

THE CRITERION

JULY 15,

INDIANAPOLIS, INDIANA

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# 'Make known the Gospel message'

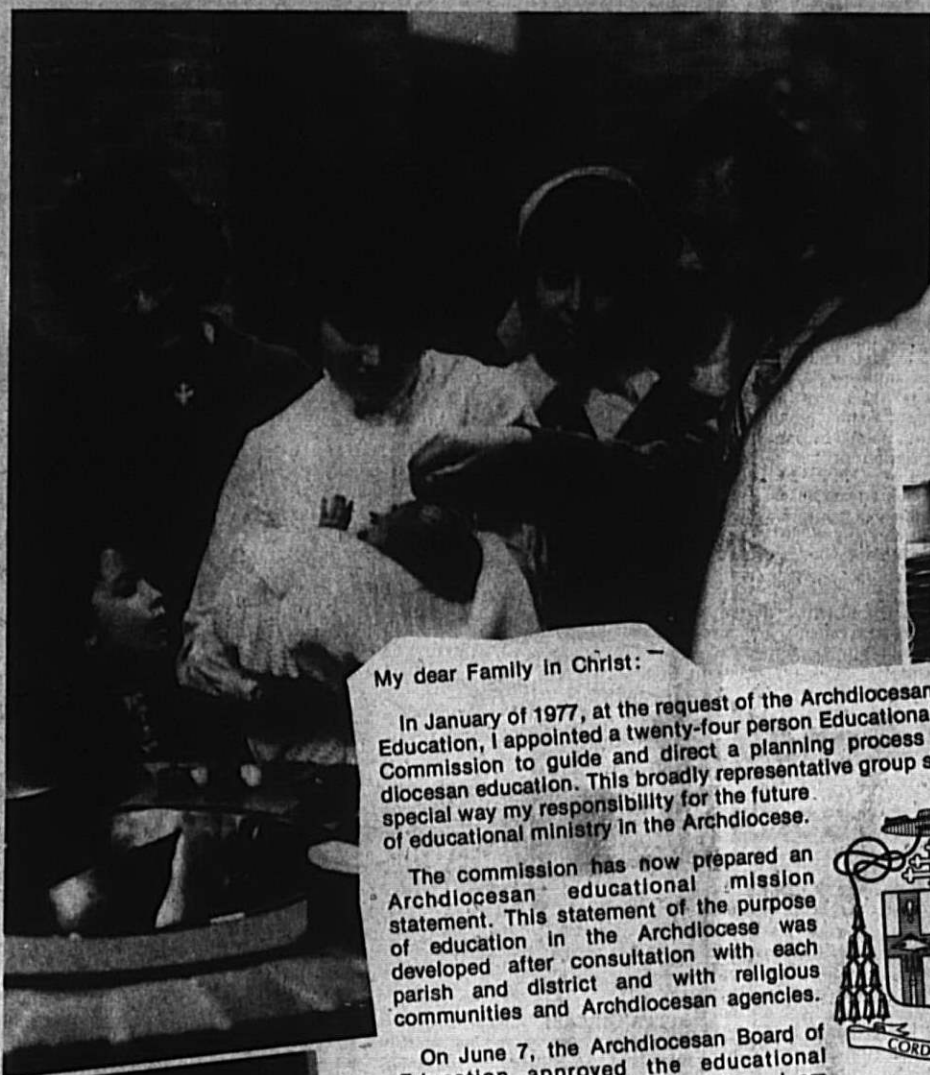
Archbishop George J. Biskup this week announced completion of the first phase of a long range planning process for all education sponsored by the Catholic in the Archdiocese of Indianapolis.

The Archbishop promulgated an educational mission statement which will guide the remainder of the two and one-half year planning effort. The statement with his letter appears on this page.

Dr. Charles E. Redman chaired the 24 member planning commission which developed the purpose statement.

Using the mission statement as a framework, the commission will next investigate the present state of Catholic education in the Archdiocese's 39 counties. This research will be used to formulate recommendations for the future of Catholic education in the Archdiocese.

The final phase of the planning process will involve every parish and district in the Archdiocese in developing local educational plans for 1979-1982. The planning effort was begun in January by the Archbishop at the request of the Archdiocesan Board of Education.



My dear Family in Christ:—

In January of 1977, at the request of the Archdiocesan Board of Education, I appointed a twenty-four person Educational Planning Commission to guide and direct a planning process for Archdiocesan education. This broadly representative group shares in a special way my responsibility for the future of educational ministry in the Archdiocese.

The commission has now prepared an Archdiocesan educational mission statement. This statement of the purpose of education in the Archdiocese was developed after consultation with each parish and district and with religious communities and Archdiocesan agencies.

On June 7, the Archdiocesan Board of Education approved the educational mission statement. As Archbishop, I am pleased to announce that I have ratified this action. The statement is as follows:



The purpose of Catholic Education is to make known the Gospel Message revealed in the person and teachings of Jesus Christ authentically communicated through the Church. The Catholic Church seeks to fulfill this purpose by offering educational programs which are designed to nurture the spiritual life, to bring about full human development and to foster a just society. The Archdiocese of Indianapolis calls its people to assume responsibility to realize this purpose by sharing time, talent, and material resources.

Guided by this educational purpose, the Church of the Archdiocese of Indianapolis affirms that:

1. Catholic education is a life-long process of deepening our personal relationship with God, of participating in the Church's worship, and of witnessing Christian values in the larger society.
2. Catholic education recognizes the freedom and dignity of all persons. Therefore, it strives to develop the God-given abilities of each individual.
3. Catholic education teaches members of the Church to be morally responsible for the realization of the rights of all people.

This formal statement of purpose for Total Catholic Education in the Archdiocese will now guide the remainder of the planning process.

During the summer months seven task forces will be researching the major educational issues in the Archdiocese. Their recommendations will be submitted to your parish for consultation in the fall.

Please join me in praying for the continuing success of this important step into our educational future. Each of us has a vital stake in its outcome.

Devotedly yours in Christ,

*George J. Biskup*

Most Rev. George J. Biskup  
Archbishop of Indianapolis

June 29, 1977

"Since the Christian vocation is a call to transform oneself and society with God's help, the educational efforts of the Church must encompass the twin purposes of personal sanctification and social reform in light of Christian values."

TO TEACH AS JESUS DID

**TOTAL CATHOLIC EDUCATION IN THE ARCHDIOCESE AND THE WORLD—**Beginning at the top left of the page and working clockwise, an infant is baptized as his family and their friends take part; a second grade vocal class taught by Mrs. Ruth Boshoff and a first grade class taught by Sr. Regina Clare, both at St. Charles parish, Bloomington, are next viewed; a gathering at a recent United States Catholic Conference youth ministry meeting at St. Paul, Minn.; fifth graders from St. Mary-of-the-Knobs parish play bingo with residents of Green Valley Nursing Home near New Albany; a nun conducts class for a small group of Hispanic mothers in Harlem; an adult study club meets; Mother Teresa joins in song with residents and staff at the opening of a new home for old people and abandoned children in Ethiopia. (Bloomington photos by M. Kelly Siffin)

"The educational mission of the Church is an integrated ministry embracing three interlocking dimensions: the message revealed by God which the Church proclaims; fellowship in the life of the Holy Spirit; service to the Christian community and the entire human community."

TO TEACH AS JESUS DID



# Nun appointed first woman diocesan RE director

BY SR. MARY JONATHAN SCHULTZ

"It is affirming to be the 'first' in anything. Particularly in this true when it is the first woman and a Religious in a role that, up to this time, has been clerical," mused Sister Mary Margaret Funk, O.S.B., as she talked about her recent appointment as Director of Religious Education for the Indianapolis Archdiocese.

The Department of Religious Education is one of three departments in the Archdiocesan Office of Catholic Education. Sister Mary Margaret succeeds Fr. Robert Drewes, who has held the position of director since July, 1974. On August 16, Fr. Drewes will assume his new assignment as pastor of St. Mary parish in North Vernon.

Sister Mary Margaret, appointed for a three-year term, has been with the Department since 1969 when there were 14 on the staff—a priest director, 12 Sisters and one lay person. Today Sister Mary Margaret works with

veteran staffer, Sister Mary Jeanne Pies, O.S.B., newly appointed staff worker, Father Clem Davis, O.S.B., and three secretaries.

"EACH OF MY PREDECESSORS has had his unique influence on me during his tenure as director. From one I learned to be creative in the tasks we undertake; another taught me deep respect for authority while a third directed me in administrative and organization skills with attention to details that really are important to people."

She is also able "to build on the good things they started. For example, the certification of religious teachers, religious studies programs, adult education, guidelines for elementary schools, youth ministry and DRE's (Directors of Religious Education). The pre-school manual used in the Archdiocese has proved its value, too, since it is now in its eleventh year."

In addition to the help of these men and other former staff members, Sister Mary Margaret has "run the gamut of jobs in the Department"; consequently, she is well "aware of all that is involved in the various facets of the Department's work."

The scope of the work of the Department of Religious Education is wide and varied. The staff is responsible for offering guidelines and assistance to parish co-ordinators and directors of religious education in the pre-school programs, elementary and secondary CCD work, youth ministry and adult education. It

also co-ordinates the Resource Center facilities and organizes various enrichment programs such as the Genesis II series.

A Recruitment Day, planned and executed jointly by the Department of Religious Education and the Department of Schools, was held for the first time in the Archdiocese last April. Applicants were given, in one day, the opportunity to have several preliminary interviews with contact persons from parishes or schools that had job openings for principals, DRE's and religion teachers. According to Sister Mary Margaret, the "response from both the interviewers and the applicants was rewarding and so successful that a similar recruitment program will, no doubt, be scheduled again in the spring of the 1977-78 school year."

"We get requests from all over the country for copies of our guidelines, the pre-school manual and the format for the Recruitment Day," Sister continued.

ANY PARISH OR SCHOOL in the Archdiocese has, for a minimal annual fee, access to the Department's Resource Center where audio-visual

aids such as films, film strips, cassette tapes and books are made available for loan upon request. "We have supplied more than 10,000 A-V items a year to supplement all phases of religious education," Sister Mary Margaret said.

Presently there are district resource centers in Terre Haute, New Albany, St. Mark's in Perry County, North Vernon, Batesville and Connersville. Sister Mary Margaret and her staff will attempt to co-ordinate the sub-centers so that there will be an inter-action

and sharing of materials among the centers and with the central Resource Center in Indianapolis.

Always the optimist, Sister Mary Margaret has formulated attainable goals, but some that may well take longer than her present three-year contract. Undaunted by this, she looks to that time when every parish will have a director of religious education and a resource center under the supervision of district staffs. In her planning, she sees these district staffs assisting in the work in the

parishes and, in turn, being accountable to the Archdiocesan Department. Within the next three years, Sister hopes to make at least one visit to each of the 163 parishes in the Archdiocese.

"Catechetics is essentially a lay ministry, sharing the Word with one another and passing on our Catholic traditions," Sister Mary Margaret concluded. This is Sister's goal as she assumes her new role as Director of the Department of Religious Education.

## Kelly a bishop

WASHINGTON—Dominican Father Thomas Cajetan Kelly, general secretary of the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC), has been named a bishop by Pope Paul VI. Bishop-elect Kelly, who was 46 on July 14, will be an auxiliary to Cardinal William Baum of Washington. He will continue to serve full-time as NCCB-USCC general secretary.

## Criterion to publish diocesan directory

A Catholic Directory and Buyer's Guide, not published since 1973, will again be offered by the Criterion this fall in a joint effort with the Archdiocesan Chancery Office.

Each year the Chancery Office produces an Archdiocesan Year Book with information regarding parishes and institutions, clergy and historical and statistical facts. Two separate books will be published this year, one providing the historical and statistical information and on the basis of parish and institutional annual reports, the other a directory of phone numbers and addresses.

The Criterion is putting together both books in cooperation with the Chancery through Fr. Robert

Mohrhaus, chancellor, and Mrs. Helen Rodgers, secretarial assistant.

The directory, besides including a listing of parishes, schools and other institutions, will also include for the first time a directory of Religious women who work and reside in the Archdiocese.

The yearbook will, as in the past, be available only for clergy and Religious on a private distribution basis. The directory will be sold through the Criterion and can be ordered in advance by mail beginning this week. Copies of the directory will cost \$5, each including postage and handling. The directory will be mailed around September 1. After that date the directory will cost \$6. Use the coupon accompanying this article.

## Conference for deacons meets at ND

NOTRE DAME, Ind.—The National Diaconate Institute for Continuing Education (NDICE) will hold its first annual conference Aug. 4-7 at the University of Notre Dame.

The announcement was made by Joseph Newman, first permanent deacon in the Cleveland, O., diocese and coordinator of the NDICE.

Invited to the conference are the 1,800 permanent deacons throughout the United States, their bishops, diocesan directors and families. Newman expects about 300 to 400 deacons to attend.

Bishop William E. McManus of Fort Wayne-South Bend, Ind., will give the welcoming address.

KEYNOTE SPEAKER will be Msgr. John J. Egan, administrative assistant to Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame. Msgr. Egan, a Chicago archdiocesan priest, is also director of the Center for Pastoral and Social Ministries at the university, and founder and past president of the Catholic Committee on Urban Ministry.

Also speaking will be Msgr. Ernest Fiedler, executive director, National Conference of Catholic Bishops (NCCB) Committee on the Permanent Diaconate.

Permanent deacons will conduct the majority of the workshops, which will focus on topics such as new ministries, family counseling, evangelization, death and dying, gerontology, cultural pluralism, hospital ministry, spirituality, justice and peace, and the celibate deacon. Stanley Gogol, a Toledo, Ohio, permanent deacon, is program chairman of the national conference.

THE INSTITUTE WAS formed last summer in a gathering of 40 permanent deacons in Collegeville, Minn. Newman said the institute has a three-fold purpose:

- Provide a two-way avenue of communication between the NDICE and the NCCB.
- Further the theological spiritual and pastoral development of the diaconal ministry through an annual conference.
- Promote ministry in the context of cultural pluralism to blacks, American Indians, the Spanish speaking and others.

## French vote aid for schools

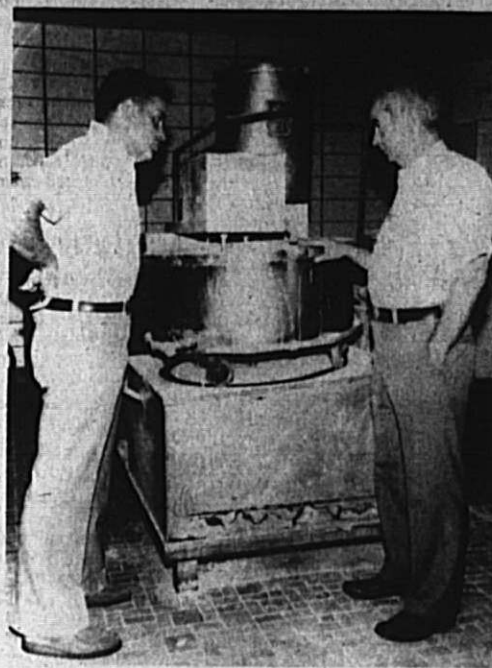
PARIS—The French National Assembly voted by a large majority June 29 to provide private schools with financial aid for building programs and to extend to private school teachers social benefits provided to public school teachers.

The vote came at a moment of heated debate about general school reform and about nationalization of private schools, called for by the Socialists and the Radicals.

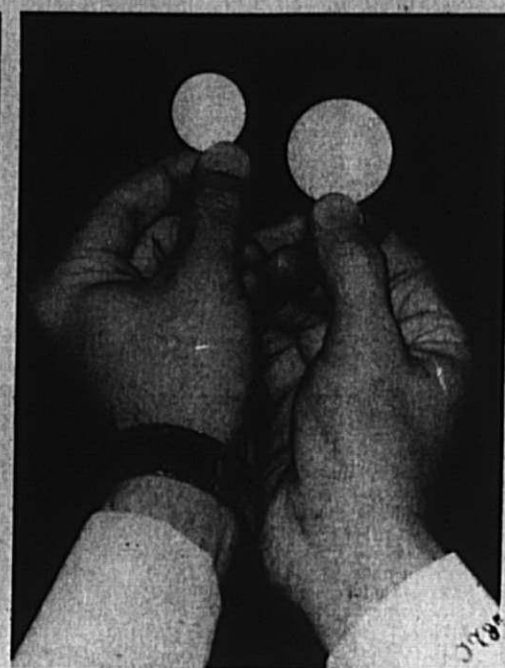
The Communist Party, though officially in favor of nationalizing private schools, backed the building and teacher benefits bill. Party secretary George Marchais said it would be "irresponsible" to abruptly cut off aid to private schools.

The National Union of Christian Teachers said that the Assembly vote was an "important step toward a fair and lasting solution to the problem of teachers without contracts."

The vote came only a few days before the Vatican Congregation for Catholic Education issued a document urging state aid as the best way for governments to assure pluralism in education.



ALTAR BREADS CHANGING—Paul (left) and John Cavanagh check a mixing machine at the Cavanagh Company, Smithfield, R.I. Cavanagh, the world's largest producer of altar breads, bakes 8 million a week. With the



coming of Communion in the hand, there is more demand for the larger, more breadlike altar breads to replace the smaller thinner wafers. [NC photos by Joseph Hussey]

## COMMUNION IN THE HAND

## New altar breads for new times

SMITHFIELD, R.I.—There are breads, and there are breads. That's why the recent decision of the American bishops to ask the Vatican for the option of Communion in the hand is having a major effect on the Cavanagh brothers.

Paul and John Cavanagh bake and sell bread—eight million pieces of unleavened altar bread each week, in fact. And the prospect of the new Communion option has created a demand for larger, whole wheat altar breads from the Cavanagh Company, the world's largest producer of altar breads.

"More and more parishes throughout the country are changing from the shiny, plastic-like, paper-thin wafer to the more breadlike, whole wheat altar breads," said Paul Cavanagh. "When the option of

Communion in the hand is allowed shortly, many of our accounts have instructed us to change their order to whole wheat bread for the very sound reason that since people will now hold the host, it should have the appearance of simple, human food."

THE TWO MEN GOT into the business of bread through a combination of happenstance and Church history. In 1943, a Jesuit priest traveling through Providence told John Cavanagh Sr. of the problems that monasteries and convents were having with finding someone to repair their altar bread equipment.

The elder Cavanagh took on the challenge and began repairing the equipment. Soon the Cavanagh cellar was crammed with mixing and baking machines from all over the country.

In the 1950s, the demand for altar bread was growing, but convents and monasteries were gradually getting out of the bread-baking business. The 500 religious houses making altar breads in the 1940s have dwindled to fewer than 40 today.

So in 1955, Paul and John Cavanagh asked Bishop John Wright of Worcester, Mass., to allow them to produce the bread, as well as to repair the equipment. "Today, this seems insignificant," John said. "But in the 1950s, remember, only the 'virginal hands' of priests, Brothers and nuns were permitted to make bread for the liturgy."

But Bishop Wright was quick to grant permission. "He was happy that a private business would be willing to take over this time-consuming task," John said.

FOR THE PAST 20 YEARS, the Cavanagh brothers have perfected and expanded their production methods. This month, a whole battery of equipment designed to make the larger whole wheat breads will be moved into the factory.

During the coming year, the Cavanagh Company will produce and sell more than 400 million altar breads. "The only thing we can't improve on is the recipe," said Paul Cavanagh. "No secret there—just flour and water."

## Teen marriage program trains adult aides

The latest phase in a series of preparatory steps leading to the January 1978 implementation of the policy for teen-age marriages in the Archdiocese of Indianapolis began with a training program for adult counselors on July 12.

Conducted by the staff of Archdiocesan Catholic Social Ministries, dozens of married couples from throughout the 39-county Archdiocese of Indianapolis are undergoing training to prepare them to provide counseling to those involved in proposed teen-age marriages. These specially trained couples will assist Catholic clergy if a teen-age couple seeking to be married need help in working out any problems that might make it difficult for them to fulfill the responsibilities of married life.

TWO SERIES of training sessions for proposed counselors are being held in Indianapolis. Additional sessions will be conducted throughout the summer for couples in Bedford, New Albany and Terre Haute.

The teen-age marriage policy is the result of over a year's development by a special sub-committee of the Priests' Senate of the archdiocese. The policy resulted from a major concern by the Church in the problem

(Continued on Page 9)

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of the Archdiocese of Indianapolis

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## Official Appointments

Effective July 20, 1977

Rev. Joseph McNally, from pastor of Sacred Heart parish, Jeffersonville, to pastor of St. Columba parish, Columbus.

Rev. Kenny Sweeney, from graduate studies at the American College, Louvain, Belgium, to pastor of Sacred Heart parish, Jeffersonville.



PARTICIPATE IN LEGISLATIVE WORKSHOP—The Sisters pictured above attended a recent Network Legislative Seminar on Capitol Hill, Washington, D.C. The participants included from the left Sister Rosemary Schmalz, S.P., of Terre Haute; Sister Marym Gooles, S.P., Indianapolis; Sister Roalita Wisniewski, S.S.J., South Bend; and Sister Margaret Quinlan, S.P., Clarksville. Network, formed in 1971, focuses on relating national legislation to social justice issues. The organization works to make legislation more responsive to the concerns of all peoples, particularly the powerless and the poor.



# week's news in brief

by no news service

## Embezzlement hits NOBC

WASHINGTON—A member of the board of directors of the National Office of Black Catholics (NOBC) has confessed that the office lost more than \$30,000 in an alleged embezzlement scheme by its former bookkeeper. But Auxiliary Bishop Joseph Francis of Newark denied reports that the board had asked for the resignation of Marianist Brother Joseph Davis as NOBC executive director because of the stolen funds.

## in capsule form

Father Jeremiah Cashman, pastor of Holy Ghost parish, was elected mayor of Chippewa Falls, Wis., by a 7-1 vote by city council members. Father Cashman had served as acting mayor since May 18 after the sudden death of Mayor James W. Buchanan. . . . The Archdiocese of Boston has qualified for \$18,200 in federal funds to preserve its historical records. The funds will be used to hire a professional archivist to arrange and describe the records and to make them available to historical researchers. . . . Benedictine Father Paul Marx, director of the Human Life Center at St. John's University in Collegeville, Minn., said his organization will devote increased resources to the study of natural family planning. . . . Those who attempt missionary activity in Maoist China must not fail to see how Western the Christian religion and church are, Langdon Gilkey of the University of Chicago's Divinity School warned some 35 scholars attending a conference on "China: The Religious Dimension" at the University of Notre Dame. . . . Pope Paul VI has advanced the cause for sainthood of Father Damien de Veuster, 19th-century apostle to the lepers on the Hawaiian island of Molokai. In ceremonies at the Vatican July 7, Pope Paul officially recognized the heroic virtues of the Belgian-born missionary. . . . The French National Assembly voted by a large majority June 29 to provide private schools with financial aid for building programs and to extend to private school teachers social benefits provided to public school teachers.

## Bishops urge guidance

DETROIT—The bishops of Detroit have urged Catholics to seek guidance in sexual morality from the 1976 pastoral of the U.S. bishops, To Live in Christ Jesus, rather than from a recently released study by five theologians which they said, contains many conclusions "not in conformity with the current teaching of the Church." In a joint statement, Cardinal John Dearden of Detroit and his auxiliaries, Bishops Thomas Gumbleton, Joseph Imsch, Arthur Krawczak and Walter Schoenherr, termed the controversial report simply "a speculative study" lacking authority. Meanwhile, the five authors of the report defended their work from what they alleged were "serious misrepresentations and distortions."

## Galveston bishop 'saddened'

DICKINSON, Texas—While followers of French Archbishop Marcel Lefebvre welcomed him to Dickinson for the consecration of a chapel for celebrating the Tridentine Mass, the bishop of Galveston-Houston told NC News he was "saddened by the fact that they have placed themselves outside the Church."

## OAS defends human rights

ST. GEORGE'S, Grenada—Despite evidence of widespread torture in many Latin American countries, the seventh general assembly of the Organization of American States (OAS) has declared that its member states must defend human rights against both terrorism and government repression.

## names

Father Richard Preston escaped a murder attempt by unknown gunmen by speeding out of a spray of bullets near Juticalpa, Honduras. The 34-year-old priest from Detroit has been working in the prelature of Olancho since 1974.

has been named executive editor of the Visitor magazine, published in Huntington, Ind., by Our Sunday Visitor, Inc.

Judge Anthony A. Giannini of the Rhode Island Superior Court has urged members of the Knights of Columbus to speak out forcefully against immoral actions which have become legally acceptable.

An endowed chair in government has been established at the University of Notre Dame with an \$800,000 gift from Joseph Robble, managing general partner of the Miami Dolphins.

Robert P. Lockwood, 27,

## remember them

† BASCH, Georgia L., 94, St. Anthony, Indianapolis, July 7.

† BREUNIG, Barbara J., 18, St. Plus X, Indianapolis, July 9.

† BRIGGS, James E., 58, St. Patrick, Terre Haute, July 1.

† CALLAHAN, Margaret M., St. Mary Village Church, Terre Haute, July 12.

† COOPER, Arthur L., 62, St. Mary, New Albany, June 25.

† COSTELLO, Eugene, 62, Sacred Heart, Clinton, July 1.

† DECKMAN, Kenneth C., 53, Holy Cross, St. Croix, July 4.

† DEJEAN, Anastasia M., 69, St. Matthew, Indianapolis, July 8.

† DOERING, Paula M., 57, 63, Peter and Paul, Indianapolis, July 7.

† ELDER, William C., 92, St. Augustine, Leopold, July 5.

† ELLINGSWORTH, Aile J., 81, St. Margaret Mary, Terre Haute, July 2.

† FLEECE, John B., 61, St. Augustine, Jeffersonville, July 8.

† HEARLIGH, John R., 14, Little Flower, Indianapolis, July 8.

† HESS, Earl M., Sr., 63, St. Mary, Indianapolis, July 5.

† KING, Virgil, 64, St. Barnabas, Indianapolis, July 8.

† MAIER, Winifred, 47, St. Roch, Indianapolis, July 11.

† MARCILLAT, Nancy E., 82, St. Augustine, Leopold, July 4.

† MARTIN, Dana C., 81, St. Anthony, Indianapolis, June 30.

† MORETTO, Wilma G., 41, Good Shepherd, Evansville, July 5.

† POPP, Edwin P., 65, St. Joseph, St. Joseph Hill, July 7.

† QUIGLEY, Barbara A., 49, Holy Spirit, Indianapolis, July 2.

† ROLLINS, Elia M., 63, Sacred Heart, Terre Haute, July 8.

† ROSS, Marie R., 77, St. Plus X, Indianapolis, July 6.

† SAHM, Margaret A., 57, St. Jude, Indianapolis, July 9.

† SCHWEGMAN, LeRoy J., 70, Holy Family, Richmond, July 8.

† SMITH, Nellie, 85, St. Michael, Bradford, July 2.

† STAND, Leo S., 45, St. John, Bloomington, July 7.

† STURGEON, Albert, St. Gabriel, Connersville, July 2.

† SWANSON, Kenneth A., Jr., 19, St. Philip, Hart, July 6.

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## editorials

The following is a sampling of comments from diocesan papers regarding three current issues in the Church—the Supreme Court decision favoring some aid to non-public schools, the Vatican declaration backing public aid for Catholic education and the actions of Archbishop Marcel Lefebvre.

### Supreme Court and school aid

We applaud the efforts of those who persevere in the struggle to maintain alternative means of education. Despite years of economic hardship and judicial defeats their enthusiasm and commitment remain steadfast. In a nation which constitutionally guarantees the freedom and rights of the individual and minorities, it is of prime importance that its citizens continue to have the opportunity to choose the educational institution to which they will entrust a good portion of the growth and development of their children.

—The Advocate, Newark, N.J.

With regard to the second decision on aid to church-

related schools, I still think it is nipping at the heels of such schools on the basis that the maps might be used to point out the birthplace of a saint or the routes of the Crusades. But at least the validity of direct aid to students has been upheld. Now, a voucher system of direct aid to students for schooling, which would allow the student to attend the school of his or her choice, would be the ultimate both in constitutional purity and help to students who wish to attend private schools.

The Supreme Court has done a couple of smart things recently. I'd sort of given up on the group, but who knows, maybe it's never too late to learn.

—Church World, Portland, Me.

### Vatican and school aid

The question of government aid is at least indirectly tied in with the Vatican's declaration that religious schools should not be limited to the patronage of the rich. Extending religious education to the poor seems almost impossible without some state assistance—but the Vatican says it is to be done. Those religious and lay people generously sacrificing to continue to work in religious schools when they could be earning more in the public schools should be fortified in their vocation by this recognition of their importance.

—St. Louis Review, St. Louis, Mo.

Finances might be at stake if

Catholic schools are to survive—and it would be unrealistic not to appreciate this—but such an alternative form of education must justify its existence as "a community whose aim is the transmission of values of living." This document adds support for unselfish efforts demonstrated by Catholics to keep their schools open. Certainly, it deserves careful study in the educational and public arenas if a highly important and valuable network of schools is to continue to render a service so badly needed in our society today.

—The Pilot, Boston, Mass.

### Archbishop Lefebvre

Catholics, Protestants, and Jews have learned a great deal from the ecumenical movement, but the conclusion is not that all religions are the same. There are acceptable and non-acceptable differences.

Jesus Christ, when he sent out his first 72 missionaries, told them to eat what was put before them. That would be a very difficult thing for a traditionalist Jew. It would mean going contrary to the dietary prescriptions laid down for them since the time of Moses. But an ecumenical Christ felt them not important enough to be imposed on another culture, and dietary laws might stand in the way of their proclaiming that the Kingdom of God is at hand.

Catholic traditionalists must be encouraged to overcome the fear of at least tasting what is put before them. It isn't easy because they have a lot of fear.

—The Witness, Dubuque, Ia.

We don't know the man Lefebvre. He may be impossible to deal with—and at this point, after building an international following and becoming a media star, he may be motivated as much by his own ego as anything. From what we have been able to learn, the

**Editor's Note**—The following article was written by the retired auxiliary of the Boston archdiocese, for The Pilot, archdiocesan newspaper. In it, the bishop gives his answer to the question: Does the lengthy report of the Catholic Theological Society of America concerning morality and human sexuality foreshadow significant changes in the official Catholic positions in this field? The report commissioned by the Theological Society and prepared by two priests, a nun and two laymen, questions many of the traditional Catholic teachings on sexual conduct.

BY BISHOP THOMAS J. RILEY

This article is being written before the announced date of the publication of the report, on June 20, 1977. The article is directed, therefore, not to the report itself, but to the summaries of the report as presented by the secular press and by many periodicals which appear under Catholic auspices. It is important to keep this in mind first, because of the large circulation of the sources in which the subject has been dealt with, and, secondly, because it is quite likely that relatively few people will take the trouble to read the report when it becomes available.

The circumstances which require consideration from our present point of view are, first, that the contents of the report have actually been made public; secondly, that the report has originated in a society which calls itself Catholic and is being published by a firm identified with a prominent religious institution of the Catholic Church (Paulist Press); and, thirdly, that the impressions conveyed in published summaries of, and commentaries on the report, as they gain wide circulation, are calculated to be interpreted in the sense indicated in the query.

THE TOPICS TREATED cover a wide range of contemporary concern, reaching beyond purely speculative deliberation into the areas of human free activity for which each one must assume personal moral responsibility. Marital sexuality, extra and pre-marital sexuality, masturbation, homosexuality, contraception and sterilization—these specific issues, about which the Catholic Church is known to have well defined positions, have been singled out as embodying in their interrelations most of the content of the report.

The impression is conveyed that the report will open the way for radical changes in the teachings on these questions which have been recently reaffirmed by the Holy See in the declaration concerning questions pertaining to human sexuality. As the situation thus stands, it inevitably reflects a growing conflict between those whose positions within the Church charge them with ultimate responsibility in matters relating to moral conduct, and those whose talent and training qualify them as experts in one or more fields of scientific inquiry.

To a great extent, those who have achieved scholarly distinction tend to share with one another the results of their individual pursuits. Bonds of union are thus forged in different areas, at different levels and in particular situations.

In the present instance the lines seem to be drawn between those who are authorized to speak in the name of the Church and those whose authority derives from academic attainment or rank. If this were the essence of the problem under discussion, there would be little cause for alarm. Tension between scholarship and authority has always existed in the Church. Authority has learned to respect scholarship and to seek in its guidance the restraining influence of objective truth. And over the long years of Christian tradition great scholars have looked to the Church for the kind of protection against conflict among themselves which Thomas Hobbes assigned to the state in the broader field of general human relations.

The inability of theologians to agree among themselves is well known. With particular reference to the present problem, it does not follow from the agreement of the authors of the report that the teaching of the Church on sexual matters is faulty; that they have reached any significant consensus about how it should be improved.

KEEPING THIS IN MIND, we may call attention to the confusion which actually exists in relation to each of the particular problems of sexuality which have been mentioned. It is the teaching of the Church that there is an essential and necessary relation between the pursuit of sexual pleasure and the responsibilities of legitimate marriage. Consistent application of this teaching has contributed immeasurably to the strengthening of family life, still widely regarded as essential for the stability of society. Are we on safe ground when we discard the Church's teaching on marital sexuality on the ground that scientific investigation calls it into question? Have we any certainty that science, whose findings are admittedly tentative and subject to change, is presently in a position to

contradict the longstanding tradition of Christian morality?

Will an open-ended approach to the problems of sexuality, starting with the assumption that sexual pleasure is everyone's privilege, with marriage as an option for those who want it, find moral justification in the fact that the hazards of sexual promiscuity have been greatly reduced by scientific ingenuity? Has the moral evil of artificial contraception been removed by the prevalence of the birth-control mentality?

These are questions for which the teaching of the Church has always provided, and continues to provide, definite answers. These answers follow obviously from the point of view which has been outlined.

They are not easy to accept; the Church would have abandoned them long ago but for the abiding conviction that they are imposed by the law of God, written deep in the human nature which He has created. The Christian philosophy, developed by reason and brought into close association with revealed truth, accepts these answers as the necessary undergirding of the divinely revealed deposit of faith. The new philosophy of personalism can call them into question only because it has previously accepted the basic teaching that truth does not transcend experience, and is relative to experience throughout its changing phases. God then becomes involved essentially in the process of change, thus losing His identity as the source of truth. Humanity becomes its own god, a deified abstraction which can be molded into changing theological concepts adaptable to the degenerating pressures of human selfishness. Masturbation and homosexuality, once condemned universally as inconsistent with the changeless relation of sexual pleasure with lawful marriage, can now become

morally defensible as serving experienced human needs.

IT WAS THE AVOWED purpose of the Declaration on Human Sexuality to present summarily the teaching of the Church in this delicate area of human activity. It is beside the point to reject the declaration because it lacks the format of a scientific inquiry, or because it does not undertake to evaluate the viewpoints of individual scientists who deal with sexual matters within the limited scope of their respective competences.

The authors of the report are entitled to their opinions as scientists and to their freedom of inquiry as scholars. They have no right, however, to present their report as an expression of moral conviction for others to follow in the formation of their own judgments of conscience. Whether or not they have attempted to do this will eventually become evident. For the present, however, it is enough to note that the contents of the report have been widely publicized, and the book itself will soon be placed on public sale. It is at this point that the fact must be faced that the teachings of the Church on important questions of public morality have been called into question by people who have no right to the moral authority which their position in the Church enables them to usurp through the media of communication in which their views are published.

The problems of human sexuality are not the only moral problems with which the Church must be concerned. It is senseless, however, to look for reform within the Church and at the same time to demand that the Church abandon the foundation of truth and the structure of authority which make it a Church and not just a people governed by their own impulsive selfishness. Only in such a Church can a troubled world find strength and assurance as it seeks remedies for its intellectual confusion and its moral and spiritual decadence.

dale francis says

## To convert or not to convert

by dale francis

There was a story in Catholic newspapers not long ago about a young priest who has received a great number of adults into the Catholic Church.

One of the reactions to the story came from a Protestant clergyman who wrote he thought the very idea of conversion to the Catholic Church incompatible with the ecumenical position. It is not a position he holds alone. There are Catholics who say that the making of converts isn't quite proper in this ecumenical age.

Those who speak of convert making as alien to the ecumenical movement ignore the fact that a large proportion of our society is made up of people who have no allegiance to any religious group.

It is obvious that if we are to fulfill Christ's mandate then we must reach

out to these people, tell them of Jesus Christ and His Church, seek to bring them to belief in Christ and to acceptance of the Church.

SUCH AN EVANGELISTIC effort obviously does not disturb ecumenism because those to whom such evangelism efforts are directed are not members of any religious body. It would be illogical to speak of efforts to reach the unchurched as disturbing ecumenism. It is difficult to understand how any Catholics could oppose efforts to reach the millions of people in this nation who have no religious commitment.

We suspect the critics of convert making would agree that there is nothing wrong with evangelistic efforts directed towards the unchurched. Where they are undoubtedly concerned is when those adults who enter the Church were people who had religious affiliation either in Protestantism and Judaism. It is this that has brought objections to convert making.

This is admittedly a sensitive area. It would seem to me certain, however, that the evangelistic efforts of Catholics should never be directed negatively towards any other religious body.

It would be alien to the spirit of ecumenism for Catholics to attack the beliefs of any other religious group.

There was a day that Catholic apologetics was polemical, denouncing what was seen as theological error in other religious groups. The modern ecumenical movement cannot permit this kind of approach, although polemical attacks on the Catholic Church still are carried on by some other religious bodies. For Catholics committed to the cause of ecumenism, however, this approach should never be taken.

But it is in no way alien to the cause of ecumenism for Catholics to speak positively of what they believe, what the Church teaches and what the Church is. When this is done, it is perhaps inevitable that some of those who are drawn to the Catholic Church by the force of what the Church teaches could be people who have had previous religious affiliation.

THERE ARE PEOPLE who belong to other religious bodies who are firmly convinced that the religious group to which they belong teaches the truth. Nothing should be done to disturb the sincere faith of people who have religious commitment. That is why it is alien to the cause of ecumenism to attack the religious beliefs of any other religious group.

But there are people who have a religious affiliation, but who are still searching for greater insights, greater understanding. If when they hear of the Catholic Church they want to know more, if they enter instruction classes in which they are taught what the Catholic Church believes, if they come to believe they should join the Catholic Church, then this surely is not counter to any true concept of ecumenism.

The Catholic Church is committed to the search for Christian unity. But it does not follow that the evangelistic message of the Church should be muted while unity is awaited. To the contrary, true commitment to the Church always demands that we proclaim Christ to all men, that we call all to His Church.

This proclamation must never be negative. It must never attack the religious beliefs of any other body. It must never seek to disturb the sincere religious commitment of others. But it must be a bold proclamation, and it must never be muted or diluted under the mistaken apprehension that to teach Catholic truth is alien to the cause of Christian unity.

### the criterion

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ADOPTING HANDICAPPED CHILDREN—A Pennsylvania couple shows its newly adopted daughter around their farm. A new law in the state encourages middle-income families to adopt handicapped children by providing funds for basic support and medical costs. The little girl, who suffers from

spinabifida, is one of the first children to be adopted under the new law through the Catholic Social Services of the Philadelphia Archdiocese. [NC photo by Robert S. Halvey]



## WASHINGTON NEWSLETTER

## Congressmen investing in belief that death is cheaper than life

BY JIM CASTELLI

The high points in Agronsky and Company, a Washington-based television talk show, are often provided by debates between two nationally known columnists, James J. Kilpatrick, a doctrinaire conservative, and Carl Rowan, a doctrinaire liberal.

Despite years of arguments in print and face to face, Kilpatrick and Rowan still manage to stammer and stare incredulously at each other when they disagree violently on issues such as military spending or welfare.

But they find themselves in agreement on at least one issue—both believe the government should finance Medicaid abortions because it's

cheaper to do so than to pay to raise unwanted children on welfare.

**KILPATRICK AND ROWAN** illustrate the broad support—nonpartisan and nonideological—for the economic argument in favor of government-financed abortions.

The argument against this approach—offered by anti-abortion groups and even by many people who favor legal abortions for other reasons—is summed up well by Sen. Robert Packwood (R-Ore.), probably the most vocal backer of legal and government-financed abortions in the Senate.

He made this comment during the Senate debate on proposals to restrict federal funding of abortion:

"I have never supported abortion—and arguments have been made—just because it is cheaper than pregnancy. The argument often is made, with respect to the 250,000 to 300,000 (Medicaid) abortions (each year), that it is a lot cheaper than carrying those pregnancies to term, having the babies on welfare and all that.

"It probably is cheaper. But the logical extension of that argument is that it is a lot cheaper to execute people when they get old or are in retirement homes, than it would be a lot cheaper to get rid of them. I am not using that argument."

But Packwood didn't seem to object when Sen. Charles Percy (R-Ill.) made "that argument."

Responding to Percy's question, Packwood cited figures showing it cost about \$200 to perform an abortion and about \$2,200 to care for a child on welfare for the first year of his life.

"The Senator from Illinois," Percy said, referring to himself, "has just calculated that, over a period of 18 years, it would probably cost around \$60,000 (to raise a child on welfare). In

fact, I have further estimated that the cost could rise to \$100,000 when we realize that the government would be borrowing that money. We need to add on top of that \$2,200 the compound interest which would accrue on every year's additional payment.

"If we can avoid a \$100,000 cost for a \$200 investment—and make a humanitarian investment at the same time—what sense does it make to say 'We cannot afford \$200 for this expenditure'?"

(It's worth noting for the record that according to the Department of Health, Education and Welfare, the average length of time a family stays on welfare is 27 months—well short of 18 years.)

**ABORTION IS NOT** the only issue in which death is seen as a cost-cutting device. Some people support the death penalty because they say it is cheaper than supporting a criminal for life.

HEW added a new and ominous twist to the death-as-cost-cutter argument in June when Robert Derzon, head of the Health Care Financing Administration, issued a memo which suggested in part that the government could save more than \$1 billion a year in Medicare funding by forcing states to adopt laws allowing "living wills"—directives from patients to doctors telling them to withhold extraordinary means of treatment in case of terminal illness.

Derzon said in a cover letter that the suggestions discussed in the memo did not represent policy or even informal policy recommendations. But the suggestion's tone is much less tentative:

"The cost savings from a nationwide push toward living wills is likely to be enormous. Over one-fifth of Medicare expenditures are for persons in their last year of life. Thus, in Fiscal Year 1978, \$4.9 billion will be spent on such programs and if just one-quarter of these expenditures were avoided through adoption of 'living wills,' the savings under Medicare alone would amount to \$1.2 billion. Additional federal savings would accrue to Medicaid and the Veterans' Administration and Defense Department health programs."

The memo also suggested that federal funds could be withheld from states which did not have living will legislation.

These comments, as right-to-life groups were quick to understand, seem to stand only a small step away from advocacy of direct killing of old and sick people to save money.

The comments also represent a total misunderstanding of what living wills are all about. First, the living will law adopted in California last year (the law cited by Derzon as a model) would apply to only a few cases.

**THE MAJOR ARGUMENT** against such laws is that they are unnecessary because patients already have the right to refuse treatment. In other words, it's not likely that many more people would refuse treatment under a new law than without one.

At the same time, the Derzon memo shows no understanding that the whole question of living wills and the right to refuse treatment centers around private decisions made on the basis of reflection and religious belief—the exact opposite of government coercion.

Cost-cutting and balanced budgets are in fashion in Washington these days and if cost is a primary concern, there's no doubt that death is cheaper than life. But the consequences of such reasoning would be frightening.

## letters

### Schmidt expresses sadness

To the Editor:

How sad it is to those of us who have been Catholics for thirty, forty or more years to see the Church we loved and respected as the Body of Christ editorialized "... a Church that was at rock bottom, a servant that had acquired status and wouldn't let go, seeking honor for itself and not the glory of God."

This description didn't appear in a Klan publication nor a Protestant anti-Catholic magazine but in *The Criterion* of July 8, 1977 in the priestly editorial "Limits to tolerance." If that had been true, such a Church would have been serving the devil unless our modern priests disagree with the teaching of Jesus Christ that we cannot serve two

masters. Regrettably, Father Widner is not the only priest to hold in scorn the Church so many of us loved.

Yes, some of us who have remained in the Church have actually wept over our loss for it is love we hold, not scorn and we believe our Church of yesterday did give glory to God, and through Him, the love of our neighbor.

Only because of our faith in God, we believe that soon the storm that is tearing His Church apart will end and once again our goal will be first to give glory to Him and then to His people whom we are to love as our neighbor. Until, "to whom can we turn?"

Frank A. Schmidt

Indianapolis

### Hansen wants discussion to work toward solutions

To the Editor:

Re: "Living the Questions," July 1. It is both un-Christian and un-Catholic to deny a Catholic child attending a public school to serve Mass or make his First Communion with a Catholic child attending a parish school. Most Catholic parents with children attending parish schools would agree that these children are entitled to participate in both. This is their "right" as Catholics. These same parents would agree that non-school religious education should be available to Catholic children at-

tending public schools and any adult seeking it.

Catholic parents have the "right" to choose public schooling or parish schooling for their children. As in any matter, once that choice has been made, parents must have the courage of their convictions and do every thing in their power to see that non-school religious education exists for their children, should they choose the public schooling.

Are parishes really unwilling to spend more money on non-school religious education or is it a matter of where these funds are to come from? Catholic parents with children enrolled in parish schools are already funding their children's religious education. Are these non-school programs really unwanted or is it a question of funds to keep them operating?

The statement that Catholic parents with children attending public schools and the non-school religious education programs, are spending more time with their children than parents with children enrolled in parish schools, is a myth. Involved Catholic parents with children enrolled in Catholic schools are spending just as much time with their children as these parents. There are activities for parent-student participation and for parent, teacher and student participation. There are many fund raising projects involving children and parents alike. In this area, time spent with children is tantamount to the time the parents of public school children spend with their children or more so.

In our Catholic schools, we recognize flaws in our academic programs. But, what is perfect? We have many dedicated teachers. As has so often been pointed out the salaries of these teachers cannot compete with the salaries of public school teachers. However, there are many teachers in public schools who lack this dedication. Children in Catholic schools receive individualized attention they do not receive in public schools. Most Catholic parents would welcome more nuns into the faculty, but appreciate the many dedicated lay teachers.

You state in your article, "we are losing many fine potential Catholics because we are unwilling to commit ourselves equally to non-school religious education." The issue as it stands, is this. We already have parish schools established. Public education for a Catholic child is a parent's choice. And this is a 'right' a parent has. Leaving the parish is not the answer. At least, not until that is the only avenue out. Involving yourself in the parish and asking questions and getting answers is what is of prime importance. There is room for both the parish school and the non-school religious education programs. It is a matter which should be discussed and a workable solution found. If a parish resents the non-school religious education, then this is indeed an uncharitable and absurd notion. Particularly, when our religion is based on a Christian attitude.

Mrs. Bobby Jean Hansen

Indianapolis



**CONFINED TO QUARTERS**—The black secretary of the South African Bishops' Conference, Father Smangaliso Mkhathwa, has been put under confinement in his home. For the next five years he must stay in a house assigned to him from 6 p.m. to 6 a.m. During the day he cannot leave the administrative district of Pretoria, by order of the government. Father Mkhathwa was active in Church work in black ghettos. Outside his house, Father Mkhathwa talks with Archbishop Joseph P. Fitzgerald, president of the South African Bishops' Conference. Inside he sits in the unfurnished house which has neither water nor electricity. [NC photos from KNA]

## the word this sunday

By Father Donn Raabe

SIXTEENTH SUNDAY OF THE YEAR

"Only one thing is required"

Genesis 18:1-10  
Psalm 15:2-5  
Colossians 1:24-28  
Luke 10:38-42

Only one thing is required, as Jesus tells Mary over Martha's complaints: Expose yourself to and spend time with the truth in whatever form it takes. Don't set up preconditions and rule out the fact that everyone speaks a bit of the truth. Be hospitable to all who come your way (Abraham in the first reading). Learn their story, and come to know the person beneath the facade. Even spend time with those whom you prefer to avoid. Discipline yourself to overcome your feelings about them enough to know their personhood too. Let the mystery of life, "hidden from ages and generations past," unfold to you in Jesus Christ (Paul, in the second reading). Spend time with Christ. He is your "friend of friends." But remember you will get to know Him only by spending time with your real friends who reveal Him to you. By spending time with Him in the Gospels seeing how He lived, and by spending time with Him in reflection and prayer, "conversing" with Him, you will also come to better know your friend and his love for you. For in death we are called to meet a friend not a stranger. But we can pass him by the more we are busy about so many things.

### Fr. Matthias addresses sexuality study

To the Editor:

I am sorry to read all the adverse criticism given by the Catholic Press to the recently published study on *Human Sexuality*. As a member of the Catholic Theological Society of America, which commissioned the study, I would like to speak in the book's favor. Opposed to the views of several groups which condemned the study outright, there are significant positive values which recommend reading by many Catholics.

1. It is simply one of the best one-volume reference collections of information on current studies into human sexuality as well as a compendium of Catholic teaching from the past. The sources utilized are extensive and thorough.

2. In practically every sexual issue treated the book's authors lay out clearly and concisely the variant positions held today, from the Church's official teaching down to common societal prejudices. These presentations, including that of the Church's traditional positions, are objective and factual.

3. The book's fourth chapter, "Toward a Theology of Human Sexuality," provides an excellent synthesis of the most current Catholic theological positions on human sexuality. It suggests guidelines that are worth consideration by all in the Church.

4. The authors' own attitudes are suffused with a spirit of pastoral compassion. They realize that not everyone in the world can live up to "ideals," yet all need to be extended the mercy and compassion of the Gospels.

The main point of criticism against the study charges that certain positions proposed by the authors disagree with points of the Church's magisterial teaching. Examples mentioned include pre-marital sex, homosexuality and masturbation.

The authors do disagree with aspects of the Church's recent stand, but not to the extent that the above-mentioned practices are condoned outright; the authors exercise very discriminating judgments in the search for pastoral compassion. Disagreements with traditional teaching are made respectfully and with an effort to spell out reasons for difference.

People today need to realize that much of the Church's "traditional" teaching grew out of 1) the way that the Bible was interpreted in the past, and 2) the views of theologians in the past. And those past theologians

formed their viewpoints from information that was then current in medicine, physiology and social norms.

The authors of *Human Sexuality* simply try to show where our present understanding of the Bible and the newer medical, physiological and social information possessed in the twentieth century... requires modification of past theological stances.

In conclusion, it would be a shame if the adverse publicity kept pastoral leaders and Christian people from reading the study. The authors have performed a real service for the Church today.

Rev. Matthias Neuman, O.S.B.  
Professor of Theology  
St. Meinrad Seminary  
St. Meinrad, Ind.



**MARRIAGE ENCOUNTER MASS**—About 600 priests and more than 17,000 Marriage Encounter couples participate in a Mass for Vocations at the Los

Angeles Coliseum culminating the international convention of the Worldwide Marriage Encounter. [NC photo by Al Antczak]



## question box

BY MSGR. R. T. BOSLER

Q. My mother is in a nursing home. She is 89 and senile. My dad went through \$50,000 paying her bills. He died a month ago leaving nothing. I am a widower 60 years old and in ill health and plan to retire soon. My daughter, divorced, has four small children whom I help to support. My mother has her social security, which pays part of her bill. The State pays the rest. Am I obligated by the fourth commandment to sell my house and pay my mother's nursing home bill?



A. By no means. Now that her money has run out, your mother will come under Medicaid—Federal money given to the States to take care of situations like hers. She has a right to that help.

I bring this up because some people are ashamed to accept what they consider "charity." Most people on Medicaid were unable to earn enough during their working years to meet the enormous expenses of nursing home care. Your father's case is typical. He set aside a goodly sum for old age, but it was not enough. That is why it is a matter of social justice that the State set up instruments such as Medicaid to help distribute the wealth of a nation and assure that all the basic needs of citizens are met. Most of the people in nursing homes depend upon governmental aid. As a citizen your mother is entitled to this help in her

need. She and your father paid taxes for many years; they helped in developing the wealth of this country.

Q. I am almost 70 and would like to donate my body to a medical center. Is this permitted by the Church, even though the body eventually will be cremated? How about eyes, heart, kidneys?

A. Yes, to all your questions.

Q. I find a conflict in the Gospel of John. The passion of our Blessed Lord in John 18:31 says: "The Jews, then, said to him [Pilate]: 'It is not lawful for us to put anyone to death.'" In contrast the same Gospel, chapter 8, describes how the Scribes and Pharisees ask Jesus to endorse the

killing of the adulteress. In Acts the Jews stone Stephen to death.

A. The Jews had a law requiring the death penalty for blasphemy and adultery, but under the Roman domination they were not allowed to carry out their law. That is why after condemning Jesus for blasphemy the Jewish leaders turned him over to the Romans for execution.

The story of the adulteress and the stoning of Stephen do suggest that the Romans did not strictly enforce their ban when the person punished was not a public figure. Jesus had a large following and seemed a threat to the established order. Some Scripture scholars argue that the Jews had very little to do with the death of Jesus and that it was the Roman governor, Pontius Pilate, who was solely responsible for condemning Jesus.

According to this theory, the Evangelists described Pilate as reluctantly giving into the demands of the Jewish leaders because they wrote at a time when Christians needed to get along with Roman authorities for the sake of protection against the Jews who were persecuting the infant Church. This is a theory; you can take it for what it is worth.

There is nothing in it that opposes belief in the inspiration of Scripture. The Evangelists reflected the circumstances and traditions out of which they wrote. That is why the Gospels give us four different ways of looking at Christ and what he meant.

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## DIVORCE IN PASTORAL PERSPECTIVE

## Maturity necessary in marriage

BY CORNELIUS J. van der POEL, C.S.S.P.

"Communion of conjugal life," is impossible to define completely because too many aspects are involved which depend on the individual personalities.

One of the major aspects of communion of conjugal life is a sufficient degree of maturity. Maturity is a vague word that can mean almost anything that one wants to put under its cover, and its meaning largely depends on the context in which the word is used.

IN THE CONTEXT of marriage it should mean a degree of development which enables a couple to interact in such a way that each member experiences a deeper sense of personal dignity and value. Being together in marriage not only provides a degree of

Editor's Note—This is one of a series of seven articles which appeared this past Lent in the Michigan Catholic under the title "Divorce and Today's Catholic." They have since been compiled in a booklet form under the new title "Divorce in Pastoral Perspective." In his forward, the author states: "These articles do not intend to present a theology of marriage, a psychology of divorce or a legislation regarding the divorced and remarried. These articles are not intended to give answers. They are rather meant to create an awareness of some of the important aspects related to divorce and to the pastoral concern for the divorced."

security in material and social life but also provides a deeper sense of security and importance as man and as woman. A communion of conjugal

life brings the best of each partner to the surface.

Another aspect of the communion of conjugal life is the ability and the willingness to express concern for the person of the other. This means that one partner is not the servant of the other. At the same time there is a willingness to cooperate for each other's benefit. Mature persons do not enjoy themselves at the expense of others. The respect for the person extends itself also to the demands of Christian morality, and to the honest convictions of one's conscience. If an individual is not allowed to live one's own life according to one's deepest convictions then a true communion of life becomes impossible.

A business relationship can take place on superficial levels, but the mutual life in marriage cannot be maintained on such levels. The growth of a person demands a deep exchange of personal values. Christian morality and personal conscience are indispensable parts of this.

Marriages break down in the area of communion of conjugal life. This (Continued on Page 9)



"I WAS JUST GOING TO BUY A POPSICLE, BUT THEN I FOUND OUT HE GIVES A CLERGY DISCOUNT..."

## cornucopia

## Not something out of Baedeker

by Alice Dailey

Show me a California travel poster, and I'll show you people standing there, eating their hearts out. But show me a tour as glamorous as promised, and I'll say you've had one too many. For what you see on those windswept beach posters isn't necessarily what you get. And if you happen to draw a tour guide named Pat, as we did, plus a mustachioed bus driver named George, they'll make sure you stop long where it's boring, and short where the ocean's roaring.

At Los Angeles, the first leg of our trip up the "golden coast," we were herded into a bus, then traveled all of ten blocks before stopping at a mangy fruit market. The boys dawdled so long there, urging us to shore up, that by 5 p.m. we had progressed exactly two map inches to the outskirts of Santa Barbara. Here was the scenic beach, every glorious wave of it! But Pat started yelling, "Folks, the only restaurant closes at 8 p.m. if you plan to eat."

If we planned to eat? After a sixty cent peach for lunch? Succumbing to our lower natures,

we chose the gastronomic delights. Then the sun crossed us up by swooping into the Pacific faster than a famished seagull.

Eight o'clock the next morning saw us rolling again. In Big Sur country we were allowed outside, on an overlook, just long enough to drool, before Pat and George cracked the whip again. But up Hearst Castle way, we stood around looking at moldy furniture so long, people thought we were cigar store Indians.

THE TEMPERATURE in Monterey that night was 48 degrees and the air conditioning 30 degrees. While the natives went about, bundled up in topcoats, we turned blue just looking at the motel pool.

Next morning, the famous Seventeen Mile Drive (for an extra fee) was ours. "There's Cannery Row," Pat sang out. "You know, John Steinbeck, that sort of thing." Fog!

Later, "This is Seal Beach. By looking closely you can make out a couple of seals over on those rocks." By looking closely I could make out a couple of noses on people next to me. Farther on, "Here is beautiful Pebble Beach where Bing Crosby has his annual golf classic." The fog was swirling around like a week of London nights. Just as we pulled into Carmel

it started lifting.

Pat glanced at his watch. "You've got an hour here."

"An hour?" I gasped. "Just an hour at Carmel-by-the-Sea? The storybook place? The main reason I came?"

He yawned. "An hour."

"Then tell me fast. Which way to the sea?"

He shrugged. "I haven't, if you'll pardon the expression, the foggiest notion." He glanced at George who also shrugged. Both of them watched some girls sashaying down the street.

I stamped away. Seven different times I asked seven different people the same thing. They all said, "We're tourists."

AH WELL, San Francisco, the cosmopolitan jewel, the City by the Bay, awaited us, and would make up for it all. But how could I know that I'd, a) be nearly stomped to death trying to jump onto a cable car; b) gag while passing row after smelly row of nasty things at Fisherman's Wharf; c) have to buy postcards to see the Golden Gate bridge, and d) wish I had a fur coat with me.

No wonder Tony Bennett left his heart there. The wind probably yanked it right out of him.

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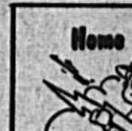
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## Teen-age marriage program

(Continued from Page 2)  
of the breakdown of what national studies show to be nearly 70% of the teen-age marriages in the United States.

Father Robert Klein, chairman of the Indianapolis Archdiocesan Teen-

age Marriage Policy Committee, pointed to the obvious breakdown of marriage in the U.S. "In depth, studies of American marriages indicate a general lessening of the understanding and the meaning of marital fidelity, and those most

confused by this lack of understanding are the youth."

Recognizing the problem, about 80% of the Roman Catholic dioceses in this country have special policies or procedures to help teen-agers in marriage preparation.

According to Church law, each pastor has the responsibility for preparing those seeking to be married. He must be certain that the engaged couple is ready and able to take on the serious commitments and responsibilities that a good marriage requires. The new policy in the Archdiocese of Indianapolis is designed to help the pastor in this work.

According to Father Klein, "the policy procedure requires the pastor to use some simple psychological interviewing techniques with the teen-age couple and their parents. The policy gives the pastor the option of calling on the assistance of professional counselors or lay couples who have trained for this work."

OTHER PHASES of preparation for the January 1978 implementation of the teen marriage policy call for: a continuing education program for the lay, high school and college students; parish level discussion programs; a second series of workshops for the Catholic clergy; a continuing evaluation of the program; final revisions of the policy; and, the establishment of a Review Board.

The policy and its procedures, according to Father Klein, "encourage those involved in proposed teen-age marriages not to rush into something as important as marriage. It says, 'go slow and think things out carefully.'"

"The policy is designed to show that the Catholic Church is truly concerned about its people, and is not willing to let them be just another marital statistic," Father Klein concluded.

## Maturity in marriage

(Continued from Page 6)  
means that the partners do not succeed in establishing a relationship which is constructive for their own development or for the development of their children. Instead of being a mutual support, they become a threat to each other. Instead of feeling that their partner conveys to them a sense of dignity and personal value, the partner seems to be a source of rejection. Instead of being a reason for happiness, their life together becomes

an opportunity for anxiety and discontent.

IN SUCH CIRCUMSTANCES the life of the couples, which is meant to be a living expression of the concerned and generous love of Christ for the Church, has become exactly the opposite. If the couple discovers this change of direction early enough, counseling can frequently correct the situation. Such counseling can be a long and painful process, but if successful, the mutual happiness is a worthwhile reward; and the pain of counseling cannot be compared with the agony of separation.

In many instances, counseling is not successful, and when divorce follows various other aspects of their relation are disrupted. The mutual covenant which the couple entered is partly broken. On the couple's part, it seems to cease to exist. On the part of the society (Church) however, it does not automatically cease. In the Church's doctrine this covenant has been entered into before God as an unbreakable covenant which will continue until the death of one of the spouses. This causes a special hardship on many people.

Before dealing with this specific point it might be good to study what happens in the minds and in the feelings of those whose communion of conjugal life has failed.

Next: "At the Breaking Point"

## Knights donate

NEW HAVEN, Conn.—The Knights of Columbus donated more than \$17 million to charity and over seven million hours to community service in 1976, according to a survey of the fraternal society's chapters.

The survey was answered by 68.5% of the K of C chapters, including 51 state councils, 4,251 local councils and 818 Fourth-Degree assemblies.

## Cemetery Mass

The monthly Mass for the Faithful Departed will be offered in the chapel at St. Joseph Cemetery at 2 p.m. Wednesday, July 20. Father John Ryan, pastor of St. Anthony Church, will be the celebrant. The public is invited to participate.



ARCHDIOCESAN CYO OFFICERS—Pictured above with Dennis L. Southerland, left, and Father Donald Schneider, CYO Director, are the current Archdiocesan CYO officers, who were elected at the annual convention this spring. They are, from left: Colleen McNulty, Our Lady of Lourdes,

president; Janet Madden, St. Joan of Arc, vice-president; Ron Martin, St. Gabriel, Connersville, deanery coordinator; Tricia Franchhauser, Holy Family, New Albany, recording secretary; and Peggy Tegenkamp, St. Patrick, Terre Haute, corresponding secretary.

## Tennis tourney held this weekend

Hundreds of amateur tennis enthusiasts will volley for individual and team awards Saturday and Sunday, July 16 and 17, at various sites.

There are two divisions, novice and open with boys' and girls' categories within the divisions.

On Saturday, novice girls should report at Butler University and novice boys at Southport High School. Both boys and girls open players should report at Perry Meridian High School. On Sunday, novice boys and girls play at Butler and Open boys and girls, at Southport High School. Contestants should report at 10:45 a.m. both days.

Championship and runner-up trophies will be awarded

## CYO Notes

Members of the CYO Priests Advisory Committee will meet Thursday, July 28, at 8 p.m. in the CYO office.

The CYO Youth Council will meet Monday, July 18, at 7:30 p.m. in the CYO office.

Because of inclement weather, the CYO summer outdoor dance was postponed last Friday, July 8. The dance has been rescheduled for Friday, July 29, at 7:30 p.m. on the St. Catherine parking lot. The band "Sandollar" (formerly "The Steve Bogard Band") will perform. Admission is \$1.50 with a current CYO membership card.

An important notice regarding the National CYO Convention has been mailed. A \$50 deposit is due to reserve a seat either on the bus or plane and is due on a first-come, first-served basis by August 15.

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JUNIOR-SENIOR GOLF CHAMPIONS—Pictured are the winners of the Junior-Senior Championship Flight of the 1977 Junior Match Play Golf Tournament. They are left to right: Mark Joswick, St. Susanna, Plainfield, first place, and Mike Sahn, St. Jude, second place.

## Memorial Mass for Sr. Alexa

MISHAWAKA, Ind. — Friends and associates of the former administrator are invited to attend.

Funeral services for Sister M. Alexa Hatke, O.S.F., were held at the Motherhouse of the Sisters of St. Francis of Perpetual Adoration on Tuesday, July 12.

Sister Alexa was the administrator of St. Francis Hospital Center, Beech Grove, from 1949 to 1957. A memorial Mass for Sister Alexa will be held in the hospital chapel on Wednesday, July 27, at 2 p.m.

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viewing with arnold

# Over its head in the water



BY JAMES W. ARNOLD

"The Deep," which could be described as "Jaws 1 1/2," is splendidly damp sum-

mer's entertainment. The cast spends half the film scuba diving in and around old wrecks off Bermuda—actually, a friendly but

expertly constructed tank in a Hollywood studio. Combined with theater air-conditioning, the effect is almost as refreshing as an iced tea commercial. Bring your sweater and a towel.

But the truth is that Peter Benchley's over-promoted successor to his shark epic is your basic mindless thriller. It has perhaps five exciting episodes neatly placed throughout the film to keep you from being hypnotized by all those fish—two big fights to-the-death on land and one in the ocean, the explosion of a booby-trapped lighthouse in slow-motion, and a visually spectacular escape by the divers from a swirling school of sharks. Between those violent attractions, which are

intended to be as shocking as possible, things often get interminably dull, unless you're hung up on the lore of old sea treasures lost on the Spanish Main.

A CENTRAL difficulty is that while the water may be deep, the characters are not. Nick Nolte and Jacqueline Bisset are really nothing more than pretty young bodies motivated only by greed and the spirit of adventure after they go beyond the usual tourist attractions and stumble into a World War II wreck loaded with morphine.

They decide to go after it despite the sophisticated threats of nasty local drug kingpin Lou Gossett, which includes a voodoo paint job

on Ms. Bisset's stomach. They join forces with expert treasure hunter Robert Shaw (a close relative of his salty shark hunter in "Jaws") to fool Gossett while they actually search for sunken Spanish treasure that just happens to be buried underneath the other wreck. Much of the dialog is incomprehensible even when it can be heard through the bubbles, and the people are stereotyped black-and-white—here literally—since the bad guys are black. (There is one traitor, a pitiful little derelict sea dog played skillfully by Eli Wallach). Nolte, who comes on like a professional athlete in his first acting job, is over his head in this company, but Shaw and Bisset could do

thrillers in their sleep—which they sometimes seem to be doing.

bowls of the wreckage, a giant moray eel who has one of the characters for lunch before the film is over. More aesthetically oriented patrons will have to settle for the expertly staged underwater photography, including a crazy ballet of hundreds of jiggling little ampules of morphine.

Overall though, British director Peter Yates ("Bullitt") just doesn't have as much good stuff to work with as "Jaws" genius Steve Spielberg did. But in the wet, "The Deep" is okay. As you leave, just knock the water from your ears. (Rating: B—objectionable in part for all.)

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## this week's tv films

**THOROUGHLY MODERN MILLIE** (1967) (ABC, Saturday, July 16): Ross Hunter's lavish and totally innocent musical spoof of the 1920's (fashions, morals, decor, high society, idealized heroes and heroines), aimed mostly at feminine taste but with enough whipcream for everybody. The elegantly gowned cast includes Julie Andrews, Carol Channing, Mary Tyler Moore, and the great Beatrice Lillie, who has fallen on hard times. Simple-minded but relentlessly bright entertainment for most of the family.

**THEY CAME TO ROB LAS VEGAS** (1969) (NBC, Saturday, July 16): A comedy caper film that starts brightly with the skillful hijacking of an armored car on the Nevada desert by Gary Lockwood and Elke Sommer. But it bogs down in confusion and eventually a lot of outdated bad taste about homosexuals. One of the few comedies involving

actors Jack Palance and the late Lee Cobb. Not recommended.

**THE LONG GOODBYE** (1973) (ABC, Sunday, July 17): Robert Altman's stylish, if amoral, updating of one of Raymond Chandler's Philip Marlowe detective stories. The main switch, besides casting Elliott Gould as Marlowe, is to substitute the tarnished contemporary affluent southern California style for the relatively innocent seediness of the 1930's. Terribly cynical, with only occasional relief via moral satire and black comedy. Chiefly for adult connoisseurs of the private eye genre and film buffs.

**THE EFFECT OF GAMMA RAYS ON MAN-IN-THE-MOON MARIGOLDS** (1972) (ABC, Monday, July 18): Director Paul Newman's film version of Paul Zindel's Pulitzer Prize-winning play about a tragic slattern whose twisted view of life poisons her young daughters. This is potent drama which doesn't weather the trip from the stage, but still retains some force and interest, due largely to Joanne Woodward's performance as the mother. Satisfactory for serious viewers.

**IN THE HEAT OF THE NIGHT** (1967) (CBS, Wednesday, July 20): Norman Jewison's Oscar-winner (gorgeously photographed by Haskell Wexler) about a bright black detective from Philadelphia assigned to a murder case in a small redneck Mississippi town. The film is a parable about black-white relations and Southern social problems, and seems a bit too pat, but the melodrama generates excitement. The cast, headed by Sidney Poitier, Rod Taylor and Lee Grant, is dazzling. Recommended for adults and mature youth.

from the uscc film and broadcasting office

## Did 'Roots' affect attitudes?

Six months ago ABC made television history with the broadcast of *Roots*, chalking up record numbers of viewers—130 million for the series and 80 million for a single episode. No one anticipated such a record audience response, and network schedules this fall will be testing the "limited series" concept to see whether it can produce similar high ratings or whether *Roots* was one-of-a-kind.

More important than the implications of this series for future television programming was the question of how this media phenomenon had affected the attitudes and feelings of those who had watched the programs.

If there were any one program that would serve to show how television influences people, how it shapes their ideas about themselves and others, and whether it does actually affect their behavior, it would have to be *Roots*. Yet the great volume of testing and research carried out this year has been directed at the negative effect of televised violence. The more substantive question would surely be the ways in which television has a positive effect upon viewers. For some reason—perhaps because it is more difficult to do this kind of research—there has been no rush by professionals to analyze viewer's responses to *Roots*.

THERE IS, in fact, only one group which has undertaken such a study. The Center for Policy Research saw the TV show as a means to resolve some of the ambiguities of racial relations in the Seventies during which polls showed the lessening of white prejudice while racial segregation in cities was growing. In the weeks following the show they compiled their data from a national sample of viewers, half white, half black, and equally divided between men and women.

Some of their preliminary findings were released in

June to alert other interested organizations about the potential value of the data. Both racial groups, for instance, anticipated an inflammatory reaction on the part of the other—an expectation that was not borne out by the study. Instead, the actual effects were the same for both blacks and whites, the primary emotional response being characterized as sadness.

Moreover, both groups indicated a willingness to discuss the program with those of the other race. Most significant was the finding that both blacks and whites saw *Roots* as a satisfying learning experience about U.S. history and its connection with contemporary social problems, "an unusual conclusion for a fictionalized presentation."

THE REPORT does not go into questions of how viewers were affected by the many scenes of violence in *Roots* or the difference between male and female reactions, although Dr. George Rothbart mentioned, during the press conference announcing the report, that differences between genders were more significant than those between races.

Although this study was limited to the specific purpose of examining racial relations, its findings are showing the broad potential of this entertainment medium for education and perhaps indicate that

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# Stewards of God's creation

By Father John J. Castelot

Thoughtful people are becoming increasingly concerned about the way we have abused our natural resources. Strip mining has scarred lovely landscapes. Careless dumping of waste materials has fouled our lakes and rivers and poisoned the fish that swim in them.

We burn up energy supplies as if there were no limit to them. We harness atomic energy and use it to annihilate innocent human beings and blight the lives of the survivors.

And on and on goes the ugly recital of our folly, of our sinful mismanagement of God's precious gifts. Sinful? Yes, if we believe in a God who has made us stewards of His creation. And so He has.

The creation accounts of the Bible are not scientific descriptions of how the world came to be, but they are serious theological reflections on the meaning of creation.

ONE LESSON that comes through insistently is that our universe is, by divine design, beautiful and good. There is a recurring refrain in the priestly account (*Gn. 1, 1 - 2, 4a*): "God saw how good the light was" (*1, 4*); "God saw how good it was" (*1, 10, 12, 18, 21, 25*). And at the end: "God looked at everything he had made, and he found it very good" (*Gn. 1, 31*). Psalm 24 opens with this reminder: "The Lord's are the earth and its fullness, the world and those who dwell in it. For he founded it upon the seas and established it upon the rivers."

At the climax of the creation story, God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground" (*Gn. 1, 26*).

We are the image and likeness of God in that we share His dominion over His creation. We are stewards of His universe, which He has given to us as a sacred trust. Ecology, then, is not simply a natural concern; it has serious theological implications.

THE AUTHOR of Psalm 8 has left us a beautiful meditation on this truth, more like a cry of wonder, really: "When I behold your heavens, the work of your

**"The creation accounts of the Bible are not scientific descriptions of how the world came to be, but they are serious theological reflections on the meaning of creation. One lesson that comes through insistently is that our universe is, by divine design, beautiful and good."**

fingers, the moon and the stars which you set in place — /What is man that you should be mindful of him, or the son of man that you should care for him? . . . / You have given him rule over the works of your hands, putting all things under his feet. . . ." (*Ps. 8, 4-5, 7*).

Centuries later, in speaking of the exaltation of the risen Christ to His posi-



**'God looked at everything He had made, and He found it very good'**

tion as head of the universe, the author of Ephesians recalls this psalm: "He has put all things under Christ's feet. . . ." (*Eph. 1, 22*).

The risen Christ is the Son of Man who, in His glorified humanity, rules and transforms and gives new meaning to a universe which sinful humanity has misinterpreted and misruled (see also *Eph. 1, 10*). This same letter says: "Both with and in Christ Jesus he raised us up and gave us a place in the heavens" (*Eph. 2, 6*).

WE ARE, then, one with the cosmic Christ, the glorified Man who exercises humanity's governance of the universe in a transcendent, perfect way. This adds a new dimension to our responsibility, which is now not merely a human concern, but a specifically Christian one. Our oneness with the glorified Son of Man, ruler of the universe, demands that we use that universe wisely, reverently, respectfully, lovingly, gratefully.

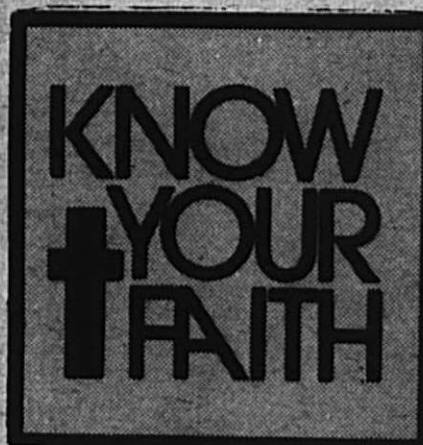
Human sinfulness, selfishness, stupidity, and greed have disoriented and polluted creation. To the extent that we share actively in Christ's victory over these destructive forces, to that extent we shall exercise benevolent and beneficent stewardship over our world. In a passage of powerful imagery, Paul describes our situation:

"Indeed, the whole created world eagerly awaits the revelation of the sons of God. Creation was made subject to

futility, not of its own accord but by him who once subjected it; yet not without hope, because the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God. Yes, we know that all creation groans and is in agony even until now" (*Rom. 8, 19-22*).

WE ARE A servant Church, with a mission to save, not in the narrow sense of "saving souls," but in the all-embracing sense of bringing the universe, in and with the risen Christ, to its God-intended fulfillment. This involves inescapably and pre-eminently the service of humanity, for as humanity goes, so goes the whole universe.

1977 by NC News Service





# Israel and American Catholicism

By Father Joseph M. Champlin

I spent Easter week as a pilgrim in Israel, visiting the Holy Land with a young student priest. The following are a few of my observations from that journey and their relationship to the Catholic Church in the United States.

Military alertness and security precautions: As our Alitalia flight from Rome approached the Holy Land, the pilot announced we had entered Israeli air space and the use of all cameras, binoculars, etc., was strictly forbidden. That sober directive was but the beginning of many instances in which we saw visible testimony of past conflicts and current tensions.

Wrecked fighter planes still remain strewn along the main runway of Ben Gurion International Airport. As we disembarked, security personnel quietly and unknown to me whisked my partner away for a routine spot check which nevertheless involved detailed questioning.

Soldiers with automatic arms surrounded the jet, guarded occasional intersections or entrances and always carried their weapons even when riding public transit for obviously private purposes. From a road which parallels the beautiful Jordan river valley, tour bus passengers see double rows of barbed wire, discern signs of well hidden military posts and even pass a few civilian bomb shelters.

**WHEN WE** departed from Israel, the security search was lengthy and thorough, including a respectful, but quite personal frisking of one's person (ladies and gentlemen done separately in individual compartments).

National industriousness and pride: "Give us 30 years of peace and we will transform Israel into a land flowing with milk and honey." Our guide's promise that this biblical description of this young nation will become a reality may sound fanciful or arrogant.

However, when you view the remarkable transformations which human industry and ingenious irrigation

have already produced in the desert region around Jericho and throughout other areas, his remarks sound more like a prediction than a dream. The high school boy I met doesn't seem to mind the prospects of three required years in the military (girls, too) before college. Part of that time will be employed for productive projects like the reclamation of barren lands and their development into fertile farms.

Charity for the poor and incapacitated: Riding back on a local bus from En Kerem, the site of Mary's visitation to Elizabeth, I was impressed by a youthful Israeli soldier and a woman in her early twenties, both of whom handed a coin to an elderly, begging lady. There were repeated similar incidents of charity during our visit. We found noteworthy, also, modern looking institutes for the blind, the sick and the aged.

**OBSERVATION** of the sabbath: Residents in Israel observe three different days for this weekly rest: Friday, for Moslems; Saturday, for Jews; Sunday, for Christians. Apparently Jews, naturally the nation's current dominant population, keep the Sabbath in earnest. There is no public transportation and no Jewish stores remain open for business. In fact, we did not dwell an extra day in Galilee specifically because travel from there to the airport on our Saturday departure date would have been either impossible or excessively expensive.

During my visit I linked those impressions gathered throughout Israel with some aspects of life and worship among American Catholics.

First of all, our prayer for peace in the Middle East during Sunday liturgies assume greater meaning when those images of universal military preparedness and tight security precautions are clearly on your mind.

**SECONDLY**, a sense of pride in being Catholic seemed to disappear for many sometime during the past decade or so. The numerical success and great enthusiasm of last summer's Eucharistic Congress may very well have marked the

reawakening of that spirit for countless persons.

Thirdly, the need for a constant renewal of our efforts in personal and institutional charity, inspired by examples of others like those in Israel, hardly requires an explanation.

Finally, we Catholics in the United States might examine our own observance of Sunday as a sabbath for prayer and

rest. It appears that more and more stores will open on that day to serve the pluralistic populace. However, how much of our purchasing is truly necessary? How many tasks could be anticipated or postponed? How serious are our intentions to make this a time for the spiritual rejuvenation of individuals and families?

1977 by NC News Service



Israeli soldiers rest outside the Church of the Nativity in Bethlehem

## Mass is at seven

By Alma Roberts Giordan

This is the first Mass on a Sunday morning in July. In my smalltown parish church of St. John the Evangelist, I am the lone reader for the celebration. There is a sense of warm togetherness among the few sleepy-eyed regulars.

A boy of about 10 has been conscripted from the congregation to serve as acolyte. He is unfamiliar with the ritual, but he is learning with obvious delight what it means to be on the altar so close, so truly a part of the action. Who knows He may . . . one day . . . replace the celebrant. There is a stirring within his Fonzi-shirted breast.

And I . . . sitting back while the pastor expostulates on the Gospel, humanizing the classic story of five loaves and two fishes...wonder if that makeshift altarboy sees himself in the role of the lad who gave up his picnic lunch for that miraculous multiplication.

**THE PRIEST** develops his theme. (I never thought of it in such light before,

but it makes sense.) Each one of us is an individual. God wants, God needs every single soul of His creation to further His work. The boy, I, the people in the last and foremost pews, the priest. We are all

morning I observe a segment of God's precious handiwork.

The grass on the church lawn is alive and green, truly "dew-pearled." Beyond, a low maple branch is leafed full in a pat-

**'God wants, God needs every single soul of his creation to further his work. The boy, I, the people in the last and foremost pews, the priest, we are all of primal importance to His plan . . .'**

of primal importance to His plan.

My gaze wanders out the open side door opposite my sanctuary chair. What's to be seen out there? Nothing . . . to those who . . . have eyes to see yet see not." But with vision clear this fresh

term of lace-filigree against blue sky. The limb which bears it is brown and sturdy. The leaves dance but the limb is less frivolous. (It takes more than a slight breeze to disturb its parental stability . . .)

**THEN I NOTE** the man-made wonders framed in that doorway. They, too, are good, coming from hand and brain of God's ultimate creatures. There is the concrete sidewalk, glinting diamonds of mica. The rear end of a green Chevy parked against the back of a neighboring building. That's all...wall, car and walk; grass, tree and sky. People in here praying for people, for country, for the bountiful earth as the pastor winds up his homily . . .

Out of sight in the maples a robin strikes up another anthem of praise. And suddenly, a terrible thought disturbs my tranquility — will man destroy this beautiful earth with his technology? Or will he remember in time that we are truly stewards of this beautiful earth?

Again, I see the warm sunshine streaming in through the doorway and the fresh, green grass. And I am grateful for this first Sunday morning Mass in July in my own hometown. Suddenly, I know my intention for Communion is Lord, give us the grace to respect our land.

1977 by NC News Service



# The Dameans



## 'Jet Airliner'

### Jet Airliner

Leaving on out on the road I've been  
down before  
Riding along on this big ole jet plane  
My love life seems so far away, and I  
feel like it's all been done  
Somebody's trying to make me stay  
You know I've got to be movin' on.

Big ole jet airliner, don't carry me too far  
away  
Big old jet airliner, 'cause it's here that  
I've got to stay.

Goodby to all my friends at home  
Goodby to people I've trusted  
I got to go out and make my way  
I might get rich, you know I might get  
busted  
But my heart keeps calling me  
backwards, as I get on the 707  
Riding, I got tears in my eyes  
You know, you got to go through hell  
before you get to heaven

Big ole jet airliner, don't carry me too far  
away  
Big old jet airliner, 'Cause it's here  
that I've got to stay.

Touching down in New England town,  
feel the heat coming down  
I've got to keep on keepin' on  
You know, the big wheel keeps a  
spinning around  
And I'm going with some hesitation  
You know that I can surely see  
That I don't want to get caught up in  
any funky kicks going down in the city

Big old jet airliner  
(c) 1977 Sailor Productions  
Written by: Paul Pena  
Performed by: The Steve Miller Band

THE SAYING, "the grass looks greener on the other side" certainly has been used often. We tend to be restless, yearning for something more and better. We don't like the limitations imposed on us by work, family, or any such responsibilities. It is not hard to dream about the grass on the other side and how much greener it seems.

The Steve Miller Band has a nice

follow-up from their last hit, *Fly Like An Eagle*. This song has the same image of flying, of "moving on," and it is appropriately named *Jet Airliner*.

When we are in boring situations, we think of the freedom associated with the "jet-set" people. To be able to travel, see different places, meet different people, have different experiences, all appear exciting. And they are. They open us to newness and refreshment — they are a Springtime experience.

The jet airliner taking this group to a new place gives balance and realism to life on the other side of the fence. This journey will mean saying "goodby to friends at home." Being separated from "people I've trusted." It will demand leaving love behind and involves hesitation about what is ahead.

It's the feeling that comes with the excitement of leaving, but the realization

**"He seems to realize that even in the moments of sharing the talents, and being exposed to a different type of lifestyle, the real heart of life is at home."**

of what is being left behind. It is likewise the awareness that maybe the grass is really green where I am and that it is in leaving it for awhile that I am able to appreciate it more.

"JET AIRLINER" not only has a good beat and is, no doubt, a popular song to dance to, but it also reflects a person who is sensitive to those things which can make life meaningful. The person seems to have a good balance between using one's gift to "go out and make my way" and yet not wandering "too far away." It reflects the life of a person who knows where the roots of love are in his life. He seems to realize that even in the moments of sharing the talents, and being exposed to a different type of lifestyle, the real heart of life is "at home."

As we have just celebrated graduations, we are aware that within our life experience there are times when we have to "travel," to move on in order to develop further those gifts and talents we have. Whether it is changing jobs, changing schools, moving from one city to

another, we know the excitement of change, yet fear and hesitation are part of the experience. We have experienced having to go "through hell" in order to get "to heaven."

What helps us through these experiences are the friends at home, the people who love us and the people whom we trust. These people are with us in our journey even though there might be miles between us.

In search of the greener grass, even with "tears in our eyes," it is always comforting to have that special place called "home." It is a place where we are given love and where we share love. It is a place where we have invested ourselves, and where we are never "too far away."

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

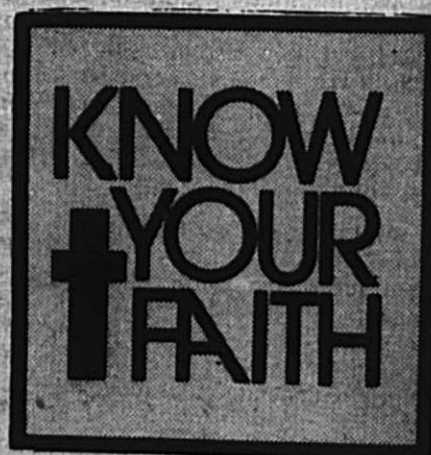
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## Discussion questions

1. What does the Bible tell us about our responsibility for the world?
2. How does the Bible advise us to accomplish a responsible guardianship?
3. Discuss this statement: "Work should not be so frantic, mammoth and overwhelming that the people engaged have lost the human touch — especially the capacity to communicate."
4. Do you feel that we need a day of rest? Discuss what applications this has for modern man.
5. Discuss the theological implications of ecology.
6. Discuss this statement: "We are a servant Church, with a mission to save, not in the narrow sense of 'saving souls,' but in the all-embracing sense of bringing the universe, in and with the risen Christ, to its God-intended fulfillment."
7. Do you feel a personal responsibility

to take care of the earth? Have a family discussion about ecology.

8. In the Epistle of Paul to the Ephesians, read Chapters 1 and 2.





KNOW  
YOUR  
FAITH

## THE BIBLE

Is there a devil?

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

# Is there a Devil? What, or who, is being exorcised?

By Father Alfred McBride, O.Praem.

It has been said in recent times that scientific minds will not put up with the idea of the existence of the devil. The idea of the devil belongs more to the superstitious mentality of the pre-industrial age.

Liberated now from chains of ignorance that dominated the dark ages, we are freed from such nonsense. Even some biblical studies appeared to concur. Bright analyses of the way in which the idea of the devil grew in biblical times led some Bible scholars to conclude that there is no basis in the Bible for belief in the devil.

THEN AN interesting phenomenon occurred. The film "Exorcist" hit the contemporary consciousness. It was box office and literally laid them in the aisles. Bright young minds all the way from ivy league to Berkley found themselves devastated by this garish presentation of devil possession.

They kept telling themselves they didn't believe in this. It was supposed to have gone the way of Santa Claus and ghosts. Despite all sophisticated protestations and the dogmas of their secularist teachers, they found themselves affected in spite of themselves.

Psychological interpreters rushed in quickly lest this new barbarism be allowed to convince anyone even in the slightest that the devil existed. The secular gurus assured their nervous clients that this was a freak show (they were right) and that it unfortunately touched some primordial drives that modern education had learned to cope with and dismiss as unsafe and harmful emotions. This was nothing more than an induced nightmare.

THEN THEY had to strike "Rosemary's Baby" from the canon, move to belittle the "Omen" and make appeals to good sense. No matter what they have tried, they have not stemmed the tide of interest in the preter-natural and the occult which swept through the ranks of computer programmers, space age addicts and transistorized mentalities.

Now actually, the secular critics have been right to expose the exploitation so evident in much of the Satan cult

wherever it emerged. They smell superstition and are correct in trying to get rid of it. The whole experience however raises yet another question, namely, the existence of the devil.

No one will argue that there is a greater need to awaken people to a consciousness of moral evil and the need for salvation from it. That is clearly the superior assignment. And any attempt here to reassert the reality of the devil by no means wishes to deter the prior task of pondering the reality of evil.

There seems to be no question but that the Bible and subsequent Christian tradition speaks of the reality of the devil. He seems to be a personification of evil and a tempter. Recent biblical criticism suggests that the slow and fairly confused expression about the reality of the devil leaves the reader today wondering how real the devil is and whether the biblical material is speaking symbolically. At the same time, it must be said that the assertions of the biblical scholars are sometimes as ambiguous as the diabolical person whose existence they question.

CHURCH practice to this day still allows for exorcism. If so, what or who is being exorcised? Presumably the devil. What must be kept in mind is that affirming the reality of the devil must not be

attached to magical forms of religion, or new appearances of superstition, or used to frighten unstable persons — and certainly not used to scare children into being good.

Furthermore, one should not so think of the reality of the devil that it absolves one from personal responsibility for evil. Lastly, let it be remembered that humans seem quite capable of the most monstrous evil with no apparent help from the devil. One need only think of the death camps in World War II. Humans have been sufficiently malicious with or without the devil's help.

What this all boils down to is that the reality of the devil should play a minor part at most in pondering the questions of morality and evil. Personal moral responsibility requires for more attention, and growth in moral thinking is the greater need.

Furthermore, we must be resolute in rejecting any attempt to convert religion into a horror show full of scares and frights and superstitions. C. S. Lewis in his work "Screwtape Letters" did perhaps the best job on the devil and his relationship to religion. Lewis tallied our self delusions and pride and showed us we have personally much to achieve to a decent ethical life.

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by this garish presentation of devil possession.**