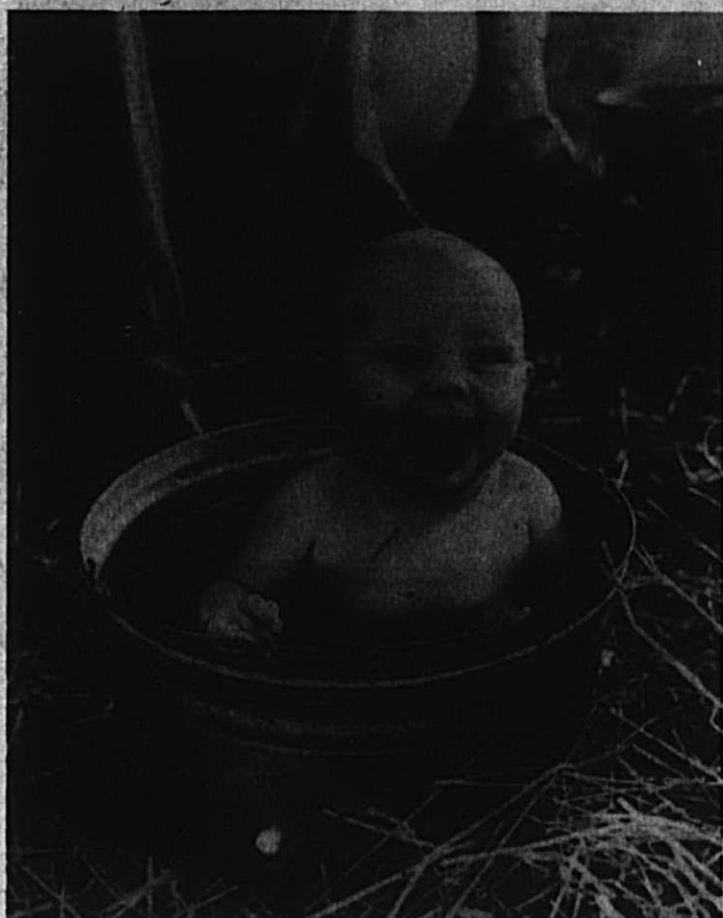


# CRITERION

VOL. XVI, NO. 44

INDIANAPOLIS, INDIANA

AUGUST 5, 1977



## How do YOU spell r-e-l-i-e-f?

Two effective methods of finding relief from the recent July heat wave are illustrated by six-month-old Darby Young

(left) as he skinny dips in a bucket of water at the State Fairgrounds in Pulaski, Tenn., and by Les Jones, right, who occupies a

cool perch in Newark, N.J., as he awaits his ice truck to be loaded for the next delivery. (NC photos)

### MOST BISHOPS TO ADOPT PROCEDURE

## Communion option gains favor

BY NC NEWS SERVICE

More than 30 Ordinaries in the United States have announced plans to introduce Communion in the hand as an option in their dioceses, while none have made public a rejection of the practice according to an NC News survey.

The U.S. bishops as a group asked the Vatican in June to allow Communion in the hand as an option in this country, and Vatican permission was granted in late July. The Ordinary of each diocese can decline to implement the practice in his diocese, however.

Even the most vocal critic of Communion in the hand over the last several years, Cardinal John Carberry of St. Louis, will permit the practice. In a statement, the cardinal stressed, however, that no one in the archdiocese of St. Louis will be required to take Communion in the hand.

"AT THIS TIME it is to be carefully stressed that no one, I repeat, no one, can be forced to receive Holy Communion in this new manner," he said. "It must be kept always foremost in the mind that the Holy Father has granted an option; he has not ruled that this option is obligatory."

Cardinal Carberry warned priests, Religious and lay people not to "even attempt to use persuasion or pressure to induce the new practice upon anyone."

Other bishops who have been cool to past proposals about Communion in the hand—including Cardinal John Krol of Philadelphia, Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo., and Bishop Romeo Blanchette of Joliet, Ill.—have also decided to allow the option in their dioceses.

MOST OF THOSE who have announced plans to implement the new practice have chosen to begin it on Nov. 20, the date suggested by the National Conference of Catholic Bishops (NCCB) as a target date for implementation.

The target date was chosen, according to NCCB president, Archbishop Joseph L. Bernardin of Cincinnati, to allow enough time for proper instruction on the new practice. Instruction materials are being prepared by the NCCB Committee on the Liturgy, chaired by Archbishop John Quinn of San Francisco, and are expected to be available in August.

Most of the bishops of New England are expected to approve the option. Bishops Bernard J. Flanagan of Worcester, Mass., and Louis E. Gelineau of Providence, R.I., have already announced approval.

Neither Cardinal Humberto Medeiros of Boston nor Bishop Christopher J. Weldon of Springfield,

Mass., have commented as yet, but both are expected to adopt it. Although Bishop John Marshall of Burlington, Vt., has not yet made his position public, he has ordered a program of instruction on the practice.

Among the U.S. archdioceses where approval of the plan has been announced are Chicago, Philadelphia, Baltimore, Los Angeles, Newark, Washington, D.C., St. Paul-Minneapolis and Indianapolis.

OTHER DIOCESES where Communion in the hand will be an option are: Tulsa, Okla.; Cheyenne, Wyo.;

Pittsburgh; Boise, Idaho; Wilmington, Del.; Spokane, Wash.; Albany, N.Y.; Allentown, Pa.; Dallas; Seattle; Yakima, Wash.; Louisville, Ky.; Evansville, Ind.; Biloxi, Miss.; Jackson, Miss.; Erie, Pa.; Greensburg, Pa.; Springfield, Ill.; and Davenport, Iowa.

Decisions in the dioceses of St. Cloud, Minn., and Cleveland await the return of Bishops George Speltz and James A. Hickey from vacation, but both bishops are known to favor the optional practice.

There are 32 archdioceses and 135 dioceses in the United States.

## House refuses to change tough anti-abortion stand

WASHINGTON—The House of Representatives refused to back down from its tough anti-abortion stand, and voted again Aug. 2 to prohibit all government funding of abortions except to save the life of the mother.

The 238-182 vote was aimed at reinforcing the House's strict position in light of an impasse within a conference committee which is seeking to resolve difference in the House and Senate versions of a \$60.1 billion appropriations bill for the Departments of Labor and of Health, Education and Welfare (HEW) for fiscal 1978.

The House stand is identical to one taken last year, but differs from its earlier vote this year which would have totally eliminated federal funding for abortions. The Senate voted this year to allow exceptions for situations where the mother's life is endangered,

where pregnancy resulted from rape or incest, or where the woman's doctor considered abortion "medically necessary" for any physical or psychological reason.

IT IS NOW UP to the Senate to decide whether to accept the House language or continue to demand softer language with more exceptions. The Carter Administration is said to favor the House language.

House floor manager, Rep. Daniel Flood (D-Pa.), had asked for another vote on the issue in the House after the impasse was reached. "A large vote for it this time will send a clear message to the other body" that the House will not back down, Flood said Aug. 2.

Rep. Henry Hyde (R-Ill.), author of the original House amendment, noted that the Supreme Court has ruled that "even though abortion is legal, there is no constitutional right to have it paid for by public funds."

REP. LOUIS STOKES (D-Ohio) and others argued that the House ban would deprive women of the right to abortion simply because they cannot pay for it. Stokes asserted that, according to HEW predictions, there would be 292,000 illegal abortions, 25,000 illnesses or injuries, 250 deaths if the ban were put into effect.

The ban would only affect the approximately 250,000 to 300,000 women each year who have abortions funded by the Medicaid program for low-income women. It would not prevent anyone from having an abortion paid for with her own funds.

## Budget projects loss of \$18,000 for the Criterion

The Criterion expects to suffer a financial loss of more than \$18,000 in the current fiscal year. That is the prospect reflected in the budget printed on page 3 of this issue.

The projected loss in the previous year—1976-77—was slightly under \$4,000.00, although the actual loss amounted to more than \$12,000.00. As of June 30, the end of the last fiscal year, the Criterion had unpaid bills in the amount of \$10,155.49 and \$1,360.54 cash on hand.

The Criterion depends on parish subscriptions for about two-thirds of its income. The 163 parishes of the Archdiocese have various policies about who in their parish will receive the Criterion and who will not. Some parishioners do not receive the paper unless they specifically use the green Criterion envelope. Other parishes include everyone on the Criterion subscription list whether they make a contribution or not.

THE CRITERION RECEIVES NO Archdiocesan subsidy. The paper currently owes the Chancery \$20,640.00 on the balance of a five-year loan which has been reduced from \$26,250.00 since September, 1976. The loan is included in the budget figures on page 3.

Remaining income, other than subscription revenue, for the paper is provided primarily through the sale of advertising. Advertising is sold primarily for the city of Indianapolis since the expenses of maintaining an enlarged advertising staff to sell and service advertisers throughout the Archdiocese is not feasible at this time. Advertising takes up about 30% of the paper's space. Rates have recently been increased, and are now among the highest of weekly papers in the Indianapolis metropolitan area.

A few subscriptions are sold to individuals who live outside the Archdiocese. Called *satellite subscriptions*, these number about 600. An individual who subscribes in this way is charged the top subscription price of \$6 a year.

The difference in the 1977-78 projected budgeted total for parish subscription income from the actual income received in 1976-77 is due to a change in billing procedure. In January, 1977 the Criterion began billing parishes (by their preference) at a yearly, semi-annual, quarterly or monthly rate. In order to work more effectively with the fiscal year, the annual billings in January, 1978, will be only a six-month billing, and then the annual billings will be made in accordance with the fiscal year July 1 to June 30.

An increase in parish subscriptions was realized this past year—total subscriptions at the end of June, 1976, were 37,980. At the end of July, 1977, the total number was 40,196.

Other income is generated primarily through the rental of the Criterion subscription list to other Archdiocesan agencies. It is strict Criterion policy that only agencies and institutions of the Archdiocese may rent the Criterion subscription list, so that readers will not be bothered with unwanted mail.

THE THREE GREATEST EXPENSES reflected in the Criterion budget are salaries, printing and postage. The Criterion staff consists of eight full-time people, including one priest and one Religious woman. During the fiscal year 1976-77, the Criterion paid \$89,156.99 in salaries and commissions. With increases granted recently to all employees, budgeting for that item for the current year amounts to \$93,404.00. The increase is not very large since the \$89,000.00 figure includes one part-time employee who resigned in February, 1977.

Printing costs will amount to more than \$75,000.00 in the current year. The 1976-77 budgeted figure of \$59,211 became an actual expense of more than \$72,000.00 for two reasons. In January of 1977 the Criterion increased its basic size from eight pages to 10 pages, thus increasing the weekly printing bill by more than \$300.00 per week. About the same time, our printer (Pratt Printing Co.) informed us that an increase in the cost of newsprint to them would necessitate a 5% increase in our printing bill.

The price of paper has perhaps been the highest single cost item which the Criterion has had to absorb in the past few years. The cost of newsprint has more than doubled in the past five years.

The next most expensive item is postage for mailing. From a budgeted \$17,000.00, the cost of postage this past fiscal year amounted to more than \$21,000.00. This again is largely a result of the paper's increase from 8 to ten pages. Postage costs are calculated by weight as well as by number of copies mailed. The current fiscal year will see no relief in mailing expense since the cost of second class postage increased 24% as of July 6—boosting the weekly postage bill from approximately \$440.00 to \$550.00.

The paper once printed is delivered to Faris Mailing Co., which separates the paper by locations and affixes the address labels. Our computerized labels are produced by Abbey Press at St. Meinrad, Ind., and these costs are fairly consistent. The slight increase from the budgeted amount this past fiscal year is due to a \$2,000.00 charge when we switched our label preparation from an addressograph process to computerization.

Insurance costs were not quite so high this year due to a changeover in coverage for employees health and life from Blue Cross to the Archdiocesan Lay Employees Health and Life Insurance plan.

The cost of an automobile rented for the Religious Sister employee is not included in the coming year's budget since the Criterion agreed to include transportation expense in the salary of the Religious. Only mileage for reporting and advertising services were budgeted.

IN ORDER TO MEET THE current year's budget, several things are being considered or are already being carried out. Advertising rates have already been increased.

To meet mounting expenses, an increase in the cost of parish subscriptions is under consideration. Each parish is presently charged \$4.38 for every \$5.00 subscription. The discounted rate is an incentive for parishes to include all families in their parishes on their subscription lists since the parish keeps \$.62 of every subscription. However, the income received back from parishioners usually covers only one-third of the actual cost to the parish.

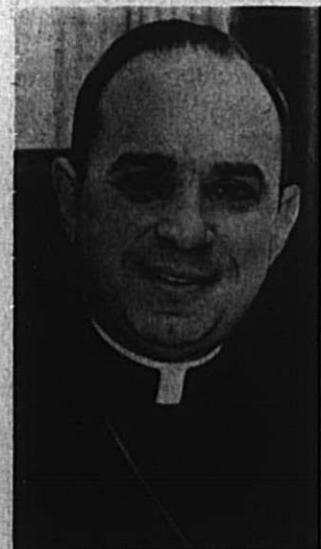
A Criterion policy, not enforced the past several years due to the absence and illness of Msgr. R.T. Bosier, while he was editor, is currently being enforced. The \$4.38 rate applies only to parishes which provide the Criterion with more than 70% of its parishioners as subscribers. All others are charged the full \$5.00 rate.

It is possible that the \$4.38 rate will be increased slightly. It is also possible that the \$5.00 subscriber rate will be increased in 1978. Rising printing and postage costs especially make it difficult to maintain current subscription rates.

Should the Criterion be in every Catholic household in the Archdiocese whether they contribute to the local parish or not? There are those who think so since the Criterion is often the only means by which any contact with the Church is made. For most Catholics the Criterion is the only form of adult education offered by the Archdiocese. It is minimal but it exists. The cost is also minimal by comparison to programs which parishes could offer in depth. Lack of support by individual parishes may indicate various things. But it is certain that it does indicate a lack of interest in pursuing adult education and in using the Criterion as a tool for that purpose.

*Fr. Thomas Widner*

(Rev.) Thomas C. Widner  
editor



KC CONVENTION SPEAKER—Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, will be the principal speaker at the States Dinner, which will be a highlight of the International meeting of the Supreme Council, Knights of Columbus to be held in Indianapolis August 16 and 17. Some 1,600 persons are expected to attend the dinner in the Expo Center at 7:30 p.m. Tuesday, August 16. Convention headquarters will be the Indianapolis Hilton.

## Bar forced clergy retirement

VATICAN CITY—Dioceses cannot require pastors to retire simply because they have reached age 75, according to the Vatican's Congregation for the Clergy.

The congregation has declared invalid a statute of an unnamed diocese which forces pastors to retire automatically at age 75.

The congregation said that according to the 1966 *motu proprio*, *Ecclisae Sanctae*, "all pastors are asked of their own free will to submit their resignation from office to their own bishop not later than the completion of their 75th year."

The document, the clergy congregation pointed out, "urges" rather than orders pastors to submit their resignations.

The congregation added, however, that a pastor may be required to retire at age 75 if age and other reasons make his pastoral ministry ineffective.

The ruling was contained in a year-end report of congregation activities in the 1976 *Attività della Santa Sede*, the Vatican yearbook.



# week's news in brief

by nc news service

## Orders teacher bargaining

WASHINGTON—A National Labor Relations Board (NLRB) administrative law judge has ordered Bishop Ford Central Catholic High School to recognize and bargain with a lay teachers' union certified when the school was operated by the Brooklyn diocese. In a decision released Aug. 2, Judge Frank Itkin also found the diocese guilty of failing to bargain in good faith with the Lay Faculty Association over the closing and transfer of Bishop Ford to private control last year.



**PAPER ASKS CROWN'S RETURN**—In an editorial, the Los Angeles Times has called for the U.S. government to return the 1,000-year-old crown of St. Stephen to the Communist government of Hungary. The crown, presented by Pope Sylvester II to King Stephen I for establishing Christianity in Hungary, has been in American hands since 1945 when it was found in a discarded wooden case in Austria. Its present location is a closely guarded secret and it has not been seen in public since 1916. [NC photo]

## Adult Concert

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## Broaden role of Holy See

VATICAN CITY—The United Nations Economic and Social Council has said that the Holy See may take part as a consultant in the meetings of all five of its regional commissions. Previously the Holy See had been a consultant only on the regional commission for Europe.

## 'Melting pot' theory scored

VATICAN CITY—Vatican Radio said editorially July 30 that the "melting pot" theory is contrary to papal teaching on the rights of immigrants. The radio comment marked the 25th anniversary of Pope Pius XII's apostolic constitution, *Exsul Familia*, on immigrants.

## Bolivarian bishops lauded

CARACAS, Venezuela—The Catholic-led Latin American Labor Confederation praised the stand of the bishops of the Bolivarian nations—Bolivia, Colombia, Ecuador, Peru and Venezuela—who said that military regimes should give power to civilians. It also voiced support for a human rights unit established by the Latin American Bishops Council during its annual meeting in Puerto Rico last year.

## Salvadoreans win support

SAN SALVADOR, El Salvador—A flood of support messages from around the world have boosted the morale of Salvadorean Catholics facing persecution, said Archbishop Oscar Romero of San Salvador. He said the messages match the solidarity and unity shown by Salvadorean Catholics during the continuing persecution.

## names

Retired Archbishop Robert E. Lucy of San Antonio died Aug. 1 at Community Hospital in San Antonio. The 86-year-old archbishop, well known for his work on welfare issues and his support for labor, retired in 1969.

Bishop Edward O'Rourke of Peoria is recovering from surgery for the replacement of his right hip joint. The operation was performed July 26 at St. Francis Hospital, Peoria. He had been plagued by a hip ailment for many months.

prior to the surgery.

Bishop Joseph Hogan of Altoona-Johnstown, Pa., has praised civil and religious relief efforts following the Johnstown flood, saying "rarely has there been such a massive demonstration of faith in action."

Pope Paul VI has accepted the resignation for health reasons of Turin's Cardinal Michele Pellegrino, a leader of progressives in the Italian Bishops' Conference. The archbishop, 86, was superior general of the Discalced Carmelite order from 1955 to 1967. Archbishop Anastasio Ballestrero of Bari, Italy, will head the prestigious See of Turin, a major industrial city in the north of Italy.

The Catholic Hospital Association has called for the resignation of Robert Derzon, a top federal official who authored a memorandum outlining a number of controversial ways to save money on government health care.

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**GOSPEL IN BRAILLE**—Father Anthony Marian (left) reads the Gospel in Braille at St. Francis Xavier Church during the annual Communion breakfast Mass of the Philadelphia Catholic Guild for All Blind. Concelebrants are Father John J. Shellem (center), moderator of the guild, and Msgr. Thomas Riley, the organization's founder. [NC photo by Robert S. Halvey]

## Interfaith cemetery approved

TUCSON, Ariz.—A joint battle by three Jewish congregations and the Diocese of Tucson for a zoning change to allow for an interfaith cemetery has ended successfully with approval by the Board of Supervisors. The supervisors voted 3-2 July 18 to accept a change recommended by the Planning and Zoning Commission that will allow the proposed All Faiths Memorial Park to become a reality.

## Hearing held on abortion bill

BOSTON—More than 600 people crowded into a State House auditorium in Boston on July 27 to voice varied opinions on a bill which would prohibit the use of state Medicaid funds for abortions in Massachusetts. Auxiliary Bishop Timothy J. Harrington of Worcester, speaking for the Massachusetts Catholic Conference, was among those testifying before the state legislature's Ways and Means Committee.

## Abortion ban seen hopeless

WASHINGTON—An attorney for the federal government said backers of government-funded abortions have effectively killed any hope of enforcing a one-year ban which will expire Sept. 30. That evaluation was offered by Assistant United States Attorney Edward S. Radofsky after District Judge John F. Dooling issued a restraining order on July 28, barring enforcement of the ban authored by Rep. Henry J. Hyde (R-Ill.).

## Lefebvre ordained offers Mass

GLASGOW, Scotland—Despite wide publicity, only about 200 people showed up for a Mass celebrated in Glasgow by Father Edward Black, the only Scotsman among a group of priests illicitly ordained June 29 by dissident Archbishop Marcel Lefebvre. The event was covered nationally by Scottish news media and was also featured on BBC's national (United Kingdom) news.

## in capsule form

"The matter rests with Sister Candon's conscience." With that remark to the local press, Bishop John Marshall of Burlington, Vt., attempted to end the controversy which began when he publicly criticized Sister Elizabeth Candon, state secretary for human resources, for her stand on the use of state funds for welfare abortions. . . . Church leaders in Lima, Peru, and in the Indian-populated highlands of Peru have told the country's military rulers that repressive measures cannot solve its acute social and economic problems. . . . The American Jewish Congress has supported the use of Medicaid funds for voluntary abortions, and called on President Jimmy Carter to change his stand on the issue. . . . Six months after the Vatican rejected the possibility of women's ordination to the priesthood, the issue continues to be among several critical matters watched closely by Pope Paul himself. . . . Despite Chinese government refusal to dialogue with the Church, China is passing through a "phase favorable to evangelization," Vatican Radio said July 29. . . . The New York archdiocese says that, however well motivated, a recent study on human sexuality by five Catholic authors "has broken sharply with Catholic teaching and tradition" and therefore should be ignored. . . . A majority of those polled in a nationwide survey said they favor government aid to poor women to pay for maternity costs and for contraceptives, but not for abortions. The survey, conducted by the New York Times and CBS News, consisted of 1,447 telephone interviews held from July 20 to 25.

## USCC presents Church's stand on 'crime and punishment' issue

WASHINGTON—A United States Catholic Conference (USCC) official called for better job training and post-release employment opportunities for convicts, compensation for victims of crime, and strict control of handguns in written testimony to a Senate subcommittee now holding hearings on revision of the country's criminal code.

Msgr. Francis J. Lally, USCC secretary for social development and world peace, made the recommendations to the Senate's subcommittee on criminal laws and procedures, headed by Sen. John L. McClellan (D-Ark.).

Crime and punishment are "preeminently moral issues," said Msgr. Lally's testimony, which addressed those provisions of the legislation which deal with corrections, sentencing, parole, handgun control, victim compensation and unlawful discrimination.

THE COUNTRY'S CATHOLIC bishops have on several occasions addressed critical criminal justice issues, Msgr. Lally pointed out.

In 1973, the bishops issued a statement focusing on prison reform. That was followed by a 1974 statement opposing capital punishment and in 1975 the USCC Committee on Social Development and World Peace issued a document calling for a federal ban on handguns.

According to Msgr. Lally, the USCC has "reservations about certain provisions" of the proposed legislation.

"We are concerned," he wrote, "about the provisions on sentencing as they relate to imprisonment, the rehabilitation of the offender, the definiteness of the length of the sentence, and the quality of the time served."

The USCC agrees "the primary basis for determining a sentence should be the nature of the crime. The characteristics of the offender, however, are factors relating to the quality of treatment needed rather than determinants for the length of sentence. Factors such as the educational, medical or correctional treatment of the offender should clearly be stated as the basis for the consideration of placement of the offender and not the length of sentence or even incarceration. An individual should not be imprisoned for an offense or receive a longer sentence because of educational needs. These services should be provided, but not be the basis for the length of sentence," the letter went on.

MSGR. LALLY ALSO asked that "a presumption against incarceration" be provided for in the bill, or that judges be required to consider "whether less restrictive sanctions have been applied to the defendant frequently or recently."

He also asked for automatic parole unless there is sound reason against it.

"With respect to parole services we believe that greater emphasis on practical job training and post-release

employment opportunity is needed," Msgr. Lally went on. "If community-based alternatives become the primary recourse of the corrections system, then these concerns should be well integrated with that approach. For those who are incarcerated, we believe that this function of the parole system is essential and should remain a clear and distinct function within the criminal justice system."

While the proposed measure authorizes the death penalty in cases of hijacking where a death occurs, "we

do not believe that capital punishment should be used under any circumstances," the USCC official wrote.

A section of the proposed law would include religion as a prohibited ground for discrimination. Religion was left out of the 1964 Civil Rights Act, Msgr. Lally said, because Congress recognized "the distinction between legitimate religious preference and invidious discrimination based on inherent characteristics such as race, color or national origin."

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## The last chirp

by fred w. fries

A wise, old Southern philosopher once said: "Don't y'all mess around with Mother Nature."

We should have paid attention to him before we got involved with a bunch of chirping birds.

Needless to say, the birds won.

Eighteen readers took the time to respond to our appeal for suggestions as to what we should do about the birds outside our bedroom window whose loud, boisterous singing has been waking us up all summer at 3:30 each morning. The author of the winning idea, you will recall, is to receive a cash award of \$5.

THE FINAL ENTRY came from our old friend, George Cafouros, who conducts the widely read Nutcracker column in his community newspaper, the Southside Spotlight. George struck a low blow when he suggested that we "tell the truth about our golf scores and we would be able to sleep more soundly through the night." In a presumptuous postscript, he added that he would like his \$5 award for the winning suggestion sent to the "Starving Africans, c/o Idi Amin, Uganda."

While George's idea is highly original and the only one to impugn our honesty, it did not win the cash prize.

Another suggestion which didn't score was the one from a sadistic bird brain (you'll pardon the expression) who recommended that we "lace the lawn with arsenic." The poison would be ingested by the worms, the reader went on, and then the birds—well, you get the general idea.

FOUR READERS recommended ear plugs as a practical solution to our dilemma. "Buy yourself some ear plugs, and let God's music ring," was the way one reader put it. Two other readers, including one from Phoenix, Arizona, suggested we acquire a cat.



Actually, we are getting used to the matinal warbling now (on the Fourth of July we thought at one point that we heard fluted strains of Sousa's "Stars and Stripes Forever") and have decided to live with it. We might even learn to enjoy it.

And now for the winner. We have decided to split the award between two readers who had the ingenuity to express their suggestion in verse: Dan Mahan of Holy Spirit parish, Indianapolis, and Rita Gradison of St. Matthew parish, Indianapolis. Both entries were obviously composed with tongue deeply imbedded in cheek.

HERE IS DAN Mahan's doggerel:

"Just feed the birdies in your yard,  
"They never are suspicious,  
"And when they get all big and fat,  
"Boy, are they delicious!"

Ms. Gradison's entry takes a slightly different approach:

"Every little bird's  
"Getting the word  
"Tacker is disturbed."

"Here's what to do—  
"Birds you cannot sue,  
"So sing along too!"

The co-winners will receive our personal check for \$2.50 each. (Yes, we're the last of the really big ones!)

We thank the readers who took the time to enter the contest and hope we didn't offend too many bird lovers.

Chirp! Chirp!

**HOSPITAL TO HONOR DIAMOND JUBILARIAN**—A Reception Tea, a Mass of Thanksgiving and a dinner for clergy and Religious have been scheduled by St. Francis Hospital Center, Beech Grove, to mark the 60th anniversary of Sister M. Cleopha Roppel, O.F.M. The jubilarian, who is a Registered Nurse, and has worked in hospitals in seven different states during her long career, is currently assigned to the Pastoral Care Department at St. Francis. The Reception Tea will be held at 2:30 p.m. today (Friday) in the Employees' Dining Room, and the Mass is set for 11 a.m. on Saturday, with the testimonial dinner to follow.

**OUTING FOR LITTLE SISTERS**—Members of the St. Augustine Guild will serve as proxy staff members at St. Augustine's Home for the Aged on Wednesday, Aug. 10, while the Little Sisters are enjoying a rare outing and picnic. Hosts will be Mr. and Mrs. Harold J. Secoy at their home on Morse Reservoir. Fishing and boating are on the agenda, along with a picnic luncheon. Mrs. James McNulty, Guild president, is in charge of arrangements.

## AUGUST 5-6

Assumption parish, Indianapolis, is sponsoring a muscular dystrophy carnival from 3 to 9 p.m. both days. Games, awards and other entertainment will provide amusement for all ages.

St. Anthony parish, Clarksville, will sponsor their annual summer picnic on the parish grounds. Chicken and ham dinners will be served on Saturday starting at 11 a.m.

## AUGUST 6

The Fifth Wheel Club, a Catholic organization of widows and widowers, will hold its monthly business and social meeting at 8 p.m. in the Patternmakers Hall, 1529 E. Riverside Drive, Indianapolis. For information about the club, call John Dugan, 631-3485.

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

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

## AUGUST 7

A Pre-Cana meeting will be held at 12:30 p.m. at our Lady of Lourdes parish, Indianapolis, for engaged couples.

The women of St. Catherine parish Altar Society, Indianapolis, will sponsor a card party at 2 p.m. in Father Busald Hall, Shelby and Tabor streets. The party is open to the public.

Father Joseph A. Klee, pastor of St. Cecilia parish, Oak Forest, Ind., and his parishioners invite the public to their annual chicken dinner and festival. Serving will begin at 11 a.m.



**STAR ENTERTAINMENT**  
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Tony Orlando & Dawn • Linda Ronstadt

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## ACTIVITIES CALENDAR

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

The Ritter High School Alumni Association picnic will be held from 11 a.m. to 7 p.m. at Sarkines Park, Danville. All alumni of the Indianapolis school and past and present members of the faculty are invited. For further information call Ritter High School, 924-4333 or Greg Kashman, (317) 291-7456.

## AUGUST 8

A Simeon project meeting will be held at St. Patrick parish rectory, Terre Haute, at 7:30 p.m.

## AUGUST 8-12

The summer Bible School program at St. Mary-of-the-Knobs parish, Floyd's Knobs, will be held daily from 9 a.m. to 11:30 a.m. The program is planned for children from 3½ years of age to junior high school students.

## AUGUST 9

The monthly meeting of Central Indiana separated and divorced Catholics will be held at Alverna Retreat House, Indianapolis, at 7:30 p.m. Interested persons are extended an invitation to attend.

Call Alverna, (317) 257-7338, for further information.

A teen marriage convening meeting will be held at Nativity parish, North Vernon, at 7:30 p.m.

## AUGUST 10

The regularly scheduled luncheon and card party at St. Mark parish, Indianapolis, will begin with luncheon at 11:30 a.m. The card party commences at 12:30 p.m. The public is invited.

The Altar Guild at St. Philip Neri parish, 550 N.

Rural, Indianapolis, will hold the regular monthly card party beginning at 7:30 p.m. in the parish community room. The event is open to the public.

A teen marriage training program is scheduled at St. John the Apostle Religious Education Center, Bloomington, at 7:30 p.m.

## AUGUST 11

A teen marriage training program will be held at Our Lady of Perpetual Help parish, New Albany, in the parish hall at 7:30 p.m.

## AUGUST 12

The Roncalli Stadium dedication bash will be held at Roncalli High School, Indianapolis, beginning at 7 p.m. Jug's famous chicken dinner will be served. There will be dancing in the school's air-conditioned cafeteria and games of all kinds in the gym. The event,

## AUGUST 13

A rummage sale at St. James parish hall, Indianapolis, will be sponsored by our Lady of Every Day Circle, Daughters of Isabella. The sale begins at 8 a.m.

## AUGUST 14

Members of Our Lady of Every Day Circle, Daughters of Isabella, Indianapolis, will hold their annual family picnic at 1 p.m. at Trafalgar, Ind. For directions to the farm, call 888-1788 (evenings) or 878-4447 (day hours).

## AUGUST 19-21

"Focus on Families" will be the theme of a family retreat at Alverna Retreat House, Indianapolis.

## NEEDED

## Part-Time Teacher

for Southside Parochial School

Apply in Writing to the Principal.

21 N. 17th St., Beech Grove, IN 46107

## The Criterion Preliminary Financial Report 1976-77 and Budget for 1977-78

## Income

	'76-77 Projected Budget	'76-77 Actual Income	'77-78 Projected Budget
<b>Subscriptions</b>			
Parish	\$168,440.00	\$181,420.65	\$175,200.00
Dateline	4,300.00	3,600.00	5,400.00
<b>Total</b>	<b>\$170,740.00</b>	<b>\$185,020.65</b>	<b>\$180,000.00</b>
<b>Advertising</b>			
Regular	\$ 55,000.00	\$ 53,447.72	\$ 61,000.00
Special	11,000.00	8,957.37	13,000.00
<b>Total</b>	<b>\$ 66,000.00</b>	<b>\$ 66,898.59</b>	<b>\$ 74,000.00</b>
<b>Other Income</b>			
(Includes: subscription list rental, paper sales at door, sales promotion, bad debts collected, etc.)	\$ 2,025.00	\$ 3,149.16	\$ 4,475.00
<b>TOTAL INCOME</b>	<b>\$238,765.00</b>	<b>\$255,066.40</b>	<b>\$258,475.00</b>
<b>Less:</b>			
Publishing Expenses	\$151,804.80	\$172,735.51	\$185,872.00
Advertising Expenses	29,450.50	30,095.06	32,421.00
General & Administrative Expenses	60,512.40	60,884.58	55,403.00
Bad Debts prior 6/30	1,000.00	1,184.72	1,000.00
Depreciation	2,000.00	2,453.90	2,000.00
<b>PROFIT (LOSS) FOR FISCAL YEAR</b>	<b>(\$ 6,002.70)</b>	<b>(\$ 12,267.37)</b>	<b>(\$ 18,221.00)</b>

## Expenses

<b>Publishing Expenses</b>			
Production and Composing Salaries	\$ 40,006.80	\$ 40,006.80	\$ 45,372.00
Printing	59,211.00	72,320.37	78,500.00
Mailing and Label Preparation	19,755.00	21,764.98	21,700.00
Postage	17,000.00	21,842.82	27,000.00
News Services and Correspondents	11,000.00	12,313.33	12,200.00
Composing Room Supplies & Misc.	4,832.00	4,487.41	3,100.00
<b>TOTAL PUBLISHING EXPENSES</b>	<b>\$151,804.80</b>	<b>\$172,735.51</b>	<b>\$185,872.00</b>
<b>Advertising Expenses</b>			
Salaries and Commissions	\$ 26,700.50	\$ 27,347.19	\$ 29,446.00
Discounts	300.00	809.29	900.00
Mailing Expenses	450.00	796.54	1,000.00
Collection Fees	250.00	30.02	75.00
Bad debts after 6/30	1,200.00	1,034.73	1,000.00
Miscellaneous	550.00	77.29	
<b>TOTAL ADVERTISING EXPENSES</b>	<b>\$ 29,450.50</b>	<b>\$ 30,095.06</b>	<b>\$ 32,421.00</b>
<b>General and Administrative Expenses</b>			
Office Salaries	\$ 21,178.00	\$ 21,803.00	\$ 18,586.00
Insurance	10,441.40	7,510.43	7,705.00
(Includes: lay employees health and life; lay employees retirement, clergy retirement, general insurance)			
Maintenance and Repair	1,235.00	1,422.87	1,535.00
Utilities	3,000.00	4,101.11	4,767.00
Telephone	3,500.00	3,585.03	3,500.00
Dues and Subscriptions	705.00	583.10	600.00
Office Postage	4,000.00	3,493.95	4,000.00
F.I.C.A. Tax	4,500.00	4,853.71	4,700.00
Office Supplies	2,300.00	1,827.14	1,800.00
Automobile Expense and Mileage	3,100.00	2,952.59	1,000.00
Chancery Loan and Interest	6,300.00	8,282.65	7,000.00
Miscellaneous	255.00	449.00	210.00
<b>TOTAL GENERAL AND ADMINISTRATIVE EXPENSES</b>	<b>\$ 60,512.40</b>	<b>\$ 60,884.58</b>	<b>\$ 55,403.00</b>

## ANNUAL PICNIC

Sunday, August 7

Chicken Dinner Served 11 a.m. to 2 p.m. (EST)  
Evening Lunch Served 4 to 8 p.m.

Amusements and Refreshments For All

St. Cecilia's Church

Father Joseph Klee, Pastor  
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St. Mary's Rd. between Brookville and Batesville

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Sun., Aug. 14

I-64 Exit 63 South

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# editorials

## The CIA behavior

The following editorial appeared in the July 29 issue of *The Catholic Witness*, newspaper of the Harrisburg, Pa., diocese. It was written by Father Thomas R. Haney, executive editor.

After reading and listening to reports on the 14-year program conducted by the Central Intelligence Agency on ways to "control human behavior," I can only ask, "Who needs the neutron bomb when we have the CIA?"

To control the behavior of unwilling subjects, the CIA used chemical, biological and radiological material, electric shock, ultrasonics and psychosurgery. Then there was the 1949 letter discussing ways of killing people without leaving a trace.

What's really interesting to me is the fact that, in an informal discussion, when I mentioned my intention to write an editorial on the CIA's research program, someone asked, "What does that have to do with a Catholic paper?"

Editorially, a Catholic paper should speak out against any and every attack on the inalienable rights of human beings—rights granted by God Himself which when violated by a government agency is a supreme act of corporate immorality. When anyone or any agency conducts experiments which produce loss of sensitivity to pain, loss of memory, loss of will power—reducing a human being to a vegetable—we have a state of immorality that makes Watergate look like Romper Room.

Another observation directed to/at me in this informal discussion was, "You must not be a very happy citizen." (A sort of veiled "love-it-or-leave-it" threat). If "happy citizen" means an unthinking, uncritical, uninvolved, apathetic, head-in-the-sand citizen, then, yes, I am

not a very happy citizen.

The CIA is a sophisticated (and secret) organization in a highly civilized country. The revelation of its barbaric conduct cannot be ignored by appealing to a universal feeling of helplessness. A truly happy citizen cannot shrug her or his shoulders and say, "What can I do about it?" That's cursing the darkness instead of lighting one candle. A genuinely happy citizen will continue to be happy only when she/he stops pleading helplessness and starts voicing her or his repugnance and righteous indignation over the incredible and brutal conduct of a government agency.

It has only been a few decades since we happy citizens cried out with a vengeance against the atrocities of human experimentation conducted by Nazi Germany. Now, it seems, we're in the same camp.

Yes, I believe an outcry against these inhuman activities belongs in a Catholic paper if for no other reason than to urge happy citizens to deluge at least our two Pennsylvania Senators with letters of protest and dismay. It's better to write one letter than to curse our helplessness. If we don't let them know that we want them to lend their prestigious pressure not only to the investigations but to the stringent regulation of such agencies as the CIA, they'll never do it.

What was Jesus talking about when He said, "You are the light of the world... You are the salt of the earth?" Translated in this context, his statements might be rendered, "You have a vote and a voice, make your presence felt." It's high time we do some rendering to Caesar other than merely paying the coin of the realm!

dale francis says

## Why are Vatican statements distorted?

by dale francis

Why is it that stories concerning statements coming from the Vatican are so frequently distorted? It happens consistently, and it is a real problem. The most recent example of distortion was to be found on the reporting of the document, "The Catholic School," prepared by the Sacred Congregation for Catholic Education.

It was widely reported that this was a statement in which the Vatican urged bishops to seek government aid. That was the way the secular press services reported it. The NC News Service story had a lead

paragraph which said:

"IN A MAJOR document, the Vatican's top education department has backed state aid to Catholic schools as the ideal way for governments to guarantee pluralism in education."

The first week after the document was issued all of us were under the impression that the basic thrust of the statement was the congregation's support of state aid to Catholic schools.

But a week later I received the complete statement, and I was astounded to discover that this wasn't the major thrust of the document at all. As a matter of fact, no where did the statement urge that bishops seek state aid for Catholic schools.

The secular news stories and even the lead chosen for the NC News Service story distorted the news concerning the statement. Why was this done? First of all, let me discard the theory that newspapers deliberately set out to distort news about the Catholic Church. I am absolutely certain that this is not true.

But what I do believe is true is that it is of the nature of the work of journalists that they seek what seems to be newsworthy, what would be most likely to draw the interest of readers. That isn't the way it should be; a journalist should be primarily interested in conveying the full truth. But even journalists who understand this are still looking for the newhook, something that will give the story some special interest and impact.

The document, "The Catholic School," prepared by the Sacred Congregation for Catholic Education, is an excellent study of the meaning of the Catholic school and of its purpose. But the plain fact is that it isn't very newsworthy. It is theological, philosophical and practical in its evaluation of Catholic schools, but there is nothing in it that makes for exciting news.

THE ONE SECTION on which the news stories were apparently based really requires straining to give it the interpretation the secular news agencies gave it. In less than a full page of the 34 pages of the document, there is mention of the fact that in some countries the governments have appreciated the advantages of Catholic education and so Catholic schools in this situation "are thereby more or less closely associated with the national system and are assured of an economic and juridical status similar to State schools."

But the document does not go on to urge bishops actively to seek the same kind of government aid. All it says is that "these solutions are an encouragement to those responsible for Catholic schools in countries where the Catholic community must still shoulder a very heavy burden of cost to maintain an often highly important network of Catholic schools."

Now, obviously, the congregation believes that it is a desirable situation to have Catholic schools on an economic

living the questions

## Liturgy 'comes alive' for the charismatics

by fr. thomas widner

Last week's reporting of the charismatic convention held in Kansas City was of special interest to a large number of local people who have become involved in the charismatic movement in this Archdiocese.

Prayer groups are in evidence in Brownsburg, Bloomington, Greenfield, Terre Haute, New Albany, Greencastle and Connersville as well as Indianapolis. What are they seeking?

"I've been a Catholic all my life," said Nita Reuter, "yet I felt I was missing something. I was very active in the pro-Life movement and through some friends in it I was introduced to a prayer group. There was something about the people I met that was very different, and I was very curious to know what it was. There was a joy on their faces that I didn't see in my Catholic friends at church."

There is certainly a joy on the faces of most people I have met who call themselves charismatics or consider themselves members of prayer groups. The experience of parish priests is very often one of facing congregations Sunday after Sunday with faces more sour than the taste of bitter lemon.

"I was openly surprised by the praising of the Lord," said Bill Reuter. "But I was even more surprised when I saw the priests and nuns in attendance at the prayer group. The charismatic movement is a real renewal for the Church."

Charismatics are people for whom prayer has become a way of life. They do not simply read formulas or follow disciplines. They are caught up in a spirit and ultimately in the Spirit Himself.

JIM BETZNER sees in the charismatic movement a fulfillment of the sacrament of Confirmation.

"I didn't realize that sacrament was such a big thing," he stated.

To a priest it is remarkable to hear someone call the sacrament of Confirmation a "big thing." Yet Jim and his friends see themselves as growing in the Lord, and they want to be around people who are in the Lord.

I would say that one thing is certain about charismatics. They are people who are convinced of the presence of God within themselves. And that's good! Most of us who call ourselves Christians aren't often sure that's true, but charismatics know that the Lord is with them. And they're not just being presumptuous.

MAUREEN McGOVERN discovered the value of the charismatic renewal through a penance service and a priest who directed her to the renewal.

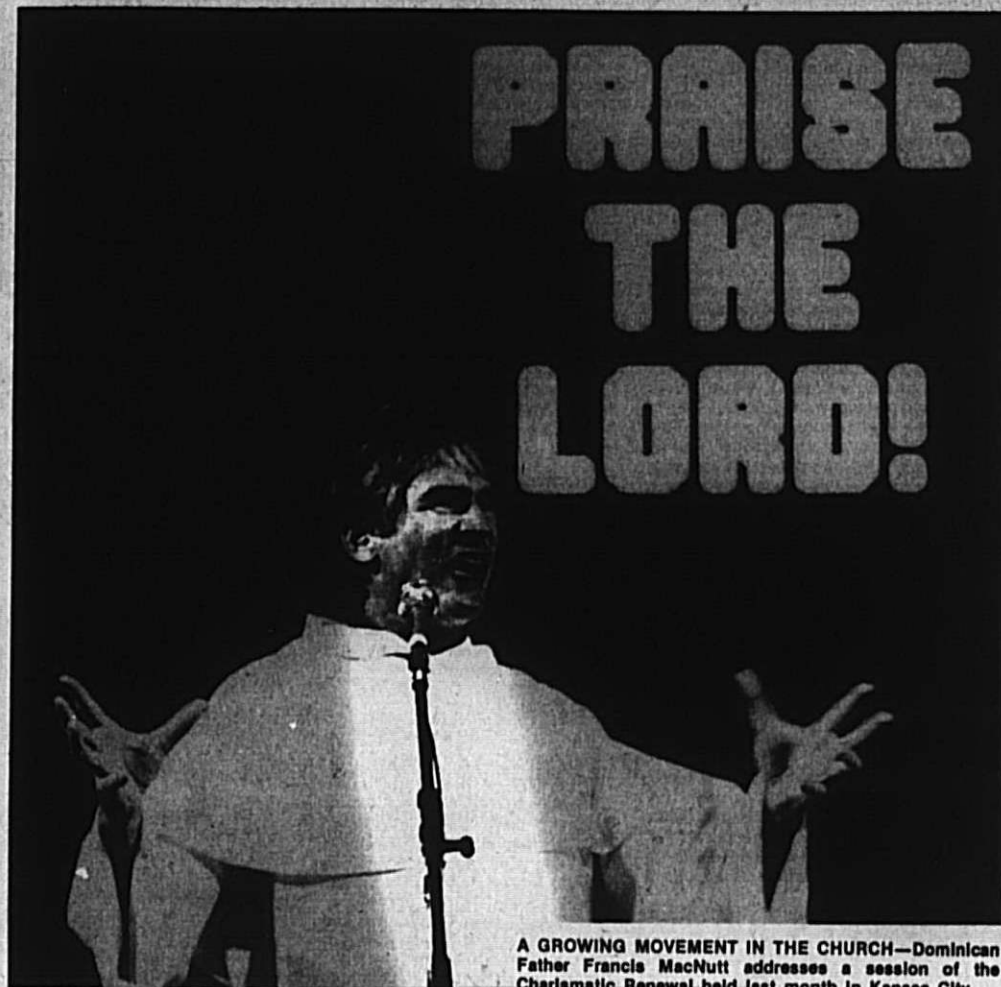
"I could never read the Bible before," she sighed. "But Scripture opened up for me, and now the words of the Scripture in the liturgy really come alive."

June Watson knows that her involvement in the movement has changed her life.

"We don't really advertise it," she said. "It only gets around by word of mouth. But people are drawn to it because they hear about it, and they come to the prayer meetings and many times their lives are changed by it."

All of the charismatics I spoke with live in the Indianapolis area. But there are prayer groups in other parts of the Archdiocese. What is the feeling of members of those groups about the charismatic movement?

Next week I'll talk more about the commitment many of those in the movement have made.



A GROWING MOVEMENT IN THE CHURCH—Dominican Father Francis MacNutt addresses a session of the Charismatic Renewal held last month in Kansas City.

## Did voyage verify an Irish legend?

BOSTON—Timothy Severin admits that his more than year-long voyage from Ireland to Newfoundland in a boat made of oxhides doesn't prove that a sixth-century monk, St. Brendan, actually reached North

America a thousand years before Christopher Columbus.

"But," he says, "it is certainly possible that he did. He reached Greenland certainly, and he may have made it to America."

Severin, an English historian, and his crew set out May 17, 1976, from Dingle, Ireland, in a 36-foot curragh, a leather boat like St. Brendan's, in an attempt to verify the legend of St. Brendan and his epic voyage of about six years.

The story of St. Brendan—called the Navigatio Sancti Brendani Abbatis or the Voyage of the Abbot St. Brendan—was recorded more than two centuries after his death by an Irish monk who worked from oral tradition and possibly texts now lost. Many modern-day historians have belittled the claims of those who believe in St. Brendan's voyage, noting the medieval tradition of mingling fact and fancy.

SEVERIN, 36, AND his three crew members arrived in Newfoundland June 28, 1977, and considered their point proved. From there they had the curragh shipped by freighter to Lewis wharf in Boston, where it arrived July 15.

Auxiliary Bishop Daniel A. Hart of Boston, representing Cardinal Humberto Medeiros, greeted the crew at Lewis wharf and offered a prayer of thanksgiving for a safe voyage.

Today 120 manuscripts of the Navigatio exist—a mixture of tales of miraculous narrow escapes on the one hand, and accurate descriptions on the other. The descriptions concern icebergs, glassy calm seas, and days when the sun did not set at all. The

latter part, especially, was dismissed by people who had never been north of the polar circle, where in the summer the sun indeed never sets.

"We encountered at least seven episodes that were absolute carbon copies of episodes related in the Navigatio," Severin said. "It is more than a coincidence."

Severin got assistance from, among other organizations, the British Leather Institute, which organized a task force to study the problem and inadvertently helped the credibility of the Irish monk St. Brendan.

After studying the problem of how to prepare leather to withstand such a long voyage, the Leather Institute recommended that Severin should tan his oxhides in oak bark and that he should waterproof the leather hull with a mixture of ox tallow and wool grease. That, as it happens, is what the Navigatio says St. Brendan did.

SEVERIN BELIEVES that the successful completion of his voyage will cause a younger generation of historians to leave the library for practical tests of long-studied early texts. "The texts have been chewed to death by people sitting at desks," he said. "I think you're going to see a lot more of this."

The English historian, who has undergraduate and graduate degrees from Oxford and who studied at Harvard, has traveled down the Mississippi River from its source and followed in the tracks of Marco Polo across Asia.



WERE THE IRISH FIRST?—The 36-foot leather boat, "St. Brendan," arrives in Boston Harbor after crossing the Atlantic from Ireland to Newfoundland with its crew of four. The boat's skipper, Timothy Severin (right), wanted to

prove that a similar trip could have been made by St. Brendan about 1400 making the Irishman the first to reach the New World. (NC photo)



"I THINK WE OUGHT TO HAVE ANOTHER BAKE SALE."



## WASHINGTON newsletter

# Were 'Women's Year' meetings manipulated?

by jim castelli

WASHINGTON—"There were initial efforts to be very open. But there was a lot of fear involved—on both sides."

That's the way Mary Burke of The Center of Concern, a Washington think-tank with Church connections, describes the controversy surrounding the 56 state and territorial meetings sponsored by the International Women's Year (IWY) Commission.



The commission has a \$5 million federal budget and a congressional mandate to hold a national meeting (it will be in Houston Nov. 18-21) and produce a report describing what women need to become more equal partners in society.

MANY OF THE MEETINGS have been marked by polarization, shouting matches, disruption and strong-arm tactics. Commission critics—mostly anti-abortion and anti-Equal Rights Amendment groups—charge the commission is run by an intolerant "feminist Mafia." The IWY Commission, in turn, describes its critics as the "anti-change people."

A survey of the local meetings suggests both sides have a case. For example:

—In Pennsylvania, pro-lifers charged they were intimidated by women security guards wearing hard hats and were denied a chance to be heard. Sister Margaret Carney, referring to the pro-lifers, said, "We didn't expect to win any points. At least we felt a minority voice would be heard. We didn't expect a total shut-out."

—In Utah, where 14,000 people attended, second only to New York, Mormon Church leaders directed votes which defeated resolutions supporting efforts to extend women's rights, although a resolution to repeal women's suffrage was overwhelmingly defeated.

—In Minnesota, Secretary of State Joan Groves publicly apologized to "anti-change" women's groups for their treatment by the state coordinating committee. Pro-lifers eventually staged a walk-out at the meeting's plenary session. Then, Sister Marquita Finley, head of the St. Paul archdiocesan urban affairs office and an elected delegate to the Houston meeting, criticized the pro-lifers for using "negative tactics."

Much of the controversy centered on a set of 18 "core resolutions" voted on at the state meetings.

Women at the meetings were supposed to voice their opinion of a

number of recommendations made by the national commission. But the commission had 115 major recommendations in a 382-page report—far too many for thousands of people to handle at a short meeting.

On March 17, the IWY Commission reduced the recommendations to the 16 "core" recommendations and sent them to the states for discussion. The core recommendations included support for the ERA and for "reproductive freedom," including support for the Supreme Court decisions legalizing abortion in most cases.

Groups such as Phyllis Schlafly's STOP-ERA and the National Right-to-Life Commission saw the core recommendations as an effort to force pro-abortion, pro-ERA views on American women.

COMMISSION MEMBERS such as Ruth Clusen, president of the League of Women Voters, acknowledge that the commission supports the ERA and legal abortion. But they argue that they also want to talk about other women's issues.

The most visible Catholic representative on the commission is Margaret Mealey, executive director of the National Council of Catholic Women (NCCW), who has brought local council women into state coordinating committees. The NCCW opposes both abortion and the ERA.

But Miss Mealey has defended the commission's openness and charged some of the commission's critics with using disruptive tactics. But she has also urged the commission to accept diversity at the state conferences.

"If diversity were not present," she asked a commission briefing session, "wouldn't we have wondered why?"

Kathy Bonk of the commission public information staff said it is difficult to categorize all of the "anti-change" people—"Some of the anti-abortion people are pro-ERA, some of the STOP-ERA people are pro-abortion, some of the anti-abortion people don't want to get involved in any other issues and some do."

Miss Bonk also said the inexperience of the women running the state meetings was also responsible for some of the problems faced by commission critics.

MARY BURKE, WHO attended the Maryland meeting and followed early planning sessions at the national level, analyzed the polarization this way: "Tension was high on both sides. Some of it was based on ideology, some on misunderstanding and some on honest differences of values. If it were all the latter, it might have been easier to deal with."

She said the conferences mark

the first time this kind of organization has been attempted outside of political party conventions.

"I wish there were a way it could be repeated a few more times to shake out some of the wrinkles. If the IWY critics are correct that the state meetings represent, at least in part, a lobbying effort, the responsibility seems to lie with Congress, which directed the commission to supervise state meetings to react to the commission's own recommendations, a situation with a built-in conflict."

The emphasis on ERA and abortion fights led to a greater emphasis on electing delegates to the Houston meeting than was first intended, according to Ms. Burke.

The states elected 1,442 delegates. About 10-15 percent will be women (and a handful of men) who oppose the commission core recommendations on ERA, abortion and on some other issues.

States with whole or partial delegations made up of commission critics include Utah, Ohio, Indiana, Florida, Illinois, Missouri, Nebraska and Mississippi.

A number of state delegations have been challenged on procedural grounds. The commission will examine challenges on a case-by-case basis, with an Aug. 8 cut-off date, according to Linda Dorian, the commission's legal counsel.

SOME 15 COMMISSION critics, including STOP-ERA and March for Life, have formed a coalition, the IWY Grass Roots Majority, to fight the commission on legal challenges and the naming of 400 "at-large" delegates to the Houston conference.

Under the law establishing the conference, the commission can name 400 at-large delegates to help balance the total delegation on the basis of age, race, and ethnic and religious background.

Suzanne Thomas, speaking for the IWY Grass Roots Majority, said the coalition believed the commission would appoint delegates who agreed with its "bias."

It's obvious, she said, "that either you follow the \$5 million tax party line of the feminists or you don't qualify to participate. All claims of openness are meaningless if the national commission and state planners continue to exclude effective presentation of grass-roots views."

Linda Dorian said the commission will stick to the "demographic" considerations outlined by Congress in picking at-large delegates. The commission has asked voluntary organizations to submit the names of women to be considered as at-large delegates.

Fr. Raymond Osdyske, O.F.M. Conv. St. Anthony's Rectory Angola, Ind.

A woman's view

To the Editor:

We learn that no women will be ordained by the Roman Catholic Church as priests, because Christ "was and remains a man," and His apostles, ALL MEN, chose other MEN as their successors.

So states a 6,000 word declaration issued on orders of Pope Paul by the Vatican's Congregation for the Doctrine of the Faith. "The Church, in fidelity to the example of the Lord, does not consider herself authorized to admit women to priestly ordination."

Since Jesus Himself included His Mother in all the other events of His life, He would have included her in the priesthood had that been the Will of God the Father and we may rest assured of that.

Women do not need to be "priests" in order to "minister" to others and bring them closer to God! There are unlimited ways, getting them to spend more time before Him in Church, where He is just as real as when He walked on the earth, would be most pleasing to Him, and could save an unlimited number of souls for Him.

Mrs. J.A. Denton

New Albany, Ind



FRONT PORCH CATECHETICS

## Honey Bee gets the 'good news'

BY JOSEPH DUERR

HONEY BEE, Ky.—The stillness of the morning air was disturbed only by the occasional crowing of a rooster, the chirping of birds and the chattering of youngsters.

It seemed like the start of another typical day in this remote rural community on a bumpy dirt road in McCreary County. But things were soon to be different.

A dozen youngsters and three nuns from Good Shepherd Chapel in Whitley City took their places under

the shade of trees. They filled the air with the strains of two songs—"Jesus is a Wonder" and "Oh, How I Love Jesus."

And so began another Catholic-sponsored Bible School day conducted, not in a school classroom, but on the front porch and in the yard of a little home at the end of a country road.

AS THE CHILDREN and the nuns sang, the woman who hosted the school sat on the porch and joined in the singing. Seated nearby were her

two teen-age sons and standing inside the house at the porch door was her teen-age daughter.

When the children finished the singing, the woman said, "I think they done a good job, don't you Sister Nancy?" She was speaking to Sister Nancy Sutton, a full-time member of the pastoral team at Good Shepherd Chapel.

The songs were followed by a prayer, then by the Bible story for the day.

As the class continued, life around the little house went on as usual. The rooster strutted and crowed. The family's three dogs wandered about. One of the teen-age boys came to the well to fetch a bucket of water. The family cat remained perched on a porch table.

But the class was not affected. It went on as Sister Sutton began the day's Bible lesson. It was a simple lesson about God's love and forgiveness.

"When we say God loves us, what does this mean?" Sister Sutton asked. The shy children didn't respond, so she told them what Jesus had said about God's love. She told them the story of the Prodigal Son.

"God always loves you," Sister Sutton told the class. "Think of the worst thing you ever did. He still loves you. And no matter what you do, He forgives you."

SO WENT THE HONEY BEE Bible School. The Bible lessons would be followed by more songs, crafts, recreation and refreshments. The three-hour session would end about noon.

The Bible lessons on this day were examples of the religious teachings that the young missionary Church in McCreary County in the Louisville archdiocese is stressing. The Honey Bee Bible School was one of four conducted in different parts of the county this summer by the three-year-old Catholic mission church based in Whitley City.

Sister Sutton said a goal of the Bible Schools is "to provide the people with a Catholic theology of interpreting the Bible"—without actually teaching Catholic doctrine—and to convey to the people that "God is a loving Father."

This approach is taken, Sister Sutton said, because:

—Many of the children who attend the Bible Schools are "unchurched," meaning that their parents are not affiliated with any religious denomination. Thus, for some children the schools are their first introduction to religion.

—A very fundamentalist approach to interpreting the Bible is prevalent in the area. Sister Sutton said people are accustomed to hearing about a "judgmental God"—as opposed to a "loving God"—and a "hell-fire and damnation" approach to religion.

FOR MANY PEOPLE religion is very important. Since the Church does not accept divorce, divorced people feel rejected by the Church. They would like to talk with the priest but they are afraid to do so. Often also, the priest may feel uncomfortable. Many priests feel deeply with divorced people, but knowing that marriage cannot be dissolved they think that there is nothing or little they can do. It is a frustrating feeling to be deeply concerned and to have no way to help. This frustration makes some of them impatient with the persons in need.

Sometimes divorced persons demand to be accepted as they are in defiance of the Church's teaching but the priest cannot accept such demands. Such misunderstandings cause friction and deepen the anger. Sometimes (hopefully more often) there is an open ear and a sensitive heart, a pastoral concern combined with deep human understanding. It is as a faint light at a long distance.

Next: "In Search For Oneself"



## LETTERS WELCOME

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

## letters

### Retreat Master lauds mission of Carmelite Sisters

To the Editor:

I just finished the 5-day novena in honor of Our Lady of Mt. Carmel at Terre Haute and I would like to share some of the happy reflections with your readers.

Twenty-nine years ago I gave the first novena and many people came from all over the city, for who does not have problems, sufferings and intentions that they would have Our Lady present to Her Divine Son.

But this year the people came from all over Vigo and Sullivan counties and even from Paris, Ill. Each night the chapel was crowded. And the theme of the novena was to re-discover Christ who dwells in you. It was not so much a novena of petition, but one in which all were involved in the renewal of the Presence of Mary's Son within them.

As always, the Cloistered Carmelites did more than their share with their prayers, sacrifices and midnight watches. They, too, tried to impress the people of God that there is more to prayer than thinking, speaking, but that one must take time to listen to God. Listening to the Lord in their lives is more important than talking. We all could learn from that.

The Cloistered Carmelites are the direct, as well as the indirect cause of many converts. Their sacrifices and prayers have brought back many a soul to God. Parents and people have come with their hearts for counsel and consolation and found it as the Lord spoke in and through them. There is no hour of the day or night their telephone may not ring as someone faces a terrible personal crisis or emergency. And always there is the quiet, peaceful voice assuring them that God will keep them and that they, the Carmelites, will pray and sacrifice for them.

I wonder if The Criterion readers really appreciate what they have in their midst. I smiled at the long article and pictures of the Cavanaugh Brothers and their making of hosts. This is and has been one of the main help-yourself methods of the Carmelites. It was Pope Pius XII who wanted Cloistered groups to become self-supporting, and the making of hosts was one of their best means.

Personally, I am always glad to receive Our Lord, but when the Carmelites or the Cloistered groups make the hosts, I am even more so. It may seem small to us, but it is a big thing to them. Having worked over 15 years with Cloistered groups, I know the love and care that go into making the hosts in which the Lord, whom they love and serve like no one else, will reside.

If any women are thinking of giving

their whole lives to God, I double dare them to investigate the Carmelites or Cloistered groups like them. The love, peace and joy of their community is so real that while you are with them, it becomes a part of you.

Fr. Raymond Osdyske, O.F.M. Conv. St. Anthony's Rectory Angola, Ind.

### A woman's view

To the Editor:

We learn that no women will be ordained by the Roman Catholic Church as priests, because Christ "was and remains a man," and His apostles, ALL MEN, chose other MEN as their successors.

So states a 6,000 word declaration issued on orders of Pope Paul by the Vatican's Congregation for the Doctrine of the Faith. "The Church, in fidelity to the example of the Lord, does not consider herself authorized to admit women to priestly ordination."

Since Jesus Himself included His Mother in all the other events of His life, He would have included her in the priesthood had that been the Will of God the Father and we may rest assured of that.

Women do not need to be "priests" in order to "minister" to others and bring them closer to God! There are unlimited ways, getting them to spend more time before Him in Church, where He is just as real as when He walked on the earth, would be most pleasing to Him, and could save an unlimited number of souls for Him.

Mrs. J.A. Denton

New Albany, Ind

### the criterion

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## question box

BY MSGR. R. T. BOSLER

Q. I have several questions concerning Jews. Will they go to heaven even though they are not baptized? How long does it take to get a dispensation for a Catholic to marry a Jew?

A. God wants all men to be saved. If a Jew worships and obeys God according to his own understanding of what is necessary, he will be saved. It is permissible to have Masses offered for deceased Jewish friends. A dispensation for a Catholic to marry a Jew could be obtained in a day by phone, but it should be applied for weeks ahead of time when first preparations for the marriage are made.

That answers your questions. Now a word about why you found it necessary to ask.

Until quite recently there was an appalling ignorance of Judaism among Christians. It took the massacre of millions of Jews under Hitler to make Christians realize that that ignorance can lead to. Vatican Council II called for new relationships between Christians and Jews. In 1974 Pope Paul created a Commission for Religious Relations with Jews. The same year that new commission issued instructions recommending changes in catechisms and history books, training in Judaism for seminarians and religious instructors



so that Catholic children will grow up with a better understanding and appreciation of Judaism.

Describing why this is necessary, the commission commented on the relations between Christians and Jews at the time of the council: "Although Christianity sprang from Judaism, taking from it essential elements of its faith and divine worship, the gap dividing them was deepened more and more, to such an extent that Christian and Jew hardly knew each other."

Judaism is not just the Old Testament without the New. It is a serious mistake to think we know what modern Judaism is because we are familiar with the Old Testament.

As the commission explains: "The history of Judaism did not end with the destruction of Jerusalem, but rather went on to develop a religious tradition. And although we believe that the importance and meaning of that tradition were deeply affected by the coming of Christ, it is still nonetheless rich in religious values."

Q. My Catholic Bible's preface to the New Testament says: "In 1580 the Catholic Church had been outlawed in England. The Catholics who remained in the country faced a particular danger to their faith from English versions of the Bible which altered the true meaning of the Scriptures. To meet this danger, there was urgent need of a more faithful, a Catholic version." This was the Douay-Rheims version, I believe. Is the Anglican Church still using an altered Bible?

A. At the time when English Catholics published a translation of the New Testament at Rheims in France (1582), there were a number of English translations that reflected certain biases; some were considered to favor Luther, some Calvin, etc. Requests for a more critical edition led to the Authorized Version, better known as the King James Bible. The

authors used previous translations, including the Rheims New Testament. For its time, it was considered the most accurate translation. It did not, unfortunately, contain a number of books of the Old Testament which appear in a Catholic Bible. Until 1870 the King James Bible was the single official text of the Church of England. It would be wrong to call this an

"altered" Bible. However modern discoveries in archaeology and paleography have thrown so much light on Biblical problems and English words have changed their meaning so much through the centuries that the King James as well as the Douay-Rheims versions of the Bible are out of date.

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the word  
this sunday

By Father Donn Raabe

NINETEENTH SUNDAY  
IN ORDINARY TIME

"Faith is . . ."

Wisdom 18:6-9  
Psalm 33:1, 12, 18-22  
Hebrews 11:1-2, 8-19  
Luke 12:32-48

Today's theme emphasizes Faith. The readings bring out the three aspects of faith. Believing something (that God is faithful) comes from past experiences of God at work. It provides the content of faith—what we believe. Believing in God is trusting that God can and will respond to the needs of His people as their help and shield (Wisdom/Psalm). And finally the Gospel and reading from Hebrews present the third element: trusting God in the here and now experience. Abraham trusted God believing the truth of His promise even though he didn't see all the results. Jesus tells us not to be afraid, but to trust God loves us and live trusting Him even though we might not immediately see the hoped-for results of our trust.

Pope Paul still shows deep interest  
in the topic of women's ordination

VATICAN CITY—Six months after the Vatican rejected the possibility of women's ordination to the priesthood, the issue continues to be among several critical matters watched closely by Pope Paul himself.

Vatican sources report that Pope Paul has asked to be shown all press reports dealing with the topic.

Other Vatican officials are also keeping tabs on the debate about the ordination of women priests, and much interest is being shown in Catholic ecumenical circles over the upcoming debate among Anglicans in England on whether to allow the practice.

SEVERAL CHURCHES in the Anglican Communion, including the Canadian and U.S. Episcopal Churches, have already opened the

priesthood to women. But the Church of England, symbolic center of Anglicanism, has not yet taken that step.

Reliable sources also say that the Vatican document restating the Church's traditional ban on the ordination of women was provoked by fear among some high Vatican officials that an American bishop might be pressured into ordaining a woman to the priesthood.

POPE PAUL HAS constantly called for greater participation of women in Church life and in society and improvement of their condition in

developing lands. But he has consistently opposed the ordination of women, even though many argue that the ordination of women is essential if they are to have full and equal participation in Church life.

Protests against the document on the ordination of women to the priesthood, issued by the Vatican's Doctrinal Congregation January 27, were widespread in the United States.

In other countries, however, few voices were raised against the ban.

In Italy, where feminists are radically anticlerical, some women's leaders welcomed the document.

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## Profession rites slated

OLDENBURG, Ind. —  
Four Sisters of St. Francis  
will profess their perpetual  
vows in a ceremony at the  
Franciscan Motherhouse  
Chapel of the Immaculate  
Conception on Sunday, Aug.  
14, at 2 p.m. The group  
includes Sister Patricia  
Murray, a native of  
Shelbyville; Sisters Carolyn  
Hoff of Cincinnati, Rose  
Mary Garth of Kansas City,  
Mo., and Karen Koehnman  
of St. Louis.

Sister Karen, who taught  
at All Saints School, In-  
dianapolis, the past school  
year, and Sister Carolyn Hoff  
will be stationed in Cin-  
cinnati while Sisters Patricia  
and Rose Mary will teach in  
St. Louis and Old Monroe,  
Mo., respectively.

In a ceremony on

Saturday, Aug. 13, Sisters  
Barbara Buckel and Joan  
Raver will make their first  
commitment of vows at  
Oldenburg.

Parish named  
for new saint

RANCHO LA COSTA,  
Calif. — A new San Diego  
diocesan parish named for the  
first native-born U.S.  
saint, St. Elizabeth Seton,  
who was canonized in 1975,  
has been founded in Rancho  
La Costa.

Construction of the  
parish's first permanent  
home, a multi-purpose  
building, is scheduled to  
begin this fall.

## remember them

† ATKINS, Raymond T., 20, St.  
Paul the Apostle, Greencastle, July  
28.  
† CADWALLADER, Roselyn, 36,  
Little Flower, Indianapolis, July 28.  
† CARR, Ann, St. Joan of Arc,  
Indianapolis, Aug. 1.  
† DONHAM, Katherine R., 94, St.  
Patrick, Terre Haute, Aug. 1.  
† EARL, Minnie Burth, 81, St.  
Mary, New Albany, July 25.  
† GANS, Dr. Leo H., 67, St. Luke,  
Indianapolis, Aug. 1.  
† GEIS, Louis P., 71, Little Flower,  
Indianapolis, July 30.  
† GRADY, James K., 78, St. Joan of  
Arc, Indianapolis, July 28.  
† HAENDIGES, Frank N. (Shug),  
67, St. Mary, New Albany, July 28.  
† HALL, Martha A., 78, Assump-  
tion, Indianapolis, Aug. 1.  
† HALLER, Lillian, 81, St. Mary,  
New Albany, July 29.  
† KUTTER, Leo L., 78, St. Andrew,  
Richmond, July 28.  
† LEANE, Kathleen, 64, Our Lady of  
Lourdes, Indianapolis, July 30.  
† LIPPS, Elsie Fenger, 79, Our Lady  
of Perpetual Help, New Albany, July  
25.  
† LOWE, Mary Ellen, 48, Sacred  
Heart, Terre Haute, July 28.  
† MACHANQO, Mary H., 80,  
Sacred Heart, Terre Haute, July 28.  
† MADDEN, Dr. Thomas M., 55, St.  
Charles, Bloomington, July 21.  
† McCABE, Helen F., 80, St. Ann,  
Terre Haute, July 27.  
† MIGNENBURG, Joshua Linn,  
infant, Holy Spirit, Indianapolis,  
July 29.  
† MURRAY, Francis E., Holy  
Name, Beech Grove, July 29.  
† POOLE, Maude E., 93, St. Ann,  
Indianapolis, July 28.  
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† TIMKO, George A., 78, An-  
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† UNIVERSAW, Edna M., 75,  
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**NEW SERRA PRESIDENT** — George H. Maley, Serra district governor and member of the Serra Club of Indianapolis, congratulates Frank J. Metyko of the Houston, Tex., Serra Club on Metyko's election to the presidency of Serra International. Looking on is Manuel Reyna, Serra Club of Caracas, Venezuela, retiring Serra International president. They were attending the recent 35th convention of Serra International in San Francisco. President-elect of the International is Thomas J. Murphy of Indianapolis.

## 'Star Wars' religion-oriented?

DETROIT—An Ann Arbor, Mich., chaplain says the hit movie, "Star Wars," is permeated with religious symbolism right down to its retro-rockets.

Writing in the July 15 edition of the Michigan Catholic, newspaper of the Detroit archdiocese, Father Charles Irvin called the movie's symbols "unabashedly religious," whether by design or accident.

The film, which one national news magazine called "the movie of the decade," tells the tale of Luke Skywalker, a 20-year-old who works on a remote planet and is introduced to something called The Force by Gen. Ben Kenobi, one of the last remaining members of the Jedi Knights.

"Go in the name of The Force," Ben Kenobi tells Luke as Luke sets out to rescue Princess Leia from the clutches of the Grand Moff Tarkin and the Imperial forces led by Lord Darth Vader," Father Irvin quotes the film.

"A FAIRY TALE? A myth and a fable? Yes, but don't dismiss it contemptuously. Modern man who lives by science and technology alone does not know the power of myth and the One from whom fairy tales, myths and fables come," the priest wrote.

The religious symbolism sometimes becomes quite transparent, according to Father Irvin.

"As the Jedi Knight (Ben Kenobi) calls Luke to follow him, he says: 'Remember Luke, the suffering of one man is the suffering of all.' In the end, the old knight draws upon The Force in an epic duel with Lord Darth Vader, the personification of Lucifer (the fallen light-bearer who hands his sharing in The Force over to evil). The knight offers himself up in sacrifice so that the life within him is handed over to Luke.

"But then an astonishing thing happens. The Jedi Knight's spirit rises from the dead and lives on in Luke. The disciple becomes an apostle. He is a man and no longer a boy, having been tested by evil and now filled with The Force's power. Was the author-producer of 'Star Wars' conscious of these direct parallels with the Gospels?"

**THE MOVIE'S** villains reinforce the symbolism, according to the priest.

"Star Wars' is an epic morality play set in modern day science fiction, and filled with knights, princesses, chivalry and faith in a Force that is beyond technology," Father Irvin wrote.

"So for all you romantic idealists out there, your movie has come," he added, concluding: "Go in peace, and may The Force be with you."

## this week's tv films

**THEY CALL ME MISTER TIBBS** (1970) (CBS, Friday, Aug. 5): A solid action detective flick, the sequel to "In the Heat of the Night," with Sidney Poitier's cool detective solving a murder in picturesque San Francisco. This film has no racial aspects, and takes a major step in realistic description of a cop's normal home problems with wife and children. Satisfactory for adults and mature youth.

**LEGEND OF HELL HOUSE** (1973) ABC, Friday, Aug. 5): A recent, somewhat heavily Freudian British version of the old tale in which an elite team of investigators take up residence for a week in "the Mt. Everest of haunted houses." No masterpiece, but artfully scary, and definitely not for younger children. Satisfactory old-fashioned thriller for adults and mature youth.

**VANISHING POINT** (1971) CBS, Sunday, Aug. 7): A ludicrous but exhilarating whizbang of a car chase movie that works in about every trend in contemporary movies—but especially the theme of the existential anti-hero who wants only to be free, and leads the cops of three states on an exhausting, thrill-heavy whirl through the towns and vistas of the West. Occasionally both silly and raunchy, but very visual and exciting. VP has become a youth culture cult film. Recommended for action fans, but not younger

children. **EMPEROR OF THE NORTH** (1973) (ABC, Sunday, Aug. 7): Will the world's No. 1 Bum be able to sneak a ride on a freight train guarded by the world's meanest sadist? A terrible idea, terribly done, designed for those who read the funnies by sounding out the words. Not recommended. **THE FRONT PAGE** (1974) NBC, Saturday, Aug. 6): Billy Wilder's version of the classic Hecht-MacArthur farce about jazz-age journalism raises the vulgar level several notches but is still lively and funny, aided greatly by a terrific Walter Matthau performance as crusty editor Walter Burns. Satisfactory for adults.

York) who stumbles into a "paradise" where the professionally disreputable (and obviously batty) Dr. Moreau (Lancaster) has fled to continue his cellular experiments in speeding evolution along by changing animals into human beings.

There are still a few bugs in the procedure, so most of the creatures are in an awkward middle stage, banished by Moreau to a jungle cave where he tries to terrorize them into becoming human.

The most advanced of them, the Sayer of the Law (Richard Basehart), is a kind of trustee who keeps repeating the Three Commandments: "Not to walk on all fours, not to eat flesh, not to shed blood." The penalty for disobedience is a trip to the "house of pain" for another shot of "people serum."

The sailor-hero has compassion for these poor fellows, and also makes the mistake of falling for the doctor's beautiful but mysterious ward (Barbara Carrera), whose aura of mystery proves to be a red herring. This leads to the icky part, in which Moreau tries to change the hero into an ape. The question is whether the brewing revolution among the "humanimals" will be successful enough to foil Moreau, but not so successful as to prevent the escape of the young lovers.

**DIRECTOR** Don Taylor, who's had some practice in this genre ("Escape From Planet of the Apes"), does respectable work with this transparently hokey situation, thanks to a \$6 million budget that allowed location shooting in the Virgin Islands and elaborate monster makeup created by John Chambers and friends ("Planet of the Apes," "Sssssss").

The rubber-and-plastic getups are half-scary, half-funny, like those in "Star Wars." There is a little violence until the hectic finale, which includes spectacular fights and falls between stuntmen and lions, bears, panthers, etc.

The cast, despite some absurd dialogue which occasionally provokes audience laughter, skillfully underplays and gets the most credibility from the material. It's certainly an improvement over the original 1933 movie, a late-late show favorite, which had Charles Laughton and Bela Lugosi raving about Moreau and the Sayer, and Richard Arlen as the hero.

## viewing with arnold

# Horror flick with a moral?

BY JAMES W. ARNOLD

"The Island of Dr. Moreau" is another cinema throwback—your basic Mad Scientist movie—with Burt Lancaster creating a jungle full of Frankenstein monsters on a Pacific desert island.

It's about 90 percent an uncertain mixture of reasonably effective fright and unintentional camp comedy, but it's the other 10 percent that lifts it above routine interest. It deals, even if only superficially, with two intriguing questions. What does it mean to be human? What are the limits of scientific tinkering with the building blocks of life and creation?

Of course, almost all science-fiction of the Frankenstein genre (and more recently the robot genre, a close relative, especially in "2001" and "Westworld") implicitly touches these issues. Some scholars even suggest that the stories have developed and become popular in the last century or so out of an unconscious fear of science, which, on the one hand, is creating half-wonders, half-monsters (like nuclear energy), and, on the other, is fogging the distinction between the human species and other animal forms.

"Moreau" is not terribly enlightening on the moral or philosophical level, but it's more conscious of these dimensions than most horror flicks.

**THE FILM IS BASED** on H.G. Wells' turn-of-the-century tale about a shipwrecked seaman (Michael

While the setting seems somewhat dated [we no longer share the Thirties fascination with evil doings in exotic faraway places] and the "science" a touch naive [changing a guy's species with a shot in the arm], the basic issue is uncomfortably relevant.

Science has no apparent plans to change animals into people, although some monkey research may be pushing in that direction. But the ongoing work with genes, DNA, psychosurgery and the "creation" of life in the lab raises ultimate questions comparable to Moreau's. Science tends to do whatever it's capable of doing, and nobody asks (like the hero in the movie) whether it should be done. Even more clearly, the what-is-a-human question, already crucial to the abortion debate, may continue to be the central ethical dilemma of the next 25 years.

**THE FILM RAISES** our consciousness, but with a childish clumsiness that provides a comic edge. There is something grimly

funny about Moreau beating one of his creatures with a whip to force him to become more "human." It's also funny when a maverick beast stirs rebellious growls in the cave by shouting: "Better to be an animal, strong and proud!"

Ironically, of course, Moreau is no better at giving his creatures a moral sense than he is at giving them

good-looking bodies. Compared to him, Frankenstein could have been the casting director for "Charlie's Angels."

"Island," ultimately, is escapist entertainment that is afraid to be too brutal and downbeat with Wells' disturbing ideas. As you leave the theater, you're both disappointed and relieved. [Rating not available.]

## movie ratings

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

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

## Will summer of '77 benefit vocations?

Dear Friends of the Missions:

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

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**HE WANTS TO BE A PRIEST!** ... For thousands of young men in the Missions today, the answer, "yes" or "no" is up to you. Helping a Mission seminarian today is your way to invest in the future of the Mission Church.

future of the Church as you can make!

I can tell you something more, these young men of the Missions are making wonderful priests. They love the Church, they work unceasingly for their people, and as we have seen over the years, they are even willing to give up their lives for the Faith.

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*Biblical insights:*

# The world's goods: good for us?

By Father Alfred McBride, O.Praem

The rise in real estate prices, along with other forms of inflation, dramatizes the notion of ownership of property as nothing else will. Young couples wonder if they will ever be able to purchase their own land and home.

And if this be true of those who are middle class, what is the case for the poor? The bankruptcy lists grow longer every year and the chronicle of the dispossessed is a regular litany.

The prophets of the Bible accused the rich of owning so much land that nothing was left for the poor. Social critics today accuse the wealthy of mismanagement of the economy to the point where even the middle class is finding it hard to get a firm hold on ownership of goods and property.

**JESUS PREACHED** the ideal of evangelical poverty and practiced what He taught. Francis of Assisi renewed the interest in such a view of ownership. But generally speaking, this ideal has rarely been embraced.

Religious orders take a vow of poverty, but own vast tracts of lands and buildings. The individual monk or nun may not own, but collectively the group owns more than any one of them would ever hope to possess, should they be in another form of life.

**JESUS SAID** that the rich will get more wealth and the little the poor have will be taken away from them. Marx said that the rich get richer and the poor get children. That is the origin of the word proletariat, the group that have lots of "proles" or children.

The perennial concentration of wealth

and possessions in the hands of a few has spurred movements to redistribute wealth and property. This was the platform of the "distributist" movement in England.

This is also what Stalin had tried to do in Russia and Mao Tse Tung in China. Today, Latin America is beginning to experience the same sort of effort to break up the combines of wealth and give the dispossessed a little piece of the action. Sometimes the effort is peaceful, more often it is violent and revolutionary.

**IN FACT** history shows that revolution is the way it usually happens. Whether it be the shooting of the Czar in Russia, the beheading of the king in France or the various forms of violence ranging from hanging to stabbing, the revolution of the poor will almost certainly take violent shape.

The popes of the last 70-odd years have tried to take a more reasonable and non-violent approach to the question of justice for the poor. The great social encyclicals of Leo XIII, Pius XI and Pius XII, the justice and peace encyclicals of John XXIII and Paul VI are attempts to offer the world a faith informed, and peaceful strategy for coming to terms with the problems of poverty, work opportunity, ownership, financial survival and just distribution of wealth for all people.

These documents are sane and creative teachings that could do much to help

nations encourage the proper and temperate forms of development that could benefit the whole population, rather than a small elite.

**THE FREE** world today seems to be caught between an obsessive drive to grow and some possible limits of growth. Resources are swallowed at an un-nerving pace. The energy crisis is but one way of bringing this to everyone's attention. It may be that the struggle over oil will lead to yet another world consuming disaster.

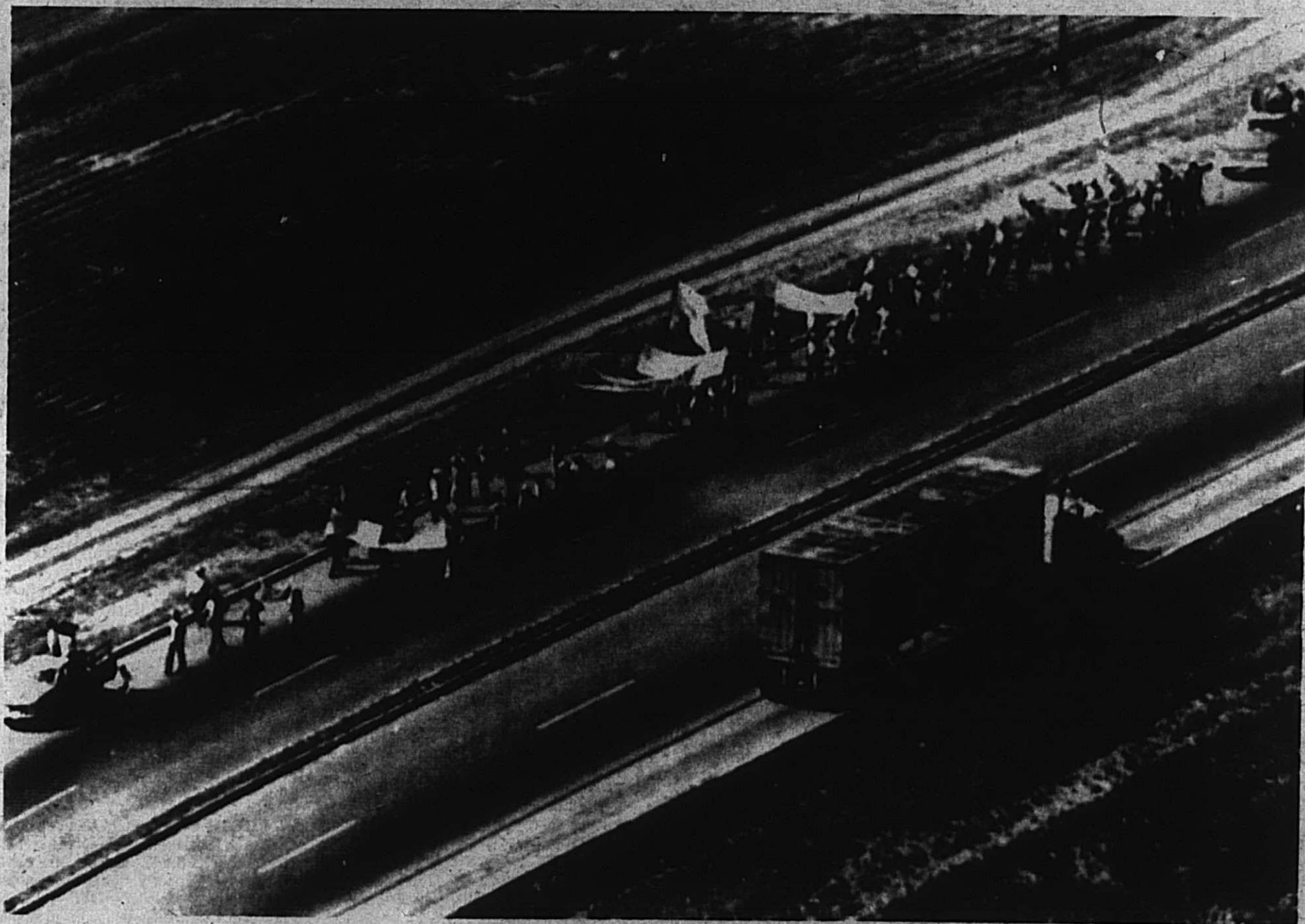
Somehow the hectic need of the world's free peoples to want to consume ever more goods, without a corresponding drive to reflect on the quality of life cannot be stemmed for the moment.

Billions are poor. Comparatively few are rich. One third of the world goes to bed hungry every night. Countless millions do not even know what it means to own property, let alone have a decent wage.

In the midst of all this misery, comes the word of Jesus to the rich man, "Go sell all you have and give it to the poor. Then come and follow me." The popes say, "Redistribute the wealth. Make sure that every person gets a minimum wage and the possibility of dignified ownership and living. Curb the rapacity that causes devastation and war."

The sickness is immense. The cures are complex. But cure we must. Our future survival depends on it.

1977 by NC News Service



*'Sometimes the effort is peaceful...' a band of peasants strings out along a highway near Los Mochis, Mexico, to protest land reform conditions*



# Goods

## Are they important?

By Dave McGill

Who can forget those hilarious comic books about Scrooge McDuck, the trillionaire miser and skinflint, who went swimming everyday in a gigantic vault of money with depth gauges that measured sometimes 100 feet of coins and bills? He'd happily say about his money, "I love to dive around in it like a porpoise, and to burrow through it like a gopher, and to toss it up and let it hit me on the head!"

A caricature of Dickens' Ebenezer Scrooge, Walt Disney's character was not unlike The Rich Fool spoken of by Jesus in Chapter 12 of Luke's Gospel. This man stored grain in more and more and bigger and bigger barns, but then died before he could enjoy it. In relating this story, Christ said to a man in a crowd, "A man's life is not made secure by what he owns, even when he has more than he needs." This point is made all the clearer in the story of the Rich Young Man:

"I HAVE kept all these (commandments). What more do I need to do?" asked the rich young man of Jesus. "If you wish to be perfect," Jesus answered, "go and sell what you own and give the money to the poor, and you will have treasure in heaven; then come, follow me."

This reply, as related in Matthew 19, rocked the young man back onto his heels. We are told that "when the young man heard these words he went away sad, for he was a man of great wealth."

This parable has made more than just a few people hesitant about a total Christian commitment. Some arguments one hears are: "I can be a good Christian, in spite of what Christ said without giving up all my possessions." "In those days, there wasn't nearly so much in the way of worldly goods to give up." "Back

then, Jesus was physically present and able to be followed in the flesh." "Why should I give to the poor? What with welfare and food stamps, I see them buying better food than I do at the grocery store." "Treasure in heaven won't buy the things I need to make me happy here on earth." "I know I can't be perfect anyway, so I'll just keep my worldly goods in proportion to my imperfections."

DO THESE responses make any sense? Just how good for us are the world's goods? Finally, can we reconcile our wealth with the masses of poor around us and elsewhere in the world? I think we can, and that the answer lies in the word stewardship — we are responsible for the goods entrusted to us in this life, but we do not own it. God is the owner and we are His stewards. We will be held accountable for what we did with these goods while they were entrusted to our care.

Let's face it — everything we own is a gift from God — our thoughts, time, talents, treasure. Wasting our time or thoughts, or failing to develop a talent that could be shared, or not making the most of an opportunity are as bad as the misuse or hoarding of money.

It is spiritually uplifting to develop a sense of stewardship about all that God has given to us. It is exciting to pray about the use of our time, talents, associations, and thoughts, as well as our use of our money. Those of us who are parents have the greatest treasure. How we develop these special gifts from God is more important than all the monetary treasure in the world.

After acknowledging that God is the owner and we are the stewards of our possessions, it is good to distinguish between "needs" and "desires," and also to properly proportion out the categories of making, spending, sharing, and sav-



Scrooge McDuck, trillionaire miser and skinflint, counts his money

ing. It is also helpful to prayerfully decide where our "surplus line" is — an amount we feel we need to have in order to live effectively and properly provide for our families.

THERE ARE hundreds upon hundreds of references to money in the Scriptures, and perhaps the most famous of these is nearly always misquoted. It is the love of money, and not just money itself, that is the root of all evils (1 Tim. 6, 10). This "love" is what was tearing at the insides of the Rich Young Man; it is also what caused the Rich Fool to hoard his life away.

I have a friend, Joe Flanagan, who literally followed the Lord's admonition to the Rich Young Man. Joe gave up a successful business in Louisiana 10 years ago to come to Atlanta to work with the poor through St. Vincent de Paul. Joe has

been a tremendous influence on thousands of people, and has, by his example, shown us how to bring the material goods part of our lives into an overall Christian spirituality.

We're learning from the Lord working through him that as long as we are using the goods of this world as good stewards to further the Kingdom, we're doing OK. And if so, then the world's goods are good for us.

THE OLD Testament has a good deal to say about safeguarding rights of ownership. But it knows, as Jesus did, what is most important: "A good name is more desirable than great wealth; the respect of others is better than silver or gold. Rich and poor are found together, Yahweh has made them all." (Proverbs 22, 1, 2)

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# The value of penitential efforts

By Father Joseph M. Champlin

In the middle of last winter I was hard at work in Rome preparing several talks to be given the following weekend to 25 married couples in the United States. My preoccupation with the task and my optimistic hopes for the upcoming experience spilled over into the homily I preached that day at Mass.

Just prior to my departure, one of our theological students left me this note:

"You spoke about 'setting people on fire' for the Gospel in your homily yesterday and of your excitement about the forthcoming weekend. I was moved by your enthusiasm and spirit and wanted you to know I will be praying for you and the couples. For that purpose I will fast for 24 hours as well as offer my attendance at Mass and the holy hour for the success of your efforts. Perhaps these will help in a small way to have a reluctant couple allow Christ to enter their lives."

HIS PROMISE of prayer and penance touched me and I shared the letter with those married couples during that weekend.

Several months later back here in Italy, this same student was about to leave for a somewhat similar weekend with 50 of his fellow students. The day before, I received a lengthy note from one of those couples who heard my presentation in the United States. The wife included this message:

"We will be thinking about you next weekend. David and I have put a lot of thought into how we could give you moral support and have decided that we will try to fast for at least one of the days of your weekend. We will also be praying for someone during that Sunday morning. David is already checking the time difference so we can be very precise." (This meant prayer from 3:00-6:00 a.m. their time.)

"I remember vividly on our own weekend how you told us one student in Italy was praying for a couple that might be 'hesitant'. That was me and it was almost like he was talking to me right that moment."

DESPITE THE 6,000 miles distance, there was a fascinating transoceanic interconnectedness between this candidate

for the priesthood and that couple striving to renew their sacrament of matrimony.

Such prayer and penance for others has become a standard feature of intense, short-term spiritual experiences like cursillos, marriage encounters, teenage search weekends and Life in the Spirit charismatic prayer seminars.

After I had finished one of those type weekends as part of the presenting team, I opened up this note from a couple completely unknown to me living in Bristol, Conn.

"Our hearts and prayers are with you this very special weekend. . . . Our family candle is burning for you and we pray your love may burn as brightly as its flame. We are sleeping on the floor both nights for the success of your weekend. In Christ's love. . . ."

PRAYER, and especially fasting or sacrificing for others in this fashion, seemed to lose favor with many Roman Catholics during the past decade or so. However, these enthusiastic movements, without any particular impetus from the official Church, clearly have

resurrected those practices. Moreover, this truly spontaneous, grass-roots development has exerted an enormous impact on many persons, including the present writer. The illustrations cited above are but typical examples of what is happening in the hearts and lives of countless individuals or families in the world today.

It echoes the best of our religious traditions.

Queen Esther, faced with great tragedy, thus directed her people.

"Go and assemble all the Jews who are in Susa; fast on my behalf, all of you, not eating or drinking, night or day, for three days. I and my maids will also fast in the same way." (Est. 4, 15)

The words and deeds of Jesus, together with those of his followers from Paul to Francis to John XXIII, follow the same pattern.

We cannot say, of course, how God views those penitential efforts; but we can observe how positively our brothers and sisters regard them. Giving up some of this world's goods for another, or for others, does lead us closer together in the Lord.

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## The Dameans

# 'Peace of Mind'

### Peace of Mind

*Now if you are feeling—  
Kinda low about the dues you've been  
paying,  
Future's coming much too slow and  
you wanta run,  
But somehow you just keep on stayin',  
Can't decide on which way to go . . .  
yea, yea, yea . . .*

*I understand about indecision,  
But I don't care if I get behind.  
People livin' in competition,  
All I want is to have my Peace of  
Mind.*

*Now you're climbing to the top of the  
company ladder.  
Hope it doesn't take too long . . .  
Can't you see there'll come a day  
When it won't matter . . .  
Come a day when you'll be gone . . .  
yea, yea, yea.*

*I understand about indecision,  
But I don't care if I get behind.  
People livin' in competition,  
All I want is to have my Peace of  
Mind.*

*Take a look ahead.  
Take a look ahead, yea, yea, yea, yea.*

*Now everybody's got advice . . .  
They just keep on givin'  
Doesn't mean too much to me,  
Lots of people have to make believe  
they're livin'  
Can't decide who they should be . . .  
yea, yea, yea . . .*

*I understand about indecision,  
But I don't care if I get behind.  
People livin' in competition,  
All I want is to have my Peace of  
Mind.*

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Written by: T. Scholz  
Performed by: Boston

IF YOU were called upon to answer the question "What do you want out of life?", what would your response be? What would be the basis of your answer? Would your answer be different now than it was last year, or five years ago, or ten years ago?

Since each person is unique with his/her own talents, gifts, family background, economic background, intelligence, personality, religious background, etc., the approach to "what I want out of life" would greatly differ. Even if several persons would come up with the same word to express their yearnings in life, there would still be individual differences as to how those desires would be approached.

Within the realm of possibilities for fulfillment in life are popularity; having our share of the money and wealth that the world offers; surrounding ourselves with different securities; and having power over other people to influence and control their lives. Possibly our yearnings for a good and fulfilling life or a life of service to others. It might spread further through bearing and fostering children. A life-work might provide the feelings of satisfaction that make life a worthwhile experience.

THE GROUP Boston sing about the desire to have Peace of Mind. In a life of competition, of trying to "climb to the top of the company ladder," of wanting to run from life, of getting a lot of advice from others, of indecision, there is the need to get some of the possibilities of life-styles mentioned above but there is no doubt that this appealing quality is in opposition to some.

Success at any cost, ruthless business practices; greed, pleasure at any cost, being caught in the rat race of competition, all lead one down a different path than that which might lead to peace.

Webster's dictionary defines peace as "inward serenity; calmness; quiet." The

Hebrew word for peace is shalom and can be described as a condition in which nothing is lacking, a feeling of completeness and well-being. This state of mind or existence is linked with being in harmony with God.

The word peace is often used by Christ and he wishes it continually for his apostles. After his resurrection, the first words that he uttered were "peace be with you." At his last supper, the prayer that he offers for his followers is that they may have peace in their lives and that

peace is the gift that he wished to give to them.

WHAT DO WE want out of life? There are so many options that we can easily get confused and misguided. No matter what type of work we might do or what approach we might take, one possibility is offered by a person who has had an incredible impact on the lives of many people. That person is Christ and his gift is Peace.

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## Discussion questions

1. While Jesus preached the ideal of evangelical poverty and practiced it Himself, we seem to achieve this but seldom. Why should this concern us today? Discuss.

2. Discuss this statement: "The free world today seems to be caught between an obsessive drive to grow and some possible limits of growth."

3. Why is ownership of property still a sacred trust? What does the Old Testament tell us about this? Do you feel that there are any implications in this message for us today? Discuss.

4. Read verses 1 through 4 in Chapter 5 of Acts. What does this tell you about ownership? Discuss.

5. What does "stewardship" really mean? How does it concern you?

6. Can individuals really do anything to help those who are less fortunate? Discuss.

7. What organizations in your parish and in your community are designed to help the poor? Are you and your family involved in any of these organizations?

8. What are needs? What are desires?

9. How do you feel about the many people in the world who do not even have enough to eat? Should they, do you think, concern you? Can you do anything positive about the problem? Discuss.

10. Have a family discussion about material comforts and the duty to share some of this world's goods with those who are in need. As a family, can you take any action?

**KNOW YOUR FAITH**



# Morality:

## How are we to live it today?

By Father John J. Castelot

In recent centuries the emphasis in Christian morality has been on individual responsibility: a person's duties to God, to himself, to his individual fellow human being — a sort of "one on one" morality.

While not totally neglected, our responsibility to society and to the whole human family has not been put into especially sharp focus. At least subconsciously, many Christians have developed an attitude not much different from the one expressed in Cina's cynical question: "Am I my brother's keeper?" (Gn. 4,9). The Bible answers with a resounding "Yes, you are!"

**MODERN** communications media have brought the wretched plight of the vast majority of humanity right into our comfortable living rooms and have made us, if we have a spark of conscience, very uncomfortable. One can hardly plead ignorance or remain unaware of mass starvation, racial injustice, inhuman and dehumanizing exploitation, mistreatment of minorities, and all the other crimes which cry to heaven for vengeance.

God has given us this world and its riches to possess and enjoy, but not at the expense of other people. We are stewards of creation, charged with its wise and just administration. To condone its foolish or unjust administration is sinful; to remain indifferent, silent, and passive is to give at least tacit and sinful approval.

If there is one theme that runs throughout the sermons of the prophets, those revealers of God's moral will, it is the theme of social justice and of its criminal neglect. They were not unconcerned about individual, "one on one" morality, but their preoccupation with social morality overshadowed it.

**THE EARLIEST** of the so-called literary prophets, Amos, preached in the Northern Kingdom of Israel during a period of unparalleled prosperity, material culture, and sophistication. But hand in hand with all of this affluence went a callous disregard and exploitation of the disadvantaged. In the name of God he lashed out at the guilty.

Typical is the following passage: "Hear this, you who trample upon the needy and destroy the poor of the land! 'When will the new moon be over,' you ask, 'that we may sell our grain, and the sabbath, that we may display the wheat? We will diminish the ephah, add to the shekel, and fix our scales for cheating!

We will sell the lowly man for silver, and the poor man for a pair of sandals; even the refuse of the wheat we will sell!' "The Lord has sworn by the pride of Jacob: Never will I forget a thing they have done!" (Am. 8, 4-7)

Amos preached about 750 B.C., and in 722, after a period of recession and frightful anarchy, the Northern Kingdom fell to the Assyrians and was, for all practical purposes, wiped out.

**MEANWHILE**, in the Southern Kingdom of Judah, Isaiah was sounding the same alarm: "The Lord enters into judgment with his people's elders and princes: It is you who have devoured the vineyard; the loot wrested from the poor is in your houses. What do you mean by crushing my people, and grinding down the poor when they look to you? said the Lord, the God of hosts . . . Your men will fall by the sword, and your champ-tions, in war. Her gages will lament and mourn, as the city sits desolate on the ground" (Is. 3, 14-15, 25-26). No one paid much heed, and in 587 Jerusalem was sacked by the Babylonians and the people were dragged off into exile.

The New Testament is no less insistent on practical concern for the world's poor. Jesus proposed as the criterion of our final judgment nothing other than the way we have acted toward the hungry, the thirsty, the lonely, the ill-clad, the sick, the imprisoned. He assured those who had met this criterion: "as often as you did it for one of my least brothers, you did it for me" (Mt. 25,40).

Even more challenging are Jesus' words to those who had just looked the other way and done nothing: "I assure you, as often as you neglected to do it to one of these least ones, you neglected to do it to me." These will go off to eternal punishment and the just to eternal life. (Mt. 25,45-46).

**SO INSISTENT** is Luke on this aspect of morality that it has been called the Social Gospel. Read again just for an example, the parable of the rich man and Lazarus (Lk. 16,19:31).

Paul stressed the primacy of love in Christian morality (1 Cor. 13) and in so doing went to the heart of the matter, as Jesus did when He linked love of neighbor with love of God as the basic requirement of discipleship (Lk 10, 25-37).

Finally, for an engaging and homey appeal for genuine Christian social morality and a firm statement of its priority, read ch. 2 of the Letter of James.

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