

# THE CRITERION

Vol. XVIII, No. 37

Indianapolis, Indiana

June 22, 1979

## Sacred Heart

*Jeffersonville parish celebrates 25th anniversary with special liturgy*

Sacred Heart Parish, Jeffersonville, will celebrate its silver jubilee on Sunday, June 24, with a Mass in honor of the Sacred Heart of Jesus.

Msgr. Robert A. Mohrhaus, chancellor of the archdiocese, will be main celebrant of the Mass at 3 p.m. (EDT). Father Joseph McNally, former pastor, will give the homily.

At the conclusion of the Mass, the congregation will go in procession to the parish's Walpole Hall for its dedication and blessing by Benedictine Father Donald Walpole. Father Walpole is the brother of Sacred Heart's founding pastor, Father Robert Walpole, in whose memory the multi-purpose building is named.

The June 24 Mass and dedication, to be followed by a dinner for parishioners and special guests, are part of a year-long series of events marking the parish's 25th year.

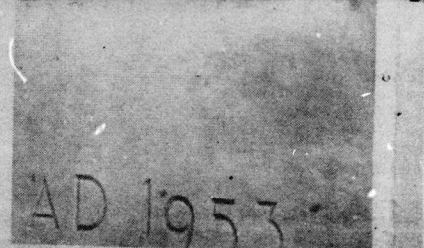
On May 16, a special liturgy was celebrated, commemorating the date of the first Mass said in 1954 by Father Robert Walpole in the newly constructed church.

Father Walpole, who died in 1971, chose the name "Sacred Heart" for the parish because of his special love and devotion for the Sacred Heart of Jesus. His brother, a well-known sculptor

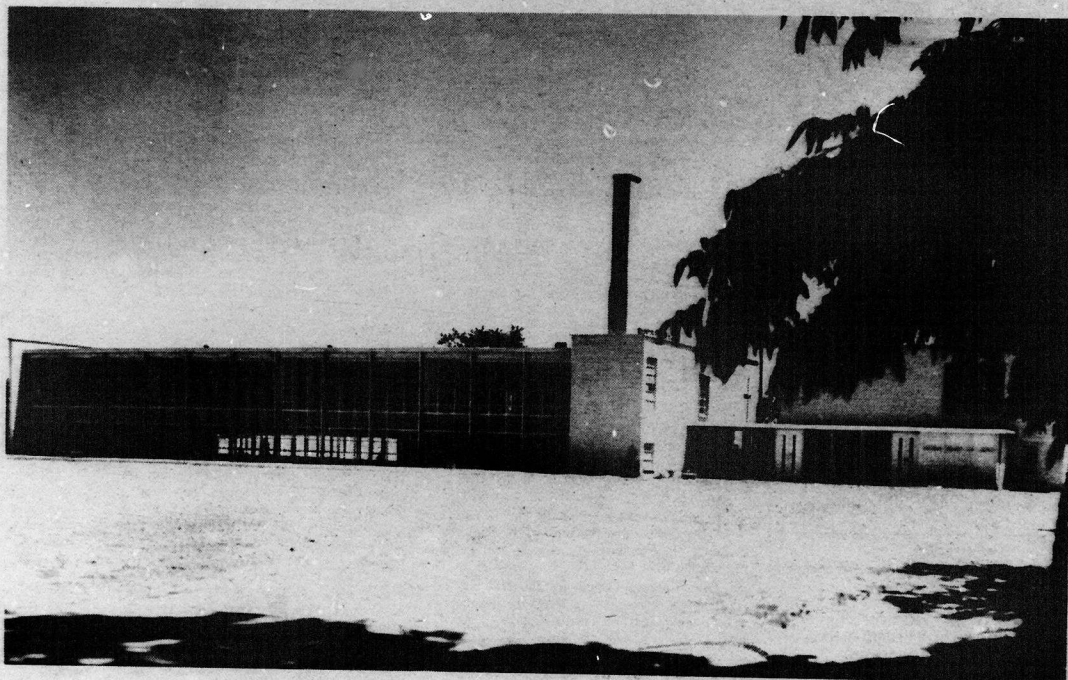
and liturgical artist, designed the church's crucifix, Stations of the Cross and original altar, so it is especially fitting that he take part in the anniversary celebration and dedicate the new parish facility, completed in December of 1977.

An Octoberfest and open house of the parish buildings opened the anniversary celebration which will be concluded in October with a dinner-dance.

Father John Kirby is currently parish administrator, assuming those duties in May when the parish's third pastor, Father Kenny Sweeney, resigned because of ill health.



**A PART OF HISTORY**—At the 1953 cornerstone blessing of the new Sacred Heart parish in Jeffersonville were (left) Father Robert Walpole who would be pastor of the parish until his death in 1971 and Msgr. Joseph Hamill, former pastor of St. Mary parish, New Albany, who died in 1965.



# 'Effective', word that highlights work of some councils

## cooperation between pastors and council emphasized

by Peter Feuerherd

Second in a series

The first parish council organized in the archdiocese was at St. Thomas Aquinas parish in Indianapolis, during the sessions of the Second Vatican Council. Msgr. Raymond Bosler, the "peritus" (observer) for the archdiocese at that Council, was pastor of St. Thomas at the time and was instrumental in bringing the concept of "shared responsibility" to the parish. The basis for the parish council was an outgrowth of the emphasis on collegiality that was a strong focal point of the Vatican Council.

"I've enjoyed working with all the councils I've ever had," declares the priest who was pastor of Little Flower in Indianapolis from 1967 to 1977 and editor of the *Criterion* from 1960 until his retirement in 1977.

The monsignor began his pioneering work with parish councils by studying the work of lay consulting bodies in different Protestant congregations.

Msgr. Bosler has strong views on what makes a parish council successful. "There has to be a belief on the part of the pastor in shared responsibility," he explains. "The pastor has to retain a sense of his own obligation as a pastor," the monsignor continues.

He maintains that there has to be a balance between two extreme views of the role of the council.

First, the council can not be seen by the pastor as a "rubber stamp" that will automatically ratify his decisions. The other extreme view is that the council is an independent body that controls the decisions of the parish, without regard to the role of the wider church in the diocese.

**THE SUCCESS** of a parish council, according to the priest, "depends enormously on the pastor." The role of the pastor, Msgr. Bosler maintains, is to abide by the decisions of the council while giving the lay leadership guidance in making decisions.

**"PARISH COUNCILS** failed because pastors did not give credence to decisions or give adequate guidance," the monsignor asserts. He would like to see a uniform policy throughout the archdiocese on the establishment of councils.

He believes that a parish council constitution for each parish has to be a mandatory archdiocesan policy if councils will have long-term success. "It has to be mandatory; if it is not mandatory, a new pastor can just come along and dissolve it," he explains.

Despite these suggestions for improvement, the priest believes that parish councils in the Indianapolis archdiocese are working smoothly. "We're relatively in pretty good shape. There is a functioning number of councils that are doing well. I have been surprised by the number of parishes that have strong interest," he states.

Father Martin Peter is the current pastor of St. Thomas Aquinas, having served there for eight years. He is pleased with the role of the parish council in the work of his parish. "Very effective" is the way he characterizes the work of the present council.

The success of the St. Thomas council is that the lay people have, in Father Peter's words, "a sense of ownership" about the parish. "People have a sense that St. Thomas is our parish," the pastor states.

Father Peter believes that some of the problems with other parish councils can be attributed to a lack of ability on the part of

clergy to trust the decisions of a lay council. "Often the style of working with collegial bodies is that the lay people are made to feel like a rubber stamp."

The priest states, "I really am convinced that we have a good amount of highly intelligent people. If a pastor is convinced that it is important to work collegially, it can be effective."

**PHIL JONES** is the current vice-president of the St. Thomas council. He agrees with Father Peter in characterizing the work of the council as "effective." Jones believes that the success of the St. Thomas council can be attributed to both the pastor and the council members.

"I'm just amazed at the quality of people we get and the number of things that get done. A lot is due to the way Father Marty operates; he allows the council a lot of responsibility. The council is willing and able to take that responsibility," says the vice-president.

There have been strong differences of opinions on issues that face the St. Thomas council but "nothing that has divided the council," according to Jones. These issues usually center around finances, where budget squeezes have forced the council to either cut back on programs or increase parishioner financial support.

Jones explains that the controversies that have been discussed at council meetings have caused "no hard feelings, just differences of opinion."

Father Robert Borchertmeyer is pastor of St. Charles in Bloomington. Like Father Peter, Father Borchertmeyer characterizes his parish council's work as "effective." This he attributes to the parishioners as "seeing ourselves as having a mission."

**ONE PROBLEM** that Father Borchertmeyer sees in the St. Charles parish council is that sometimes there is a lack of unity between the parish board of education and the parish council. "There is no such thing as a support staff for parish councils. We are just beginning to recognize how we can set goals and objectives together," the priest states.

Father Borchertmeyer sees four roles for a pastor on a parish council.

First, the pastor is a representative of the archdiocesan church. Secondly, the pastor's role is to provide spiritual direction, or as the priest puts it, "to be chief minister to the ministers" of the council. Another important role for the pastor is to represent the interests of all parishioners, not just special interest groups.

Father David J. Lawler of Immaculate Heart of Mary parish in Indianapolis believes that the most effective work in his parish council is done through the special committees like liturgy, finance and youth.

"What the council does is done through committees. The committees are really doing things. We are kind of frustrated that we aren't doing more," the priest explains.

Characterizing the parish as "loaded with talent" the priest says that the council is "doing things that the pastor used to do by himself in the old church." The priest explains that Immaculate Heart is full of "very capable people."

Other parishes have not had as much success with parish councils. Sometimes, the parish council has become a forum for bickering and argumentation often, critics claim, at the expense of the unity of a parish. We will take a look at cases like these next week.



PLEASE GIVE US 6 WEEKS  
ADVANCE NOTICE

Name .....

New Address .....

City .....

State ..... Zip .....

New Parish .....

Effective Date .....

ATTACH OLD  
ADDRESS LABEL HERE  
FOR CHANGE OF ADDRESS  
OR INQUIRY

P.S. If you are receiving duplicate  
copies please send both labels.

THE CRITERION  
CIRCULATION DEPARTMENT  
P.O. BOX 174  
INDIANAPOLIS, IN 46206

## Pope John Paul praises SALT II accord

by Jerry Fiteau

VATICAN CITY—Pope John Paul II praised the Soviet-U.S. SALT II accord on June 17, but expressed hopes that the world powers would go beyond arms limitations to arms reductions and disarmament.

He also expressed "profound sadness" over the violence that has torn apart the Central American nation of Nicaragua in recent weeks.

The pope's remarks came in his weekly Sunday talk before leading the noon Angelus in St. Peter's Square.

The SALT accord "is not yet a reduction of weaponry or, as could be hoped, a provision for

disarmament. But that does not mean that the foreseen measures are not a sign, which we ought to greet with pleasure, of the desire to pursue a dialogue, without which every hope of working effectively for peace could vanish," said the pope.

The SALT accords were signed in formal ceremonies June 18 in Vienna, Austria.

**"BELIEVERS AND** men of good will, who feel themselves so impelled by conscience to pledge themselves as 'artisans of peace' cannot ignore the importance of anything that favors a climate of alleviating tensions. This helps to encourage other indispensable progress on the road to limitation and

reduction of armaments," he said.

The pope asked for prayers "to bring progress to the great cause of laying down weapons and pursuing honest, stable and effective agreements" of peace and concord.

Turning to the civil war in Nicaragua brought on by the widespread popular revolt against President Anastasio Somoza, the pope said: "I think now with profound sadness of the painful test to which the unarmed population of Nicaragua has been subjected for some time; this dear, tormented country, from which there continues to come tragic news that attests to the prevalence of hate over love, of violence over the spirit of concord and brotherhood."

**PRAY THAT GOD** "will enlighten the minds of those on whom the responsibility for the atrocious conflict lies most greatly, that he will instill courage in the many who, while living in peril and difficulty, have the obligation to open the hearts of everyone to hope, and that he will give all the people of Nicaragua better days of rediscovered peace and brotherhood," the pope said.

The pope's comment on "responsibility" for the conflict did not explicitly place blame on Somoza or the Sandinista guerrillas who have pledged to topple the government. But it seemed to reflect opposition to the continued rule of Somoza, whom the Nicaraguan bishops have repeatedly criticized for human rights violations and lack of social progress.

At the beginning of his talk, the pope reminded the audience that June 17 in Italy was the day for celebrating the feast of Corpus Christi and he spoke briefly on the mystery of Christ's presence in the Eucharist.

## First nun appointed chancellor

LAFAYETTE, La.—A nun has been appointed chancellor of the Diocese of Lafayette as part of a realignment of diocesan offices, according to an announcement by Bishop Gerald L. Frey.

School Sister of Notre Dame Joanna Valoni will oversee the daily business of the chancery and continue to direct the diocese's Office of Planning and Research.

Canonical responsibilities of the chancellor's office will be handled by Msgr. H. Alexander Larroque, vicar for judicial affairs.

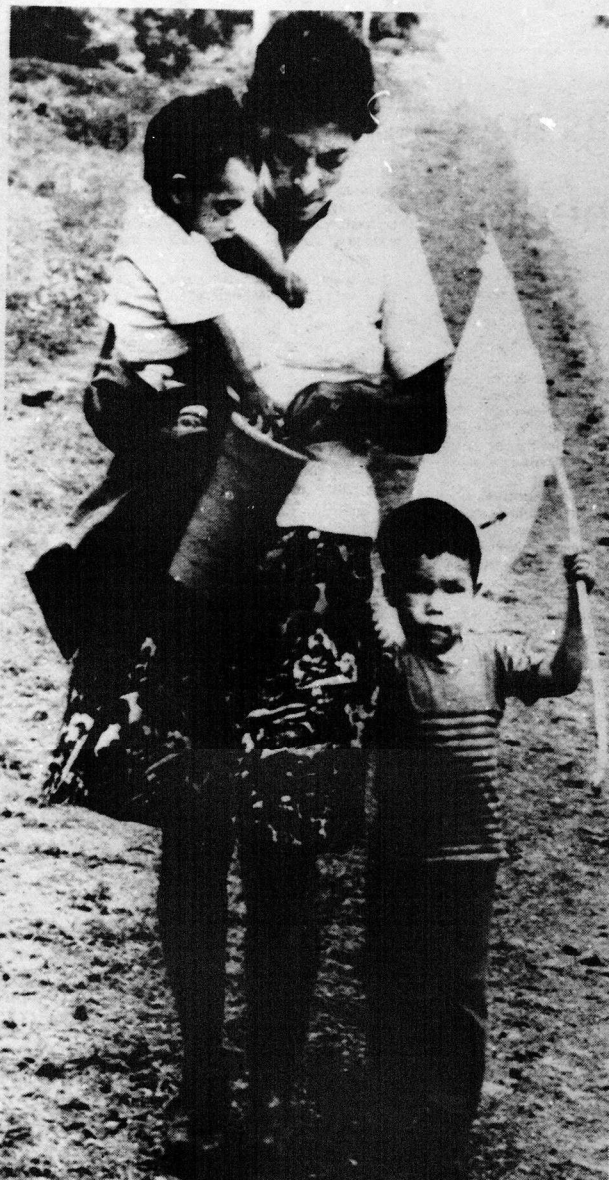
**SISTER VALONI**, a native of St. Louis, has been a member of her community for 30

years and has been a regional provincial for the community.

Msgr. Jude Speyrer, who had been chancellor and vicar general, will become full-time vicar general to coordinate the work of deanery and departmental vicars and assume greater responsibility for the day-to-day administrative matters ordinarily handled by the bishop.

Bishop Frey also appointed two laymen as departmental vicars. Bernel Fontenot, director of Catholic Social Services, has been appointed vicar for community services, and Louis R. Rolfe II, assistant to the vicar for administrative affairs, has been appointed vicar for administration.





**FLIGHT TO SAFETY**—A family flees the town of Matagalpa, Nicaragua, carrying a white flag following days of fierce fighting between Sandinista rebels and the National Guard. (NC photo)

## church tries mediating conflict

# A history of the Church's active role in Nicaraguan struggle against Somoza

by Jaime Fonseca  
NC News Service

The Catholic Church has been a key element in the political turmoil in Nicaragua as growing violence has paralleled the growing opposition to the rule of President Anastasio Somoza in the past few years.

Church leaders have tried to be peacemakers while church personnel have been the victims of violence and repression, mostly from the government.

At the heart of the political turmoil are the social, economic and political conditions adversely affecting the majority of the people after four decades of rule by the Somoza family.

A 1976 survey showed that two-thirds of the national income of \$936 million went to 15 percent of the people — most of them Somoza associates — leaving one third for the remaining 85 percent. Close to 12 percent of the work force was unemployed at the time. One-third of the peasants were landless, 75 percent were illiterate and 60 percent were ill-housed.

Conditions have worsened since. Income has declined by six percent. Unemployment is up to 40 percent.

Church and other leaders, backed by human rights organizations from abroad, were active in campaigns for peaceful reform in the 1970s. But progress has been slow.

Meanwhile, guerrillas of the Sandinista Liberation Front staged attacks on garrisons and other government posts in hopes of toppling the government, which they called corrupt and dictatorial.

Highlights of the church's role follow.

— 1976: In May, the bishops ask Somoza about the whereabouts of missing villagers. In June, 33 U.S. Capuchin missionaries working in Nicaragua offer evidence of killings and the disappearance of nearly 100 men, women and children in the countryside. They describe instances of "terrorism" by soldiers, including torture and the burning of entire villages.

The government claims that the guerrillas receive aid from Cuba and that the peasants give them food and lodging.

Students stage sit-ins at churches in several cities to denounce alleged cruelty and corruption in the Somoza administration. In July, the government expels U.S. Capuchin Father Gary Thomas Bertrand and a Spanish lay helper as "subversives."

— 1977: In January, the bishops' conference denounces violations of human rights, including arbitrary arrests, burning of houses, torture, rape and execution without trial, calling this situation "a state of terror."

During a March tour of the United States, the Nicaraguan priest-poet, Father Ernesto Cardenal, says the National Guard raids villages and kills peasants to aid land grabbing by government agents. He also says U.S. funds for the rebuilding of Managua after the earthquake of 1972 have been misused. He complains that because Somoza professes anti-communism, he has received substantial aid in military training and weaponry from the United States.

## A worried Somoza

"Nicaraguans consider Somoza an emissary of the Pentagon ... but now that (President Jimmy) Carter talks of human rights, he is very worried," the priest says.

In April, Father J. Bryan Hehir, U.S. Catholic Conference associate secretary for international justice and peace, asks the Carter administration to stop all U.S. military aid to Nicaragua.

By September a coalition including Social Christians seeks to end Somoza's "dictatorial violence," pushing for reforms that would send the army back to the barracks, lift the state of siege and grant amnesty to political prisoners. Labor and student groups join the coalition.

Somoza lifts the state of siege under added pressure from church and human rights groups, but another form of repression appears under the White Hand, a paramilitary group professing to "clean the country of Marxists" and demanding "death to red priests." This is a reference to church critics of Somoza.

Among the critics are two priests of Los Doce, the Group of 12, leading Nicaraguan citizens who favor a role for the Sandinistas in the country's future.

In October Sandinistas step up their attacks. One member of Los Doce, Maryknoll Father Miguel D'Escoto, says the uprising is an effort "to restore freedom and democracy to our motherland, and in no way involves Cuba or any other outside influence." Three bishops try to mediate, but the government refuses to talk with the Sandinistas.

By the end of the year repression worsens, according to missionaries. Colombian Father (See NICARAGUAN on page 7)

# Communication Committee establishes priorities

WASHINGTON—The U.S. Catholic Conference's Communication Committee, meeting to discuss how to use proceeds from the church's new communications collection, has established priorities in six areas of media-related activity.

The committee decided during a meeting June 12-14 that the six priorities should be: media production, including development of a national media resources center; development of an improved "delivery system" for church communication; training; increased activity in the area of communication law and public policy; stepped-up efforts in media relations; and assistance to Catholic communication work in the Third World.

The six priorities now go to USCC staffers, who will develop detailed plans and budgets.

The plans and budgets will then be submitted to the Communication Committee for review and approval.

Then they will undergo the ordinary USCC internal planning and budgetary review before the total package goes before the bishops at their general meeting in Washington in November.

**THE COMMITTEE**, chaired by Bishop Joseph R. Crowley of Fort Wayne-South Bend, Ind., and composed of 23 bishops, priests, Religious and lay persons, also agreed on three principles to underlie all priorities and subsequent communications projects:

- Research and planning shall be an integral part of everything that is done;
- Wherever possible, projects shall be

carried out in light of an "integrated media" philosophy to involve broadcast, print and electronic media;

► All projects shall take account of racial, ethnic and religious minority interests and needs.

During the meeting the USCC Finance Office reported that no projection of the results of the 1979 collection, known as the Catholic Communication Campaign, will be possible until later in the year.

**MANY DIOCESES** took up the collection for the first time on May 27, World Communications Day, although some will do so later in the year and others will support the new program in "other ways."

Even in dioceses where the collection has been taken, according to the Finance Office,

final reports generally have not been received from the parishes.

Under terms of the bishops' decision last November to sponsor the new communications campaign, half of the collection funds in each diocese are retained to assist local communication efforts and half goes to national activities.

At its meeting, the committee also approved a statement of mission for the communications campaign which notes that the primary mission of the church is evangelization.

"The objective of the Catholic Communication Campaign is to contribute to evangelization by fostering thoroughly competent and professional activities in relation to television, radio, and other media as well as special projects of the Catholic press," the mission statement says.

living the questions

# Flaws in liturgical readings and the sign of peace need remedies

by Father Thomas C. Widner

Recently the Bishops' Committee on the Liturgy announced a national study of the Mass to take place as part of the ongoing renewal of liturgy in this country. Lest we despair and imagine another upheaval like the 60's, this study is one which hopefully will occur on a periodic basis, every five years or so, aimed at keeping the liturgical celebrations in this country within the reach and understanding of people. The experience of the past 15 years should teach us not to make the mistake made in the distant past when the hierarchy tried to keep the Mass out of the hands of the people and leaving it foreign and distant.

The reason our experience should teach us that is that flaws in the Mass are obvious and with each culture and age new flaws will appear. Most obvious and volatile is the sign of peace. It is misplaced. In fact, it actually could occur at a number of places in the Mass and any attempt to lock it into one particular moment will defeat its purpose.

An even greater flaw, however, which might not be as noticeable reflects not so much on the structure of the Mass itself but on scholarship which has produced some of the sometimes most difficult and other times most tedious translations of the Scriptures available today.

The lessons for the feast of Corpus Christi (last Sunday) were another example but certainly not the worst.

Perhaps it first ought to be said that one flaw in the Mass structure itself which needs to be remedied is the number of Scripture readings. From the very beginning of the Mass renewal in the late 60's, some liturgists have complained that

the vernacular Mass is "too talky." We have gone to the opposite extreme, in other words, by boring the congregation to death with too many words. Theology speaks of an economy in salvation but apparently some contemporary reformers have decided to inflate the words of salvation.

**WHY HAVE WE LOCKED** ourselves in to three readings every weekend plus a psalm when the occasion doesn't always call for it? Some liturgists have never absorbed the spirit of reform at all. One set of rules has been replaced by another. The structure has become the important thing rather than the spirit of imparting God's word and sharing the love of Christ.

But back to Corpus Christi—the reading from Hebrews contains 152 words in four sentences. The first sentence contains 41 words; the second, 19; the third, 57; and the fourth, 35. It takes skilled speakers to properly read and emphasize the sense of sentences that long and most parishers don't have those kinds of readers. Moreover, most clergymen can't do it either.

The problem, however, is not just personnel. The problem is the scholarship which produced linguistic Frankensteins. Scholarship produced translations which look good on paper but which are clumsy to read aloud. Scholarship could do common man a favor by granting us translations of Scripture which could be proclaimed more readily.

Perhaps the solution to the whole thing is to take scholarship out of it altogether. There was a time when we thought the simple change of Mass from a foreign language to the vernacular would change everyone's heart, and we would all suddenly become fascinated and attentive at Mass. That illusion died quickly.

**THEN IT SEEMED AS IF** we needed more modern

translations of the Scriptures. So in the Jerusalem Bible, for instance, "noisy gong or clanging cymbal" became "gong booming or cymbal clashing." It is not just that gongs do not boom, but the whole rhythm of the complete thought in 1 Corinthians 13:1-3 is annihilated. It is not just that "jaws of death" in the New American Bible version of Matthew 16:18 doesn't quite have the ring of "gates of hell," it is that a previously clear thought has been muddled.

Others have written at greater length about the poor quality of translations. I simply make the appeal for translations which can easily be read aloud. And I don't think the poetic quality of some older translations will easily be replaced by the more scholarly but emotionally empty newer versions.

The Scriptures should assist our worship by their heavenly sound, not by the bland words of a literally correct, yet banal text.

## A perfect fit

It is ironic that the readings for the feast of Corpus Christi all fit together very well. That is something else which doesn't always work in the Mass. One often has the feeling that someone has created another Procrustean bed because three readings have to be there each Sunday. But this past weekend the tailor created a masterpiece.

A short history of the Eucharist was read. Paul, in the middle, tied it together by saying to us that Christ more fully makes contact with God for us than the blood sacrifices of the Old Testament.

Is our response, though, the same as the people of the Old Testament? Will we, like them, promise to do everything the Lord wants us to do?

It is a small but important reminder to us that when we stand to receive the Eucharist we place ourselves in the position of these Old Testament people, but as New Testament believers. We are not there simply to kneel down before this Lord and passively utter words of praise to him. No, we are there to stand ready to do all that the Lord wants us to do and to move out and do it. Our reception of the Eucharist should not leave us silent and catatonic, but alive and active.

If we are truly the body of Christ, then we will behave accordingly and carry out whatever it is the Lord wants us to do.



## washington newsletter

# Communications Act debate involves church's right of access to radio and television

by Jim Castelli

**WASHINGTON** — A magazine columnist recently chided the United Church of Christ for testifying on a proposal to revise the 1934 Communications Act; this is precisely the kind of activity, the New Republic writer said, that shows how the church has become too involved in public issues at the expense of the Gospel message.

Church leaders are used to such complaints, of course, but it may well be that church-goers don't understand church involvement in such a technical area as easily as they understand, for example, church support for welfare reform or low-income housing.

But the churches, including the U.S. Catholic Conference, have been deeply involved in the broadcasting debate out of self-interest and concern about the public's right to information and to access to the airways, which are a limited resource.

There are a number of complex issues involved in revising the communications act, but the churches' major concern has been that any revision protect the public interest, including public access to broadcasting.

Robert B. Beusse, the outgoing secretary for communication of the U.S. Catholic Conference, says that the church's first priority in broadcasting must be to protect its access to broadcasting.

Without that access, he said, the projects planned under the new Catholic com-

munications collection will never get off the ground.

Paulist Father John Geaney, president of UNDA-USA, an organization of Catholics involved in broadcasting, told a Senate subcommittee that if churches have to pay for air time which they now receive free, the money will come from schools, hospitals and other programs.

The 1934 act requires that broadcasters operate "in the public interest, convenience and necessity."

**ON ONE LEVEL**, this has meant that broadcasters provide a certain amount of free air time to public interest groups, although there has been far less of that time than the 25 percent envisioned when the law was passed. Broadcasters obtain licenses for fixed periods (now three years) and the public may challenge renewal for a broadcaster it does not feel has served it well.

But two proposed revisions would do away with the public interest standard. The more important, offered by Rep. Lionel Van Deerlin (D-Calif.), chairman of the House communications subcommittee, would allow government to regulate broadcasting only when "marketplace forces fail to protect the public interest." Van Deerlin would also grant licenses indefinitely, subject to challenge only for technical violations.

The idea behind Van Deerlin's approach is that without government involvement, the free market will provide enough competition that broadcasters will provide the kind of programming that people want.

But while deregulation may work well in

some areas — such as in the airline industry — church leaders believe it would be a disaster in broadcasting.

"In their frustration with governmental paperwork, broadcasters often speak against the tyranny of government," Father Geaney told a Senate subcommittee. "But I would say that down the free market path lies another tyranny — the tyranny of the advertising dollar."

Beusse outlined this "tyranny" in congressional testimony last fall: "... commercial pressures have made the audience for prime-time television not the general American public, but older teen-agers, young adults and the affluent, who have money to spend on the products advertised. Children, the poor and the aged have been left out in the cold."

**BEUSSE ALSO** notes that the USCC is concerned with the communications act revision because of its policy supporting the freedom of information.

A 1973 USCC statement cites a 1971 document from the Vatican Commission on Social Communications: "Modern man cannot do without information that is full, consistent, accurate and true... Only in this way can he assume a responsible and active role in his community and be a part of its economic, political, cultural and religious life."

Beusse also points out that broadcasting is important because of its pervasive nature: "Communicators broadcast the information and the ideas that are essential to the functioning of society; they help to shape the very ethos of the world in which we live."



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

Official Newspaper of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$7.50 per year  
20¢ per copy

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

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

Published weekly except last week in December.

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



## reporter's view

## Extent of Indianapolis area real estate steering disputed

by Peter Feuerherd

I wrote a commentary (*Criterion*, May 4) that lambasted the real estate industry for perpetuating "white flight." The article precipitated an angry response from a realtor who claimed that I didn't know what I was talking about. She claimed that real estate practices like "blockbusting" and "steering" do not exist in Indianapolis.

Her strong reaction propelled me to do some rather extensive research on the subject.

"Steering," as defined by Indianapolis' Commission on Human Rights guidelines, is the practice whereby realtors "channel or encourage prospective buyers or renters to buy or rent in geographic locations that will have the effect of increasing or perpetuating segregation." The practice is a violation of both federal and state laws.

The law is often ambiguous; violations of the law are even more confusing and subtle.

Michael Gemigani moved to Indianapolis seven years ago; he claims that Tucker Realty tried to steer him away from the northeast neighborhood where he presently resides.

Writing in the June issue of the *Northeast Chatter*, the newsletter for the civic association of that community, he writes: "Steering is often hard to prove. This writer is all but certain that Tucker tried to steer him when he was looking for a house in Indianapolis. The housing selected by the realtor was all in Carmel or northern Marion County. I was discouraged from looking in the Kessler-Meridian area; I was told it was 'high-crime.'"

Gemigani claims that he was forced to search through the Tucker files himself to find the house that he currently resides in.

He writes, "If I had depended on the realtor, I would not have seen any houses in the Northeast Neighborhood Association area. 'High-crime' in realtors' jargon seems to mean integrated."

Gemigani and some other neighborhood residents believe that whites are presently being discouraged from moving into the northeast area. A recent house put up for sale in the neighborhood, he asserts, was shown only to black buyers.

Gary Worstler is senior vice-president for Tucker Realty's residential division. He refutes the charge that Tucker is guilty of discriminatory selling of housing.



"The record speaks for itself—it's obviously not true," he asserts. "The client 99 times out of a 100 tells us where they want to buy. They direct us; we don't direct them. A lot of people have blown out of proportion the control that a realtor has."

The executive continues, "All these people have are insinuations . . . If someone has a specific situation, they can bring it forward."

"We sell a great number of homes to both blacks and whites," he explains.

AN EXAMPLE of what some realtors are trying to do about the problem of steering was explained at a recent orientation of new McClain-Matthews realtors on Broad Ripple Avenue in Indianapolis. Part of the orientation was a discussion of the myriad regulations that affect the enforcement of fair housing laws. The discussion was led by Indianapolis Human Rights Commission representative Nancy Shaw.

Ms. Shaw characterized steering as "the most important problem in Indianapolis." She continued, "Steering perpetuates segregation and therefore is illegal." The woman explained, "We don't think the situation is getting better."

Blockbusting (the encouragement of panic buying by realtors who try to aggravate fears when a neighborhood begins to "change") has forced stringent regulations to be implemented in certain sections of the city.

No signs may be posted for houses being sold in the area from 42nd to 56th streets between Shadeland Ave. and Sherman Drive unless an owner specifically requests one.

There is also a ban on real estate solicitation in the west side Crooked Creek section. These regulations were composed with the cooperation of local civic associations, the Human Rights Commission and concerned realtors.

Ms. Shaw explained, "Sensitivity in those neighborhoods to solicitation is great." Recently a new realtor who was unfamiliar with the regulations in the Crooked Creek area was brought in front of the ethics board of Indianapolis realtors and received a warning.

Ms. Shaw says that one of the major causes of segregated housing patterns is the practice of major corporations who invariably recommend that their out-of-town transfers live outside of the city.

"The employers are telling people where to live. We have to combat the mind-set that safe and decent neighborhoods are out of town," she explains.

NEIGHBORHOOD ASSOCIATIONS are one of the vehicles whereby integrated communities have been maintained in Indianapolis. David Klinkose has been active in the Northeast Neighborhood Association. He believes that "neighborhood associations are one of the ways we can have integrated neighborhoods that work."

Carol Gemigani, wife of Michael Gemigani and editor of *The Chatter*, says that the recent Supreme Court decision in *Gladstone Realtors vs. Village of Bellwood, Ill.* provides a solution for people who believe that they have been illegally denied access to housing. The decision provided that suits may be brought by third parties; i.e., city governments, neighborhood associations, civic groups if steering is posing a problem in a community.

Mrs. Gemigani notes, however, that "you're dealing with something that is very difficult to prove."

The issue of steering, or more generally the issue of segregated neighborhoods, is beginning to take on more significance, especially with the strong possibility that Indianapolis may soon be forced to implement court-ordered busing for integrating schools.

Segregated neighborhoods perpetuate segregated schools. Some, like Mrs. Gemigani, believe that "school integration would take care of itself" if people were given equal access to housing.

Others believe that there is far more "self-steering" that occurs than steering that is instigated by realtors.

Joe Perrilli is director of the Metropolitan Area Citizens Organization (MACO). He explains, "Self-steering is much more of a problem than an (real estate) industry problem."

IS THERE A great deal of real estate steering going on in Indianapolis? My own research has proved to be inconclusive; there obviously is a history of real estate steering in Indianapolis but the extent of what exists today is still very much disputed.

There is some reason to be hopeful, however. The sensitivity to this issue by a substantial portion of the local real estate industry coupled with the vigilance of neighborhood civic associations have helped to correct some abuses.

Much more needs to be done. The present situation of largely segregated neighborhoods that produce segregated schools is a social disaster. Integrated neighborhoods have to become more commonplace or the implementation of forced school busing, which nobody really wants, will become inevitable.

## Government 'tilts' in favor of oil companies, against farmers

by S. E. Dorcholz

The Department of Energy recently announced the adoption of a "gasoline tilt" rule that permits gasoline prices to "reflect full production costs." This was announced at a time when major oil companies were reporting record profits for last year.

The real "tilt" that should be recognized is not the one built into the fuel pricing formula. It is the "tilt" that influences the federal government to act fast to prevent even a few days of increased production costs from cutting into oil company profits.

Since the major oil companies are permanently camped out in the nation's capital, using the best hotels and executive suites, they don't need parking space on the mall.

They don't come to Washington once a year, like the Tractorcade farmers, to influence government policy. They stay there to influence policy and give that policy shaping a direct touch by filling some of the important positions in the agencies that make energy decisions.

THE ENERGY Department's announcement of the pricing rule emphasized the goal of "reflecting full production costs." That sounds remarkable like 100% of parity for the oil companies.

When farmers sought 100% of parity, they were told that they had a good year last year and were going to have a good one next year. They also were told that consumers couldn't

afford their demands and, furthermore, that some of them were just downright greedy.

Now it becomes more clear why farmers were politely listened to and then informed there would be no change in government agricultural policy.

They were ultimately told that they should "get off the grass" and go home to put in another crop. It was determined that consumers would be hard hit to pay for the "full

production costs" incurred by farmers if they were going to be able to afford paying the "full production costs" of the oil companies.

THIS SERIES of contrasting events, all happening in a few short weeks, provides important lessons about our economic system. It produces winners and losers. Those who pursue wealth as a goal compete with those who pursue income as providers of basic necessities like food.

made up of sheep; but they do not know the sheep as neither do the sheep know them.

The shepherd who knows the flock and the sheep is the parish priest. He knows and loves his sheep and his sheep know and love him. He gives his entire life to his sheep. He shares their joys and sorrows. He is the figure of Christ to the people. He marches before his flock leading them toward heaven, their final home.

All parish priests may not be thus. This I know. But the people in our parish at St. Joseph's in Rockville know that Father Lawrence Moran is our true shepherd in every sense of the word. Father Moran is a man of God. We in our parish thank God for having him.

Mr. and Mrs. Clarence J. Walker  
Waveland, Ind.

## Letters

## Father Moran praised

To the editor:

We read, hear and know that Christ's shepherd is the pope. But, the pope is far away. I have never seen or spoken with him. He is known to me; but I am unknown to him.

Those who are cardinals are Christ's shepherds, too. But they, too, are far away. I have never seen or spoken with any of them. They are known to me, but I am unknown to them.

Our bishop, as are all bishops, is Christ's shepherd. I have seen him, but I do not know him and he does not know me.

The pope, the cardinals, the bishops are shepherds. This is true. But they are not the shepherd who stands against the wolf, guarding his flock. They are not the ones who search for and return the lost sheep to the flock. They know of the flock and that it is

There are wealthy individuals and wealthy groups. There are various levels of both wealth and standards of living. The winners appear to be those who can get it all together—their own skills and ability, cooperation of others in the same business or industry, and the right kind of organizational setup (assisted by the government when desirable) that shields them from inflation and makes it something others have to worry and complain about.

Mr. Dorcholz, a farmer and correspondent for the National Catholic Rural Life Conference, lives near Jasper, Ind.

## Write it down

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



# Birth control may be discussed at World Synod

VATICAN CITY — Church teaching on birth control could be discussed during the 1980 World Synod of Bishops, Cardinal-designate Ladislav Rubin said at a Vatican press conference June 19.

The cardinal-designate is general secretary of the Synod of Bishops. The theme of the approaching synod is "The Role of the Christian Family in the Modern World."

Cardinal Rubin said a preliminary document on the theme has been sent to the world's bishops and other top church officials.

He did not mention the birth control issue in his listing of topics to be discussed. But in response to reporters' questions, he said conferences of bishops "could raise the question."

The input from the consultation to take place over the next six months will be used to prepare the working paper that will serve as a basic guide for the synod. The synod will meet in Rome in September, 1980.

Cardinal-designate Rubin mentioned the encyclical of Pope Paul VI, "Humanae Vitae" (On Human Life), in his presentation as part of the doctrinal background on family life used by the preliminary document.

ACCORDING TO THE teaching authority of the church presented in "Humanae Vitae," he said, "the two aspects of union and procreation are inseparable in matrimony."

"Humanae Vitae" is most widely known for its teaching that artificial means of contraception are wrong because they directly obstruct the openness to procreation that is a necessary part of every conjugal act.

When he was asked if the synod would be allowed to discuss the teaching of "Humanae Vitae," Cardinal-designate Rubin said that it could become a subject a discussion if bishops raised it in their responses to questions on the outline.

He noted that "great liberty is given" to the bishops to raise a variety of issues on family life. The preliminary document asks the bishops to list "other issues" that the synod should raise concerning the pastoral care of the family.

Cardinal-designate Rubin emphasized that "the final decision" on matters that the synod will discuss "is always the pope's."

The preliminary document consists of three  
(See SYNOD on page 7)

## Group organizes to change church law on remarriage

by Jo-Ann Price

NEW YORK — Formation of a movement aimed at changing church law so remarried Catholics without church annulments could receive the Eucharist has been announced by Msgr. Stephen J. Kelleher, former chief judge of the New York archdiocesan marriage tribunal.

The movement would be called Remarriage Today and in the Bible.

"This movement seeks to have the church recognize that if a marriage falls apart or dies, each partner has the right to remarry in the church and immediately participate in the Eucharist," said Msgr. Kelleher, a long-time foe of lengthy church marriage court procedures.

"We're asking the church to recognize the truth contained in the acknowledgement of divorce by historic Protestant and Orthodox churches and Jewish synagogues. It is truly right and just that the Catholic Church should do the same."

Msgr. Kelleher, who was removed from his marriage tribunal post and appointed to a pastorate in 1968 by Cardinal Terence Cooke of New York, said he has been in touch personally or through official channels with Archbishop John Quinn of San Francisco, president of the National Conference of Catholic Bishops; Cardinal John Dearden of Detroit; Archbishop Jean Jadot, apostolic delegate in the United States; the bishops of New York state and other bishops urging support for the movement.

Catholics who have remarried without going through proceedings declaring their first unions null and void in the eyes of the church, he said, find themselves "maritally nowhere."

"They are considered by the church as living in adultery and not able to receive Communion," he commented. "Since the church strips their marriage of any sign of dignity, it strips them of personal dignity. The teaching and the law of the church say to them, 'You have no worth.'"

Msgr. Kelleher announced the movement as an outgrowth of meetings since May 19 with

five "happily remarried couples," all of them with children.

One of the five wives, Mrs. Dorothy Clark, said, "The tribunal system is just a farce, sometimes deceitful and very painful to Catholics who have already gone through the process of digging up the other partner when they received their divorces."

She added, "The church means a lot to us. We are raising our children Catholics, but the situation is not understood. There should be some exceptions."

Msgr. Kelleher said the proposed movement would seek to have a lay person "either write or talk personally about the issue to Pope John Paul II."

He said a membership meeting for the group would be held June 29 at Mercy College, Dobbs Ferry, N.Y., where Msgr. Kelleher is adjunct lecturer in philosophy and religion.

## Gregory Baum calls Catholic press 'essential'

MILWAUKEE — Saying homilies and pastoral letters do not meet church communication needs, Catholic theologian Gregory Baum told delegates to a conference on the future of the Catholic press that "the Catholic press is the only effective organ of communication in the church."

Baum, speaking at the June 6-8 conference at Marquette University, Milwaukee, said the church is a "community of communities" which needs effective communication to achieve solidarity. But since homilies and pastoral letters are not meeting the need, "it's the Catholic mass media that do the work."

"The mission of the church and the true experience of the world can't be known without the Catholic press. The whole world is its subject," said Baum, a member of the faculty of the University of Toronto.

Baum cited Pope John Paul II's view on the importance of community and explored ways in which the Catholic press can be instrumental in bringing about community.



THE CHALLENGE OF A CHILD—She looks unflinchingly into the camera—a young child—with an alphabet shirt. Her hands grip the fence—symbol of security—something to hold on to—symbol, too, of limits—restraints—to her budding life. Her lovely face—hints at an innate pride—a sense that she may in time—write a uniquely worthwhile story—with the life-letters within her. Yet as a child—she remains helpless—to control the forces—that can limit—restrain—even crush—the growth of her self-story. As a child—she is a symbol—of all who are weak—powerless in need of protection—yet who bear within themselves—life-letters—without which our world story—will ever remain impoverished—a child—for Jesus—images the weak—marginalized—oppressed—to whom he reached out—and accepting hand. "Whoever welcomes one such child for my sake, welcomes me" (Matthew 18.5). (Photo and text by Carl J. Pfeifer)

He said that according to the pope there are three distinct phases in any successful community: solidarity, objections and dissent, and a successful exchange of ideas.

Calling the press an "essential organ" in bringing about this dialectic, Baum said the Catholic press should strive to create a stimulating climate by "dealing with events and controversies and making the controversies the subject of interpretation."

With this more open and intensified reporting and analysis, Baum said, the church could avert some of its communications problems, such as with seemingly one-issue themes like abortion, where Baum said the entire teaching of the church has been distorted.

The conference, an effort by Marquette University to re-establish its Institute of the Catholic Press, also heard Archbishop Rembert Weakland of Milwaukee say the role of the Catholic press is of "paramount importance."

Saying that "the Gospel does not live in a vacuum," Archbishop Weakland underscored his belief that the Catholic press has to move away from a sectarian and provincial "ghetto mentality" and should instead strive to help create a cultural environment.

He said Catholic papers should place more emphasis on literature, art and other fields of cultural importance, all of which have a great influence on the church and its life.

Archbishop Weakland also said the Catholic press could grow through discussion of events and by presenting a forum for dissenting viewpoints.

Noting that no real balance of opinion or dialogue exists in America's Catholic press, Archbishop Weakland said, "I feel that a new system has to be worked out if we are to make this area of the Catholic press a genuine one and permit it to fulfill the need for creative discussion."



# Nicaraguan struggle (from 3)

Jose Luis Sandoval is expelled after saying that he and Father Daniel Altigueri were tortured. Bishop Juan Antonio Vega of Jungalpa denounces the arrest and manhandling of two priests and the interrogation of a nun, and charges "intimidation tactics" by the National Guard.

In November soldiers raid the Solentiname community of Father Cardenal, burning the community shops, the library and other buildings of its farm and fishing cooperatives. The priest, now in exile, is charged with favoring the Sandinista cause. In December seven churches in Managua are occupied by 100 students seeking amnesty for political prisoners and pressing for information on the missing peasants.

In January 1978 two U.S. nuns and a nurse, and a local priest, are among church personnel beaten by National Guardsmen during raids on local churches to end sit-ins by students demanding amnesty for political prisoners. Archbishop Miguel Obando Bravo of Managua leads 5,000 persons in a procession for political prisoners.

## Chamorro killed

On Jan. 10, opposition leader Pedro Joaquín Chamorro, editor of La Prensa, is killed by unknown assailants. A general strike is called to protest the assassination and democratic leaders demand that Somoza resign.

In the midst of a February strike by 300,000 workers and employees, 130 priests in Managua call for "full structural reforms" to help the poor. Soon afterward, the bishops ask for "civilized, Christian solutions" to injustices resulting from the uneven distribution of the country's wealth and from abuses of power.

In March the bishops call on the government to end censorship of their statements and lift "obstacles in our work of evangelization." The censors had restricted programs of Radio Católica and fined sacred stations broadcasting church statements.

Massive opposition to Somoza seeks genuine democratic change, not a Marxist takeover, says Chamorro's widow, Violeta, during a visit to Washington. Other Nicaraguans write to President Jimmy Carter saying that Somoza does not respect human rights. Three priests are among the signers.

By May Somoza yields to strikes and protests and allows relaxation of the jail conditions of political prisoners. Pope Paul VI tells the bishops to answer "the call of the

poorest" and become "the voice of the voiceless." The government bars the return of six missionaries.

In July, as violence escalates, Archbishop Obando and his priests ask Somoza to resign.

"We live in virtual civil war. Compassion and charity wither," they said, claiming that "human life is not worth much" to leaders of the government or the guerrillas.

In August the bishops speak of the "endless number of wounded, jailed, tortured, missing and killed, which keeps growing every day," and of "the oppression suffered by Catholic leaders, clergymen and laity in their ministry." They demand "the end of violent repression exercised in the name of national security, which really has created horrifying insecurity among citizens."

In late August, Archbishop Obando is on the scene shortly after 40 guerrillas shoot their way into the National Palace, housing the legislature, and take 1,000 government officials and employees hostage to press for the release of some 150 political prisoners. With the help of diplomats, he secures the release of hostages and 60 prisoners and later takes the guerrillas and prisoners to Panama.

## Mediation fails

The archbishop fails in mediation efforts during heavy fighting in September at Matagalpa when Red Cross workers and nurses call him as government planes and land units attack their buildings. The fighting spills over six other cities, and is joined by a nationwide strike. Troops raid refugee centers set up by parishes and Catholic schools to tend to thousands of victims.

The Managua clergy warns that failure to heed "the people's will for justice, peace and freedom" in mediation efforts could bring more violence. By the end of December, opposition leaders leave the negotiating table as Somoza refuses to resign.

Mediation efforts at the start of 1979, headed by an international team which included the United States, between the Nicaraguan government of President Anastasio Somoza and opposition groups in Nicaragua were rejected by Sandinista guerrillas and other dissidents as "unrealistic."

By June another uprising erupted in the long political crisis.

The church had been lukewarm to the mediation effort, mostly because repression continued unabated.

"How can mediation make any progress with Somoza, when massacres continue even after the lifting of martial law?" asked Father Cardenal in January.

The civilian opposition and the Sandinista guerrillas were attempting to end the Somoza regime. The U.S.-led mediation team proposed a plebiscite in February to decide if Somoza should stay. But the Sandinistas were left out of the talks and 15 groups representing the middle and lower classes withdrew from the mediation when Somoza refused to accept the plan.

Archbishop Miguel Obando Bravo of Managua said "it is necessary that Somoza resign... if the Nicaraguan people are to have democracy and peace."

Once more Somoza refused and hostilities resumed. Here is a summary of 1979 events involving church leaders.

## Youths arrested

In January soldiers arrest several youths at a Managua church supporting a hunger strike by workers. In February five youths are killed at Calvary Church in Leon while protesting repression. Priests and nuns ask the government to respect "the sacred life of men and women," and call the killings at the church "wanton assassination." The Capuchins lead pressure to end loans from United States banks to the Nicaraguan government. Bankers Trust Co. decides not to approve new loans to the Somoza government.

In March at memorial services for Father Gaspar García Laviana, who was killed while

commanding a Sandinista column, his superior, Father Jose Maria Junay of the Missionaries of the Sacred Heart, says, "He was a brave man for living his convictions to the utmost, prompted by love of neighbor."

In April Archbishop Obando renews mediation efforts "to avoid more bloodshed of innocent victims." The Patriotic Committee he formed is criticized by churchmen for including Somoza aides. The archbishop answers that "securing peace is not a one-man effort." Ecumenical groups in the United States ask the Carter administration to cut all aid to Somoza, seconding a plea by Nicaraguan opposition leaders.

The Confederation of Religious calls on the bishops for guidelines on Christian action regarding the struggle. The bishops and clergy

and Religious issue a condemnation of the government and the Sandinista guerrillas, accusing both of atrocities. The guerrillas were executing alleged government informers.

As fighting escalates in June, the bishops appeal for "Christian mercy" to fill "the lack of war ethics" in dealing with combatants and civilians. They again urge "radical changes in the social and political structures of our country." The bishops ask guarantees for the safe operation of Red Cross and refugee centers as many relief workers were killed in the past.

Since the September 1978 uprising, over 5,000 persons have died, a similar number have been wounded and over 20,000 have been left homeless. Another 15,000 have fled the country.

# Synod (from 6)

parts in addition to an introduction that links the theme of the 1980 synod with those of previous synods.

The synod, an advisory body to the pope which consists of representatives of the world's bishops along with other selected individuals, was established in 1965 by Pope Paul VI. Under its current structure it meets in general assembly every three years.

PREVIOUS TOPICS included priestly ministry, world justice, evangelization and religious education.

The three main parts of the preliminary

document, Cardinal-designate Rubin said, concern:

— A study of "the actual situation of the family" in the church and in the contemporary world.

— Basic doctrinal background on the subject, such as the nature of married and family life and the meaning of matrimony in the Christian perspective.

— Practical considerations concerning the mission and function of the Christian family today. These include its duties with regard to educating children, transmitting the faith, preserving spiritual values, and promoting and animating life in society at large.

Nineteen-Day Tour  
**HOLY LAND**  
plus Egypt

Jordan Israel  
Switzerland  
Rome Vatican  
under leadership of  
Father David M.  
**DOUGLAS**  
Veteran International Traveler: Pastor  
St. Alphonsus Parish, Zionsville



Geneva Cairo Nile Delta  
Amman Jerash Damascus  
Dead Sea Galilee Bethlehem  
Mt. Carmel Haifa Tel Aviv  
Lucerne Einsiedeln Zurich  
\$1894 from/10 Sep. 17th  
Holy Scripture comes alive for you as  
you walk the Way of the Cross. Your faith  
takes deeper meaning as you pray where  
the stable in Bethlehem or kneel in  
the Garden of Gethsemane.  
You will gaze out over the Jordan Valley  
from atop the Mount of Jericho, visit  
Nazareth, Cana, Mount of Beatitudes,  
many other holy places.

**PAPAL AUDIENCE**  
On your return you'll stop for a pilgrim's  
visit to Rome and a thorough tour of  
the Vatican and the Eternal City.  
The first step is to send in this  
coupon today. By return mail you  
will receive a fast-packed folder  
which tells you what you can expect  
every moment of an unforgettable  
experience.  
New David M. Douglas (202) 422-1121  
St. Alphonsus Parish  
Pastor's Box 246  
Zionsville, IN 46077  
Dear Father:  
Please send your colorful folder.  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ Zip \_\_\_\_\_

**Cooney Carpet Care**  
Professional Steam Cleaning  
Carpets And Furniture

Living Room And Hall — \$19.95  
Living Room - Dining Rm. And Hall —  
\$29.95

BONDED AND INSURED

786-2332

**St. Elizabeth's**  
Home

Area Code (317) 787-3412  
2500 Churchman Avenue  
Indianapolis, IN 46203

**Which Way?**

- Maternity Program  
(Live In Optional)
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

Single Parenthood  
Family Stress

... love, life, care, and  
concern for the opportunity to  
grow and develop.

Funded by the United Way,  
Daughters of Isabella and service fees.

(Non Sectarian Service)



# Workshop on education set

FOCUS, a "how to" workshop for new directors of religious education and principals will be held at Fatima Retreat House, Indianapolis, on Friday and Saturday, Aug. 3 and 4.

The program has been planned through the Religious Education Department of the Office of Catholic Education.

It will be conducted by E. Jackie Kenney and coordinated by Sister Christine Ernest, Franciscan sister of Connersville.

Registration on Friday is from 7:15 to 8 p.m. followed by a session entitled "Putting Your Head Together." The evening closes with a prayer service and social hour.

Saturday's sessions focus on the Church: People Power; Human Resource Development; Programs and Programming and office, time and budget management. The workshop will adjourn at 8 p.m. on Saturday.

Registration for the workshop should be sent by July 1 to Sister Mary Margaret Funk, O.S.B., 131 S. Capitol, Indianapolis, IN 46225, phone 317-634-4453. The \$50 fee includes the workshop, meals and overnight accommodations.

## question box

## Is there a basis in the Scriptures for a Sunday Sabbath?

by Msgr. R. T. Bosler

**Q** Why does the church sanctify the first day of the week as one of rest, while the fourth commandment says to rest on the seventh day, the Sabbath? I find no Scriptural change for this commandment. Please help! I am in great need of an answer.

A. The fact that you use the Protestant enumeration of the commandments (Catholics list "Keep holy the Sabbath" as the third), leads me to conclude you are disturbed by some non-Catholic literature.

I think you will find more Scripture warrant for a change to the first day of the week than you realize. The first Christians were all Jews, who continued to take part in the synagogue services on the Sabbath but also met together for the "breaking of the bread" on the first day of the week. (Acts: 20:7: "On the first day of the week, when we gathered together for the breaking of the bread, Paul preached to them.")

After many of the Gentiles accepted Christ, a crisis grew in the church over whether non-Jewish Christians had to observe the Jewish laws, among which were the stringent rules concerning no work on the Sabbath. A meeting of the church in Jerusalem decided that those laws, with the exception of the forbiddance of

meat offered to idols, blood and illicit sexual union, did not apply to non-Jewish Christians (Acts 15:28-29).

St. Paul wrote to the Colossians: "No one is free; therefore, to pass judgment on you in terms of what you eat or drink or what you do on yearly or monthly feasts or on the Sabbath. All these were but shadows of things to come; the reality is the body of Christ" (2:16-17).

There came a time when the Jews who did not accept Jesus as the Christ expelled the "followers of the new way," as Christians were called, from the synagogues. With this break the Christians gave up the Jewish Sabbath and made the first day of the week the day of the Lord (Apoc. or Rev. 1:10).

As St. Ignatius of Antioch said at the beginning of the second century, sometime before the New Testament was accepted as Scripture by the early church: "Christians no longer observe the Sabbath but live in the observance of the Lord's day on which our life rose again."

The last day of the week was sacred to the Jews as the day on which creation was completed, but the first day of the week became sacred to Christians as the day of the new creation begun with the resurrection of the Lord.

So don't be disturbed by what you have read. Ninety-nine percent of the Christians of the world accept Sunday, or the first day of the week, as the day for Christians to fulfill the third (or fourth) commandment.

## John the Baptist a symbol of the church's witness

JUNE 24, 1979  
BIRTH OF JOHN THE BAPTISTIsaiah 49:1-6  
Acts 13:22-26  
Luke 1:57-66, 80

by Rev. Richard J. Butler

A herald in the desert! One should travel the desert land of Israel to appreciate what a strange title this is. Vast horizons of sand broken only by the piled-up sand dunes of desert winds! Yet this is one of the titles in which the prophet John glories. And it speaks as well to the person of John as to the nature of Christianity.

Today's is one of the few feasts of the regular calendar that preempts the usual Sunday schedule; it speaks to the importance of John in the life of the Church. Even in the infant years of the Church, the role of John was clearly seen. Each of the Gospel writers anchors the good news on John the Baptist. It was in his announcement that the beauty and the mystery of Jesus began to be seen.

It is in John the Baptist—his message and his style—that the nature of the Church can be seen. It is a vision we should all consider as we celebrate John's birth.

The setting of his life is itself awkward. The desert reveals the isolation, the estrangement, the distance of the message from the normal routine, the busy-ness of the world, the excitement of the city.

His food was locusts and honey; his clothes, camel-hair. He stood in stark contrast to the more comfortable ways of life. Yet of all the people who rubbed shoulders with Jesus, it was John the Baptist whom each of the Gospel writers identifies as the point of departure for understanding the person of Jesus.

IT IS JOHN the Baptist who gives us a point of departure for understanding Church. This may seem strange as we live in a Church today that is very much at home in the establishment of the world. It may seem strange in a Church where people gather with finer clothes than camel hair and where church suppers serve pleasanter food than locusts and honey.

Our very celebration of John the Baptist must challenge us. How do we reconcile this distance between his desert and our comfort? How disturbing is "Church" supposed to be? This is a very radical question that is all too easily escaped.

It is so easy to rationalize the worldly tendencies of Church life with theories of incarnational theology. But is this theology an awareness that God has come into the world or is it a deification of the world? The former cuts to the core of John the Baptist's message; the latter misses the point entirely.

**THE RITUAL FORMS** of our liturgy must pass the same distinctions and tests. Are we glorifying the earthiness of life or are we allowing the transcendent God to come into our lives in their weakness?

Our baptismal conversion must be as the baptism John preached: a repentance and a change of life.

The wider area of Church life stands constantly before the same test. Church cannot identify with socialism or capitalism; Church cannot be an echo of a consumer society nor a witness of a communist society.

As John the Baptist, so the Church at large. Heralds in the wilderness call all to break from enslavement to the comforts of this hour and to prepare the way for the coming of the Lord. It is for this that we are on pilgrimage and for this that we celebrate this day.

**Q** I cannot believe that you could make a statement as you did that the New Testament cannot be understood except by those who master the Old Testament. There is so much wisdom to grow spiritually from reading and understanding God's word in the New.

A. I may not have expressed myself clearly. I was trying to point out that for a full understanding of God's word in the New Testament one must have an understanding of the Old Testament, for the New is the fulfillment of the Old, and the New describes who Jesus is and what he means for the world in the language, thought patterns and figures of speech of the old.

I did want to point out that to read the Bible without help from tradition and the church can lead to misunderstanding. But I did not want to say that one who reads the New, ignorant of the Old, cannot be touched by the Holy Spirit who "breathes where he wills." However, I must insist that even for the unlearned it is important to make use of all the cross-references one finds in a good Bible, since the Bible is its own best interpreter.

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

## the Saints by Luke



St. John the Baptist



**S**T. JOHN WAS BORN OF THE PRIEST ZACHARY AND ST. ELIZABETH, AS FORETOLD BY THE ANGEL GABRIEL TO ZACHARY IN THE TEMPLE.

JOHN WENT INTO THE DESERT TO LIVE AND ATE NOTHING BUT LOCUSTS AND WILD HONEY AND WORE A ROUGH GARMENT OF CAMEL'S SKIN. IT WAS THE ROLE OF ST. JOHN TO PREPARE THE WAY FOR CHRIST. CROWDS BEGAN TO BREAK HIS SOLITUDE. HE WARNED THEM TO DO PENANCE FOR THE KINGDOM OF GOD WAS AT HAND.

"I AM THE VOICE OF ONE CRYING IN THE WILDERNESS, MAKE STRAIGHT THE WAY OF THE LORD," HE CRIED. LARGE CROWDS WERE BAPTIZED AS THEY CONFESSED THEIR SINS. AT LAST THERE STOOD IN THE CROWD ONE WHOM JOHN DIDN'T KNOW, A VOICE WITHIN TOLD HIM THAT THIS WAS THE LORD. "BEHOLD THE LAMB OF GOD WHO TAKES AWAY THE SINS OF THE WORLD," JOHN CRIED. WHEN JOHN POURED WATER OVER THE HEAD OF JESUS, THE HOLY SPIRIT APPEARED AS A DOVE, AND THE HEAVENLY FATHER SAID, "THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED."

WHEN JOHN WARNED KING HEROD THAT IT WASN'T LAWFUL FOR HIM TO HAVE HIS BROTHER'S WIFE, HE WAS PUT IN PRISON. HE REMAINED THERE UNTIL HE WAS BEHEADED AT THE WHIM OF A GIRL WHO DANCED FOR HEROD. OUR LORD SAID OF JOHN: "AMONG THEM THAT ARE BORN OF WOMEN THERE IS NOT A GREATER PROPHET THAN JOHN THE BAPTIST."

THE FEAST OF ST. JOHN THE BAPTIST IS JUNE 24.

☆ Now Open ☆  
Shipments Arriving Daily

New St. Joseph's  
3-Cycle Missal

HOURS:

Monday, Tuesday, Wednesday and Saturday  
8:30 a.m.-5:30 p.m.

Thursday and Friday—8:30 a.m.-5:30 p.m.

Master Charge & Visa Card Honored

—Notary Public Service—

**Manier Religious Supply, Inc.**

Bluff Road at Pleasant Run Pkwy.

"Across from Holy Cross Cemetery"

788-4228

**JAMES H. DREW**  
**Corporation**  
Indianapolis, Ind.

**Raccoon Lake**  
On & Off  
Waterfront Lots

Also 1 1/4 acre, 1 acre, 2 acre lots from \$4400.

On & Off Lakefront—Energy Saving Homes starting at 1500, 1700, 2200, to 3000 sq. ft. Ranch, Contemporary—Stone & Red Cedar Exteriors.

— Also —  
Shell Homes — You finish  
Your own lot or ours

**John M. Rosa**

Builder and Developer

Call:

(317) 344-1772



**KNOW  
YOUR  
FAITH**

## → The Public Ministry Of Jesus

Is there something wrong with being nice to people?

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

# What's wrong with being nice? It depends on source

By Father Jerry Fuller, O.M.I.

"Nice guys finish last."

"Strictly from Squaresville."

"Dull city, man."

So have so-called "nice" people been stereotyped in recent years. It's enough to make one ask, "What's wrong with being nice?"

It depends on what you mean by "nice."

**MY MOTHER** was trained from the age of six in an exclusive girls' school run by nuns. She was trained in all the right ways to behave in polite society.

My dad, on the other hand, was raised in a poor family and had only an eighth-grade education. He was an honest and fair man, often blunt, averse to putting on airs, with a good sense of humor.

I'm afraid I was the exasperation of my mother in that I followed my father in my unconventional, manners-bedamned attitude. My two brothers and sister, I must say, turned out better.

**IT WAS ONLY** as I grew older and acquired some maturity that I realized that my mother's thoughtfulness towards others was not the "put-on" front of a pretender. She was really caring and expressed her care in the small ways in which the nuns had taught her to express love.

Mother was always on time. She sent out copious Christmas cards. She made food dishes for people in the parish who were sick. She remembered birthdays. She worked in the church altar society. She initiated as well as returned favors. In her late years she picked up her hopelessly arthritic aunt and took her to weekly Mass.

The list could go on. At her funeral hundreds of people showed up who told

me of little favors or thoughtful acts my mother had done for them.

My father's funeral was likewise filled with people who knew him as a kind, good man who was always there to help out of his straightforward, generous nature.

**I HAVE** come to realize that the heart of niceness is love, caring, genuine concern. "Niceness" with quotes is something practiced by people who could care less, by hypocrites and society gadflies.

That's why it depends on what you mean by "nice." Niceness has nothing necessarily to do with manners. However, manners that are a genuine expression of caring are always in order.

What about people who just seem to be born with personalities that we term "nice"? They are pleasant, they attract people, they do everything right. Others are turkeys. They do all the right things wrong, they are often called "red-necks," and the more they are put down the more set they become in their "un-nice" ways.

**C. S. LEWIS** addresses this question in an essay entitled "Nice People or New Men" in his book *Mere Christianity*. There he says:

"'Niceness' — wholesome, integrated personality — is an excellent thing. We must try by every medical, educational, economic, and political means in our power, to produce a world where as many people as possible grow up 'nice'; just as we must not suppose that even if we succeeded in making everyone nice we should have saved their souls. A world of nice people, content in their own niceness, looking no further, turned away from God, would be just as desperately in need of salvation as a miserable



**"I have come to realize that the heart of niceness is love..."**

world — and might even be more difficult to save."

Lewis is touching on the deep problem of worth in the eyes of God. No person has worth of his own, no matter how "nice." It is God who redeems us and gives us his Holy Spirit. The "nicest" thing that ever happened to mankind is the redemption and the falling down of the Holy Spirit on the church on Pentecost Sunday.

**IN THE LAST** analysis, then, "nice-

ness" is not where it's at, although it's not bad. The "niceness" that concentrates on social graces is the oil that greases the wheels of life. It is desirable, but not the essential.

A rude log-splitter like Abe Lincoln had an innate "niceness" because he was inwardly noble. But ultimately, it is God who grants "niceness" if we are to see "niceness" as grace. And this niceness will always show itself through care, concern, genuine love.

1979 by NC News Service

HIGGINS



'Unfortunately typical' ingratitude

## A patient Jesus cures a thankless man

By Father John J. Castelot

The cure of the lame man at the Pool of Bethesda (John, 5:1-15) is one of the seven "signs" Jesus performed according to the fourth Gospel. They are called "signs" because, while remarkable in themselves, they point to something deeper and lead usually to a lengthy theological explanation of Jesus' identity and mission.

This one occasions a controversy about his breaking the Sabbath law and this, in turn, furnishes the evangelist an opportunity to explain Jesus' supreme authority and some of the implications of that authority.

**THE STORY** introduces us to a puzzling personality. The occasion was an unnamed Jewish feast, and Jesus was in Jerusalem. Here there was a pool with the Hebrew name Bethesda; the emphasis on the "Jewish" feast and the "Hebrew" name is probably deliberate, a reminder that Jesus is about to do something which the "waters of Judaism" were powerless to effect — a common theme in this Gospel.

For years critics who saw little of historical value in John assumed that this

pool with its five porticoes was another bit of Johannine symbolism, the five porticoes standing for the five books of the Torah. They insisted a pool of this type had never been found. But in modern times one was discovered where the story locates it, at a spot now occupied by the Church of St. Anne. It is rectangular, but in addition to the four side porticoes, there is also a transverse portico, dividing it in half.

This in turn, sheds light on the name of the pool, which has been variously interpreted. The famous copper scroll from the Dead Sea collection mentions a "bet 'eshdatayin," house of the double gusher — a reference to the two springs that fed the pool, one at either end. Apparently, these springs bubbled periodically, giving rise to the popular belief that they had curative effects.

A PIOUS scribe later inserted his own explanation into the text: "For from time to time an angel of the Lord used to come down into the pool, and the water was stirred up, so the first one to get in (after the bubbling of the water) was cured of whatever sickness he had had" (5:4).

One of the unfortunates lying by the

pool was a man who had been sick for 38 years. Jesus approached him and asked: "Do you want to be healed?" His answer was an ill-natured complaint that someone always beat him in what must have been the pathetic scramble to get into the water.

With remarkable patience, Jesus offered much more than shallow sympathy. Instead, he said to him: "Stand up! Pick up your mat and walk!" The man was immediately cured; he picked up his mat and began to walk.

**AND THAT** was that. Not a word of thanks, no reaction of any sort. The law-abiding citizens, however, pounced on him: "It is the Sabbath, and you are not allowed to carry that mat around." His answer was far from illogical; he told them that the man who had cured him had ordered him to carry it, implying that anyone who could perform such a cure could certainly dispense from a minor Sabbath regulation.

They were not impressed but asked him who had so ordered him. Amazingly, he "had no idea who it was." Not only that, but when Jesus later found him and urged him to lead a good life, he was insensitive enough to go to his ques-

tioners and put them on Jesus' trail.

This man is so ordinary as to be very true to life. He is unfortunately typical of a distressing number of people, so wrapped up in their own little aches and pains that, even when the Lord brings them relief, they hardly bother to respond. Father Raymond Brown makes this interesting observation:

**"IF THE** paralytic's malady were not so tragic, one could almost be amused by the man's unimaginative approach to the curative waters. His crotchety grumbling about the 'whippersnappers' who outrace him to the water betrays a chronic inability to seize opportunity, a trait reflected in his oblique response to Jesus' offer of a cure.

"The fact that he had let his benefactor slip away without even asking his name is another instance of real dullness...Finally, he repays his benefactor by reporting him to 'the Jews.' This is less an example of treachery...than of persistent naivete. A character like this could have been invented, but one would expect to see clearer motivation for such a creation" (The Gospel According to John, I, 209).

1979 by NC News Service



In the balance:

# St. Alphonsus Liguori viewed both good, evil

By Mary C. Maher

At the time of his baptism, Alphonsus Liguori was given nine names. That may indicate to us the kind of distinguished family he was born into near Naples in 1696.

His childhood was quite normal. There were early indications of his conflict with

his father, a conflict which would in great measure shape his life.

At an exceptionally young age, Alphonsus gained acclaim as a lawyer, civil and canon alike. He was respected for his acute mind and broad scope of interests. A charming and naive tale is told of his love of the theater. He went to the theater and, because he was warned of

the danger of what he might see there, he simply took off his glasses and enjoyed what the actors and actresses were saying.

**READING** Alphonsus Liguori's life is like reading a lengthy conflict with parental authority. I say that with great respect, not negation. Alphonsus' father had plans for his son, plans which his son rebelled against and, at the same time, was humble enough to discuss.

His father had plans for his successful career. He found him a charming candidate for marriage. He planned a way for Alphonsus to get to the apex of political power.

All this Alphonsus refused to accept. His mind and his human bent was more mystical, more oriented toward understanding spiritual realities. He went to the seminary, was ordained, lived at home to pacify his father's anger. He was obviously very popular with friends, mostly religious ones, and they came often to his parental home, angering his father again.

He finally left home and after a few years founded the order which is today known as the Redemptorists.

**THE STRUGGLE** which Alphonsus had with his father seemed to have prepared him to face the many struggles which he had with authority. It is true that if one reads a certain kind of life of a saint, one gets the impression that saints were pure innocence personified. The external world was just rotten to them.

Of course, we know that such a view is not realistic at all. We humans are invited to grow by the long and sometimes tiring task of responding to good and evil tendencies in ourselves as well as outside ourselves. By learning how to balance them we learn how to respect and love others.

A saint, such as Alphonsus, need not be explained away as a pure angel of nature. He had difficulties, he dealt with them for the 91 years of his life. Because of this, the Roman Catholic Church saw fit to canonize him.

## Children's Story Hour: Jesus' healing power

By Janaan Manternach

One day Jesus went to Jerusalem to celebrate one of the Jewish feast days. As a devout Jew, Jesus faithfully celebrated the Jewish feast days all his life.

This particular day found Jesus in a section of the city just to the north of the great temple. He probably came into the city from the north, entering by the Sheep Gate. Once inside, Jesus stopped by an interesting place called Bethesda.

**BETHESDA** WAS not far from the Sheep Gate. It was a pool of water fed by two natural springs. Jesus noticed crowds of sick people sitting around the pool. They apparently believed that the spring water had healing powers, especially when it bubbled up from the springs.

The sick persons sat as close to the water as possible. When they noticed the springs beginning to bubble, they jumped or fell over into the water. The idea was that the first one in would be healed.

Jesus was walking among the crowd, watching the sick people. He spotted one man who looked like he had been suffering a long time. Actually the man had been sick for 38 years.

**JESUS WALKED** over to the man and asked him, "Do you want to be healed?" The man grumbled, "I don't have anyone to help me into the water fast enough. When the waters bubble, someone always gets there before me."

Jesus simply responded, "Stand up! Pick up your mat and walk!" The man got up immediately. He was completely healed. He picked up his mat and walked off without a word.

To his surprise people started yelling at him. They did not notice that Jesus had healed the man. The crowd was so large and people were intent on getting into the water as soon as it bubbled. But they were shocked to see a man walking along on the Sabbath day carrying a mat.

The Jewish law strictly forbade such an action on the Sabbath. So people said to him, "It is the Sabbath, and you are not allowed to carry that mat around."

**THE MAN** could not get upset about their concern. So he simply told them, "The man who cured me, told me to pick up my mat and walk." "Who cured you?" they asked curiously. "I have no idea who he is," the man said and walked off. There were so many people milling

about the pool that Jesus had just slipped away into the crowds.

The people quickly forgot the man carrying the mat. Jesus met him later in the temple. Jesus said to the man, "Remember, now, you have been cured of your sickness. Give up your sins so nothing worse happens to you." Jesus was referring to God's judgment, not to another sickness.

Jesus was not saying that the man's sickness came to him because of his sins. He just reminded him of how good God had been to him in curing him, and urged him to turn away from any sins.

The man didn't say a word. He did recognize Jesus this time, perhaps because Jesus' disciples were with him, or because people were gathering to listen to Jesus. The man went off to the Jewish leaders, and to those who had asked him who cured him. He told them that it was Jesus who healed him and told him to pick up his mat and walk.

Many people who heard about what Jesus did for this sick man at Bethesda came to believe that Jesus had power to heal sickness. In fact he could cure even when nothing else could help the sick.

1979 by NC News Service



## KYF synopsis

Being "nice" to someone in the Christian sense of the word means really caring for others. The ability to care for others at the expense of putting oneself out grows out of learning to love.

The "love of neighbor" Christ taught and practiced is our model for developing love. And as love within us develops, we become more and more to be in the image of Christ, thus becoming the persons God meant us to be.

**JESUS'** compassion for those who were suffering was great. When he saw the paralyzed man at the pool of Bethesda, he took pity on him and cured him. Christ did not condition this cure by asking for thanks. As it turned out, the

man actually reported Jesus to the Jews. When we put ourselves out for another human being, neither are we assured of their thanks. But we do learn with each act of kindness a little more about love. And each such act brings us closer to being in Jesus' image.

Growth in spirituality is never easy. St. Alphonsus Liguori experienced grave disapproval from his father because he decided to enter religion rather than business. Yet Alphonsus remained kind to his father. His trials prepared him for the many struggles which lay before him during his long life.

No life is without its struggles, frustrations and temptations. How we meet these challenges, how

deeply we learn to love God and one another determines how we shall face eternal life.

**NO MAN** could have chosen a more difficult path nor a more self-sacrificing path than Father Damien de Veuster. His compassion for the forgotten, repugnant lepers literally led him to lay down his life for them. There are many roads to sacrifice.

Each of us is called to love another more than ourselves in some way. Perhaps we find ourselves called to care for an elderly parent. Or perhaps we are simply called upon to listen to a troubled person and lend our support according to our ability and means. But we are called upon. There are no exclusions among us.

# Hawaiian tour leads through leper prison

## Mule ride down Molokai takes hair-raising path

By Father Joseph Champlin

Bumper stickers on some cars in Honolulu ask this strange question: "Wouldn't you rather be riding a mule on Molokai?"

The sparsely populated, rustic island of Molokai juts out of the Pacific about 20 minutes flying time from its crowded, cosmopolitan neighbor, Oahu, the best known among the Hawaiian chain.

On its northside, a four-mile-wide peninsula sticks out into the water. Surrounded by a steep, nearly impassable 2,000-foot cliff on one side and by the rough, usually inaccessible ocean surf on the three others, this tiny promontory forms a natural prison.

**THAT PRISON** made Molokai famous. It was here during the late 1800s that the Hawaiian government exiled thousands afflicted with the then hideous, frightening disease of leprosy. And it was here that Father Damien de Veuster spent the last 16 years of his life, a heroic victim of charity, a man who

gave himself totally for these terribly burdened people, a person perhaps soon to be canonized by the church.

Today several dozen vacationers daily take a mule trip from the topside of Molokai down that hair-raising path to the settlement below, site of Damien's remarkable labors and home still for a hundred or so lepers cared for by the Franciscan Sisters of Syracuse, N. Y.

There they board vans for a brief tour of Kalaupapa, where the state-run, but Franciscan-staffed hospital still operates, and of Kalanao where Father Damien began his labors.

**AS THEY WALK** through St. Philomena's Church, built by the missionary priest's own hands, the guide (a leper) no doubt points out several holes in the floor. He then mentions they had been drilled by Damien to provide a place in which the more sickly residents might during worship spit out that foul-smelling pus accompanying the disease. He probably also relates how Father Damien often would be forced to step

outside in the middle of Mass for a breath of fresh air or otherwise become nauseated himself because of the stench.

When the Belgian missionary priest descended the treacherous path nearly a century ago, he knew the horrors ahead and sensed this prison would become his grave. Now the sulfa drugs discovered during World War II have greatly controlled those ugly symptoms and visitors can only imagine Damien's experience with his flock.

He did feel a natural revulsion at the outset, but, fiercely determined and strong willed, forced himself to look at and even touch the victims.

**IN THE YEARS** of his ministry Father Damien's understandable top priority was caring for the leper's souls. He went at this with a dedication and bluntness which inspires, but still might shock a post Vatican II person.

However, he also spent himself helping the residents with their enormous and countless hurts. Since they were generally abandoned and helpless,

Father Damien dressed their wounds, buried the dead, built better homes, brought fresh water, and constantly spoke for his people to religious and civic leaders in Honolulu.

In addition to these overwhelming difficulties, Damien suffered possibly even more from misunderstandings and calumnies, from association with two strange and irksome priests sent to assist him, and from loneliness in his isolated prison. Then, of course, his final five years saw the missionary contract leprosy, deteriorate physically and finally die like those he came to serve.

He is a real hero for our times. On July 7, 1977, the church declared his virtues heroic and offered the man to us for imitation. Beyond all these noble qualities in Damien we have sketched above, there was a constant cheerfulness in the midst of crushing burdens. Part of it came naturally, but many of his smiles and much of his good humor were conscious efforts to bring joy to another, to rise above his own troubles for the sake of others.

1979 by NC News Service



**Fr. Damien:**  
**'Heroic victim**  
**of charity'**

## Discussion questions

1. How do you define "being nice to people"? Discuss.
2. What does really caring about others mean? Can caring about others be carried too far? Discuss.
3. Discuss this statement: "The 'nicest' thing that ever happened to mankind is the redemption and the falling down of the Holy Spirit on the church on Pentecost Sunday."
4. How does the paralytic at the pool of Bethesda resemble many people?
5. What does this Gospel story tell us

about expectations from those to whom we have shown kindnesses? Should we be deterred from putting ourselves out or should we extend ourselves not knowing what response, if any, we may have? Discuss.

6. What was the core of the spirituality of Saint Alphonsus Liguori?

7. What can we learn from the missionary, Father Damien de Veuster?

8. Can you point to any evidence of total giving of self in today's world? Discuss.

## And for parents using 'story hour' with their children

1. After reading the story, "Sick Man at Bethesda," talk together about it, using the following or other similar questions.

Why did the sick people gather around the Bethesda pool? Have you heard of other places like that in today's world? Where?

What might have been wrong with the man who was sick for 38 years? Why couldn't he get to the water quickly enough?

What kind of person does this sick man seem to be?

What seems to be his reaction to Jesus?

What was wrong about carrying his mat after he was cured? What do you think about that?

What do you think about the Pharisee's attitude? How does their

attitude to the Sabbath law differ from Jesus' attitude?

Why do you think Jesus told the man to do something that he knew would be considered a violation of the Sabbath law?

2. Read together Mary Perrine's sensitive book, *Salt Boy* (Boston: Houghton Mifflin, 1968), and talk about it. The story is about a boy who must choose between obeying the letter of his father's command or violate the command to save a drowning sheep he was responsible for. Compare the story of *Salt Boy* with that of the sick man at Bethesda.

3. On a large, long sheet of wrapping paper draw or paint the Gospel story. Do it more or less like a comic strip, with a number of panels showing how the story unfolds. Write in the words of the various people in the story.

1979 by NC News Service



pass it on

# Growing interest during last ten years seen in religious education

by Sr. Mary Margaret Funk, O.S.B.  
Director of Religious Education  
Office of Catholic Education

Ten years old! In 1969 Father George Elford hired Father Raymond Boehm to staff the Department of Religious Education for the Archdiocese of Indianapolis. With a budget of \$50,000, eleven Sisters and one part-time lay person were hired for the staff, supported by one secretary, Mrs. Marge Teipen. Each Sister had an area of accountability:

Sister Gilchrist Conway, S.P., adult education; Sister Evelyn Eckert, O.S.B., catechist formation; Sister Alma Jacobs, S.P., high school; Sister Kathleen McShay, S.P., junior high; Sister Marie Werdmann, O.S.F., intermediate; Sister Antoinette Ressino, O.S.F., primary and Richmond District.

Also Sister Mary Slattery, S.P., Terre Haute District; Sister Marie Schroeder, O.S.F., Lawrenceburg District; Sister Aloysius Pierle, O.S.B., Tell City District; Sister Betty Rosenberg, S.P., New Albany District; Sister Mary Margaret Funk, O.S.B., Bedford/North

Vernon District; and Mrs. Therese Maxwell, pre-school.

In the ten years, the staff grew and adapted to the needs of the Indianapolis metropolitan area and the districts. The original plan had one Sister setting up a Center in each district (including Indianapolis). Her task was to reach out to parishes, assist them with teacher training, update materials and textbooks, implement sacramental preparation, which included parents, and a steady support toward the growth of lay participation and organization by the boards.

**A TYPICAL MONTH** for one of the staff members in 1969 was divided into visiting each parish (15-20) in her district. She taught in one of the ten-week teacher training courses, set up a small media center and searched for potential adult leaders and coordinators. She also worked with the school principals in her area.

A special effort was made to visit institutions which had religious education in various forms, but was not a parish or a school. Each Sister was directly accountable to the

department director, had a gas card and a car. Other funds had to be generated locally.

In these ten years three outstanding events occurred:

►First, there was a ratification of the Board constitution that made Total Catholic Education possible and secure within the official parish structure.

►Second, the Board passed a policy that every parish should obtain the services of a director of religious education. This made it imperative that local parishes have the equivalent of a DRE to assist them full time.

►Third, the Office of Catholic Education formally adopted the structure of a unified office, giving the parishes a model and an effective service to enable them to provide total Catholic education at the parish and district levels.

With these three significant events, the style and day-to-day accountabilities of the staff of the Religious Education Department evolved. About 18 professional men and women have served in the department.

**FATHER FRANK** Bryan succeeded Raymond Boehm and Father Robert Drewes succeeded Father Bryan. Staff members included outstanding professionals such as Sister Mary Helen Kane, C.S.J.; Sister Margaret Lynch, S.P., and, presently, Sister

An occasional column featuring articles by DRE's of the Archdiocese. It is coordinated by Don Kurr, DRE from St. Lawrence parish, Indianapolis, and Matt Hayes, DRE from St. Thomas Aquinas parish, Indianapolis. Comments are invited.

Mary Jeanne Pies, O.S.B. and Father Clem Davis.

Because of their outstanding service the department has evolved from being one in each district to enabling over 50 professionals on the parish and district levels.

With the leadership of Father Gerald Gettelfinger, the Office of Catholic Education has a staff of professionals that includes Sister Mary Margaret Funk, O.S.B., director, Department of Religious Education; Sister Judith Shanahan, S.P., Department of Planning; and Stephen Noone, Department of Schools.

Within the structure, the Department still serves the religious education for the archdiocese, but in collaboration with the Department of Planning and the Department of Schools.

In ten years there is not enough history to name lasting achievements, but it has been long enough to see progress and a growing interest and improvement in the quality of religious education in the archdiocese.

A tape of anecdotes and reflections has been prepared for anyone who would be interested in sharing the story of the first ten years of the Department of Religious Education of the Office of Catholic Education. It will be available Sept. 1 in the Resource Center. Call 317-634-4453.

cornucopia

## Rain and fog fall on weekend adventure on Lake Huron

by Alice Dayley

Travel, they say, is so broadening. Right there is a statement that can be interpreted in all kinds of snide ways. All I can add is that one should weigh in before and after; and should practice banging one's head against the wall in preparation for unplanned frustrations.

The weekend tour I took had as its highlight, something called Frankenmuth up in Michigan. But for me that town proved to be just another Brown County with Bavarian overtones and Alps-high prices.



What actually impelled me to lay out our fare were other promised attractions. One was an overnight stay at a river inn just across from Ontario. That sounded super and was super. It was, you may say, the piece de resistance of the whole thing. Steamers glided past on their way to and from the Great Lakes. Dinner, served on a glassed-in porch, was on the house. That, laughingly, is a manner of speaking. It had been hidden in the overall trip cost. So what if some of us ordered the \$12.50 dinner and topped it off with pecan pie and ice cream? We paid for it, monetarily and gastronomically.

Things went delightfully until 2 a.m., when a steamer gliding along, blasted its horn and awoke the dead. It seems that one guest had prolonged her happy hour until that time, and in a fit of exuberance, waved to the ship's captain. He had merely replied with his own kind of toot.

**DAYLIGHT BROUGHT** our departure AND fog. We headed north for breakfast at a place on Lake Huron and the fog did a disappearing act. But when we made our scheduled stop at, would you believe,

Watergate Inn, the filmy fog was there awaiting us. (Seems that everything named Watergate has shadowy overtones.) Speed boats and yachts anchored at the pier looked like eerie bobbing blobs.

As if the physical elements were not enough, a couple of human ones surfaced. A visiting British couple had seemed so set apart throughout the trip that Mrs. Do-Gooder resolved to take them under her wing; show them some good old American hospitality. "So you're from England," I chirped brightly. "From what area?"

The man said in clipped accents. "You're possibly not familiar with the English countryside, so the name wouldn't mean much to you."

Well! "My father came over from England," I said stoutly, "from the Birmingham area." I wanted to add, "So there!"

The news really underwhelmed him. He shrugged. "We're from that general area." Then he folded his arms and looked away. Case closed, Alice. You and your American hospitality. The man was probably still smarting from the American Revolution.

**ANOTHER TIME**, two women yakked so much to the guide that he let our bus driver miss a turn and we had to backtrack about ten miles.

A fitting close to the weekend, the frosting on the cake, was Sunday dinner at Potawatomi Inn on Lake James. I had plotted this part well in advance. Get near the front of the food line, eat fast, and stroll along the lake before the bus revved up again.

So much for that bubble. Right after our arrival, the heavens opened and a deluge threatened to turn the lake into an ocean. On and on it went until our bus headed out onto the interstate again. Guess what came out then, bright and warm and yellow?

I realize that into every life some rain must fall. But rain and fog both? And on a weekend trip? Somewhere, I must have done something.

## Grinstein Funeral Home, Inc.



SAM H. PRESTON—HAROLD D. UNGER—F. EDWARD GIBSON  
Embalmer

The oldest Funeral Establishment in Indianapolis.

Founded 1854

1601 E. New York Street, Indianapolis, Indiana 46201  
(317) 632-5374

"There are few causes I would be willing to get on the band wagon for but St. Vincent de Paul is one of them."

"I encourage the priests not only of Indianapolis, but of the whole Archdiocese to support the St. Vincent de Paul Society and its efforts to assist us in meeting the needs of the poor."

Father Thomas C. Widner  
Editor of the Criterion



This is the warehouse from which we distribute used furniture, appliances and clothing to the poor, the destitute and the abandoned in our community. We need a more suitable building.

## CAN YOU HELP??

St. Vincent de Paul Society—Indianapolis Council

Yes, I want to help. Enclosed is my gift of \$\_\_\_\_\_

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

NOTE—All gifts are tax deductible

Make check payable to:

**SVDP Warehouse Fund**

Mail: **P.O. Box 19133**

**Indianapolis, IN 46219**

## College to sponsor athletics

Marian College in Indianapolis will again administer the National Youth Sports Program (NYSPP) for central city boys and girls between the ages of 10 and 17.

Sponsored by the National Collegiate Athletic Association (NCAA) and the President's Council on Physical Fitness and Sports, the program will be conducted on week days between July 2 and August 3. Registration and free physical examinations will be given on June 26.

Breakfast supplement and lunch will be provided daily under the sponsorship of the Summer Food Service Program for Children. This program is designed primarily to provide meals to children in summer camps and recreation centers. Meals are available at no charge to children under 19 years of age without regard to race, color, national origin, religion or sex.

Lynn Morrell, chairman of Marian's physical education department and head baseball coach, will direct the program. John Grimes, Marian's basketball coach, and other qualified instructors from the community will assist in the program.

The daily schedule, open to 250 youngsters free of charge, will include swimming, team sports, individual instruction and films. Application forms are available from the college and several neighborhood agencies.

### BECKER ROOFING CO.

ROOFING — SIDING  
GUTTERING

"Above everything else,  
you need a good Roof!"

• Free Estimates •

2902 W. Michigan St.  
636-0666

Jim Giblin, Owner

## Choir Director & Organist Needed

The Community of St. Andrews Catholic Church (3922 East 38th Street) is seeking an organist to accompany the congregation and cantors at the 5:30 Mass. We also are looking for a choir director (40 weeks a year) for our choir (15-20 members). Both positions are compensated.

If you are interested in either or both positions (they can be combined), Please contact the Parish Office at 546-1571 from 8:30 a.m. to 4:30 p.m. weekdays.

*Q. I just arrived home from college, and my car has just broken down—completely. I'm afraid I'll have to buy another car, and I can't afford a new one. What should I look for when I buy a used car?*

A. Once you've determined your requirements on vehicle size, economy, performance, and equipment, you should inspect the car as thoroughly as you would a house. Then ask your dealer any questions you may have... he or she will be glad to help you find the good used car which will fit your needs.

*Q. I'm thinking of buying an older sports car. Could service be a problem?*

A. Absolutely. All cars require service from time to time, and the older the car, the better chances that it may soon

## Golf tourney results

Brian Gallagher, St. Catherine parish, Indianapolis, carded a three-under-par 51 to lead all golfers in the 21st annual CYO golf outing last Saturday, June 16, at Ensley's Golf Center. Gallagher's effort earned him the championship trophy in the junior-senior boys' division.

Second and third place honors in that division went to Ken Szeszycki, St. Andrew, and Jerry Deery, Our Lady of Lourdes, who shot 59 and 64 respectively.

In the girls' junior-senior division, Mary Beth Bauman, St. Andrew, shot a 67 followed by Margee McHugh, 74, and Mary Diehl, 79, both of St. Catherine.

Kevin Johnson, St. Catherine, shot a 58 to lead the boys' freshman-sophomore division. He was followed by Mike Neff, St. Lawrence, and Joe Peoni, St. Catherine, who tied for second place with a 61.

DeDe DeHoff, St. Catherine, carded a 71 to win the girls' freshman-sophomore division. She was followed by Maureen McHugh, St. Catherine, with an 82.

In the men's division, Fred W. Fries, Christ the King, successfully defended his title by shooting a 61. Debbie Johnson, St. Catherine, shot a 58 to capture the ladies' division.

## INFORMATION REPORT TO CONSUMERS from the INDIANA RETAIL COUNCIL

need repairs. Therefore, before you decide to buy a specific used car, think about where you will have it serviced and whether you will have trouble getting adequate service.

Remember for some makes of cars, adequate service can be provided only by an authorized factory dealership specializing in that make. It's time consuming and sometimes expensive, in terms of time lost from work and travel expenses, when the nearest service facility having the required parts is a great distance away.

And, remember that, as used cars become older, some repair

parts become very scarce. This is especially true of makes and models produced in limited quantities. At times, the only source for some parts may be a junkyard.

*Q. Several years ago we finished our basement and are presently using it for a recreation room. However, the past summers our basement has been almost unbearable because of the mildew and odors. Is there anything we can do to prevent this?*

A. You probably need a dehumidifier. A dehumidifier removes excess moisture from

the air, thus reducing humidity. Humid air is drawn by a fan into the back of the dehumidifier and passes over a cold dehumidifying coil. The moisture condenses to water which drains off into a catchpan. A dehumidifier can't cure a chronic condition or correct a

serious problem such as water seepage, but in most cases it will reduce excess humidity and make the room more comfortable and remove those musty unpleasant odors. Contact your local retailer for further information on dehumidifiers.

2313 W. Washington St. 632-9352

Indianapolis, Indiana

## USHER Funeral Home, Inc

Anna C. Usher

Wm. A. Usher

Frank E. Johns

## You'll get 3 months FREE

if you subscribe  
**NOW!**

We want to introduce you  
to the 1979-1980  
KNOW YOUR FAITH series

**BRINGING US HOME**  
featuring articles on  
**FAMILY and EVANGELIZATION**

So we'll send you 13 more  
issues if you subscribe NOW!  
Series begins September, 1979  
and ends September, 1980.

Your subscription will be good for 15 MONTHS!

✓ IN ADDITION, you'll receive the **KNOW YOUR FAITH** booklet describing the articles in the 1979-1980 series.

**SUBSCRIBE TODAY** (Offer expires June 22)

Clip and mail to: The Criterion, P.O. Box 174  
Indianapolis, IN 46206

Yes, send me 15 months of the **Criterion** for the regular subscription price of \$7.50. Enclosed is my check or money order. Don't forget to send my **KNOW YOUR FAITH** outline!

Name

Address

City

State

Zip

Send a gift subscription in my name to:

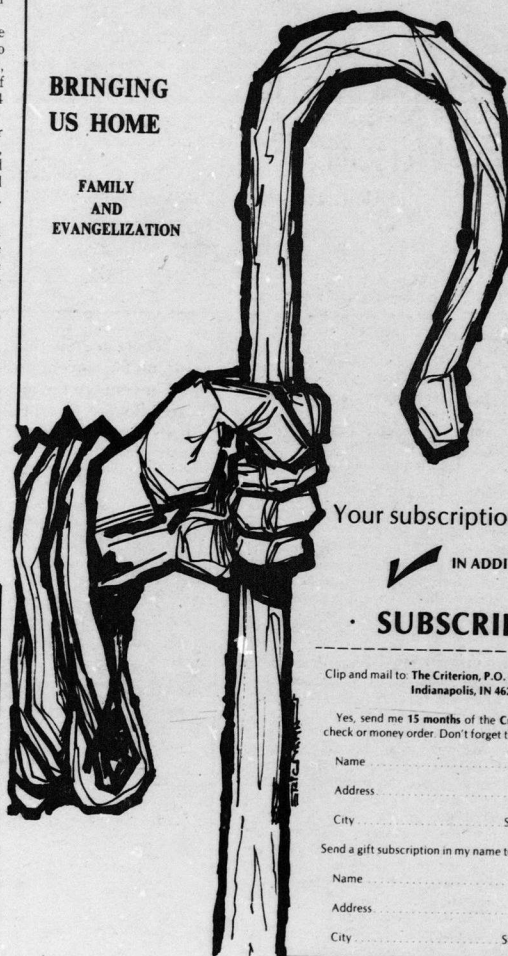
Name

Address

City

State

Zip





# Classified Directory

## Columbus

**Vetter's**  
Home Entertainment Center  
2523 Central 372-7833

## Brownsburg

**BROWNSBURG HARDWARE, INC.**  
Lucas and Glidden Paints  
Electrical and Plumbing Supplies  
Brownsburg Shopping Center  
904 E. Main St. 852-4587

## Batesville



**WEBERDING'S CARVING SHOP, INC.**  
HAND CARVING - PATTERN MAKING  
CHURCH FURNISHINGS  
R. R. NO. 3, BOX 117  
BATESVILLE, INDIANA 47006

## Terre Haute

For Complete Building  
Material Needs See ...  
**Powell-Stephenson Lumber**  
2723 So. 7th St. 225-6263

2 LOCATIONS  
11TH & LOCUST STS. &  
HONEY CREEK SQUARE  
**GREAT SOT** Open 19 Hours  
a Day  
7 Days a Week  
More Than The Price Is Right

## Shelbyville

**Hoosier Plumbing & Heating Co.**  
Water Systems  
Plumbing Installations  
1127 Miller Ave. 392-3269

## Brookville



**Pepsi Pours It On!**

## Help Wanted

Six Ambitious Women Needed to Work  
Part-time From Home. Call Between 4 &  
6 p.m. 293-5008

## Now Hiring

**Dutch Oven Pies**

Baker Trainees  
Grille Cooks  
Waitresses  
Porters  
Dishwashers

Must be 18 years of age.  
Apply Wednesday through  
Sunday 1 to 4 p.m.

4004 S. East St.

## Roofing

**ROOFING**  
SHINGLES - HOT TAR - REPAIRS  
GUTTERING & ROOM ADDITIONS  
Residential & Commercial  
ALUM. SIDING LIC. BONDED, INS.  
FREE 635-8971  
CALL: ESTMTS. 635-1886 ANYTIME  
**Mr. Courtney**  
Check Better Business Rating

## Plainfield



The FIRST NATIONAL BANK and Trust Company of Plainfield  
"A Good Bank to Grow With"

Patronize  
Our  
Advertisers

## Help Wanted

JANITOR needed at Holy Cross Church. Light repair duties included. 40 hours per week. To Apply Call: 353-8573

## Miscellaneous

Can Goods and Usable Men's Clothes including Work Clothes Always Welcome at Talbot House, 1424 Central, Ph. 635-1192.

## Remodeling

**COOMER ROOFING CO.**  
ROOFS AND GUTTERS REPAIRED  
NEW ROOFS - GUTTERS  
Bonded and Insured  
636-7261

## For Rent

1, 2 & 3 BEDROOM APARTMENTS—From \$198.00. Now Renting. Tara West Apartments, 34th & Mueller Rd. 293-0244.

## Help Wanted

## PART TIME EARNINGS

Plasma donors earn up to \$100 each month, \$5 new donor bonus with appointment and this ad Call 635-1266.

Mon-Fri 7:30 a.m. - 4 - 30 p.m.  
Sat. 10:1 p.m.

**BLOOD PLASMA SERVICE**  
365 N. Illinois St.  
Physician in attendance - Free parking

## Electrical



**Feeney Electric Co., Inc.**  
Licensed - Bonded - Insured

100 amp & 200 amp Services  
Rewiring & Electrical Maintenance  
546-4791 356-6573

## Electrical



LICENSED BONDED INSURED  
FREE ESTIMATES

## ALL TYPES OF ELECTRICAL SERVICE

- 60 & 100 AMP SERVICE
- RANGE & DRYER OUTLETS
- AIR COND. WIRING
- REWIRING & REPAIRING
- ELECTRIC HEAT
- BURGLAR ALARMS

**J. C. ELECTRIC CO.**

South & East North & West  
787-4485 - 253-1142

## Want to Buy

WANTED TO BUY—Cash for your home or equity No Obligation. 253-1443

**ANTIQUES WANTED**—Oriental Rugs, Furniture, Glassware, Diamond Rings, Sterling Silverware, Electric Trains, Guns, Wicker, Anything Antique. Mr. Saxson—283-8371.

## 'WE PAY CASH!'

WILL BUY HOMES OLD OR NEW—Condition not important. If you want to sell, we want to buy. Reasonable prices. Fast service. Quick answers. More later. Call anytime for no obligation estimates.

## \$ ALL CASH \$

Cash in 48 Hours  
FOR HOMES OR LAND. ANY AREA. ANYTIME. NO COST. FOR MARKET ESTIMATES. WE SUCCEED WHERE OTHERS HAVE FAILED.  
"2nd Decade of Service"  
Colonial Disc Corp 632-6563

## Remodeling

## SPIVEY

**Construction, Inc.**

361 E. TROY AVE.  
Attics Finished  
New Rooms Added  
Gutters - Plumbing  
Garages - Furnaces  
Complete Job

CALL FOR  
FREE  
ESTIMATE

ST.  
6-4337  
ST.  
4-1942

## RUSCO

**Storm Windows and Doors**

Free Estimates

Replacement Windows  
Awning Windows  
Porch Enclosures  
Siding - Jalousies  
Roofing - Gutters

We Repair All Makes  
Storm Sash

639-6559

**Carico Home Improvement Co.**  
2508 W. Mich., Indpls

## Plumbing



**Joe's Plumbing**

24 Hour Service  
No job too big or small.  
Downspout and Sewer  
Openings

**Joe Fowler**  
356-2735

## Auto Parts

**Wilson Auto Parts & Service**

2302 E. 38th St.

Complete Auto Service  
Front End Alignment

HOURS:  
Mon.-Fri. 8 a.m. to 6 p.m.  
Sat. 8 a.m. to 3 p.m.

253-2779

## Paris 1 Classified

## Christ the King

"Buy The Best For Less"  
at  
**Richards Market Basket**  
2350 E. 52nd St. at Keystone 251-9263

**FARMER'S Jewelry and Gift Shop**  
Accutron and Bulova Watches  
Cross Pens, Gifts, Keys Made  
U.S. Post Office 20  
Remember Loved Ones With Gibson Cards  
Keystone Plaza—5250 N. Keystone  
Sat. 9 a.m. to 10 p.m.

## Sacred Heart

**MILLER'S REGAL MARKET**  
"Serving the Southside Since 1900"  
Terrace at Madison Ave.

## St. Ann

**WALTER'S PHARMACY**  
Cor. Holt Rd. at Farnsworth  
244-9000  
• QUALITY DRUGS •  
• EXPERT PRESCRIPTIONISTS •

## St. Simon

**VICTOR PHARMACY**

Free Prescription Delivery  
8057 E. 38th St. 897-3990

Advertisers  
Patronize Our

## St. Catherine



**TERMITE & PEST CONTROL**

"STATE WIDE"  
786-0456

1729 SHELBY

## St. Jude

**HEIDENREICH**  
We Phone Flowers Anywhere  
5320 Madison Ave. 787-7241  
Member St. Jude  
"THE TELEPHONE FLORIST"

**ORME'S**  
Carpets and Interiors  
LINOLEUM - HARDWARE - TILE  
CUSTOM FLOOR DESIGN  
5505 S. Meridian St. ST 6-1407

## St. Christopher

**ROSNER PHARMACY**  
THE REBELL DRUG STORE  
16th and Main Speedway, Ind  
PHONE 244-0241  
FREE PRESCRIPTION DELIVERY

## St. Lawrence

**AID ELECTRONICS**  
Sales and Service  
We Service All Makes  
Hrs. Daily 9 a.m. to 9 p.m.  
Sat. 9 a.m. to 10 p.m.  
4721 N. Franklin Rd. 547-1384

## Specialty Advertising

Calendars - matches - pens - business & industrial gifts. We put your message on useful items.

**Jack Coop (317) 546-3949**  
Sales Representative  
for Newton Mfg. Co., Newton, Iowa  
(Member St. Lawrence Parish)

## St. Mark

**We Love To Serve You**  
ASSOCIATED SERVICE  
Deep Rock Products  
4951 Madison 784-0664

## St. Matthew

**Maxwell Food Market, Inc.**

Featuring Choice Beef-Deli  
& Excellent Party Trays  
Fresh Produce Daily  
5450 North Emerson Way

## St. Philip Neri

**Wolfe Shell Service Station**

1845 E. Michigan  
Exp. Lub. - Tire-Battery  
Serv. - Wash - Simoniz  
★ SERVICE CALLS ★  
282-9967

**JORDAN Funeral Home**

"Home of Personal Service"  
2428 E. 10th St. 636-4304  
John R. Sowers, Owner 636-4305



## June 22, 23

Holy Cross parish at 125 N. Oriental St., Indianapolis, will have a rummage sale from 9 a.m. to 5 p.m. "Trash to treasures" will be available. See the parish ad in today's *Criterion*.

## June 22-24

St. Simon parish festival will be held on the parish grounds at 8400 Roy Road, Indianapolis. The hours are from 6 to 11 p.m. on Friday and 4 to 11 p.m. on Saturday and Sunday. Family dinners will be a feature of the festival with

serving from 4 to 9 p.m. on Saturday and 4 to 8 p.m. on Sunday. See St. Simon's ad in today's *Criterion* for more details.

\*\*\*  
The summer festival at Holy Angels parish, 28th and Northwestern Ave., Indianapolis, will be in progress from 5 to 10 p.m. on Friday and Saturday, and from 1 to 10 p.m. on Sunday.

June 23  
The Cathedral Clavers in Indianapolis will celebrate their second anniversary with a Mass at 5 p.m. at St. Peter and Paul Cathedral. After the Mass a spaghetti dinner will be served at the

President Benjamin Harrison Home. Tickets are \$3.50.

\*\*\*  
A benefit dance for Dan Kavanaugh under the auspices of the Roncalli High School Band parents will be held at the school from 8:30 p.m. to 12:30 a.m. Kavanaugh was seriously injured in an automobile accident and has had mounting hospital expenses. Tickets, for adults only, are \$10 a couple. Call Tony Ruhana, 359-2520, for reservations.

## June 23-24

Christians United for Defenseless Life in Terre Haute will sponsor an all-night vigil at St. Joseph Church from noon on Saturday until noon on Sunday. All members of both Catholic and Protestant churches are invited to join in this continual prayer to make reparation to God for the millions of abortions performed yearly in this country.

## June 24

The second annual all-parish picnic for St. Patrick parish, Terre Haute, will be held at Forest Park beginning with an outdoor Mass at 11:30 a.m. The picnic will feature a fried chicken dinner, beverages, games and a variety of other kinds of entertainment.

\*\*\*  
Sacred Heart parish in Indianapolis will have its annual homecoming picnic from noon until 6 p.m. The event will be held at German Park, 8500 S. Meridian. Present and past parishioners and friends are invited. An ad in this week's *Criterion* gives more complete details.

\*\*\*  
The Irish Performing Arts Society will meet from 2 to 4 p.m. at St. Rita Church, 1800 N. Arsenal, Indianapolis. The public is invited. Call 297-2153 for more information.

## remember them

† CASSIDY, Theresa, 51, St. Paul, Tell City, June 18.

† CHILTON, Julia G., 67, St. John, Indianapolis, June 14.

† FILIPPI, Julia M., 73, Sacred Heart, Clinton, June 15.

† FINK, Raymond G., 78, St. Elizabeth, Cambridge City, June 18.

† FLOYD, Margaret M., 53, St. Susanna, Plainfield, June 13.

† FRITZ, Eleanor C., 70, St. Mary-of-the-Knobs, Floyd's Knobs, June 11.

† GAINIEY, Heather Irene, 3, St. Roch, Indianapolis, June 16.

† GEARIN, Michael E., 22, Little Flower, Indianapolis, June 14.

† HARRISON, James P., 33, St. Philip Neri, Indianapolis, June 15.

† HAYS, Bina C., 86, St. Bridget, Liberty, June 16.

† HUNT, Catherine P., Nativity, Indianapolis, June 13.

† HYMAN, Anna M., 82, Sacred Heart, Jeffersonville, June 15.

† KOPP, Bertha Gerdon, 69, St. Joseph, Corydon, June 12.

† LOI, Arthur J., 60, Our Lady of Perpetual Help, New Albany, June 13.

† MAHLER, Herman J., St. Bernadette, Indianapolis, June 18.

† MARKICH, Josephine, 88, St. Joseph, Indianapolis, June 16.

† MILLER, Anna M., 87, St. Catherine, Indianapolis, June 19.

† MUDD, Julia M., 43, St. Patrick, Madison, June 7.

† ROBERTSON, Susan Beatrice, 90, St. Bernard, Frenchtown, June 12.

† THINNES, Mathias J., 93, St. An-

thony, China, June 11.

† VERNON, Ruth, St. Christopher, Indianapolis, June 13.

## June 24, 28-30

The calendar of events for groups of separated, divorced and remarried Catholics includes the following:

► June 24: The regular monthly meeting at Providence High School, Clarksville, at 7:30 p.m. for the southern Indiana group.

► June 28: Meeting of the Indianapolis northside group at St. Joan of Arc parish, 4217 N. Central, at 7:30 p.m. Liturgy followed by wine and cheese.

► June 29: Retreat II from 7:30 p.m. Friday to 4 p.m. Sunday at Alverna Center, 8140 Spring Mill Road, Indianapolis.

► June 30: Teen group run by and for teenagers with an adult helper; 1 to 3 p.m. at Alverna Center.

## June 29

A turtle soup supper and fish fry will be held at St. Nicholas Church, three miles west of Sunman. Serving begins at 5:30 p.m. An ad in today's paper gives details.

## June 30

The annual Knights of Columbus picnic at Tell City will be in progress throughout the afternoon and evening on

the council grounds. Good food, game and entertainment.

## July 1

St. Maurice parish in Decatur County will have its annual picnic on the parish grounds. Chicken and roast beef dinners will be served from 10:30 a.m. to 3 p.m. Adult tickets are \$3.25; children under 12 will pay \$1.25. Take I-74 to Newport exit, then county road 850 east four miles.

## July 6-8

Mount Saint Francis Retreat Center in



50 YEARS OF SERVICE  
Granite & Bronze  
Statuary  
4707 E. Washington St.  
Indianapolis, Ind.

357-8041

## Turtle Soup Supper & Fish Fry

Friday, June 29

Genuine Turtle Soup  
Serving Begins at 5:30 p.m. E.S.T.

St. Nicholas Church

3 Miles West of Sunman

Games and Other Amusements

Everyone Come and Enjoy the Evening

## Beef 'n' Boards

NOW PLAYING  
THE AWARD WINNING MUSICAL  
"GUYS & DOLLS"  
with Elizabeth French & Allen Fitzpatrick

### Time & Price Information

(Includes Dinner Show & Tax)

Doors Open	Showtime	Admission
Tues 6 p.m.	8:15	\$11.50
Wed 6 p.m.	8:15	\$13.50
Thurs 6 p.m.	8:15	\$13.50
Fri 6 p.m.	8:15	\$14.50
Sat 6 p.m.	8:25	\$14.50
Sun. Mat 12 Noon	1:45	\$ 9.50
Sun 6 p.m.	8:15	\$11.50
Concerts 6 p.m.	8:30	\$14.50

### CONCERTS

THE WRIGHT BROTHERS  
(Dinner and Concert) ..... Mon., July 9  
THE AMAZING KRESKIN  
(Dinner and Show) ..... Mon., Sept. 17

RESERVATIONS 293-9664

MATINEES EVERY SUNDAY

## Sacred Heart Church

Indianapolis

## 6th ANNUAL

# Homecoming Picnic

Sunday, June 24, 1979

GERMAN PARK

8500 S. MERIDIAN ST. (RD. 135)

NOON TO 6 P.M.



Food ★ Games ★ Dancing

EVERYONE WELCOME



southern Indiana west of New Albany will sponsor a weekend retreat for separated, divorced and remarried Catholics. The Center at Mount St. Francis, IN 47776, phone 812-923-8810, has complete information.

## socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Sion, 6:45 p.m.; St. Bernadette school

auditorium, 6:30 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## MOST VALUABLE RESOURCE

"Every child has a right to an opportunity to develop physically, mentally and morally in freedom and dignity."

This is one of the rights championed by the U.N. Declaration of the Rights of Children issued in 1959.

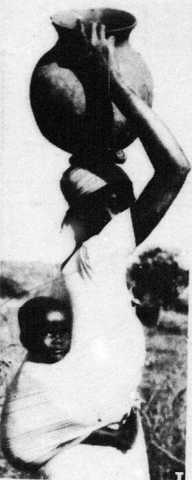


Photo: Maryknoll Missionaries

Twenty years later the world's observance of the International Year of the Child (IYC) is still seeking to focus attention on children.

Among American voluntary agencies actively taking part in the IYC is Catholic Relief Services. More than half of the 18 million people touched by Catholic Relief Services are children in the poorest nations.

CRS personnel in Asia, Africa, the Middle East and Latin America know from first hand experience that the children of the poor and disadvantaged are the world's most valuable and vulnerable resource. Every half minute 100 children are born in developing countries. Sixty of these children will have no access to modern medical care during their childhood.

Catholic Relief Services works daily with children, their mothers and their villages to combat malnutrition, to provide the opportunity to develop physically, mentally and morally in freedom and dignity.

American voluntary agencies like Catholic Relief Services are a good way for Americans to translate the abstract rights of children expressed by the IYC declaration into vital, healthy and enduring reality.

## Education decisions

The Archdiocesan Board of Education at its June meeting this past week meeting to eleven proposals made by the Educational Planning Commission regarding policy for the board, rejected four others and tabled one.

The proposals concern board policy on a variety of issues including evangelization, social justice, family life, and educational funding among others.

Next week's issue of *The Criterion* will carry a complete analysis of the board action.

**Father John D. Vaughn** is the first American in the 750-year history of the Franciscan Order to be elected minister general of the world's 23,000 Franciscans. He was elected to a six-year term during the current gathering in Rome of the leaders of the 104 Franciscan provinces around the world. Father Vaughn served the past three years as minister provincial of the Franciscan province of Santa Barbara with headquarters in Oakland, Calif.

**Brother Andrew Mullen**, a member of the Society of the Precious Blood at St. Charles Seminary, Carthage, Ohio, recently celebrated the 25th anniversary of his religious profession at St. Thomas Aquinas Church in Dallas, Tex. Members of his family were in attendance. Brother Andrew is a native of Indianapolis and his parents, Mr. and Mrs. Hugh J. Mullen, are former members of St. Joan of Arc parish. The formal celebration for Brother Andrew and other Precious Blood jubilarians will be held at Carthage on July 1. Of the six children in the Mullen family, four are in the service of the church: Precious Blood Fathers Bernard J. Mullen and Charles F. Mullen, Brother Andrew and Precious Blood Sister Mary Agnes Christine Mullen.

To observe his golden jubilee of ordination to the priesthood, **Father Anselm G. Sippel**, a native of Batesville, celebrated a Mass of Thanksgiving at St. Boniface Church, Louisville, on June 17. A reception to honor the jubilarian was held in the school hall for parishioners, friends and clergy. The 1959 class of **St. Agnes Academy** will have its 20-year reunion on Sunday, July 15, at the home of Wynn Stenz Tinkham, 857 W. 96th St., Indianapolis. The class will meet at 5:30 p.m. for a home Mass with dinner following. Alumnae with their spouses and friends are invited to attend. Reservations should be made by July 1 with Mary Ann Miller O'Bryan, 257-6649. **Father Martin A. Peter**, pastor of St. Thomas Aquinas Church, Indianapolis, was recently elected president of the Mental Health



Fr. Vaughn



Bro. Mullen

Association in Marion County... Chatard High School choral director, **Melissa Buechler**, comes from a family of 11 musicians who entertain frequently as a family choir. Some of her family members will appear on two national television programs, "The Price is Right," on June 26 and "Family Feud" some time in July. Melissa's sister, Juli Wood, will appear on the June 26 program and her parents, Mr. and Mrs. Gene Wood with daughter, Carolyn, and son, Jeremy, will compete on the "Family Feud" program... Cathedral High School students qualifying as National Merit Scholarship Semi-Finalists include **Diana Monnier** and **John Christ** of Immaculate Heart parish; **Kathleen Gallogly**, St. Matthew; **Paul Horan**, Little Flower; **Terese Huffman**, St. Simon; **Paul Matthews**, Holy Spirit; **Kathleen Morrison**, St. Thomas Aquinas; and **Jennifer Swiergiel**, St. Anthony... The **Indiana Repertory Theatre** will offer creative dramatics classes for children this summer at the theatre, 411 E. Michigan St., Indianapolis. The hour-long classes will be held on weekdays from July 30 through Aug. 10. They will be divided into two groups: 8-11-year-olds will meet from 9:30 to 10:30 a.m. and 12-14-year-olds from 10:45 to 11:45 a.m. The cost for the ten classes is \$25 per child. Contact Geneva Jordan, 635-5277, for further information... Almost \$24 million for charitable causes and more than 8 million hours of community service were donated by the **Knights of Columbus** during 1978, according to a report from the Supreme Office of the K of C in New Haven, Conn. These figures were compiled from responses to a survey answered by 69 percent of the fraternal society's nearly 8,000 units. The funds were used to aid the sick, disabled or handicapped, the aged, youth activities, scholarships, community projects and health programs. The 8 million hours in community service were devoted to youth, hospitals, orphanages, church activities and sick and disabled members and their families... For people who have been long-time victims of math anxiety and have, consequently, just as long practiced "math avoidance," a **math clinic** will be held at St. Mary-of-the-Woods College on Saturday, Sept. 29, from 10 a.m. to 3 p.m. The clinic, with a fee of \$10, is open to the public. To register, contact Director of Special Programs at the College, St. Mary-of-the-Woods, IN 47876, phone 812-535-4141, extension 222.

IWA-Professional

## WRESTLING

Every Sunday — Starting time 8 p.m.  
Holy Cross Convention Center  
125 N. Oriental St., Indpls.

Free Parking — Air Conditioning

Children Under 12 \$1.50  
(Tickets for Sale at Gate)

Patronize Our Advertisers

ST. MAURICE  
Decatur County

## Annual Picnic Sunday, July 1

Chicken or Roast Beef Dinners  
Mock Turtle Soup

Serving from 10:30 a.m. to 3 p.m.  
Adults \$3.25 — Children under 12 yrs. \$1.25

Evening Lunches

Plus Games & Amusements

Take I-74 to Newpoint Exit then  
County Rd. 850 E. 4 miles

St. Simon's 8400 Roy Rd.,  
Indianapolis

## Festival

June 22, 23, & 24

Friday 6-11 p.m. Saturday 4-11 p.m. Sunday 4-11 p.m.



## Family Dinners

Saturday  
Bar-B-Que Ribs Dinner — 4 to 9 p.m.

Sunday  
Chicken Dinner — 4 to 8 p.m.

## Big Drawing

Sunday 10 p.m.

1st Prize	\$3,000
2nd Prize	1,000
3rd Prize	500



Live

## Sky Divers

Saturday — 5 p.m.

Sunday — 5:30 p.m.

☆ Game Room  
☆ Bingo ☆ Beer Booth  
☆ Games for the Kids

vivid picture of Harlem life

## Love triangle and 'going home again' themes of refreshing TV drama

Whether one can succeed in the social mainstream while retaining one's ethnic identity is a question examined in the dramatization of the award-winning play, **"Hollow Image,"** airing Sunday, June 24, at 9-11 p.m. on ABC.

After working her way out of the black ghetto to become a respected executive in a large New York department store, Harriet (Saundra Sharp) finds that she is no longer welcome in the Harlem neighborhood where she grew up.

This comes as no surprise to Harriet's cousin (Hattie Winston), a singer who moves easily between Manhattan's black uptown and white downtown, acceptable to both worlds in the traditional role of entertainer.

Harriet, however, has to

choose one world or the other — a cultural crisis of identity reflected on the personal level by her fiancé (Robert Hooks), who feels no "guilt" at having left the ghetto far behind in becoming a corporation lawyer, and by her high school boyfriend (Dick Anthony Williams), who has dedicated himself to helping Harlem's young people.

The emotional conflict between what these two men represent in Harriet's life tends to obscure her essential problem as an individual — how to resolve her ambivalent feelings about her success and her roots.

Whatever reservations one may have about reducing the universal theme of trying "to go home again" to the melodramatic level of a

romantic triangle, the film offers several unusually worthwhile compensations.

Its portrait of a black woman as a capable, confident, self-reliant professional, one who has succeeded without denying her femininity, is a particularly welcome replacement of older screen stereotypes.

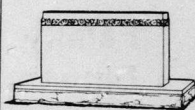
Most effective of all, however, is director Marvin Chomsky's evocation of the injustices of Harlem's mean streets. His location photography achieves an unusual degree of authenticity for fictional television in dealing, as it does, with the harsh realities of ghetto violence, drugs and promiscuity, while maintaining a sense of compassion for the people involved.

The script is by Lee Hunkins, winner of the second annual ABC Theater Award made in conjunction with the Eugene O'Neill Memorial Theater Center. The award is given to promising playwrights. **"Hollow Image"** is a refreshing attempt to revitalize the tired formulas of TV drama.

\*\*\*

In the years since the Battle of Wounded Knee in 1890, the American Indian has been a minority caught between two cultures, the victim of "benign neglect" and the process of assimilation.

In the 1973 siege of Wounded Knee, the plight of the Native American briefly touched the American conscience. Documenting the moral issues underlying this struggle, as well as the political and social record of injustice, is **"Crow Dog,"** a presentation of WNET-New York, airing Tuesday, June 26, at 10-11 p.m. on PBS.



### MONUMENTS AND MARKERS

NOW OPEN  
Monday thru Saturday  
8:30 a.m.-5:30 p.m.

Master Charge & Visa Cards Honored  
Notary Public Service

MANIER  
MEMORIALS, INC.

"Across from Holy Cross Cemetery"

Bluff Road  
at Pleasant Run Pkwy.  
788-4228

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

Crow Dog's message: "It is hard to walk the white man's streets in moccasins, not because of the concrete but because of the injustice."

\*\*\*

Of the three programs comprising **"The Japanese,"** a documentary miniseries presented by Hawaii Public Television, the one that contributes most to international understanding, as well as personal enrichment, is **"Farm Song,"** airing Sunday, June 24, at 10-11 p.m. on PBS.

The subject is the four generations of the Kato family who cultivate rice and raise horses in much the same way as their ancestors.

The northern climate is hard,

the land not very fertile and most of the work is still done by hand.

Each of the nine members of the family — from the 89-year-old great-grandfather to the 14-year-old eldest son destined one day to head the family — is closely observed in the daily routine of farm life. Their very human comments transcend cultural barriers.

John Nathan's film captures the seasonal rhythm of activities — from planting to harvesting — the pattern of life universal to farmers everywhere. The visuals are picturesque but there is nothing easy or sentimental about this portrait of a small family farm and the physical labor it requires.

## FROST UPHOLSTERERS

Fabrics at Discount Prices

Fabrics Shown in Our Showroom or Your Home

— Work Guaranteed —

4024 E. Michigan St. 353-1217

## religious broadcasting

TELEVISION: Sunday, June 24 (CBS) — **"For Our Times"** — **"After Puebla: The Catholic Church in Latin America."** A conversation with representatives from the major faith groups on the theological, social, economic and political implications of the Latin American Bishops' Assembly held in Puebla, Mexico, this

past February.

Guests are Thomas Quigley, Latin American Affairs representative of the U.S. Catholic Conference; Rabbi Leon Klenicki, director, Department of Jewish-Catholic Relations, Anti-Defamation League of B'nai B'rith; and the Rev. Robert McAfee Brown, professor of ecumenics, Union Theological Seminary. This segment of **"For Our Times"** was produced in consultation with the Office for Film and Broadcasting, U.S. Catholic Conference.

RADIO: Sunday, June 24 — **"Guideline"** (NBC) continues its current series of programs on the subject of the increasing impact that Hispanic-Americans are having on American society, and the challenges and opportunities for service they are presenting the Catholic Church in the United States. The guest for this series is Moises Sandoval, an American of Mexican descent and editor of Maryknoll Magazine. Sandoval recently completed a study of these subjects for the U.S. bishops' Committee for Hispanic Affairs. The subject of this second interview is the part Mexican-Americans in particular have played in American history, shifting patterns of immigration today, and the impact Hispanic-Americans are having in the American job market. The interviewer is Father Thaddeus Horgan, a Graymorn Friar and director of the Graymorn Ecumenical Institute.

## tv programs of note

Sunday, June 24, 10-11 p.m. (NBC) **"Prime Time Sunday."** This weekly news magazine program, anchored by Don Snyder, premieres in a format alternating filmed feature stories with live interviews and discussions of topics in the news.

Tuesday, June 26, 8-9 p.m. (CBS) **"The High Cost of Everything."** Examining three important aspects of inflation — massive consumer indebtedness, the explosive growth in federal spending, and how Americans are coping with rising prices — is a **"CBS Reports"** documentary anchored by newsmen Ed Bradley.

Wednesday, June 27, 8-8:30 p.m. (CBS) **"Universe."** On this CBS News science magazine program, anchorman Walter Cronkite reports on the search for a cure for multiple sclerosis. Charles Osgood examines recent satellite photos of the moon, and Terry Drinkwater considers the possibility of a Los Angeles earthquake in the near future.



This handicapped youngster is typical of the thousands of children in mission lands who are aided by the on-going "Penny-a-meal" program sponsored by your Propagation of the Faith Office. Under the program benefactors donate a penny to the Missions for every meal they eat. Accumulated proceeds can be mailed to us periodically for forwarding to the Missions. The children thank you, and we thank you.

CATHOLIC HOME AND FOREIGN MISSIONS  
136 WEST GEORGIA ST. INDIANAPOLIS, IN 46225



tuned in

# Unique survey of television programs will be repeated

by James W. Breig

Last week, I told you about a unique and effective experiment in parental responsibility toward television and children. It is an eight-page tabloid containing reviews of every current television show in prime time (as well as reviews of 100 current films).

The project, sponsored by the Archdiocese of New York and published in the diocesan paper as well as passed out in parishes one weekend, sought to inform parents about the content of TV shows and how their children might react to it. The underlying premise was

not to censor or criticize programs but simply to provide mom and dad with the guidelines they need to direct their kids' viewing habits.

To find out more about the effort, I spoke by phone with the two women who spearheaded the 130 other parents involved. They are Marian Egan and Ann Buckley. The concept originated from the grassroots when the archdiocese began receiving more and more calls protesting the offensive material on TV shows.

**"PARENTS INDICATED** their concern

about the quality of programming," explained Mrs. Buckley, the wife of former New York senator James Buckley. "So the archdiocese gathered a group to talk about what could be done. Marian was put in charge and from that evolved the project. We enlarged the group and sent out questionnaires."

"It spread by word-of-mouth," Mrs. Egan elaborated. "We sent kits to 164 people, and 132 agreed to view the shows and send in their reviews."

A committee of 14 then organized the material into the capsule assessments contained

in the tabloid. Some examples:

"Alice: The adventures of three waitresses and their boss . . . furnish the backdrop for this inoffensive, if not always tasteful, situation comedy."

"Hello, Larry: This comedy about a divorced father with two teen-age daughters displays a tasteless preoccupation with sex-related situations. Not recommended for young people."

"Lou Grant: Most episodes deal with a current social issue or problem in a generally sensitive and realistic way; but, due to the nature of some of the topics discussed, it should be limited to older children and

preferably with parents."

**HOW EFFECTIVE** was the effort? "Very successful," said Mrs. Egan. "We've had tremendous publicity and great response from families. People say it helped them. It was an awakening to many people. Now they can make up their own minds."

It was never the intention of either woman to claim infallibility in the reviews; it was enough that they might inspire parents to get involved in monitoring what ideas their children get from TV.

In fact, Mrs. Buckley is quite aware of one of the effort's

fallible points, a criticism I pointed out last week: the reviewers came down hard on shows with sexual content (calling, for example, "Three's Company" a show "dedicated to bad taste . . . suggestive, demeaning and immoral in tone") while winking at programs with violent content (saying there is "nothing offensive" in "Battlestar Galactica" which contains "wars and explosions").

"Violence was overlooked if the good guys won," Mrs. Buckley admitted. "I think we were not overly light on violence; it has improved in recent years, after all, while the sexual content is awful. That's subtle and insidious, sneaking up on the kids. Perhaps we weren't soft on violence, just harder on sex."

today's music

## Depression dealt with in Harrison song

by Charlie Martin

Careful observers of rock music know that ex-Beatle George Harrison has not produced an album or a hit single in the past two years. Harrison had "gone into retirement" by recording music due to over-saturation. He was finding little satisfaction in making new records, and consequently opted for a more quiet personal life. But a near fatal accident to a friend changed his perspective. At this friend's request, Harrison decided to make some new recordings. Now we have an added opportunity to appreciate Harrison's abilities.

His new album is titled, "George Harrison," and his recent Top Forty hit "Blow Away" comes from it. This song possesses the characteristic Harrison sound framed in a pure rock rhythm. Its message concerns the times when we are confused and depressed about what is happening in our lives. The song could well be a reflection of Harrison's feelings about his friend's near death.

How we manage our depressing feelings is important. It is often easier to attempt escaping from these feelings than to face them directly. Putting our feelings aside for a time is necessary, but avoidance of dealing with them directly fragments our persons. We cannot escape ourselves. We can try escaping through overworking, drugs, hours of TV, or just about anything taken beyond normal limits. But the results remain the same: We eventually come



back to the feelings we wanted to escape. And usually, they become even more painful.

Acceptance of our down feelings is the first creative step in understanding the meaning behind the way we

feel. The gift of insight resides in each of us and through taking the time to listen and accept our feelings, we can often locate their source. Dialogue with another can also help. We need others to mirror back to us the feelings we put into words, for such a reflection provides a deeper level of understanding. Undoubtedly there will be times when we cannot discover all the "whys" behind our feelings. But by owning them as part of our person, we also own the possibilities of growth that eventually will flow from them.

"ALL I GOT to be is happy" is an interesting line. The idea is attractive for it implies a positive decision in the way we want to experience life. Our happiness is primarily our own responsibility. Those who expect a type of relationship, for example, a marriage, or an environment, such as a living location, to make them happy often end up disillusioned.

Our happiness begins with a developing sense of wholeness discovered within ourselves. Indeed, others enrich our lives significantly, but the most important step in finding happiness is seeing the value of our own self. Without this realization, we always seek a sense of completion outside of ourselves, where in truth, it lies within us.

**THE MANY** feelings we experience tell us something

about our origin — that we are created in the image of God, the God who transcends all our definitions of him. The mystery within us reveals to us the mystery of this God who gave us life.

By giving us the gift of life, God gave us his stamp of approval and he invites us to a heritage of happiness. Our response begins by affirming our worth and working to achieve the life of happiness we are promised.

### BLOW AWAY

*Day Turned black, sky ripped apart/Waiting for you, too damp in my heart/Cracks and leaves, the floor boards go by/About to go down, I'd almost forgot/CHORUS: All I got to do is to — to love you/All I got to be — is be happy/All it's got to take — is some more to make it/Blow away, blow away, blow away/Sky cleared up, day turned to bright/Closing both eyes, my head filled with light/Hard to remember the state I was in/Instant amnesia, we had to the end/REPEAT CHORUS/Wind blew in, cloud was dispersed/Rainbows appeared, I was past the worst/Breezes were singing, and I'm feeling good/All of it passed, like I know that it should/REPEAT CHORUS TWICE*

Written by: George Harrison  
Sung by: George Harrison  
© 1979, Ganga Distributors

**BUT THAT WAS** a minor hitch in an otherwise quite worthy exercise in viewer responsibility toward television. And Mrs. Egan revealed that they are not about to let their achievement pass into history.

"We're going to do it again in the fall," she told me, "and this time we want to get the results more quickly. We plan to start in September with viewing for four weeks by about 200 people. We hope to publish in early November."

The result, she promises, will be more of the same: "Not only negative reports but also positive ones so that parents can appreciate good TV and watch with their children. We're trying to impress on people that they must start when the kids are very young to watch with them. Then the children become more discriminating."

For information about the effort, write to TV and Movie Facts for Parents, Box A-4, 1345 Third Ave., New York, NY 10021.

### Family Dentistry

CAPS • FILLINGS • X-RAYS • CLEANING  
DENTURES • RELINES • REPAIR

Open 4 Evenings Till 9 p.m.  
Call 784-9368 for Appt.

505 E. Southport Road (3 Blocks West of Madison Ave.)  
Dr. Harshman — Dr. Kirtley

Church Pews — Like New

### FOR SALE

Constructed of selected red oak  
43 pews — 7 1/2 feet 48 pews — 22 1/2 feet

Contact:

Holy Family Parish  
Jasper IN 47546  
Phone: (812) 482-3076

## Hey, Look Us Over ... Summer Is Here!

There's no place in Indiana like VanBibber Lake for those great weekends, retirement or raising your family.

We have 390 acres of water for you to enjoy swimming, skiing or fishing.

We have travel trailers including nice camp sites from \$7,000 to \$14,000.

We have mobile homes including nice shady lots from \$12,500 to \$19,000.

We have modular homes from \$33,000 to \$42,000.

All travel trailers, mobile homes and modular homes are connected to our community sewer and water systems. No well or septic worries for you.

Let us show you around and we think you will agree that there's no place like . . .

## VanBibber Lake

8 miles northwest of Greencastle  
45 miles west of Indianapolis

739-6441

**Coleman** Dick Braun's **HOLIDAY FUN RAMBLER**

**TIME CAMPERS**  
REGISTER NOW  
Drawing for one free week membership at  
ACRES OF FUN  
2 NIGHTS — 3 DAYS  
at Acres of Fun with each RV Purchase.  
COMPLETE RV PARTS  
ACCESSORIES DEPT.  
10307 PENDELTON PIKE  
823-6813

## Rental Equipment

For Festival or Monte Carlo  
Craft, Poker, Black Jack, Chuck O' Luck  
& Over and Under Tables. Booths.

**St. Andrews Church**  
Rental Division  
546-1571

viewing with arnold

# 'Alien' engrossing sci-fi

by James W. Arnold

"Alien" is a throwback to the outer-space horror movies of the 1950's, in which intrepid astronauts, or more often folks on earth, were assaulted by hideous creepy-crawlies from distant worlds. These were decidedly obnoxious close encounters, and in retrospect, campy and laughable. "Alien's" main distinction is that it cost \$9 million, and is about as funny as an epidemic.

The cause of the fright, of course, is that there is a Malevolent Monster out there which is (1) physically repulsive; (2) apparently indestructible; and (3) capable of hiding almost anywhere in the environment. (It's instructive to note how many horror films are built on our household fear fantasies about insects, rats and reptiles.)

"Alien" is a monster story designed by talented, creative minds and executed by the best special effects money can buy, by many of the same people who worked on "Star Wars." It ought to be scary, and it is—an expert melding of space opera with the structure of the gothic tale of the haunted castle.

But be under no illusions. "Alien" is R-rated for violence, and in 1979, that means a lot of blood and guts. The violence, in fact, moves in a particularly obnoxious direction—the almost orgiastic destruction of the human body (also the climactic "thrill" of Brian DePalma's "The Fury"). The disgust level is very high, several turns of the screw beyond "The Exorcist." In fright films, taste is no longer even a relevant category for discussion.



Apart from its calculated sick shocks, "Alien" is more engrossing than gross. Its creators are writer Dan O'Bannon, whose "Dark Star" has become a sci-fi cult film; British director Ridley Scott, a TV commercial magnate whose first feature, "The Duellists," based on the Joseph Conrad story, won critical acclaim but little exposure in America; and set designer H. R. Giger, a Swiss surrealist who specializes in giving ob-

jects and machines an eerie organic look.

Remember how trees and bushes in stormy Disney forests often took on threatening animal shapes? Here, the coal-black surface of the desolate alien planet seems strewn with bones, and the vast alien spaceship is ribbed like the interior cavity of a dinosaur carcass.

**THE HUMAN** astronauts are on a huge space-tug, hauling four giant refineries through the universe in search of fuel. (It's like trying to find gasoline on Sunday.) Their ship is the "Nostromo," the title of another Conrad novel, but with no apparent connection except mood and homage.

What they find is an icky beast they can't get rid of—an organism "whose structural perfection is matched only by its hostility." It slowly transforms itself from a spindly claw with tentacles to a sort of lizard to a sort of drooling creature-from-the-lagoon, but director Scott Wisely never gives us too good a look.

The seven-person crew has to search out and expurgate the monster from the bowels of their ship, which is designed to look, outside the sleek living quarters and operations center, like the hold of a tramp steamer, with ominous shadows, throbbing engines, dripping water, clanking chains, strange compartments punctuated by jets of steam. They are picked off gradually, like Agatha Christie's Ten Little Indians, until the fittest survivor faces the enemy alone. The viewer isn't always certain what's happening or why, but

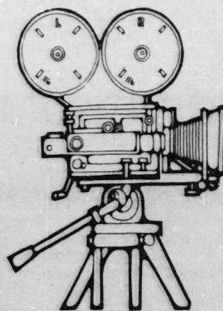
the ending is a totally satisfying white-knuckle experience. In contemporary horror shows, of course, you're never sure it's over until the credits roll.

It's a tense combination of old-fashioned devices (people constantly going off by themselves looking for a pet ginger cat, who comes shrieking out of hiding at the worst moments) and wry scientific wizardry. "What are my chances?" someone asks Mother, the ship's computer. "Does not compute," answers the machine, not too helpfully.

**DESPITE BEING** upstaged by the sets and gadgets, each crew member manages to establish a gritty character identity, including Tom Skerritt as the captain, Yaphet Kotto and Harry Dean Stanton as the grumbling engine room hands, Ian Holm as the resident scientist, and Sigourney Weaver, Veronica Cartwright and John Hurt as other officers.

The women are especially competent and tough, not at all like the beauty queens who usually decorate such adventures (there isn't the vaguest hint of sexual interest), and the Fonda-like Weaver eventually steals the flick even from the "alien."

Some day it will be said of the Seventies that they were very disturbed times. They produced the grisliest thrillers and nightmares in movie history. Certainly "Alien" will be mentioned on that list. If I were a decade, I'm not sure I'd want that epitaph, but perhaps a twisted talent is better than nothing at all. **NCOMP Rating:** A-3—morally unobjectionable for adults.



## film ratings

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

A-1, morally unobjectionable for general patronage.

A-2, morally unobjectionable for adults and adolescents.

A-3, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions).

B, morally objectionable in part for all.

C, condemned.

Alien	A-3
Beyond the Poseidon Adventure	A-2
Butch and Sundance: The Early Days	A-3
The Deer Hunter	B
(The film has a single instance of nudity, contains rough language, and graphically depicts the consequences of Russian roulette.)	
Goldengirl	B
(A number of crude sexual references make the film objectionable.)	
The In-Laws	A-2
A Little Romance	A-2
Love at First Bite	B
(Has an almost unremitting vulgarity of language and a certain air of moral sleaziness.)	
Manhattan	A-4
The North Avenue Irregulars	A-1
The Prisoner of Zenda	A-2
Saint Jack	B
(Shows far too benign an attitude toward the hero's character and profession—a procurer—and also has one rather suggestive sequence.)	
Superman	A-2
Walk Proud	A-3

## feeney mortuaries

Our Family

Serving Your Family

Since 1916

### Feeney-Kirby Mortuary

1901 N. Meridian St. 923-4504

### Feeney-Hornak Mortuaries

Shadeland

1307 N. Shadeland  
353-6101

Keystone

71st at Keystone  
257-4271

Indianapolis



Harry Feeney



Mike Hornak



Mike Feeney

## tv film fare

**Kotch** (1971) (ABC, Friday, June 22): Jack Lemmon directs Walter Matthau as Super-Grandpa in this cheery, bright but not too profound comic treatment of the plight of the aged parent who is becoming something of a trial for his son and daughter-in-law. *Upbeat, pleasant entertainment for adults and mature youth.*

**Save the Tiger** (1973) (CBS, Saturday, June 23): One of the truly relevant and significant films of the 1970's, this is a kind of updated "Death of a Salesman," with Jack Lemmon as a tired businessman with broken dreams looking for Something to Love. *Highly recommended for mature viewers.*

**Report to the Commissioner** (1975) (CBS, Wednesday, June 27): James Mills' intelligent, probing novel of the complex relationships between crime, police corruption and public morality makes a complex and

demanding but rewarding film. Its impact is great on a medium and an audience that is used to much more superficial treatment of New York cops-and-robbers. *Satisfactory and educational film for mature viewers.*

**The Three Musketeers** (1974) (CBS, Saturday, June 30): Richard Lester's lively modern interpretation of the Dumas classic has something for practically every taste, including slapstick, social satire, sweaty realistic swordplay, and totally gorgeous costumes, locations and cinematography. Michael York is a green but dashing D'Artagnan, and a trio of facile actors (Richard Chamberlain, Oliver Reed, Frank Finlay) make the most interesting, likeable musketeers in film history. Traditionalists should beware, though, of the general tone of hip cynicism. *Recommended swashbuckling for all but very young children.*

DO IT YOURSELF AND SAVE!

## UPHOLSTERY FABRIC

... by the yard or by the roll!

Shop in our new 6,000 sq. ft. fabric warehouse and save!



OPEN DAILY  
10 a.m.-6 p.m.  
SATURDAY  
10-4 p.m.

**Circle Fabric**  
Formerly United Upholstery Co.

3205 N. Shadeland Ave. 545-2318

## CYO

Applications are Available by  
Calling or Writing

### CYO Office

580 East Stevens Street  
Indianapolis, IN 46203

FOR BOTH

### Camp Christina & Rancho Framosa

In Brown County, Indiana

Horseback Riding • Swimming • Campfires  
Fishing • Canoeing • Archery  
Swim Lessons • Games

Both CYO Camps are credited by the American Camping Association