have known who have had to struggle to live up to the gifts they have received...He found it difficult to live up to these great revelations of divine goodness. It was only when he accepted the responsibility for others that he succeeded in being fully responsive to his own grace." God offers each one of us grace.

Like Symeon, if we are open to this wonderful gift, we too will find the peace and joy we seek. And the peace and joy we find will leave a lingering beauty on earth at least for a time because we lived.

Chancery Financial Report—1978



MSGR. FRANCIS TUOHY



Office of Archdiocesan Administrator

ARCHDIOCESE OF INDIANAPOLIS

1350 NORTH PENNSYLVANIA STREET • INDIANAPOLIS, INDIANA 46202
TELEPHONE (317) 635-2579

Brothers and Sisters in Christ:

It is my pleasure to present the following financial report covering the Chancery activities for the fiscal year ended June 30, 1978. The overall financial condition of the Archdiocese is excellent and is a tribute to Archbishop Biskup's devoted attention to his stewardship.

The work of the Church is spiritual, apostolic, educational and social. The Church must, however, have adequate financial resources to accomplish these missions. This report details the amounts dedicated to the various missions of the Church.

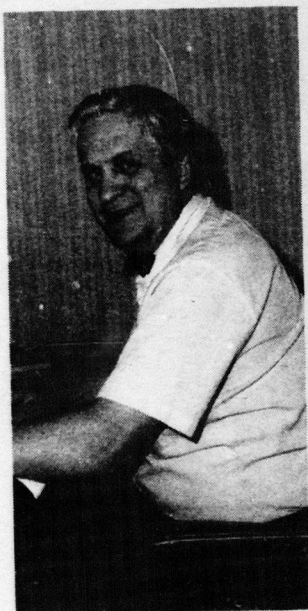
I am very grateful to you, the members of our Archdiocesan family, for your generosity in supporting your local parish, as well as the other offices and activities of the Archdiocese. Our special thanks also to the priests, religious and lay men and women who are dedicating their lives to service in the Archdiocese.

In order to give you a better idea of what services are provided by your generous contributions, we will be including in these reports an article on one or more of our Archdiocesan offices. The article this year is on the Office of Education. I believe you will find it both interesting and enlightening.

Thank you for your continued cooperation and generosity.

Sincerely yours in Christ,

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



HARRY DEARING
Business Administrator

THE ARCHDIOCESE OF INDIANAPOLIS

ADMINISTRATIVE OFFICES BALANCE SHEETS

Fiscal Years Ended June 30, 1978-77

Current Funds	Assets		Liabilities & Fund Balances	
	1978	1977	1978	1977
Cash & Certificates of Deposit	\$4,165,123.19	\$4,037,435.32		
Notes Receivable - (Note 1)	68,296.32	77,893.66		
Accounts Receivable - (Note 2)	443,660.61	173,509.54	Accounts Payable & Accrued Expenditures - (Note 4)	\$ 15,249.48
Accrued interest receivable-investments	56,491.93	27,767.61	Other Liabilities - (Note 5)	\$ 449,844.60
Furniture, Fixtures & Equip.-Net of Depreciation	17,817.26	16,115.96	Commitments & Contingent Liabilities (Note 6)	\$ 40,644.29
Prepaid Expenses	377.05	2,260.47	Due to other funds - net - (Note 3)	\$ 208,735.07
Due from other funds - net - (Note 3)	-0-	184,349.45		-0-
			Fund Balances:	
			Undesignated	1,773,750.33
			Designated (Schedule B)	634,414.21
			Restricted (Schedule B)	1,629,128.38
			Total Fund Balances	\$4,037,292.92
Total Current Funds	<u>\$4,751,766.36</u>	<u>\$4,519,332.01</u>	Total Current Funds	<u>\$4,751,766.36</u>
				<u>\$4,519,332.01</u>
Endowment and Similar Funds				
Investments - (Note 7)	53,961.14	50,961.14	Fund Balances:	
Due from current funds - (Note 3)	152,361.50	151,409.50	Endowments	\$ 152,361.50
			Life Annuities	\$ 53,961.14
	<u>\$ 206,322.64</u>	<u>\$ 202,370.64</u>	Total Fund Balances	<u>\$ 206,322.64</u>
			Total Endowment and Similar Funds	<u>\$ 206,322.64</u>
Plant Funds				
Notes Receivable	\$ 25,691.79	\$ 25,691.79	Plant Funds	
Land Bldgs., Operating Properties, Etc.	132,916.40	110,434.00	Notes Payable	\$ 25,691.79
Future Parish Sites	619,312.86	650,484.24	Fund Balances:	
Due from current funds - (Note 3)	380,263.94	392,017.63	Unexpended	380,263.94
			Equity in Physical Plant	752,229.26
	<u>\$1,158,184.99</u>	<u>\$1,178,627.66</u>	Total Fund Balances	<u>\$1,132,493.20</u>
Total Plant Funds			Total Plant Funds	<u>\$1,158,184.99</u>
				<u>\$1,178,627.66</u>
Deposit and Loan Funds				
Notes Receivable-Parishes	\$7,978,074.15	\$8,467,310.70	Notes Payable-Parishes	\$4,458,626.77
-Schools and Institutions	49,649.62	106,056.18	-Cemeteries	2,131,126.33
Accrued Interest	16,037.65	8,104.96	-Other	62,630.84
			Due to current funds - (Note 3)	337,161.48
			Fund Balance	1,054,216.00
Total Deposit and Loan Fund	<u>\$8,043,761.42</u>	<u>\$8,581,471.84</u>	Total Deposit and Loan Funds	<u>\$8,043,761.42</u>
				<u>\$8,581,471.84</u>
Custodian Funds				
Due from current funds - (Note 3)	\$ 13,271.11	\$ 33,613.32	Custodian Funds	
			Collections-Outside Archdiocese	\$ 4,764.63
	<u>\$ 13,271.11</u>	<u>\$ 33,613.32</u>	Other	\$ 8,506.48
Total Custodian Funds			Total Custodian Funds	<u>\$ 13,271.11</u>
				<u>\$ 33,613.32</u>

EXPLANATION OF FINANCIAL REPORT FORMAT

The Financial Statements published in this report are prepared in accordance with generally accepted accounting principles and are generally in accordance with the standards adopted by the National Conference of Catholic Bishops as set forth in the publication, "Diocesan Accounting and Financial Reporting."

Service, rather than profits, is the purpose of Archdiocesan activities. Therefore, the primary obligation of Church accounting is to account for resources received and used rather than the determination of net income. The best and accepted method of accounting properly for many diverse funds is "Fund Accounting."

Fund accounting is a method of stewardship by which assets are segregated into categories according to the restrictions donors, grantors or others have placed on them. Fund accounting has long been used by non-profit organizations to insure that the wishes of various donors have been both morally and legally carried out. For reporting purposes funds having similar characteristics or restrictions are combined into the same "fund groups." The following funds are maintained at the Chancery:

Current Funds
Endowment and Similar Funds
Plant Funds
Deposit and Loan Funds
Custodian Funds

Current Fund, Unrestricted: These monies are available for the current operating expenses of various administrative and other offices of the Archdiocese. These funds are not restricted by outside parties nor put aside for specific purposes.

Current Fund, Restricted and Designated Funds: These funds are restricted for the current operating expenses of the particular activity or purpose specified by the donor (restricted) or the Archbishop (designated).

Endowment and Similar Funds: These are funds which donors have specified must be invested and only the income used for the donor's specified purpose. In addition to the income some of the principal amounts of these funds are available for specified purposes upon the expiration of a certain period of time.

Plant Funds: These funds represent monies contributed to the Archdiocese or transferred from current funds to be used for the purpose of acquiring land, buildings or equipment.

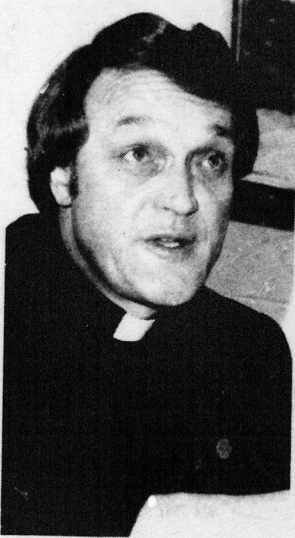
Also included is the value of property purchased for future parish sites as well as several other Archdiocesan properties.

Deposit and Loan Funds: This is a revolving fund administered by the Chancery whereby parishes and institutions with excess monies deposit them in the fund on an interest-bearing basis. Notes payable to the depositor are always issued. These monies are then loaned to parishes and institutions (also on an interest-bearing basis) who are in need of cash for various approved projects. This fund allows parishes, etc. with excess funds to assist their less endowed sister parishes. Since deposits in this fund have not been as large as loans it has been necessary for this fund to borrow from other Archdiocesan funds.

Custodian Funds: This fund is used as a clearing account for monies received by the Chancery as agent for other entities, i.e., collections for out of diocese purposes, Peter Pence, etc. and for gifts or bequests earmarked by the donor for specific parishes, etc.

largest chunk of budget goes for salaries

OCE delivers educational service to the archdiocese



FR. GERALD GETTELFINGER

by Peter Feuerherd

"Like any organization such as ours, the biggest expense is always salaries," explained Superintendent of Education Father Gerald Gettelfinger, when he described where the largest chunk of the \$297,904 budgeted for the Archdiocesan Office of Catholic Education (OCE) goes.

For the 1979-80 fiscal year, \$159,794 (more than 53%) of the OCE budget goes for salaries. This increase in salaries is due, according to Father Gettelfinger, to the inflationary trend in the economy and the increase in professional pay staff.

"With religious, the salaries have increased, since I first arrived here (in 1970) from \$1,900 to the current level of \$5,685 ... Priests' salaries have also increased slightly. The greatest thing, of course, is the fact that we have laymen now hired by the office. We've also had increases in the whole business of car leasing and gasoline. Everything has simply grown in the last nine years," said the priest.

THE OCE BUDGET goes through a painstaking process of refinement until it is officially ratified. The budget is originally prepared by the professional OCE staff and is then brought to the Archdiocesan Board of Education (a representative body of pastors, lay people and religious) who then can approve or disapprove it. If the Board approves, the budget goes to the archbishop for ratification and funding.

The superintendent explained that as the inflationary spiral has increased, the OCE has tried to cut expenditures. "Over the years we have cut down to the bare essentials. Last year, in trying to cut the budget back, we skimped on postage. It wasn't more than two months after the budget had been approved that the postage rates went up a sizeable amount. It immediately threw the budget off \$2,000," stated Father Gettelfinger.

The job of the OCE is to oversee all the educational efforts of the archdiocese, from the Catholic schools to CCD through adult religious education for clergy and laity. "My goal here is to be the chief administrator of the office as well as to be the chief administrator in setting the direction for Catholic education in the archdiocese," explained the priest in discussing his work as superintendent.

SISTER JUDY Shanahan is the director of planning at OCE. Her responsibility includes the coordination of the internal office planning and the development of Boards of Education so that they may plan for Catholic education.

The Department of Religious Education is directed by Benedictine Sister Mary Margaret Funk. This upcoming year she will be assisted by Father Jeff Godecker and Matthew Hayes, who is the second layperson to be on the professional staff of the OCE.

"They coordinate all the activities of religious

education, wherever it's found, including curriculum planning for religious education in school as well as out of school," Father Gettelfinger said in defining the role of the Religious Education Department.

The OCE, through its religious education department, assists in coordinating youth ministry and in training lay catechists. The lay catechist program provides the training needed to certify CCD teachers.

ANOTHER SERVICE of the OCE is the Resource Center. This program, housed at the OCE offices on West Georgia St. in Indianapolis, provides parishes with audio-visual materials for educational purposes. Last year, the service was used by 60 subscribing parishes and organizations throughout the archdiocese. Many other parishes have used the materials at the Resource Center for individual adult education programs.

The Department of Schools is directed by Stephen Noone, the first layperson to join the professional staff at the OCE. He is assisted by a coordinator for elementary schools, Benedictine Sister Helen Jean Kormelink. There are 69 elementary schools in the archdiocese that the department assists in developing

(See OCE on p. 15)

THE ARCHDIOCESE OF INDIANAPOLIS

ADMINISTRATIVE OFFICE

NOTES TO FINANCIAL STATEMENTS

June 30, 1978 and 1977

Summary of Significant Accounting Policies

These statements are prepared in conformity with generally accepted accounting principles and are generally in accordance with the Standards adopted by the National Conference of Catholic Bishops, as set forth in its publication "Diocesan Accounting and Financial Reporting."

The accompanying financial statements generally follow the accrual method of accounting. Assessments are recorded at the time they are billed and accounts receivable reflect any unpaid assessments or other charges at the end of the fiscal year.

Fixed Assets: The Archdiocese normally expenses additions to fixed assets. The exceptions being future parish sites and certain operating properties. The Chancery also has, since 1975, capitalized and depreciated furniture and equipment in its operation in order to avoid assessment budget fluctuations. The insurance appraisal of buildings on a replacement basis was \$236,691,000 at June 30, 1978.

Balance Sheet Notes

1. Notes Receivable: Loans to Seminarians, Catholic Charities and the Archdiocesan Purchasing Department.
2. Accounts Receivable: This account includes unpaid assessments and other charges due from parishes, schools and other institutions.
3. Due to/from other funds: All interfund transactions are handled through these accounts. The Endowment, Plant and Custodian Funds deposit their cash in the Current Fund. The Deposit and Loan Fund borrows from the Current Fund.
4. Accounts Payable, etc.: This includes in 1976-77, in addition to vendors' unpaid bills, \$350,000.00 due to the lay employees' pension fund and \$50,784.00 due to certain parishes covering reductions in 1976-77 school assessments. The reduction in school assessments resulted from Chateau, Roncalli, Shawe and Central Catholic Education Complex completing their year under their projected budget. Refunds were given to the parishes by giving them credit against their July, 1977 assessments.
5. Other Liabilities: This represents billings to parishes and schools for teachers who will be paid during July and August.
6. Commitments and Contingent Liabilities: The Archdiocese, under its seminarian loan program, is liable for 85% of any funds borrowed by a student for his education if and when he is finally ordained. This figure represents the Arch-

(See NOTES on page 14)

R. C. ARCHDIOCESE OF INDIANAPOLIS

ADMINISTRATIVE OFFICES

STATEMENT OF CURRENT FUND REVENUE & EXPENDITURES

Fiscal Years Ending June 30, 1978-77

	1978			1977		
	Unrestricted	Designated	Restricted	Unrestricted	Designated	Restricted
Revenues - (Note 8)						
Contributions	\$ 3,500.00		\$ 247,205.14	\$ 5,935.76		\$ 257,098.54
Bequests	7,519.98		37,602.04	69,421.73		71,662.64
Investment Income - (Note 9)	190,159.26	\$ 18,035.00	51,274.11	120,173.20	\$ 14,637.93	46,503.00
Assessments - (Note 10)	596,887.00		260,365.00	567,519.00		258,077.00
Service Fees - (Note 11)	55,270.46		839,311.49	66,362.24		811,447.27
Other Income - (Note 12)	26,175.92		212,529.83	33,858.28		189,405.21
Total Revenue	\$ 879,512.62	\$ 18,035.00	\$ 1,648,287.61	\$ 863,270.21	\$ 14,637.93	\$ 1,634,193.66
Expenditures - (Note 13)						
Pastoral	\$ 164,966.22	\$ 6,411.28	\$ 30,200.00	\$ 182,217.67	\$ 5,000.00	\$ 260.00
Clergy Personnel Development	11,030.45		251,516.80	9,447.66		230,577.86
Education	194,364.00	15,000.00	7,677.80	182,111.33	1,359.52	23,503.28
Social Services			256,793.49		11,687.50	92,817.28
Health & Retirement		9,668.00	771,639.17		3,501.47	1,009,797.51
Administrative	225,843.74		*	209,795.85		
Auxiliary Services	48,291.00			31,318.75		
Necl. & State Organ. Support	83,933.00			83,267.00	20,000.00 (14)	
Self-Insurance Program						2,246.00
Special Charities-Archdiocesan		20,593.28	303,071.34			298,183.16
-Non-Diocesan		6,415.00			3,940.00	24,000.00
Total Expenditures	\$ 728,428.41	\$ 58,087.56	\$ 1,620,898.60	\$ 698,158.26	\$ 47,734.43	\$ 1,679,139.05
Net Revenue (Expenditures)	\$ 151,084.21	\$ (40,052.56)	\$ 27,389.01	\$ 165,111.95	\$ (33,096.56)	\$ (44,945.43)
Transfers - Net						
From Current unrestricted - (Note 15)	(59,250.29)	32,970.29	26,280.00	(147,345.04)	130,345.04	17,000.00
From Custodian Funds - (Note 16)			17,783.22			16,420.22
Net Change in Fund Balances	\$ 91,833.92	\$ (7,082.27)	\$ 71,452.23	\$ 17,766.91	\$ 97,248.48	\$ (11,525.21)
Fund Balance-Beginning	\$ 1,681,916.41	\$ 641,496.48	\$ 1,557,676.15	\$ 1,664,149.50	\$ 544,248.00	\$ 1,569,201.36
Fund Balance-Ending	\$ 1,773,750.33	\$ 634,414.21	\$ 1,629,128.38	\$ 1,681,916.41	\$ 641,496.48	\$ 1,557,676.15

Notes (from 3)

diocesan liability for loans to students from banks and other financial institutions.

The Archdiocese is also contingently liable for a loan from a group of New Albany area banks for money borrowed by the various parishes in that area to purchase Providence High School. This liability is in the form of a 7 1/2, 25 year mortgage dated 7/1/73 on the real and personal property of Providence High School and would appear on their consolidated report. The amount of the unpaid balance at 6/30/78 was \$940,035.28.

7. Endowment Investments: Funds invested according to the terms of a bequest. Principal will be available to St. Elizabeth's Home upon the death of a beneficiary.

Revenue & Expenditure Notes

8. Revenues: It is customary in the case of Restricted Funds to show revenue only at the time of expenditure, however, since most of our restricted revenue is made up of assessments and service fee charges to parishes, etc. we feel it is more informative to show all revenue whether expended or not. We have therefore shown all revenue received whether or not expended as well as the net change in the fund balances.
9. Investment Income: It is the policy of the Archdiocese to invest all surplus funds whether restricted or not in certificates of deposits. Interest at the Archdiocesan rate is then added to each individual fund based on their average balances. Any excess is used to reduce parish assessment or for certain designated purposes.
10. Assessments: Current assessments are for the administrative budget. Restricted assessments cover the Clergy Hospitalization and Retirement-Disability Funds.
11. Service Fees: Unrestricted fees are administrative fees for the Deposit and Loan Fund, Development Director, Chancery and Tribunal. Restricted fees are charges for the Self-Insurance program and the Lay Employees Retirement Program.
12. Other Income includes \$20,675.92 in 1977-78 and \$19,109.28 in 1976-77 of delinquent payment penalties which have been designated for Home Mission Programs. Other income "Restricted" includes grants from the Commission for the Catholic Missions among the Negroes and the Indians of \$30,000.00 in 1977-78 and \$25,000.00 in 1976-77. These funds have been distributed to various inner-city parishes with large Black congregations. It also includes Catholic Charities receipts of \$172,468.25 in 1977-78 and \$164,447.64 in 1976-77.
13. Expenditures includes subsidies(S) to or restricted funds (R) used by the following offices and ministries:

Pastoral		Administration-Office of	
Campus Ministries	(S)	Archbishop	(S)
Ecumenical Commission	(S)	Vicar General	(S)
Hospital Ministries	(S)	Chancellor	(S)
Office of Worship	(S)	Business Administrator	(S)
Priests' Senate	(S)	Development Director	(S)
Spanish Ministries	(R)	I. C. C. Coordinator	(S)
Tribunal	(S)	Archives	(S)
Deaf Ministries	(R)		
Auxiliary Services			
Clergy Personnel Development		Catholic Communica. Center	(S)
Clergy Personnel Office (S)			
Vocation Center	(R)	National & State Organization Support	
Director of Priestly Spirituality	(R)	Catholic University of Amer.	(S)
		Indiana Catholic Conference	(S)
		U. S. Catholic Conference	(S)
		Indiana Interreligious Commis-	(S)
		sion on Human Equality	(S)
Education	(S)	Spanish Speaking Catholic	(S)
Office of Catholic Education		Community	(S)
		Association of Religious-Arch-	(S)
		diocese of Indpls.	(S)
Social Services		Provincial Council of Catholic	(S)
Catholic Charities	(R)	Women	(S)
C. Y. O.	(R)		
Health Care & Retirement			
Priests' Hospitaliza.	(R)		
Priests' Retirement	(R)		
Lay Employees' Retire.	(R)		

14. In the Fall of 1976, the Archdiocese of Indianapolis was assessed \$20,000.00 for the 41st Eucharistic Congress held in Philadelphia.
15. During 1977-78 Transfers between Current Funds were made as follows: to Restricted Funds \$36,000.00; to Designated Funds \$32,970.29; \$9,720.00 was transferred from Restricted Funds to Undesignated Funds.
- During 1976-77 transfers between Current Funds were made as follows: to Restricted Funds \$17,000.00; to Designated Funds \$130,345.04.
16. Transfers from Custodian Funds: 25% of the Collection for the Campaign for Human Development is kept by the Archdiocese for local programs.

R. C. ARCHDIOCESE OF INDIANAPOLIS

SCHEDULE B

CURRENT DESIGNATED FUND BALANCES

For the Fiscal Years Ending June 30, 1978-77

	1978	1977
Clergy Emergency Retirement Fund	\$ 48,001.37	\$ 52,310.00
Contingency	18,225.72	21,090.00
Special Charities-Non-Diocesan	24,911.00	30,488.00
-Diocesan	31,560.72	45,474.00
Insurance Reserve	91,850.00	89,175.00
Educational Planning Grant	13,640.48	28,640.48
Sts. Peter & Paul refurbishing	289,430.00	281,000.00
Home Missions	116,794.92	93,319.00
	<u>\$ 634,414.21</u>	<u>\$ 641,496.48</u>

CURRENT RESTRICTED FUND BALANCES

	1978	1977
(1) Clergy Hospitalization	\$ 29,208.40	\$ 20,225.83
(2) Priests' Retirement & Disability	1,863.73	12,582.62
(3) Self-Insurance	291,010.27	207,857.12
(4) Lay Retirement	9,362.00	7,725.63
(5) Priestly Vocational Development	597,448.67	564,627.20
(6) Grant Fund for Archdiocesan Seminarians	307,886.65	289,539.13
Seminarian Funds:		
Frank McHale Scholarship	183,304.21	188,579.21
Marguerite Mahoney	11,091.00	10,768.00
Msgr. Winterhalter	10,786.00	10,472.00
Other	229.28	324.00
Black Missions	8,226.00	7,986.00
Human Development Campaign	10,505.36	20,437.11
Catholic Charities	23,747.94	78,481.63
Elizabeth Off-Agnes Meehan Library Fund	9,362.87	16,666.67
Wm. J. Volk-Blind, Deaf Fund	10,050.00	-0-
Thomas B. & Kathryn R. Jenkins Fund	110,901.00	107,671.00
Miscellaneous	14,145.00	13,733.00
	<u>\$1,629,128.38</u>	<u>\$1,557,676.15</u>

SCHEDULE B NOTES

MAJOR CURRENT RESTRICTED FUNDS

Current Restricted Funds: The following are the largest and most active restricted funds which we administer. Their main source of income is derived from assessments, charges to parishes and institutions, as well as the Easter Collection. Analysis of these funds are shown elsewhere in this report.

1. Clergy Hospitalization Fund - This is a self-insurance program for the benefit of all priests incardinated or having a pastoral assignment from the Archbishop. The fund is financed by an assessment to each parish. Because of the large increases in expense during the last couple of years transfers in the amount of \$17,000.00 (1976-77) and \$36,000.00 (1977-78) were made into this fund from unrestricted funds.
2. Priests' Retirement and Disability Fund - This fund was established in 1972 for the twofold purposes of financing the payments into the Priests' Retirement Trust and for paying benefits to those priests who are not yet retirement age (70) but were permanently disabled. A separate accounting of the Trust Fund is included elsewhere in this report.
3. Self-Insurance Fund - On September 1, 1975 the Archdiocese implemented a self-insurance program. The fund pays the first \$75,000.00 of any claim up to a maximum total for all claims of \$385,000.00 in a year. Any excess over these limits is insured with excess insurance carriers. The program is administered by Gallagher-Bassett Insurance Service.
4. Lay Employees' Retirement Fund - This program became effective July 1, 1975. Parishes and other institutions contribute to the fund based on the actuarial needs of the fund and the salary of all full time lay employees. A separate report on the Trust Fund is included elsewhere in this report.
5. Priestly Vocation Development Fund - This fund's main source of income is the Easter Collections. This fund finances the education of Archdiocesan seminarians, Priests' Continuing Education Program, Latin School and the Vocation Center.
6. Grant Fund for Archdiocesan Seminarians - During 1976 this fund was established by transferring from the Priestly Vocation Development Fund any unused gifts, bequests or Burse interest. These are funds given for the education of young men for the priesthood which do not have specific restrictions. Although the principal of this fund can be used up, it is our intention to use only the income. A grant program has been developed and was implemented in the 1977-78 fiscal year. Although the program is based mostly on need some grants will and have been given for scholastic achievement.

R. C. ARCHDIOCESE OF INDIANAPOLIS

ANALYSIS OF THE CLERGY HOSPITALIZATION FUND

SCHEDULE B-1

For the Fiscal Years Ending June 30, 1978-77

	1978	1977
Fund Balance-Beginning of year	\$ 20,225.83	\$ 11,746.00
Income		
Assessments	\$ 117,405.00	\$ 117,408.00
Interest	391.00	338.00
Other	36,046.20	19,642.24
Total Income	\$ 153,842.20	\$ 137,388.24
Expenses		
Doctors	\$ 23,837.72	\$ 18,016.28
Hospitals & Clinics	117,218.11	105,921.69
Medicare Premium Reimbursements	3,803.80	4,970.44
Total Expenses	\$ 144,859.63	\$ 128,908.41
Net Income - (Expenses)	\$ 8,982.57	\$ 8,479.83
Fund Balance-end of year	\$ 29,208.40	\$ 20,225.83

ANALYSIS OF THE PRIESTS' RETIREMENT & DISABILITY FUND

SCHEDULE B-2

Fund Balance-beginning of year	\$ 12,582.62	\$ 192,051.52
Income		
Assessments	\$ 142,960.00	\$ 140,669.00
Interest	514.00	2,353.00
Gifts & Bequests	12,601.02	
Total Income	\$ 156,075.02	\$ 143,022.00
Expenses		
Direct Disability Benefits	\$ 30,900.00	\$ 29,700.00
Religious Orders-Retirement	11,753.00	10,208.00
Priests' Retirement Trust Fund Deposits	121,000.00	280,000.00
Other	3,140.91	2,582.90
Total Expense	\$ 166,793.91	\$ 322,490.90
Net Income-(Expense)	\$ (10,718.89)	\$ (179,468.90)
Fund Balance-end of year	\$ 1,863.73	\$ 12,582.62

R. C. ARCHDIOCESE OF INDIANAPOLIS

ANALYSIS OF THE SELF-INSURANCE FUND

SCHEDULE B-3

Fiscal Years, Ending June 30, 1978-77

	1978	1977
Fund Balance-beginning of year	\$ 207,857.12	\$ 162,591.68
Income		
Premiums	\$ 378,948.49	\$ 337,199.60
Interest	7,276.00	6,249.00
Total Income	\$ 386,224.49	\$ 343,448.60
Expenses		
Excess Insurance Premiums	\$ 85,108.71	\$ 73,628.65
Service Fees	61,336.00	57,830.00
Claims Paid	155,477.99	166,631.29
Other	1,148.64	93.22
Total Expenses	\$ 303,071.34	\$ 298,183.16
Net Income-(Expense)	\$ 83,153.15	\$ 45,265.44
Fund Balance-end of year	\$ 291,010.27	\$ 207,857.12
Reserve needed for Unpaid Claims	156,078.51	83,979.13
Available for Current Claims	\$ 134,931.76	\$ 123,877.99

ANALYSIS OF THE LAY EMPLOYEES' RETIREMENT FUND

SCHEDULE B-4

Fund Balance-beginning of year	\$ 7,725.63	\$ 90,340.16
Income		
Contributions-Parishes, etc.	\$ 460,363.00	\$ 474,247.67
Interest	1,259.00	1,536.00
Total Income	\$ 461,622.00	\$ 475,783.67
Expenses		
Trust Fund Deposits	\$ 445,000.00	\$ 535,000.00
Expenses	14,985.63	23,398.20
Total Expenses	\$ 459,985.63	\$ 558,398.20
Net Income-(Expense)	\$ 1,636.37	\$ (82,614.53)
Fund Balance-end of year	\$ 9,362.00	\$ 7,725.63

R. C. ARCHDIOCESE OF INDIANAPOLIS

SCHEDULE B-5

ANALYSIS OF THE PRIESTLY VOCATION DEVELOPMENT FUND

For the Fiscal Years Ending June 30, 1978-77

	1978	1977
Fund Balance-Beginning of Year	\$ 564,627.20	\$ 510,311.77
Income		
Easter Collection	\$ 245,908.94	\$ 250,398.77
Latin School	15,309.00	12,161.00
Interest	1,990.11	2,413.73
Other		
Total Income	\$ 263,208.05	\$ 264,973.50
Expenses		
Vocation Office	\$ 19,065.30	\$ 10,782.03
Latin School	162,650.00	140,000.00
Seminary Tuition, etc.	(2,311.27)	32,194.17
Continuing Education Priests	49,682.55	24,480.80
Other Expenses	1,300.00	3,201.07
Total Expense	\$ 230,386.58	\$ 210,658.07
Net Income - (Expense)	\$ 32,821.47	\$ 54,315.43
Fund Balance-end of year	\$ 597,448.67	\$ 564,627.20

ANALYSIS OF THE GRANT FUND FOR ARCHDIOCESAN SEMINARIANS

SCHEDULE B-6

Fund Balance-Beginning of Year	\$ 289,539.13	\$ 206,027.69
Income		
Bequests	\$ 15,051.02	\$ 69,020.40
Gifts	1,000.00	4,151.04
Interest Burses, etc.	12,589.00	12,030.00
Total Income	\$ 28,640.02	\$ 85,201.44
Expenses		
Grants	10,292.50	1,690.00
Total Expense	\$ 10,292.50	\$ 1,690.00
Net Income - (Expense)	\$ 18,347.52	\$ 83,511.44
Fund Balance - end of year	\$ 307,886.65	\$ 289,539.13

OCE (from 13)

curriculum planning, doing school visitations and supervising principals. There are also seven high schools that the

OCE helps to administer.

The greatest bulk of the OCE budget (\$234,828 for 1979-80) comes from a direct archdiocesan subsidy. Father Gettelfinger explained, "The reason for that is simply the fact that if we had to develop our own income we could not do the things we are doing for the archdiocese... If something is important for the diocese to do, it is important for the diocese to fund."

"OVER THE YEARS the budget has grown, but we feel that the services have grown also," the priest continued. He asserted that these services are the development of boards of education and work with directors of religious education, principals and pastors.

Father Gettelfinger admitted that much of OCE's work is not very visible. He explained, "Our efforts are invisible because they tend to be more on one. For instance, if I go out and visit a pastor, there are 142 other pastors who would not know that."

The professional staff of the OCE, according to the superintendent, "puts in a lot of extra time." This upcoming year, Father Gettelfinger commented, the OCE hopes to put that time to use achieving the goals established by the Archdiocesan Board of Education.



RELIGIOUS EDUCATOR—Benedictine Sister Mary Margaret Fink serves in the Office of Catholic Education as Archdiocesan Director of Religious Education. (Photo by Peter Feuerherd)

R. C. ARCHDIOCESE OF INDIANAPOLIS

ENDOWMENT FUND ANALYSIS

Fiscal Years Ending June 30, 1978-77

	1978	1977
Seminarian Endowments		
General	\$111,320.50	\$111,320.50
Specific	18,800.00	18,800.00
Term	15,000.00	15,000.00
Total Seminarian Endowments	145,120.50	145,120.50
Life Annuities	50,961.14	25,234.00
Unused Specific Income	6,289.00	5,558.20
Fund Balance - Beginning	\$202,370.64	\$175,912.70
Additions to Fund		
General Seminarian Endowments	200.00	-0-
Life Annuities	3,000.00	25,727.14
Interest Income	4,547.00	4,489.80
Total Additions	\$ 7,747.00	\$ 30,216.94
Deductions from Fund		
General Income to Grant Fund for Arch. Seminarians	3,795.00	3,759.00
Total Deductions	\$ 3,795.00	\$ 3,759.00
Fund Balance - Ending	\$206,322.64	\$202,370.64

HISTORY OF ARCHDIOCESAN DEPOSIT AND LOAN FUND

During 1948 a campaign was begun to establish this revolving fund. The purpose of the fund was to allow parishes, etc. to borrow monies at low interest rates for approved capital expenditures. It also enabled parishes, etc. with excess cash to make deposits in the fund and thereby assist their sister parishes with low interest loans. Prior to this time parishes and the Archdiocese were borrowing money from commercial lending institutions at rates higher than the commercial prime rate. From 1948 through 1959 campaign contributions into the fund amounted to \$952,525.85. Interest earned on the fund balance over the last few years has increased this fund balance to \$1,054,216.00.

Deposits in this fund have grown to \$6,652,383.94 which, together with the fund balance of \$1,054,216.00, provides \$7,706,599.94 available for loans. Since the present outstanding loans amount to \$8,027,723.77 it has been necessary for this fund to borrow from the current fund.

All deposits and loans are covered by demand notes. Each borrower is required to submit and abide by an approved repayment schedule.

Interest rates over the years has varied from 1½ to 2½. The current rate of interest paid on deposits is 4½. The current loan rate is variable from 2½ to 4½. Interest is computed on a daily basis. In past years interest free loans have been granted.

In line with the increase of interest rates over the years, Archbishop Biskup decided in 1975 to gradually increase rates on deposits and loans. A 1½ increase became effective January 1, 1976. As of July 1, 1978 interest paid on savings became 4½. A graduated scale of rates on loans is now as follows:

On loans up to	\$200,000 - 4½
On that part of a loan between \$200,000 & \$400,000 - 3½	
On that part of a loan over	\$400,000 - 2½

These rates will allow a fairer return to depositors without overburdening borrowers.

An analysis of this fund will be found elsewhere in this report.

R. C. ARCHDIOCESE OF INDIANAPOLIS

PLANT FUND ANALYSIS

Fiscal Years Ending June 30, 1978-77

	1978	1977
Equity in Physical Plant		
Future Parish Sites	\$ 650,484.24	\$ 471,524.88
Operating Properties	110,434.00	117,562.36
Total Equity - Beginning	\$ 760,918.24	\$ 589,087.24
Plus Purchases		
Future Parish Sites		245,737.82
Operating Properties	29,921.38	1,621.64
Total Purchases	29,921.38	247,359.46
Less Sales		
Future Parish Sites	31,171.38	66,778.46
Operating Properties	7,438.98	8,750.00
Total	38,610.36	75,528.46
Total Equity - Ending	\$ 752,229.26	\$ 760,918.24
Unexpended Plant Funds		
Balance - Beginning	\$ 392,017.63	\$ 427,116.86
Additions		
Sale of Real Estate	12,438.98	236,053.29
Interest on Funds	11,304.00	11,972.00
	23,742.98	248,025.29
Deductions		
Georgia St. Office Bldg.-Air Cond.	15,665.62	-0-
Purchase of Real Estate	-0-	247,359.46
Chancery-Air Cond. & Sump Pump	11,681.36	-0-
Net Maintenance expense-Closed and rental properties	8,149.69	25,350.06
Archdiocesan Office-Feasibility Study	-0-	10,415.00
	35,496.67	283,124.52
Total Unexpended Plant Funds	\$ 380,263.94	\$ 392,017.63
Plant Fund Balance - Ending	\$1,132,493.20	\$1,152,935.87

R. C. ARCHDIOCESE OF INDIANAPOLIS

DEPOSIT & LOAN FUND ANALYSIS

Fiscal Years Ending June 30, 1978-77

	1978	1977
Fund Balance-Beginning	1,023,511.00	993,700.00
Revenue-Interest on Loans	289,163.12	287,578.73
Less Expenditures		
Interest on Deposits	204,222.14	189,891.02
Interest-Loan from current fund	16,365.00	31,575.00
Administrative Fee-current fund	37,870.98	36,301.71
Total Expenditures	258,458.12	257,767.73
Net Revenue over Expenditures	30,705.00	29,811.00
Fund Balance - Ending	\$1,054,216.00	\$1,023,511.00

Loan Activity

Loans Balance - Beginning	\$8,573,366.88	\$8,104,490.91
Plus new loans	372,779.00	1,056,303.30
Less Repayments	(918,422.11)	(587,427.33)
Loan Balance - Ending	\$8,027,723.77	\$8,573,366.88

Deposit Activity

Deposits Balance - Beginning	\$6,796,570.94	\$5,950,698.36
Plus - New Deposits	922,564.71	1,696,227.30
Less - Withdrawals	(1,066,751.71)	(850,354.72)
Deposits Balance - Ending	\$6,652,383.94	\$6,796,570.94

ACCOUNTANTS' OPINION

Retirement Plans Committee,
Archdiocese of Indianapolis Pension Plan
for Archdiocesan Priests,
Roman Catholic Archdiocese of Indianapolis
Lay Employees' Retirement Plan,
Indianapolis, Indiana.

We have examined the financial statements of the Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests and the Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan as of June 30, 1978 and 1977 and for the years then ended. Our examinations were made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying financial statements present fairly the net assets available for Plan benefits of the Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests and the Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan at June 30, 1978 and 1977 and the changes in net assets available for Plan benefits for the years then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

Geo. S. Olive & Co.

Certified Public Accountants

Indianapolis, Indiana
October 31, 1978

THE ARCHDIOCESE OF INDIANAPOLIS
PENSION PLAN FOR ARCHDIOCESAN PRIESTS
Statement of Net Assets Available for Plan Benefits

	June 30	
	1978	1977
ASSETS		
Balance of funds on deposit under group annuity contract - note 2	\$1,568,458.02	\$1,415,125.78
Accrued interest	53,040.62	48,731.95
	<u>\$1,621,498.64</u>	<u>\$1,463,857.73</u>

NET ASSETS AVAILABLE FOR PLAN BENEFITS		
Net assets available for Plan benefits	<u>\$1,621,498.64</u>	<u>\$1,463,857.73</u>

See accompanying notes to financial statements.

ROMAN CATHOLIC ARCHDIOCESE OF INDIANAPOLIS
LAY EMPLOYEES' RETIREMENT PLAN
Statement of Net Assets Available for Plan Benefits

	June 30	
	1978	1977
ASSETS		
Cash	\$ 984.61	\$ 1,661.75
Contributions receivable		350,000.00
Interest receivable	27,639.81	29,488.00
Investment at fair value-note 3	2,779,219.25	1,973,864.20
	<u>\$2,807,843.67</u>	<u>\$2,355,013.95</u>

NET ASSETS AVAILABLE FOR PLAN BENEFITS		
Net assets available for Plan benefits	<u>\$2,807,843.67</u>	<u>\$2,355,013.95</u>

See accompanying notes to financial statements.

THE ARCHDIOCESE OF INDIANAPOLIS
PENSION PLAN FOR ARCHDIOCESAN PRIESTS
Statement of Changes in Net Assets Available for Plan Benefits

	Year Ended June 30	
	1978	1977
ADDITIONS:		
Sponsor contributions		\$ 81,000.00
Retirement campaign		280,000.00
Assessments	\$ 121,000.00	361,000.00
Income from investment trust funds	131,434.14	106,790.25
	<u>252,434.14</u>	<u>467,790.25</u>
DEDUCTIONS:		
Retirement benefits	88,500.00	88,800.00
Administrative expenses-Continental Assurance Company	6,293.23	4,508.63
	<u>94,793.23</u>	<u>93,308.63</u>
NET ADDITIONS	157,640.91	374,481.62
NET ASSETS AVAILABLE FOR PLAN BENEFITS, BEGINNING OF YEAR	<u>1,463,857.73</u>	<u>1,089,376.11</u>
NET ASSETS AVAILABLE FOR PLAN BENEFITS, END OF YEAR	<u>\$1,621,498.64</u>	<u>\$1,463,857.73</u>

See accompanying notes to financial statements.

ROMAN CATHOLIC ARCHDIOCESE OF INDIANAPOLIS
LAY EMPLOYEES' RETIREMENT PLAN
Statement of Changes in Net Assets Available for Plan Benefits

	Year Ended June 30	
	1978	1977
ADDITIONS:		
Employer contributions:		\$ 213,000.00
Retirement Campaign		366,000.00
Assessments	\$ 502,000.00	579,000.00
Income from investment trust funds	194,704.64	126,251.47
Gain on sale of investments		36,603.07
Increase in unrealized appreciation of investments	696,704.64	770,593.45
DEDUCTIONS:		
Retirement benefits	72,064.11	74,907.91
Miscellaneous expense	75.00	16.82
Decrease in unrealized appreciation of investments	137,198.24	
Loss on sale of investments	34,537.57	
	<u>243,874.92</u>	<u>74,924.73</u>
NET ADDITIONS	452,829.72	695,668.72
NET ASSETS AVAILABLE FOR PLAN BENEFITS, BEGINNING OF YEAR	<u>2,355,013.95</u>	<u>1,659,345.23</u>
NET ASSETS AVAILABLE FOR PLAN BENEFITS, END OF YEAR	<u>\$2,807,843.67</u>	<u>\$2,355,013.95</u>

See accompanying notes to financial statements.

Notes to Financial Statements

NOTE 1--SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES:

General:

The Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests (the "Priests' Plan") was established July 1, 1974 and is sponsored by the Archdiocese of Indianapolis (the "Sponsor") for the benefit of any ordained priest who is incardinated in the Roman Catholic Archdiocese of Indianapolis. The Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan (The "Lay Plan") was established July 1, 1975 and is sponsored by the Roman Catholic Archdiocese of Indianapolis (the "Employer") for the benefit of its lay employees. The governing body for administration of the Plans, the Retirement Plans Committee, consists of nine voting members appointed by the Archbishop. The Archbishop and the administrator of the Plans are ex officio non-voting members. The trustee of the Lay Plan is American Fletcher National Bank, Indianapolis, Indiana. The accompanying financial statements generally follow the accrual method of accounting.

Investments-Lay Plan:

In accordance with the policy of stating Investments at fair value, net unrealized appreciation or depreciation for the year is reflected in the statement of changes in net assets available for Plan benefits.

Income from investments is recognized when it is earned.

Actuarial Cost Method and Assumptions:

The significant assumptions underlying the actuarial computation are as follows:

	Priests' Plan	Lay Plan
Actuarial Cost Method	Entry age normal with frozen initial liability	Entry age normal
Interest rate	6% - 5½% in 1977	6½
Mortality basis	T-0, from The Actuary's Pension Handbook (Crocker, Serason and Straight)	1971 Group Annuity Table
Asset valuation	Balance of funds on deposit under group annuity contract	Market Value
Retirement age	70	65

Employer Contributions:

The contributions of the Employer (Sponsor) are designed to fund the Plan's current service costs on a current basis and to fund, over a period not to exceed thirty years, the past service liability cost arising from qualifying service before the establishment of the Plan. The determination of such amounts by actuaries is based upon anticipated earnings of the fund, mortality and turnover experience and anticipated employee years of credited service.

Expenses of the Plan:

The Employer (Sponsor) will pay or cause to be paid all necessary expenses that may arise in connection with the administration of the Plans and trusts. To the extent they are not paid by the Employer (Sponsor), such expenses shall be paid out of the Pension Funds.

NOTE 2--GROUP ANNUITY CONTRACT--PRIESTS' PLAN

The trustee of the Plan entered into a group annuity contract with The Continental Assurance Company under date of July 1, 1974. In accordance with such contract, the Sponsor's contributions are deposited into an immediate participation guarantee fund (IPG fund). The IPG fund is credited with interest at a rate computed by the insurance company in accordance with the contract. Further, a rate computed by the insurance company in accordance with the contract allows the IPG fund to be charged with benefit payments made to or in behalf of members and with administration fees to the insurance company. The contract allows transfer of certain portions of the IPG fund to the trustee or to a special investment account with the insurance company.

Archdiocese of Indianapolis Statistics

Total Population	2,022,366
Catholic Population	201,000
Square Miles	13,489
Counties	39
Parishes	143
Missions	20
Diocesan Priests	199
Religious Priests	157
Sisters	753
Brothers	64



NOTE 3--INVESTMENTS-LAY PLAN:

Investments held by the Lay Plan at June 30, 1978 and 1977 were as follows:

Description	June 30, 1978		June 30, 1977	
	Cost	Fair Value	Cost	Fair Value
American Fletcher National Bank Short-Term Investment Fund M	\$ 132,000	\$ 132,000	\$ 193,000	\$ 193,000
Federal Home Loan Mortgage Corporation 8½% Participation Certificates, due 1/1/2008	953,632	913,656		
U. S. Government Guaranteed Farmers Home Administration 8.21% Loan Participation Notes, due 9/22/1992	394,806	366,950		
American Fletcher Special Investment Trust for Employee Benefit Plans Fund-P	123,998	119,988		
U. S. Government Guaranteed Aircraft Financing North Central Airlines 8 7/8%, secured notes, due 10/1/86	91,431	90,517	98,361	103,893
American Fletcher Investment Trust for Employee Benefit Plans Fixed Income Fund	1,181,566	1,156,108	544,552	565,126
American Fletcher National Bank Government Bond Fund-I			399,964	403,220
U. S. Treasury Notes 7 1/4%, due 2/15/84			500,000	508,125
Federal Home Loan Mortgage Corporation 8.05% Guaranteed Mortgage Certificates, due 3/15/2007			199,002	200,500
	<u>\$2,877,433</u>	<u>\$2,779,219</u>	<u>\$1,934,879</u>	<u>\$1,973,864</u>

NOTE 4--DESCRIPTION OF THE PLANS:

The Priests' Plan is a defined fixed benefit plan to which the Sponsor contributes such amounts as are necessary on an actuarial basis to provide assets sufficient to meet the benefits to be paid to Plan members.

The present value of future benefits at July 1, 1978 (the date of the most recent actuarial review) exceeded the Plan assets by \$849,405 (present value of benefits--\$2,470,904, Plan assets --\$1,621,499).

In April, 1978, an increase in the amount of the fixed monthly retirement benefit was approved by the Retirement Plans Committee. The monthly benefit was increased from \$300 to \$350 effective July 1, 1978.

The Lay Plan is a defined benefit plan to which the Employer contributes such amounts as are necessary on an actuarial basis to provide the Plan with assets sufficient to meet the benefits to be paid to Plan members.

The fair value of the Plan assets at June 30, 1977 exceeded the vested benefits accrued at July 1, 1977 (the date of the most recent actuarial valuation) by \$263,137 (Plan net assets--\$2,355,014 vested benefits \$2,091,877).

The Employer (Sponsor) anticipates and believes that the Plans will continue without interruption but reserves the right to discontinue the Plans.

In the event that such discontinuance results in the termination of the Priests' Plan, all participants as of the date of the termination of the Plan or a complete discontinuance of Sponsor contributions shall be 100% vested in any values in the Pension Fund attributable to their benefits under the Plan, as determined actuarially.

In the event that such discontinuance results in the termination of the Lay Plan:

- The Committee shall determine and direct the trustee accordingly, from among the following alternatives, the method of discharging and satisfying all obligations on behalf of participants:
 - by the continuation of the Trust and the payment therefrom of benefits as they become due in accordance with the provisions of the Plan in effect immediately prior to its termination; or
 - by the purchase of a group or individual retirement annuity contract or contracts from an insurance company qualified to do business in the State of Indiana; or
 - by the liquidation or distribution of the assets of the Trust Fund; or
 - by any combination of such methods.

NOTE 5--TAX STATUS

The Plans are considered to be church plans as defined by the Employee Retirement Income Security Act of 1974 (ERISA) which have not elected under the Internal Revenue Service Code Section 410(d) to be covered by the "participation, vesting, funding, etc. provisions" of the Acts.

Saint Symeon, the New Theologian

By Father Basil Pennington

The enthusiastic little nun who sat across from me was a jubilant, a pioneer member of one of those sisterhoods that represent the reawakening of the monastic ideal among our Anglican brothers and sisters.

I could readily understand the enthusiasm of an old Orthodox scholar like Archbishop Krivocheine and even that of an ecumenical young Jesuit like Father George Maloney at Fordham University's Russian Center.

But I wondered why a sweet nun like Sister Sylvia Mary would be so excited

Spiritual masters

about a 10th-century Greek spiritual writer. As I read her studies and translations I began not only to perceive why the nun was so enthusiastic about Saint Symeon, but became so myself.

Symeon belongs to the charismatic movement. He is a man full of the Holy Spirit. The Orthodox have paid him the highest tribute giving him a title — New Theologian — that reflects that reserved for Saint John the Evangelist and Saint Basil's great friend, Saint Gregory Nazianzus, the Theologians.

SAINT SYMEON'S life in some ways is quite spectacular — his visions and the persecutions he suffered — and yet in so many ways he is just like us. He reminds me of many charismatics I have known who have had to struggle to live up to the gifts they have received and have even fallen away for a time. Symeon received extraordinary manifestations of God's love when he was still very young.

But he found it difficult to live up to these great revelations of divine goodness. It was only when he accepted the responsibility for others that he succeeded in being fully responsive to his own grace. There is a lesson in this for us. When he allowed grace to be fully

operative in him, there poured forth from his pen some of the most beautiful, elevating and Spirit-filled doctrinal poetry and prose to have graced the pages written by men. If the West can salute a Bernard of Clairvaux as "the last of the Fathers" certainly the East can hail this monk of Constantinople as a true Father of the church.

Like many young men and women today Symeon first heard the call to religious life when still quite young, only 14, but first he "had things to do." Even his first great spiritual experiences at age 20 did not deter him from his pursuit of worldly experience and pleasures. But through these years of confusion, search and inner struggle, he did regularly visit his spiritual father and confess his sins.

FINALLY the inexhaustible grace and mercy of God won out. In 966, when he was 27, he entered the Stoudion, Constantinople's most famous monastery. It was the bastion of the great institutional monastic reforms of Theodore the Studite. And Symeon came to it as a new Pentecost.

Symeon's emphasis on the power and freedom of the Spirit and the importance of personal experience disturbed the court theologians in this theocratic state as well as the established leadership of the Stoudion. Subtle persecution soon drove him and his spiritual father to take refuge in a small monastery on the outskirts of the city.

There, too, his charismatic leadership — he was elected abbot after being there only three years — was found threatening. But for some years he was free to pour forth the fruit of his rich experience of the divine life in the catechetical instructions he gave each morning and in hymns of unsurpassed beauty.

In 1009 his enemies succeeded in having him deposed and sent into exile. An appeal to the patriarch vindicated him and even brought him the offer of an archbishopric. But Symeon preferred to spend his last years in relative solitude, enjoying a fuller freedom in the Spirit.

Even today his "Catechetical Instructions" are read at the early morning services in Eastern Christian monasteries and his hymns are sung. Those Christians who are blessed with charismatic



'Even today his Catechetical Instructions are read at the early morning services in Eastern Christian monasteries, and his hymns are sung'

gifts could hardly find a better source — now happily available in English, thanks to the work of Sister Sylvia Mary and Father George Maloney — to ground

their spiritual experience in the authenticating and life-giving tradition of the church.

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Children's Story Hour: Jesus and the Pharisees

By Janaan Manternach

One day Jesus was in the temple at Jerusalem. Being a devout Jew, Jesus went often to the temple. There he prayed to his Father. There, too, he would talk to people and teach them about God.

On this particular day there were many people in the temple. A large crowd gathered around Jesus, hoping he would teach them. But not everyone in the crowd was friendly to Jesus.

A group of Pharisees pushed to the front of the crowd. They felt this was a perfect time to challenge Jesus. They were very unhappy with the teachings and actions of Jesus. They felt he was leading people away from true religion.

Jesus watched them carefully. He knew they were going to try to trap him

with clever questions. All week they had been debating with him. Now they thought they could embarrass Jesus in front of the large crowd.

AS JESUS looked out at them, he realized that all Pharisees were not like these unsmiling men. He remembered Nicodemus, a Pharisee, who came to him one night eager to learn about God. He remembered, too, the many evenings he had spent in the homes of kind and generous Pharisees.

Nicodemus and these others were good people. They were not official religious leaders like the temple priests. They were not wealthy like the Sadducees. They were laymen who tried to live their lives carefully according to God's law. They loved God above everything else. They cared for their neighbor

and generously helped people in need.

In fact, the Pharisees as a group were very popular. They were looked up to as very holy people. People admired the Pharisees very much.

But some of the Pharisees were convinced that they alone were close to God. They felt that keeping the law was what God most wanted. So they made up hundreds of laws and told others to observe them. They became very intolerant. They despised those who did not keep all the laws as perfectly as they did. They put keeping the rules above caring for their neighbor.

IT WAS JUST such a group of self-satisfied Pharisees that pushed through the crowd to argue with Jesus. Jesus was angry at them. He stood up as they lined up before him. He pointed to them and

told the people, "Don't live like these Pharisees. They lay heavy burdens on people, but won't lift a finger to help them."

Then Jesus stared directly at the small group of hostile Pharisees: "You phonies!" he said to them. "You are so unbending about little laws yet break the most important law: to care about others and treat people justly. You blind guides! You try to look holy but do nothing about the evil inside you. You are hypocrites!"

Jesus looked them in the eye. They did not say a word in reply. But Jesus could read the anger in their cold eyes. The crowd laughed at them. Good Pharisees like Nicodemus felt sad for them. They met later in a locked room to plot how they could kill Jesus.

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Sign of manhood

Tribal ritual like Christian initiation

By Father Joseph M. Champlin

About 20 miles outside the port city of East London, South Africa, lies a sprawling area called Mdantsane. For over 100,000 black people, members of the Xhosa tribe, this is home.

Their choice of that spot for a home, however, has been dictated more by the government's policy of apartheid than by their desire to locate in Mdantsane.

Each day mainly by bus or train, laborers leave the homestead and travel to work. They generally earn less than whites, although performing the same tasks. Some positions are closed to them and reserved for Europeans. And they know the possibility of reaching a management or leadership role, regardless of qualifications, remains very slight.

In the evening these workers return to Mdantsane, restrained by law from living nearer their place of employment and residing side by side with whites.

YOUNG BOYS must become strong men to cope with those future obstacles

in their lives and to conquer the temptations which accompany poverty or injustice.

The Xhosa tribal traditions and ritual practices surrounding circumcision — a sign of manhood — seek to instill that kind of personal strength and good principles within boys in their late teens. The several-months ceremony has a holy atmosphere about it and involves the entire community.

A single boy or a group of five or six participate in the rite which begins with a festive communal celebration of freshly slaughtered meat and Xhosa beer. Some time in the hours prior to this, mothers of the candidates construct a grass hut in an area away from the township.

Early in the morning after the feast, men of the village lead the young boys to the prepared location, singing in beautiful harmony as they make the journey. At the hut, a specially chosen man, respected for his goodness and experienced in circumcision, performs the surgery.

THE BOY must show no sign of fear, no crying out in pain — otherwise he loses all respect and will never become a proper man. Swiftly excised, the foreskin is handed to a leading man in the family who buries it in the ground, thus assuring the removed prepuce will never be seen by a woman.

The boys' bodies are then covered with white clay, considered clothing, and a loin garment. During the next weeks they live in the hut, receive instructions from the chosen leader on how to be good men, have no women visitors, and are expected to hunt or fish.

A coming out ceremony concludes the training session. Their bodies are washed in a river or a stream, a symbol of cleansing and purification sometimes accompanied by a confession of sin or wrong doing. Leaders burn the hut together with all bandages and blankets — a reminder that the young men have left childhood. Further, the youths must not once look back to their temporary residence, just as they cannot and should never return to the attitudes of their boyhood days.

THE MOST respected men of the

community then anoint the "graduates" with oil, an item considered a sign of power and virility. The gesture itself symbolizes a handing over of the esteemed anointers' values to these circumcised individuals.

As a final mark of maturation, the community gives each one a new suit with official approbation to dress henceforth like a man.

Of the 150,000 people in Mdantsane, only about 3,000 are Catholic. But this circumcision ritual has some very obvious parallels with our Christian initiation rites of baptism, confirmation and the Eucharist.

That connection brings to mind a very pertinent paragraph from the Vatican II "Constitution on the Liturgy":

"The church...respects and fosters the spiritual adornments and gifts of the various races and peoples. Anything in their way of life that is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact. Sometimes in fact she admits such things into the liturgy itself, as long as they harmonize with its true and authentic spirit." (Article 37).

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Discussion questions

1. Reflect upon the emphasis in today's society on physical beauty. Then consider the question: What is beauty? Discuss.

2. Discuss this statement from Debbie Landrean's article this week: "The longing to be beautiful seems to be deeply linked with the need for love and acceptance."

3. Who is the most beautiful person you have ever known? What made this person beautiful?

4. Can you think of any parallels for today that would fit the words from Matthew's Gospel found in chapter 13, verses 4-5: "Their words are bold but their deeds are few. They bind up heavy loads, hard to carry, to lay on other men's shoulders, while they themselves will not lift a finger to budge them. All

their works are performed to be seen." Discuss.

5. What is hypocrisy? Can you cite hypocrisy in action today? Discuss.

6. How would you describe a truly Christian person? Do you know such a person? Discuss.

7. What is the difference between "talking a good Christian story" and "verbally acknowledging Christianity while practicing what it teaches?" Discuss.

8. Can you find any parallels between people today and 10th-century St. Symeon? Discuss.

9. What can 20th-century people learn from St. Symeon? Discuss.

10. What was the core of St. Symeon's spirituality?



'Young boys must become strong men to cope with future obstacles...'

For parents and children after reading 'story hour'

1. After reading the story, "Jesus and the Pharisees," talk together about it. Questions like the following may guide your conversation.

- Why was Jesus often in the temple?
- On this particular day, why did people crowd around Jesus?
- Why did a group of Pharisees push to the front of the crowd?
- Why did Jesus watch them carefully?
- Were all the Pharisees like those that were, on this occasion, in front of Jesus? How were they different?
- How did Jesus feel about the

Pharisees who had lined up before him? How did he handle them?

— How do you know that the self-righteous Pharisees were offended by Jesus' treatment of them?

— What, according to this story, is the most important law for a follower of Jesus and for someone close to God?

2. Draw up a set of laws that you feel would be the laws of Jesus for caring about others and treating people justly. Talk about them with a parent, a teacher, a friend. Plan together ways to keep these laws.

Mass for the deaf (from 1)

reputation for signing theatrical events for deaf audiences.

He considers the main problem of the deaf to be in the area of communicating in a hearing world. Hahn explained, "They are basically trying to cope in a hearing world. To them English is a second language."

The interpreter continued, "It is all about trying to understand what language and communication is."

Hahn stated that Protestant congregations often have a greater sensitivity to the world of the deaf. "The Baptists do all kinds of things. They have extensive courses. A lot of their hearing congregation is actually involved," he asserted.

The interpreter believes that there ought to be a representative of the deaf community on parish councils. He explained that this is necessary because the needs of the deaf are often difficult for hearing people to understand.

Hahn feels that the church has an obligation to reach out to deaf Catholics. "We need to become aware of how many deaf Catholics there are—it's really hard to know," he said.

THE ATTENDANCE at the Mass for the deaf at St. Mary's has grown slowly over the last few years as word has trickled through the deaf community. The deaf are interested in God and they do have an understanding of the concept of God, Father Dooley explained.

"They have a sign for God—they struggle with it," said the priest. The problems of understanding the meaning of God in their lives is very similar for deaf and hearing people, Father Dooley stated.

Oldenburg Franciscan Sister Judith Papesh, who is currently teaching at Gallaudet College in Washington, D.C. (the most famous deaf institution of higher learning in the U.S.), will assist Father Dooley this coming year in helping the deaf.

Father Dooley is also assisted in his work by Benedictine Father Athanasius Ballard. Father Ballard has a natural empathy for the deaf; he grew up in a home where both of his parents were deaf. He learned sign language before he spoke English. Father Ballard currently resides at St. Mary's Parish.

Father Dooley explained that his ministry to the deaf is more than celebrating Mass. He is also actively involved in personal counseling, confession and in religious education for deaf children.

The counseling that he does involves personal problems; problems, he said, that are similar to the personal problems that affect hearing people. What is different in counseling deaf people is that problems become "exaggerated" because of an inability to communicate.

Durcholz (from 5)

continued their rapid increase in the rate of productivity with a record increase in 1978. In one area alone, dairy farming, the rate of increase in productivity has been increasing at 6 to 7% a year.

Adopting the farmer's method of selling would no doubt force increases in the efficiency and productivity of American industry. The effect would gradually move American manufactured products back into world markets. It also would prevent the loss of even more of the domestic market to foreign imports.

This anti-inflation proposal is, of course, a tongue-in-cheek approach. The idea that anyone else, and business and industry in particular, would want to sell like farmers do, even to be patriotic and to help beat inflation, is both ridiculous and absurd.

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

The pastor explained, "deaf people get frustrated easier than hearing people." The priest said this is due to the problem of communicating in a mostly hearing world.

Father Dooley stated that his education ministering to the deaf has been "all self-training."

St. Meinrad's College (where most archdiocesan clergy are trained) presently does not offer any credit courses in sign language. However, a non-credit seminar, organized by interested students was offered at the college this past year.

The deaf community of St. Mary's has also brought itself together to plan activities. Once a month, a group meets to discuss organizational and personal problems of the deaf Catholic community.

The biggest event of the year for the deaf Catholic community of Indiana occurs in August at St. Maur's monastery at 4545 Northwestern Ave. in Indianapolis. The annual event, free for the deaf and their families, is characterized by Father Dooley as a fun

"get-together," that lasts an entire weekend.

The weekend features special liturgies, movies, parties, athletic activities and plenty of conversing. This year the St. Maur event will take place from Thursday, August 9 through Sunday, August 12.

THE AUGUST EVENTS at St. Maur, the weekly Mass in signed English, the religious education program and personal counseling for the deaf all are a means to educate this handicapped group to what it means to be Catholic Christians. John O'Brien, president of the International Catholic Deaf Association (ICDA) believes that activities like these are of prime importance for the deaf Catholic.

Quoted by NC News Service at the organization's 30th national convention at Omaha, Nebraska, O'Brien (who is deaf and able to speak) said, "If you can't communicate with them, how are they going to understand? Many deaf Catholics are lost to the church because they cannot get people to teach them."



STIRRING THE POT—Mary Agnes Bussing prepares some delicious food for the annual parish festival held at St. Christopher's Parish in Speedway last weekend. The festival continued despite the fact that rain drenched many of the weekend activities. (Criterion photo by Peter Feuerherd)

Knights (from 3)

life. Financial aid has gone to candidates for the priesthood, and help has been given to seminarians facing restricted budgets.

Perhaps the most important of the many initiatives the Knights have undertaken is the effort to strengthen family life. The order's 6,580 councils sponsor spiritual, apostolic, social and athletic activities for the entire family. At the same time Supreme Knight Dechant has urged councils to make strenuous efforts to keep the widows and children of deceased members within the Knights' extended family.

PART OF THIS support for the family is reflected in strong backing for the pro-life cause. Last year the Knights' board of directors voted a \$50,000 grant to the U.S. National Conference of Catholic Bishops' Pro-life Committee. Another \$10,000 went to the Canadian Conference of Catholic Bishops for the same purpose.

The order carries on numerous programs to assist education. The Pro Deo and Pro Patria scholarships were established in 1965. Twelve scholarships of \$1,000 a year are awarded to winning applicants. Members of the order or the sons and daughters of living or deceased members are eligible. Knights and their children, or widows and children of deceased members, also are eligible for participation in the Student Loan program. This entitles students enrolled for graduate or undergraduate study in colleges or other institutions accredited by the U.S. Department of Health, Education and Welfare to obtain up to \$1,500 a year, renewable for up to five years, in low-interest loans. The program reached a total disbursement of \$32,712,936 as of June 1. More than 24,000 loans have been made.

The Educational Trust Fund of the order provides full college scholarships for the children of members who were killed or totally disabled in wartime service or in the performance of duties as police or firemen. State and local councils offer scholarships and other educational grants worth over \$3 million annually.

A VITAL LINK in reaching out to the family is the Knights' support of their own youth program, the Columbian Squires. There are now some 19,000 Squires active in 900 units or circles located across the U.S., Canada, Mexico, Puerto Rico and the Philippines. They are youths between the ages of 12 and 18 who participate in leadership training programs supervised by the Knights.

More than 7,000 young men in the U.S. and Puerto Rico are members of some 40 college councils of the Knights of Columbus. Their energetic

programs and their enthusiasm for such projects as aid to the retarded or handicapped mark them as future leaders.

From the dream Father McGivney had for financial security for families in need and a strong kinship among the members, the organization has grown into a vast society spread across the world from the U.S. and Canada to Mexico and Guatemala, Puerto Rico, the Virgin Islands, Cuba, Panama, Guam and the Philippines.

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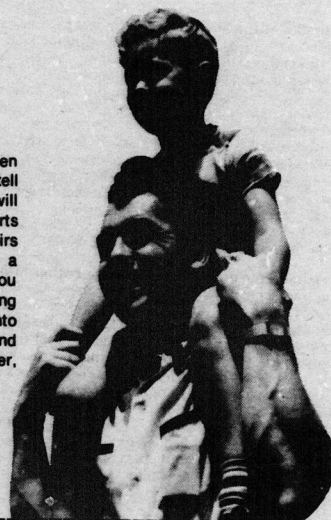
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the Hoosier scene

A new chaplain for Fort Harrison

by David Gerard Dolan

Chaplain (Lt. Col.) Leonard J. Lukaszewski, better known as "Father Luke," is the new Catholic chaplain at Fort Benjamin Harrison.

Father Luke is no stranger to Fort Benjamin Harrison; he was inducted into the army there in 1943. The priest served as an enlisted man in World War II and saw action at D-Day.

Discharged from the army in 1946, Father Luke attended the University of Detroit and then entered the SS. Cyril and Methodius Seminary at Orchard Lake, Mich. He was ordained in May, 1954.

Father Luke served as a parish priest in his hometown of Gary at Sacred Heart Church. The priest had a special ministry there in aiding children with speech impediments in the Gary community.

Father Luke became an Army chaplain in the midst of the Berlin Crisis in October, 1961. The priest has since become noted for his special services in honor of POW's and MIA's.

In his "spare time," Father Luke will sometimes take a leave and hop on a Flying Tiger plane bound for military bases in Europe. The priest says that if necessary he can say the Mass in French, German or Polish.

You can bet that our soldiers stationed at Fort Harrison will be well served by this man!

Thomas J. Murphy, an Indianapolis attorney, has been doing some interesting traveling as of late. His work as president of the Serra International has taken him to Spain, Italy, England and Scotland. Serra International is a group of laymen who work to promote religious vocations.

While Murphy was in Rome, he had the opportunity to visit with the Holy Father.

In my opinion, Serra International is an organization that deserves every Catholic's support.

Correction: A couple of weeks ago some silver jubilarians from the **Sisters of St. Francis at Odenburg** were pictured. One was identified as Sister Amy Driscoll when in fact the Religious should have been identified as **Sister Lucy Driscoll**. Sister Frances Assisi, summer communications director, told us she had somebody else on her mind when she typed out the information for us and inadvertently identified the jubilarian as another.

Books of the Hour: From Greensburg, we've received two copies of a book by lawyer **James K. Gaynor** titled **Lawyers in Heaven**, a series of sketches of 70 people who were lawyers, judges, magistrates and the like and who have achieved sainthood in the Catholic Church. Gaynor, a retired judge, began his own career as a minor league baseball umpire, served in the Army as an intelligence officer, received law degrees from Indiana University and George Washington University, served as a judge advocate for 17 years and then taught law for 10 years. Northern Kentucky University bestowed upon him the title of Professor of Law Emeritus in 1977. Gaynor's book makes for some interesting reading and provides some rather detailed historical sketches of some well-known and unknown individuals. The book is published through Dorrance and Co., Ardmore, Pa. (\$5.95).

Around the diocese: **Benedictine Father Simeon Daly**, the head librarian of the St. Meinrad Archabbey and Seminary Library, was recently elected President-elect of the American Theological Library Association (ATLA). Father Daly is the first representative of a Catholic institution to hold this office.

Holy Cross Brother Pedro Haering is currently researching a history of Cathedral High School. Anyone having any materials or information which might be of use in this project is urged to call Brother Pedro at 317-547-9311 or you can write to him at 5225 East 56th St., Indianapolis 46226. The **Bloomington Organization for Abused Women, Inc.** opened its shelter in June. The location is confidential to protect the women who take refuge there. The mailing address is P.O. Box 1, Unionville, IN 47468. Services of the shelter are available to all physically and emotionally abused women, including victims of rape and their children. The group also runs a telephone hotline that is open 24 hours a day; the number for the hot line is 339-6636. We received this information from **Matrix-Lifeline**, a very effective Bloomington pro-life organization.

The 1974 graduating class of the **Latin School of Indianapolis** will have a reunion at the home of Coach Joe Kelly, 203 Royal Road, Beech Grove, on Sunday, Aug. 19, at 2 p.m. There will be a donation of \$10 per couple. Former Latin School faculty members are welcome. For more information call Charlie Glesing, 317-636-6980, or Don Quinn, 812-522-2229. **Mr. and Mrs. Francis H. Lucken, Sr.**, of Ferdinand recently celebrated their golden wedding anniversary with a Mass and reception in that southern Indiana community. The Luckens are former residents of the Indianapolis Archdiocese. Their many friends may want to remember the anniversary couple with a congratulatory note. **Marian College alumni** have

surpassed their annual fund drive goal of \$50,000, exceeding last year's campaign by \$6,000. Proceeds of the campaign will help finance repairs and improvements to college buildings and for scholarship funds. H. Terry Sands is fund drive chairman. Serving as co-chairmen are Herbert L. Wissel and Joan Bailey Leffler. The drive ends Aug. 15.

Not necessarily the opinion of management— Personally, I don't understand all this hullabaloo about the state of

parish councils (see Fr. Widner's recent columns) in the archdiocese. I think they ought to go back to the old system that worked effectively for years. In the old system, everyone knew where the "buck stopped." Now everything is done by committee. About this issue it may be apt to remember the old definition of a camel—"a horse designed by a committee . . ." Some of our readers responded to the request to locate the glaring error in the July 20 edition of the *Criterion*. A few readers responded saying the error in question was the insertion of Mr. Feuerherd's column; certainly a position that has its merits. But that was not the glaring error that I had in mind. . . . Everybody seems to be getting down on the President because Mrs. Carter is his major adviser. Jimmy Carter has done his best to deserve a lot of criticism but this is something that he shouldn't be faulted on. I know that if I were President I wouldn't be ashamed to say that my wife Edna would be one of my most trusted advisers, even though I am much smarter than she is.

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FORMER Serra International President Thomas J. Murphy, an Indianapolis Attorney, was in a recent audience with Pope John Paul II in Vatican City. Serra is a Catholic layman's organization that fosters church vocations and helps its members to fulfill their own Christian vocation to service. There are 13,500 members in 30 countries.

august 3

Nocturnal adoration will be held at Holy Spirit parish, Indianapolis, beginning at 9 p.m. Friday and closing at 6 a.m. Saturday. Area parishes are represented at all of the hours but anyone interested is invited to participate in an hour of adoration.

All interested persons are invited to attend an Ultreya at Holy Cross parish house at 7:30 p.m. The Indianapolis Cursillo Movement sponsors the program.

The monthly Charismatic Mass is scheduled at St. Pius X Church, 7200 Sarto Dr., Indianapolis. Preceding the 6 p.m. Mass, a soup and bread supper will be served at 5 p.m. followed by prayer and praise at 7:30 p.m. Msgr. R. T. Bosler is the celebrant for the Mass.

august 3-4

An introductory seminar for new principals and directors of religious education will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, beginning at 8 p.m. on Friday and ending at 8 p.m. on Saturday. More information is available by calling the Office of Catholic Education, 317-634-4453.

august 3-5

St. Ann parish, 2850 S. Holt Road, Indianapolis, will feature

three fun-filled days at its annual festival. There will be entertainment for all ages with food, games and rides.

august 4

The Single Christian Adult group will sponsor an "Esposito Extravaganza" cookout at 9850 Haven Court, Indianapolis, beginning at 6 p.m. For more details call Susan Esposito at 899-5643 or Larry Lampert at 899-4682.

An old-fashioned picnic will be held at St. Anthony parish, Clarksville, beginning at noon and continuing throughout the afternoon and evening. The picnic offers a variety of entertainment.

A Monte Carlo night for the benefit of St. Jude parish, Spencer, will be held at the Bloomington Knights of Columbus Hall. The event begins at 7:30 p.m. See the ad in today's *Criterion*.

august 5

The annual picnic at St. Bernard parish in Frenchtown will feature a fried chicken dinner and homemade noodles with serving from 11 a.m. to 3 p.m. There will be other picnic attractions. See the parish ad in today's *Criterion*.

Central Indiana Marriage Encounter will have an information night at St. Pius X parish, 7200 Sarto Drive, Indianapolis. For more details call the contact couple, Kathy and Dave Clark at 897-1526.

The annual festival and chicken dinner at St. Cecilia parish, Oak Forest, will begin with serving at 11 a.m. and continue until 2 p.m. Evening lunch will be served from 4 until 8 p.m. St. Cecilia is located on St. Mary's Road between Oldenburg and Brookville.

august 7

A seminar in Natural Family Planning will be held at St. Lawrence parish, Indianapolis, from 7 to 9 p.m. This is the second of the two-series program.

august 8

A luncheon and card party will be held at St. Mark parish hall, Edgewood and U.S. 31S with luncheon served at 11:30 a.m. Card games will begin at 12:30 p.m. The public is welcome.

august 9

United Catholic Singles' Club (ages 35 to 65) will have a dinner meeting at Fatima Council Knights of Columbus, 1313 S. Post Road, Indianapolis, at 7 p.m. Reservations must be made by Aug. 6. Call 542-9348.

august 10-12

A leisurely weekend retreat for men of all ages will be held at Mount Saint Francis Retreat Center near New Albany with registration on Friday evening. For information and/or reservations call 812-923-8810 or write the Center at Mount Saint Francis, IN 47146.

august 11

The Single Christian Adults will have a combination meeting and pizza party at the home of Larry Lampert, 8813 Bel Air Drive.

Indianapolis, at 7 p.m. For more information call 899-4682.

The Women's Club of St. Michael parish, Indianapolis, will have a flea market and garage sale at 3354 W. 30th St., from 9 a.m. to 4 p.m. The sale will be held rain or shine.

august 11-12

Footite Musicals will hold their annual rummage sale "on stage" at the rear entrance to the Hedback Community Theatre, 1847 N. Alabama St., Indianapolis, from 9

a.m. to 5 p.m. Items include clothing, housewares, records, books, furniture as well as other collectibles.

august 16, 19

A Pre-Cana Conference for engaged couples, sponsored by the Aquinas Center for Continuing Religious Education, will be held at Providence High School, Clarksville in a two-session program: Thursday, Aug. 16, from 7:15 to 10 p.m. and the following Sunday from 12:45 to 5 p.m. Interested couples are asked to pre-register with their parish priest.

PICNIC

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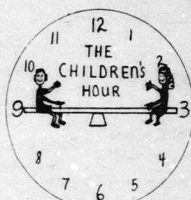
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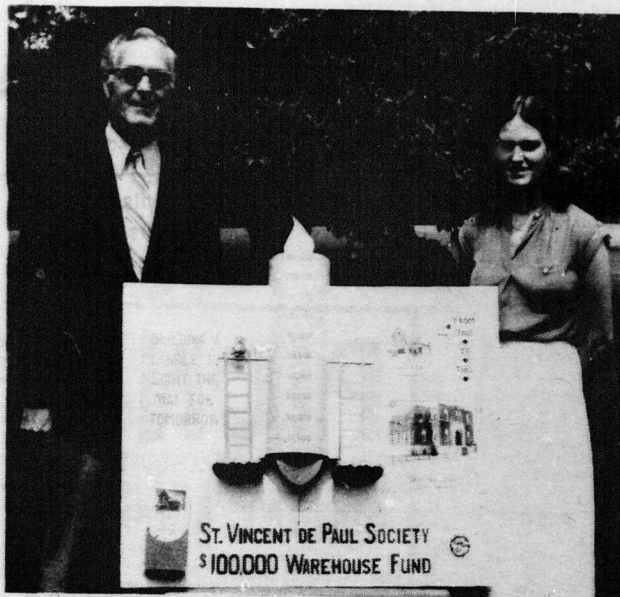
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Fun For Everyone



PROGRESS—Mrs. Chris May, (right) St. Simon parish, Indianapolis, stands behind a three-dimensional poster depicting the progress of the St. Vincent de Paul Warehouse Fund. Mrs. May created the poster and presented it to Ray Benjamin (left), fund chairman.

Warehouse fund drive continues

Ray Benjamin, chairman of the St. Vincent de Paul Warehouse Fund Drive, has reported that \$51,067 in cash and pledges has been received towards the \$100,000 goal. New mailings to parishioners throughout the Indianapolis area are being made each week soliciting support.

The Fund Drive Committee expressed concern that more returns have not been received from the earlier mailings. The chairman is hopeful that many who are interested in the work of the Society among the poor and needy will be sending their contributions soon. The drive will continue until the goal is reached.

Benjamin also reported that

the Society has begun using the new facility in the former Sacred Heart Grade School. There now exists a need for volunteers who are willing to spend from 4-8 hours each month in the Warehouse Program.

Bob Dillon, vice-president for Warehouse Operations, is in need of both women and men who are willing to sacrifice their time to assist him sorting clothing and other small items, and handymen who can make minor repairs on appliances and household items that are donated. Facilities, tools and parts will be furnished at the warehouse.

Volunteers will normally work on Wednesdays or

Saturdays. Some help on the pickup and delivery trucks is also needed.

Persons interested in making a tax deductible contribution to the Fund or who wish to volunteer some time are asked to write to the Society at P.O. Box 19133, Indianapolis, IN 46219.

Sister Fidelis

FERDINAND, Ind.—Funeral services for Benedictine Sister Fidelis Ackerman, 75, were held at the convent of the Immaculate Conception here on Friday, July 27. She died on July 25.

Sister Fidelis entered the convent in 1921 and made her temporary vows in 1923. After teaching school for 35 years, she served as a nurse's aid in the convent infirmary.

Schools where she taught in the Indianapolis Archdiocese include Starlight, Siberia, Tell City and St. Joseph Hill.

There are no immediate survivors.

CYO meeting coming up

The Archdiocesan CYO office announced this week that the 1979 National CYO Federation Convention will be held from Nov. 15-18 in Kansas City, Mo. The Convention is a four-day event.

Anyone interested in attending the convention is directed to call the CYO office at 632-9311 or write for further information 580 E. Stevens St., Indianapolis, 46203. All reservations must be made by Wednesday, Aug. 15.

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- | | |
|--|---|
| † BARD, Harold J., 76, (formerly of Jeffersonville), Holy Redeemer, Portsmouth, Ohio, July 23. | 82, St. Bernard, Frenchtown, July 26. |
| † BAXTER, Robert M., 59, St. Barnabas, Indianapolis, July 26. | † HALL, Betty Jo, 51, (formerly of Jeffersonville), Sacred Heart, Russellville, Ky., July 27. |
| † BRADY, Joseph L., 20, St. Barnabas, Indianapolis, July 30. | † HIBERNIK, Fred J., Holy Trinity, Indianapolis, July 25. |
| † FENOGLIO, Caterina, 88, Sacred Heart, Terre Haute, July 26. | † HUBERT, Martha M., 56, St. Augustine, Leopold, July 25. |
| † FERRY, Irma R., 79, St. Roch, Indianapolis, July 14. | † JACKSON, John E., 67, St. Bernard, Frenchtown, July 30. |
| † GETTELFINGER, Raymond P., | † JUDGE, Thomas J., 49, SS. Peter and Paul Cathedral, Indianapolis, July 28. |

May they rest in peace



Marguerite Baquie
Margaret Buey
Helen Burns
Gertrude Condon
Thomas A. Corcoran
Albert J. Fox
Anna E. Keller
Bertha Kochert
Lillian Kuebler
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What did all these people have in common? They remembered the education of students for the priesthood in their wills. We recommend them to your prayers.

For information on Estate Planning, Annuities, Bequests or Trusts write: Rev. Louis Range, O.S.B., Saint Meinrad Seminary, St. Meinrad, IN 47577.

† MASTERSON, Elmer, 74, St. Paul, Tell City, July 28.

† MURPHY, Hattie Irene, 83, St. Margaret Mary, Terre Haute, July 26.

† O'BRIEN, Elizabeth M., St. Michael, Indianapolis, July 28.

† ORPHEY, Betty, 62, Little Flower, Indianapolis, July 26.

† RAYMOND, Vera Schmitz, 89, St. Augustine, Jeffersonville, July 23.

† RINGENBERGER, Alberta, 78, SS. Peter and Paul Cathedral, Indianapolis, July 23.

† SCOTT, Donald W., 18, St. Margaret Mary, Terre Haute, July 26.

† SEAL, Keith F., 44, St. Jude, Indianapolis, July 27.

† SLICK, Lena B., 95, Little Flower, Indianapolis, August 1.

† VESTAL, John W., 71, Our Lady of Lourdes, Indianapolis, July 28.

† WELDEN, Mary Eleanor, 55, Holy Cross, Indianapolis, July 28.

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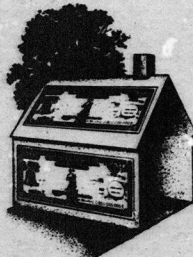
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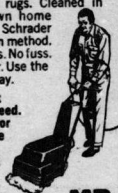
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today's music

Kansas looks at home

by Charlie Martin

Kansas seems always to be creating music worthy of comment. Few groups possess their talented blend of poetry, imagination and a sense of vision. Their new album, "Monolith," attests to these talents, and the above song, "A Glimpse of Home" especially demonstrates their creative abilities.

This song is about searching, but it is also a story about finding. Undoubtedly its message could be directed toward an ideal, another person or even a searching to find oneself.

But the song also relates to our search for God.

Our life search for God is as individualistic as our personalities. For some people, the search seems easy, a natural part of life. For others, the presence of God seems clothed in a veil of uncertainty. For all of us, the depth of God's mystery can never be completely experienced or understood—no matter how we measure our relationship with God, there are always new ways to know him.

The song speaks of "seeing reflections of the answers I desire."

This concept indicates how we often discover God's presence. Few of us have direct encounters with God, but all of us live in the world of his presence. To know and feel God's presence, we must pause, slow down our lives, and listen. The place to begin is the wonder of our own life.

Within us is the power to grow, learn and discover. We are always changing, and in this sense we are always new. We carry within us what the past has taught us, but we also peer into the future with an expectation of learning even

more about life. We can never fully understand all that our persons can become, yet these changes reflect the depth of the God dwelling within us.

EXPANDING our view, the reflections of God are everywhere. Man stands at the midpoint of creation, from immeasurably small atomic particles to incomprehensibly large galaxies. Who of us can even totally understand the beauty of one sunset? As the song says, "I can feel the quiet patience of your gaze" as "you are part of all my dreams and working days."

In addition to this experience of God's presence, we also feel a certain restlessness within us. All of us are looking for that "glimpse of home." Or in the words of the song, "there ain't enough time in the world, as I reach up the ladder, there is something even higher to perceive."

IF WE possess the courage, we ask new questions, we search for different levels in life's meaning, and search more openly for life's purpose. The answers are never perfectly known, but our glimpses of home show our destiny to be a circle back to the God who first gave us life.

All of this teaches us not to take any day of life for granted. Marvels and wonders reside within us and surround the world that forms our lives. What a shame it is when we live our lives in such a hurry as never to catch the glimpses of where we are really going—back home to the Father.

TODAY we need to pause and feel the life within us and around us. We must not miss the glimpses of home that renew us and strengthen us. We can then say, "like a fire that is burning in my heart, I know truly I surely must believe!"

Written by: Kerry Livgren
Sung by: Kansas

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Blackwood Music Publishing



A GLIMPSE OF HOME

When I was very young, so many songs were sung/So much wasted time on an uphill climb/But you were always there, a feeling in the air/There was nothing to fear, you were so near/Now you are here once again/As I stand in your presence/I can feel the quiet patience of your gaze/Like an old superstition/You are haunting all my dreams and waking days/CHORUS/All my life I know you were waiting, revelation anticipating/All is well, the search is over/Let the truth be known/Let it be shown—give me a glimpse of home/There's no resisting you among the chosen few/And it's so hard to be sure, it's so hard to endure/And when I hear your voice, I know I have the choice/To pursue an ideal, something so real/Now I've got nothing to lose, as I see your reflection/All the answers I desire become so clear/Like a page that is turning—I can look into the future/without fear/CHORUS/You're in my rock and roll, you're in my very soul/Though it's heavy to bear, it's a feeling so rare/And it's a mystery, the way it's meant to be/Can we ever know, we're moving so slow/There ain't enough time in the world/As I reach up the ladder/There is something even higher to perceive/Like a fire that is burning/In my heart I know truly I surely must believe/REPEAT CHORUS

movies on television

Thieves Like Us (1974) (CBS, Saturday, Aug. 4): Robert Altman's moody, photogenic version of the 1930's bank holdup gang legend has touching moments and gobs of nostalgia, but never does much beyond wandering around the rural south. Nice performance by Keith Carradine. Mostly for adult Altman buffs.

Monte Walsh (1970) (NBC, Tuesday, Aug. 7): Distinguished cameraman William Fraker's first and only film as a director, this is a tender and nostalgic tribute to the passing of the real cowboy at the end of the 19th century—humane, sensitive, often visually poetic. This is one of the last of the great western movies, and there are fine performances from Lee

Marvin, Jack Palance, Jeanne Moreau and others. Recommended for western—as opposed to action—fans.

Capone (1975) (CBS, Tuesday, Aug. 7): Standard violent crime melodrama depicting the rise of gangster Al Capone through the American criminal empire in the 1920's. Distinguished chiefly by a fine cast, including Ben Gazzara as Capone, John Cassavetes, Susan Blakely and Sylvester Stallone. Not recommended.

Killer Elite (1975) (CBS, Wednesday, Aug. 8): A non-cerebral Sam Peckinpah action film, with James Caan as a CIA-employed tough guy who is double-crossed by a pal and higher-ups in the organization. The highlight is Caan's effort

at physical rehabilitation before he carries out his revenge. Otherwise, it's mostly mindless shooting, kung-fu, macho humor and sex. Not recommended.

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PAPAL PLATTER—This is the record jacket for a new disco song which appears to be on its way to becoming a hit in Rome. A Milan disc jockey who calls himself "Freddy the Flying Dutchman" recorded in English the "Wojtyla Disco Dance" which praises Pope John Paul II. Though not yet available in the United States, the disco tribute to the Polish pope will be a hit on the international rock charts, said "the popular Italian magazine, Eva Express. (NC photo)

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media notebook

Justice department may 'spoil' enjoyable commercials

Do you enjoy television commercials? Do you feel a glow coming on and does your heart beat faster whenever a commercial displaces your favorite prime time entertainment or, later in the evening, ruptures one of those tender-tough exchanges between Bacall and Bogart in "The Big Sleep" or "To Have and Have Not"?

Well, if you do, and the zeal of the Justice Department prevails, your glow may soon grow roseate and your heart hyperactivate.

Twenty-seven years ago the National Association of Broadcasters, now representing 77 percent of the television stations in the country, adopted a television code. One of the code's provisions limits the number of minutes in each broadcasting hour that can be given over to commercials.

Thus, stations subscribing to the code are permitted to insert nine and one-half minutes of commercials per hour during prime time programs and Saturday and Sunday children's programs. At other times in the broadcast schedule 12 minutes of commercials per hour may be used during children's programs and for all other programming 16 minutes per hour.

The U.S. Justice Department, in a quixotic and highly unwelcome foray, has made this code the target of a complaint filed June 14. The complaint calls for the code's abolition on the grounds that it unreasonably restrains free trade. And it does so, according to the Justice Department,

precisely because of these heinous provisions restricting commercial time.

Pity the poor advertisers who, because advertising time is at a premium, have to pay exorbitant rates to acquaint you and your loved ones with the superior quality of their particular brands of beer, hair-spray, deodorant, bug-killer, bra, pantyhose, false teeth whitener, sleeping pill, or, soon enough maybe, contraceptive—as much, for example, as \$112,000 for a 30-second spot on "Laverne and Shirley."

DON'T PITY them too much, however, since they cheerfully pass this cost on to you in higher prices—television entertainment not being quite as free as it seems. You don't have to pay anything for movies that you don't go to see, but in a very real sense you have to pay something for even those "free" television shows that you don't watch.

What would happen if the

Justice Department wins its suit, and the courts strike this blow for freedom of trade? Would the Federal Communication Commission step in and impose regulations of its own? Probably not—at least not for some time. Restraint of trade, after all, is restraint of trade no matter who is doing it. The whole idea seems to be to establish a "free marketplace" whereby the networks and independent stations could sell as big a portion of each broadcasting hour to advertisers as the trade would bear.

To put it simply, but not inaccurately, the method would be to shove commercials down your throat until you gag on them and are on the verge of turning off the set. But then there would be some temporary reduction of the number of commercials in an attempt to woo you back.

Instead of turning off the set altogether, however, you could in theory turn to another channel, where more restraint

was being exercised, but one suspects, at the risk of seeming cynical, that a certain kind of group dynamics would come into play—let us by all means avoid the word "collusion"—so that no single network or station would stick its neck out too far in upping the ante.

What the Justice Department seems to be calling for in championing the right of advertisers to get more for their commercial dollar is a laissez faire policy. It was in the spirit of laissez faire that our courts once decided quite regularly that it would be interfering with the constitutional rights of both management and labor alike to outlaw child labor or 70-hour weeks.

Thus the courts for a long time prevented labor unions from upsetting the marvelous balance brought about by laissez faire. How dare unions come between the worker and management! How dare they prevent the worker from sitting down at the table with Mr. Carnegie, Mr. Ford or Mr. Frick so that the two could work out for themselves, man to man, the most mutually beneficial deal possible.

OBVIOUSLY, what is at issue here is not of the same gravity, nor is there the same need for intervention on the side of the weaker party. You are not free to choose not to

provide food and shelter for yourself and your family, but you can turn the television set off for good anytime you wish or else turn to pay television for your entertainment.

But, for the time being at least, for good or ill, commercial television continues to dominate the entertainment and information dimension of people's lives. Commercials are the price that people have to pay in order to be able to sit

before their sets for an American daily average of six hours and 34 minutes of viewing.

For the Justice Department to take an action whose most likely effect would be the aggravation of television's most glaring and annoying defect seems a mischievous and bewildering course of action—unless, of course, you are one of those who glow at every commercial break.

television reviews

CBS's second gift to the Public Broadcasting Service (PBS) in one month includes "CBS Reports" and other award-winning news documentaries. Earlier in July CBS opened its "Camera Three" library to PBS and, this fall, WGBH-TV, Boston, will initiate 52 Thursday evening segments.

Now several hundred news and documentary shows are being made available to PBS with WNET-TV, New York, as the originating station. PBS has "traditionally emphasized public affairs and documentary programming on the widest range of issues," according to Chloe Aaron, senior vice president for programming at PBS. Key programs spanning the last two decades will reinforce this philosophy.

The "Camera Three" series explores the creative spirit in mankind, examining the techniques and skills of innovators in all the arts. This option to select from CBS' top news and cultural programs assures both quality and depth for the coming PBS season.

religious broadcasting

RADIO: Sunday, Aug. 5—NBC "Guideline" continues its series of programs dealing with handicapped persons. This interview addresses the need for changing attitudes toward mentally retarded persons. "Retard" simply means "to slow down," and this is what mentally retarded persons require of us. The guest is Franciscan Brother Joseph Moloney, associate director of the Catholic

Charities Office for Handicapped Persons of the Diocese of Brooklyn. He serves on the U.S. Catholic bishops' Advisory Committee for Ministry with Handicapped Persons and is executive director of the National Apostolate with Mentally Retarded Persons. 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.)

Editor's note: These columns were written through consensus of the staff of the USCC Department of Communication's Office of Film and Broadcasting.

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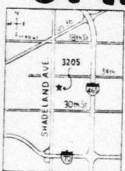
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viewing with arnold

'Dracula'—a moral commentary on the 20th century

by James W. Arnold

The blood-sucking count from Transylvania is clearly back at the top of his game in the new film of "Dracula." Its key distinction is that it brings to the larger movie audience Frank Langella's celebrated Broadway interpretation of Drac, not as an old bat, but as a sophisticated and charming romantic lover.

It's obvious that the truly horrifying evolution of the king of vampires from the satanic menace of Bram Stoker's 1897 novel—through the ghostly misshapen wraiths of 1920's black-and-white classics, the operative evil of Bela Lugosi, the campy spoofs of Andy Warhol, Roman Polanski, "Rocky Horror," "Blacula," George Hamilton and even "Sesame Street"—to the conception of Dracula as perversely attractive offers an intriguing moral commentary on the 20th century.

This new film, with its expensive but determinedly creepy-gothic production helmed by one of the bright new directors (John Badham of "Saturday Night Fever"), doesn't push any heavy meanings. It's clearly intended as more or less straight horror, and its modest success in raising chills is no small achievement, given the slightly sick joke its villain has become over the years.

The audience still roots against him, although un- certainly. But the psychiatric theory that Dracula's female victims secretly want to be seduced by him—inconceivable in Stoker and early film versions—is now made credible and explicit.

IT'S ALSO true that deep in this tale, which has become a model for all the 1970's movies about devils terrorizing humans with relative impunity, there is a religious parody that seems more subconscious than intentional.



The Carpathian Count, after all, promises eternal life to those who share his communion of blood. In most versions, that aspect seems rather unpleasant—victims would rather be dead than undead, and even Dracula himself seems to long for the peace of real death.

That note of poignance, it may signify, is missing here. In fact, the ending is cleverly arranged to provide both the satisfaction of the good guys winning and the possibility of Dracula's escape. (The final

horror will doubtless be a sequel).

Whatever Langella does as Dracula doesn't seem all that bad. He simply wants a little unorthodox love—an unconventional life-style?—which the ladies (Kate Nelligan as Lucy, Jan Francis as Mina) give with some enthusiasm. The other men, in contrast, are (excuse) bloodless.

Trevor Eve's presumably heroic Harker is a kind of mushroom, Donald Pleasence's Dr. Seward is a dense, insensitive bore with a houseful of raving lunatics who seem like refugees from "Marat/Sade." Laurence Olivier's Van Helsing—the scientist who is Dracula's most formidable adversary—is predictably strong. But let's face it, he's a nut who runs round digging up bodies, pounding stakes through hearts and decorating everything in sight with garlic.

THE VAMPIRES do only one really rotten thing—Mina kills the infant of one of the women in Seward's madhouse. But it's a fleeting moment you could blink and miss.

Director Badham is helped by the eerie Cornwall locations and camera work by Gilbert Taylor ("Star Wars," "The Omen") that makes the moors and forests memorably hair-raising. (One moment, in which a white stallion furiously digs at Mina's unholy grave, is especially icy). The climactic chase and shipboard fight are staged well enough to satisfy everyone from scared teenagers to intellectuals and poets.

But the film is constantly on the edge of silliness. I mean, do you always look at

characters to see if they're starting to grow fangs?)

The camera is obsessed with images of disgust and decay—musty bones, cobwebs, rats, bugs, spiders. Dracula's abbey looks like House Beautiful parodied by Mad Magazine, and it's ludicrous when Lucy arrives in formal gown for a candlelight dinner.

The significance of the madman Renfield is lost

somewhere in the fascination with his penchant for eating bugs. The Drac-Lucy sex scene is backlit in glowing red with soaring bats and throbbing John Williams music, and looks like a spoof of the Rhet-Scarlett kiss after the burning of Atlanta.

It could've been worse. Stoker has the reluctant but efficient Van Helsing cutting off heads as well as staking

hearts. In the film, he removes a heart, but happily off-screen. More hopefully, Van Helsing's crucifixes and sacred hosts do work—they stop and even terrorize the count and his friends, just like the rising sun. In this context, that may seem small satisfaction, but it reminds us of the truth under all the fantasy and nonsense. **NCOMP Rating: B—Morally objectionable in part for all.**

film ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

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

wrong interpretations and false conclusions);
B, morally objectionable in part for all;
C, condemned.)

Alien A-3

The Apple Dumpling Gang Rides Again A-1

Bloodline C

(The film contains an abundance of sexual exploitation.)

C.H.O.M.P.S. A-2

Dracula B

(Contains large amounts of violence and bloodshed, an

indiscriminate use of religious symbolism and sacred objects.)

The Frisco Kid A-3

The In-Laws A-2

Just You and Me, Kid A-2

Lost and Found A-3

The Main Event A-3

Meatballs A-3

Moonraker A-3

The Muppet Movie A-1

Nightwing A-3

Prophecy A-3

Rocky II A-3

The Wanderers B

(Violence and foul language)

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