

THE CRITERION

Archdiocese of Indianapolis

Pope sounds call for social reform during Brazil tour

By Agostino Bono & Jerry Filteau

RIO DE JANEIRO, Brazil—Pope John Paul II sounded a clear and urgent call for social reform throughout Latin America, and by implication the world, in his historic 12-day visit to Brazil.

The pope's insistent call, to which he returned frequently in his public pronouncements, hit a high point when he bluntly told a group of business and political leaders in Salvador July 6 that the road toward social justice presents a clear dilemma.

Justice will come, he said, "through profound and courageous reforms, according to principles expressing the supremacy and dignity of man, or it will come—but without any lasting effect or benefit for humanity, of this I am convinced—by the forces of violence."

He added: "Each of you must get involved in this dilemma. Each of you must make the choice now, at this historic moment."

"All societies, if they do not want to be destroyed from within, must establish a just social order."

Four days earlier in Rio de Janeiro the pope had stood in a slum and issued a challenge to "those who have an excess, who live in abundance, who live in luxury."

"Look around you a bit. Does it not hurt your heart? Do you not feel the stings of your conscience for your surplus and your abundance?"

THROUGHOUT THE WORLD, the pope said, the church "wants to be the

church of the poor."

To the poor, he declared:

"(You) are particularly close to God and his kingdom."

But, he added, the church tells the poor that "it is not permissible for them and their families—for anyone—to arbitrarily be reduced to misery."

"It is necessary to do everything licit to assure oneself and one's family whatever is necessary for life and maintenance," he said.

While his sternest words were directed at those he called rich, the pope made clear that he was not limiting his call for action to them alone. He said responsibility also falls on those "who live in abundance or at least with a certain well being for which they have the necessities (even though they may not save)."

Pope John Paul said that to them the church, "which wishes to be the church of the poor," declares:

"Enjoy the results of your work and of rightful industry, but in the name of Christ's words, in the name of human brotherhood and of social solidarity, do not stay closed in yourselves."

"Think about the poor. Think about the ones who have not what they need, the ones who live in chronic want, who suffer hunger. Share with them. Share in an organized and methodical way."

"MAY ABUNDANCE never deprive you of the spiritual fruits of the Sermon on the Mount or separate you from the beatitude of the poor in spirit."

The pope's Salvador speech came on the seventh day of his June 30-July 11 (See POPE on page 15)



MY POPE—A young Brazilian woman glows as she clutches a large plaque with the pope's picture during a Mass celebrated by Pope John Paul II in Brasilia. (NC Photo)

Church to aid El Salvador refugees

SAN SALVADOR, El Salvador—Faced with a growing number of families displaced by political violence, church authorities in San Salvador announced the opening of seven refugee centers and asked government security forces and leftist guerrillas to keep out.

At the same time Father Jesus Delgado, one of the vicars substituting for the apostolic administrator of the San Salvador Archdiocese, said recent raids by security forces in the town of Aguilares and in the La Fosa slum in San Salvador were carried out "with unthinkable brutality that left a tragic toll of people indiscriminately killed or jailed."

In a homily July 2 the priest appealed to security forces and the army "to treat the people with dignity and to respect their lives."

CITING FIGURES from the archdioc-

cesan Legal Aid Office and press reports, Father Delgado said at least 190 persons were "assassinated" during the last week of June.

The apostolic administrator of San Salvador is Bishop Arturo Rivera Damas of Santiago de Maria, who went to Brazil to attend the 25th anniversary celebration of the Latin American Bishops' Council (CELAM).

Before he left he notified the Salvadoran Defense Ministry that the archdiocese had opened the refugee centers "under the protection of the church for those persons fleeing from repression, mainly women, children and the elderly."

ONE CENTER is located at the Shrine of the Sacred Heart, where he was delivering the homily. Another is at the Seminary of San Jose de la Montana,

which also houses the archdiocesan offices. Others were opened in populous neighborhoods of the metropolitan area.

It was the practice of assassinated Archbishop Oscar Romero of San Salvador to give a weekly review of events in the turbulent times his people faced, because his was one of the few independent voices to reach a large audience. Bishop Rivera Damas has continued this practice, as has Father Delgado in his absence.

Father Delgado also pleaded with authorities for 10 youths arrested during the raid June 28 on the campus of the National University, allegedly a hotbed of subversives. "We ask that their rights be respected and, if no evidence is found, that they be released."

Youths are often executed by soldiers or paramilitary squads on mere suspicion of being guerrillas.

THE CRITERION

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Indianapolis, Indiana

Educational consultant to assist the handicapped

by Valerie Dillon

"I don't know how to respond to you ... you're different ... I don't want to hurt you, but I'd better turn away."

According to E. Jackie Kenney, this is the typical reaction of most people when they meet someone with physical or mental handicaps. One of her goals, as consultant on religious education for handicapped persons, will be to help ease that reaction, to enable parish Catholics to understand and respond to the needs of "special people."

"Healing of our handicapped persons and their families will be a big priority," Mrs. Kenney said. "Many parents are bitter because no one has paid any attention to them or offered support to them since they brought their child home from the hospital. They are looking for acceptance for themselves and their special child within a loving community."

Mrs. Kenney has been appointed to the part-time position by the Office of Catholic Education for a three year period. The assignment was made possible when

monies became available from a woman who died, leaving a bequest for religious education of the handicapped.

"My goal," Mrs. Kenney says, "is to work myself out of a job after which we hope a professional can be hired, but funding will be an obstacle. First, though, I'm supposed to stir things up, to get something started."

One of her first goals will be to set up models for general religious education, as well as sacramental preparation, especially Confirmation.

"One of parents' big concerns is that religious education for their child continue after the age of 16," according to the former teacher, "so we will try to discover the specific needs of young people who have many different handicapping situations: blindness, hearing loss, mental retardation, and multiple handicaps."

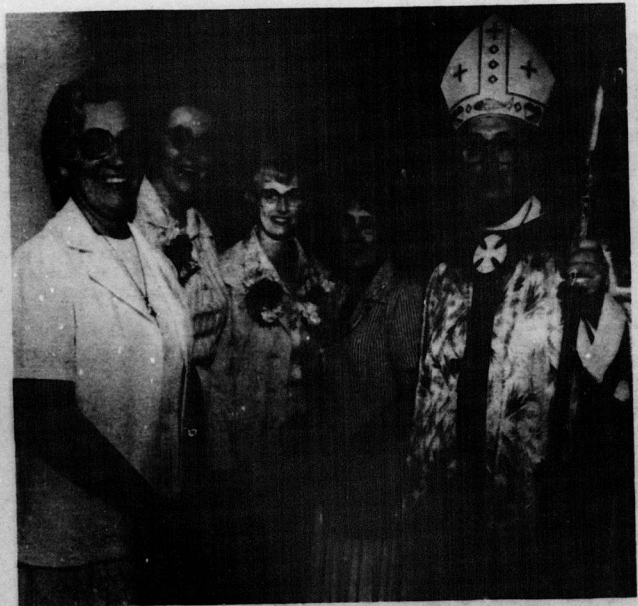
"We also hope to train teachers, including parish volunteers and on a different level—school principals and DRE's," Mrs. Kenney said. "Our plan is to provide a primer of information, basic terminology and definitions, resources available within the community, a bibliography, and a description of what is being done in other places."

The former director of religious education at St. Pius parish, Indianapolis, has long been interested in special education. Her first involvement came when she taught elementary education in Kansas City and later in the Gary diocese. Asked her strongest motivation in what, admittedly, is a challenging assignment, Mrs. Kenney referred to the recent pastoral statement of the United States bishops:

"... we are committed to working for a deeper understanding of both the pain and the potential of our neighbors who are blind, deaf, mentally retarded, emotionally impaired, who have special learning problems ... all those whom disability may set apart."

According to Mrs. Kenney, the handicapped person has rights as a baptized member of the church, but also has "beautiful gifts to offer fellow Christians."

"If each parish takes its six or seven persons who are handicapped into the heart of its community, we will be functioning as Christians. But neither can we do without them ... They give back so much—trust, love, gentleness. We are the ones who benefit."



PROVINCIAL INSTALLATION—Archbishop Edward T. O'Meara presided at the recent installation of provincial officers for Sacred Heart Province of the Sisters of Providence, Saint Mary-of-the-Woods. Shown above with him are (left to right) Providence Sisters Loretta Schafer, superior general; Ann Casper, elected provincial for a second term; Ann Jeanette Gootee, counselor for ministries; and Luke Crawford, second term as counselor for Christian development, and director of communications and public relations.

Hispanics give synod priorities

NOTRE DAME, Ind.—Hispanic families in the Midwest feel that the most important topics for the world Synod of Bishops to consider are religion for everyday living, formation for Christian responsibility, services for families, and lay ministers.

Archbishop Roberto Sanchez of Santa Fe, N.M., one of the four U.S. delegates to the synod, which will discuss family problems at its Rome meeting in the fall, presided with other Hispanic leaders at the Notre Dame Conference on Evangelization and the Hispanic Family which decided on the four priorities.

"He will carry them to the synod," said Rogelio Manrique, director of the Midwest regional office of the Spanish-Speaking Catholic Commission, which covers Ohio, Michigan, Indiana, Illinois and Wisconsin.

The week-long conference, attended by 250 participants, summarized the suggestions of Hispanic families in the region for the synod in a statement.

"We need a religious experience incarnated in the reality of our people, one that is personalized, liberated, one that give families a true sense of belonging to the parish," the statement said.

"We need a formation that will help us assume responsibility that is ours for being a church."

"We need evangelization that will encourage us to commit ourselves to development of small communities of Christian families working at the service of others."

"We need recognition by the church of our shared responsibility as lay ministers in its mission to evangelize and to be evangelized by others."

Hispanics have contended at this and other meetings that the church itself needs to be converted to the Gospel and must therefore be evangelized.

Best family policy begins from grassroots

ROME—"Development of family policy should not be left solely to politicians or 'specialists,'" according to Father Charles Vella, director of the International Center for the Study of the Family in Milan, Italy.

Father Vella was in Rome following the June 26-29 International Symposium on Family Politics in Europe, which brought together 280 people from 24 countries, including the United States and Canada.

The participants agreed that "to the greatest degree possible, family policy is the responsibility of the family movements and grass-roots activity," the priest said.

Another conclusion of the meeting was

the decision to step up efforts toward the establishment of a family commission within the structure of the European Parliament, Father Vella said.

"You cannot create a European community without concern for families and the involvement of families that form the foundation of a political community," he added.

An address by Dr. Jack Dominian, a psychiatrist from Great Britain, on the role of the church and state in marital breakdown prompted participants to urge that "much more attention be given to preventive measures than to remedial services" in this area, Father Vella said.

The symposium, co-sponsored by the general secretariat of the Council of Europe and the committee of family organizations of the European community, featured speakers from Italy, France, England, Belgium, Malta, Switzerland, West Germany, Sweden and Poland.

Andrzej Wielowieyski of Poland and Roger Burnel of France presented contrasting models of how to achieve effectively a comprehensive family policy in a centralized government (Poland) and a less centralized one (France). Frans Van Mechelen of Belgium spoke about family politics outside the government structure.



E. Jackie Kenney



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Varied hats worn by priest leader of Martin House

by Peter Feuerherd

Father Boniface Hardin is a Benedictine priest who does not live in a monastery nor serve in a parish. Yet, as director and founder of Martin Center on 36th and North College, the bearded clergyman wears a wide variety of hats in a leadership role that he believes is a vital Christian service.

As director of Martin Center, founded in 1970, Father Hardin is in charge of an "alternative college," a treatment, diagnostic, and research center to fight sickle-cell anemia, an institute of Afro-American studies, and seminars in "ethno-therapy" that try to counteract racism.

His contribution as a priest, said Father Hardin, "is different than a parish ministry . . . In our own subtle way, the church has impacted on this community. It's a different type of evangelization."

Martin Center, named for Martin Luther King and St. Martin de Porres (a black Peruvian monk who lived in the 16th century) was begun to train people who worked in the black community. Early seminars at the center were designed specifically for priests and nuns who planned to work in black parishes. Today, those seminars have been expanded to include teachers, corporate executives, and seminarians.

A sizeable grant from the American bishops' Campaign for Human Development helped in its establishment. Today, Martin Center operates on government, foundation, and private contributions.

"THE MISSION OF Martin Center was to better the interracial climate in Indianapolis . . . We struggled, we made a lot of mistakes but we learned from them," Father Hardin explained.

Out of this struggle came the concept of what Father Hardin calls "ethno-therapy." He described it as a way "to heal one's own racial feelings."

"Ethno-therapy" is an intensive seminar for blacks and whites who together try to understand that "the basis for good communication is understanding the culture, the heritage, history, language and lifestyle of the person you wish to communicate with."

The first step in this process, according to the priest, is for people to better understand and appreciate their own culture.

Emphasizing that the seminars contain little "confrontative stuff" for participants, the priest added, "we take them from where they are—we build on their culture before they deal with the other culture."

Sometimes, however, learning to deal with "the other culture" can be a difficult process. One elderly white priest, who was to work in a black parish, came to a seminar and strongly asserted that he saw nothing wrong with calling black men "boy," and stated he had nothing to learn from such a conference.

The elderly priest was asked to leave. Yet, Father Hardin asserted that this kind of reaction is rare; most of the time, he claimed, "ethno-therapy" really helps those who are open to it.

THIS HAS BEEN especially true of the annual sessions with St. Meinrad sem-

inarians, who come to Martin Center to participate in the "ethno-therapy" sessions and live with families in the mostly black neighborhood that surrounds Martin Center.

"They leave here and they have friends that last a lifetime . . . There's a missionary kind of thing. There's a sharing. It works both ways. They may not even have black people in their parish—but they'll be able to talk to whites about blacks."

One of the priest's goals with the white seminarians is to instill in them a love for all oppressed people, including poor whites, particularly Appalachians who live in pockets of poverty in Indianapolis and other Hoosier cities.

"I teach these young white seminarians to love your own people so that you can be free to love other people."

Such behind-the-scenes work in social justice is different in style from the highly visible and often controversial role that Father Hardin played while an associate pastor of Holy Angels parish in the late 1960's. At the time, the Benedictine became heavily involved in social issues that affected the Indianapolis black community.

He was especially noted for leading struggles against alleged police brutality and the construction of I-65, which plowed through Holy Angels' neighborhood and dislocated many of its residents.

DURING THIS PERIOD, Father Hardin was asked to leave the parish. A controversy erupted, climaxed by a highly publicized walk-out of Holy Angels' parishioners and others during a Mass celebrated by then Archbishop Schulte at Sts. Peter and Paul Cathedral.

On a recent lazy, hot summer afternoon, Father Hardin looked out the window of his office and reflected on the swirl of controversy that surrounded him ten years ago.

"I learned a lot about the church as a human institution . . . I was hurt . . . It takes time to heal the wounds."

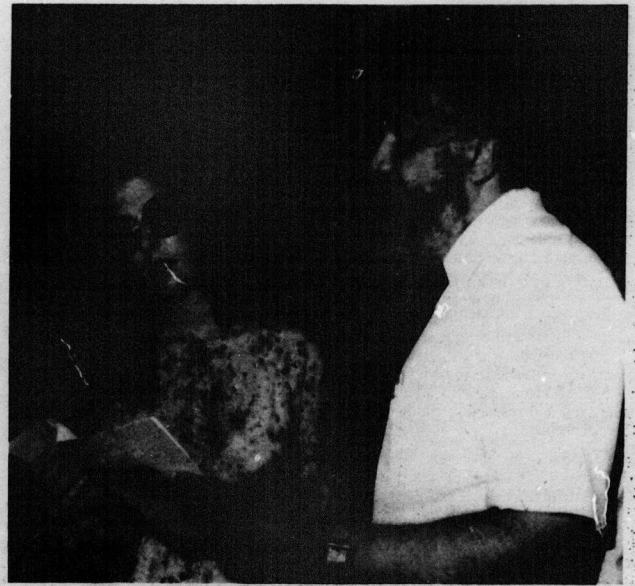
He had, however, only good words to say about retired Archbishop Schulte. Without his help, the priest acknowledged, Martin Center would have had a tough time getting off the ground. "We made our peace real quickly," the Benedictine said.

And those turbulent days in the late 1960's did accomplish some good, Father Hardin added.

"To many black people the Catholic church is mysterious. People would tell me, 'Boniface, you're a nice guy but why do you have to be Catholic?' . . . We did break down some of the prejudice of black people towards Catholicism . . . (It was) a real ecumenical movement that brought us together."

Now the kind of energetic activism that once made him the subject of local television and newspaper stories has been transformed into a different kind of ministry.

TODAY FATHER HARDIN often can be found talking to corporate officers in seminars designed to help black people and others denied opportunities to realize



PLANNING A NEW SEMESTER—Benedictine Father Boniface Hardin and academic dean Dr. Eileen Woess look over plans for the next semester offering of courses at Martin Center College. Martin Center College is an "alternative college" especially geared for older students who need a second chance at higher education. (Criterion photo by Peter Feuerherd)

full participation in the structures of American life.

The priest has become an expert on affirmative action, and has worked as a consultant to corporations. He is quick to point out that affirmative action means help not only help for blacks, but also for women, religious minorities, handicapped people and Vietnam veterans.

One of the gravest problems that Father Hardin experiences in affirmative action is the "battered white male psyche," and he attempts to soothe the man who "doesn't know why he's being pulled down."

Another important part of the work of the Martin Center is the sickle cell anemia clinic and research facility. Sickle cell is an inherited disease that primarily affects black people, although whites with southern European ancestry also can suffer from it.

The purpose of the Martin Center clinic, Father Hardin said, is to provide "a statewide program to educate, screen, counsel, and research sickle cell anemia." Patients come from all over Indiana to be treated.

THE MOST RECENT addition to

Martin Center, and one of Father Hardin's more ambitious projects, is the "alternative college," which now has 29 students but plans on an eventual enrollment of 250.

The college is a school "without walls;" students pursue degree programs usually on a one-to-one contract with a faculty member, arranging classes that fit the student's schedule. The college is especially geared for those who may have been bypassed by more traditional learning institutions—the elderly, former dropouts who want another chance, working mothers, or anyone needing a more flexible education schedule.

An Afro-American study institute is also an important part of the academic program at the college.

The school was recently granted a candidate for accreditation by the North Central Association of Colleges and Schools. It is the first "alternative college" in Indiana to be granted such a status.

Father Hardin described the style of teaching and learning at Martin Center College as "the education of the next century. This will be the future of many educational institutions," he said.

Mental health center opening

Saint Francis Hospital Center, Beech Grove, has announced the opening of a new Mental Health Services Department. The new facility will treat patients from the south side of Indianapolis.

Opening activities will begin on July 16 for the new 18 patient bed facility. The Mental Health Center will be staffed by eleven psychiatrists, and plans are to eventually add 22 more patient beds to the center.

The facility also will contain offices, consultation rooms, therapy rooms, and conference centers. One of the innovations of the center is a living skills center where patients can practice routine tasks such as cooking and self-care. A large

enclosed outdoor patio to give patients a chance for outdoor recreation will also be provided.

The July 16 opening activities will include a tour of the facility for hospital employees from 6 a.m. to 2:30 p.m., a presentation to employees on "Burnout in the Medical Professions," an open house from 3 p.m. to 7 p.m., and a presentation for the public on "Creative Coping" which will begin at 7:30 p.m.

On July 17, there will be a ribbon-cutting ceremony at 11 a.m. On July 23 at 10:30 a.m., Archbishop Edward T. O'Meara will dedicate and bless the new Mental Health Service Center. The dedication will be followed by a luncheon for the archbishop and area clergy.

Editorials

El Salvador cries out for freedom

"The Church is not led on a hunt by any of these forces (a social system, a political organization, a party) because she is the eternal pilgrim of history and is indicating at every historical moment what does reflect the kingdom of God and what does not reflect the kingdom of God. She is the servant of the kingdom of God."

These words in the final homily delivered by Archbishop Oscar Romero the day before his murder in El Salvador contrast sharply with the words of Major Robert D'Aubuisson, head of the Salvadorean rightist organization Frente Amplio Nacional, who stated, "the archbishop was used in the communist plans to take over the government. The church has been infiltrated by communists who want to make use of the people's faith in the priest."

D'Aubuisson spoke in Washington at a press conference sponsored by the American Legion and the American Security Council. The State Department says D'Aubuisson's visa was revoked last month and that he is considered dangerous to U.S. security. He has also been accused by a Caracas, Venezuela, law review as one of two men who hired the assassin that killed Romero.

The *Criterion* has barely kept up with the events in El Salvador which grow worse with the changing weeks. What news has been printed in the Indianapolis daily newspapers has reminded readers of violence attributed to leftists, but no mention has been made of violence caused by the rightists. The truth of the situation in El Salvador is that extremes from both the right and the left are creating terror in this tiny country. Archbishop Romero stood as a force opposing both.

What El Salvador is attempting to free itself of is something not uncommon in Latin America. The wealth of that nation is in the hands of the few. They will kill anyone who tries to change that and destroy anything which aids that. Only last week, for example, rightists bombed the Jesuit university in San Salvador, conveniently destroying printing presses which rightists say print communist literature and which the Jesuits say educate the poor. Major land reforms are under way, yet the rightists who are the very wealthy struggle to maintain their privilege.

The United States government, blinded by its own fears of an incipient communist Latin American nation, is trying to keep propped up a weak and ineffectual government there composed of representatives from all factions. Archbishop Romero opposed this coalition and saw it contributing to the worsening of the country's condition. He urged the United States not to send arms to this government for they were being used to continue the violence and were not controlling it.

It is more than unfortunate that an individual like D'Aubuisson could be denied a visa and yet manage to hold a press conference on our soil. It is more than unfortunate that the United States government refuses to see any interest in El Salvador except that which it believes opposes communism. It is more than unfortunate that some secular newspapers fail to provide adequate and fair coverage in this country of the events of such turmoil.

If El Salvador is able to survive its crisis, it will not be because of D'Aubuisson, the United States government, or American newspapers. It will be because the Salvadoreans themselves will gain a measure of their own self-worth and refuse to allow the few to oppress the many. And that will be in part because an Archbishop Romero encouraged them to set themselves free. And that was because the Church has no choice but to cry for freedom for all those for whom it does not exist.—TCW

Hyde verdict praiseworthy, but . . .

Many positive things may be said about the June 30th Supreme Court action banning government funding for most abortions. The 5-4 decision to uphold the Hyde Amendment has been hailed by church and pro-life leaders for a variety of reasons:

- Reinstatement of the amendment promises to substantially cut the number of abortions performed. Before the Hyde Amendment was first passed by Congress in 1976, Medicaid paid for some 250,000 abortions each year.

- The decision restores to elected representatives here and in Washington the right to decide how public monies shall be spent. As Archbishop Philip M. Hannon of New Orleans observed, "this decision limits the exercise of power by the Supreme Court in legislating by judicial decision, and reminds the legislative branches of the federal government and the states of their rightful powers."

- On a point of principle, it reestablishes the rights and consciences of pro-life taxpayers who don't want to pay for abortion because they regard it as immoral and destructive of human life.

- The decision acknowledges that there is a "legitimate Congressional interest in protecting potential human life," as well as in encouraging "alternative activity deemed in the public interest." It is heartening that the justices believe it might be legitimate to protect unborn life, even though they regard it as only "potential."

- Hopefully, those genuinely concerned about social justice will be freshly motivated to pursue deeper, more constructive solutions to the plight of the poor and to conditions which make abortion seem a good decision. More to the point, the pressure now will be off of women on welfare, who often are persuaded that abortion is their duty and giving birth an irresponsible act. Dr. Mildred Jefferson, president of

Right to Life Crusade, called the decision "a victory for the poor people of the United States who have no defense against the social planners who are carrying on a class-war against the poor with the government funding of abortion."

All this to the good, one paragraph of the court's decision is disturbing, even as it is unexpected.

The court reasons that though the government allows women the free choice of abortion, it has no obligation to pay for this decision. By analogy, the court notes that parents are free to send their children to private schools, but that this does not impose on the government "an affirmative constitutional obligation to insure that all persons have the financial resources to . . . send their children to private schools."

It is curious that the Court would choose this example—carrying as it does the strong image of a "Catholic issue," one which has been long and bitterly fought in legislatures and courts, including the Supreme Court itself. Without becoming paranoid about it, one wonders if church-state relations are served by such gratuitous reference.

More important, what is the court trying to say? That abortion and private education are analogous? That the state allows, but merely tolerates, both abortion and private education? That public schools are the state's "legitimate interest" and that private education should be regarded as an obstacle to public education just as abortion is an obstacle to life?

Or is the court subtly indicating it intends to pursue an unwavering opposition to government aid to private school students, that in future cases, it expects to rule against such services as special education teachers, hot breakfast and lunch programs and busing along public school routes.

We hope we are overreacting to the Court's words, and that it used the private school example by pure chance. We intend to watch future court decisions to tell us we are wrong.—VRD

Washington Newsletter

Energy seen as the social issue for 1980's

by Jim Lackey

WASHINGTON—Even though there are no long lines at the service stations this summer, and even though the issue has taken a back seat to the problems of Iran and Afghanistan, energy continues to be a major concern for the federal government.

And while the effort has yet to filter down to the grass roots, energy also has become a major issue for the churches.

The National Council of Churches, which is the umbrella organization for 32 Protestant and Orthodox denominations, already has been quite active in the energy field,



issuing several energy publications, including a controversial statement calling for limits on the use of coal and nuclear power to solve the energy crisis.

And the U.S. Catholic Conference is in the midst of preparing its own energy statement which it hopes will help make energy, in the words of Bishop William Cosgrove of Belleville, Ill., "the pre-eminent social justice issue of the 1980s."

Social justice has been the predominate theme in all of the churches' involvement in the energy issue, beginning in 1973 when the nation's first energy crisis brought calls for the government to consider the moral dimension of the energy crisis and its effects on the poor.

"It would be grossly unfair if their (the poor's) lack of a 'voice' caused them to become the chief victims of the energy crisis," said Bishop James S. Rausch of

Phoenix, Ariz., then USCC general secretary, in a 1973 letter on energy policy to the federal energy administrator, William E. Simon.

EVER SINCE THAT initial crisis, church involvement in energy has taken on a two-tier approach. On the one hand, churches have been trying to set a good example by urging energy conservation both for themselves and for their members. But the churches also have been becoming more vocal in their concern for the public policy questions surrounding the energy issue.

One of those concerns has been the question of environmental quality as it relates to the development of energy.

For the most part, the churches have come down on the side of the environmentalists who argue that the energy crisis cannot be solved with technology

that may further pollute America's air and water. To do so, the churches contend, would be a violation of the sacred trust to protect the natural resources created by God.

Thus the statement by the National Council of Churches, issued last year, calls for a national energy policy that does not rely on a long-term increase in the burning of coal. Noting possible damage to the atmosphere and the effect on habitability and food production, the statement "reluctantly accepted" an increase in coal use over the short term.

For the same environmental reasons, the statement came out in opposition to the utilization of nuclear fission. "Secure handling of nuclear wastes over thousands of generations and safe operation of nuclear plants require that humans and their machines operate without endan-

(See ENERGY on page 5)



TREAT FOR THE HEAT—Summertime . . . and the living may not be easy, with temperatures hovering around 100 all over the country. But this young lad from Flint, Michigan, finds a cold, drippy Popsicle one great way to beat the heat. (NC Photo by Michael Hayman)

Energy (from 4)

gering human beings or the environment

"The result may be irreversible damage to the environment and to the human genetic pool," the statement added.

THE DRAFT OF the USCC statement, which could be issued in its final form early next year, makes similar points about the environmental effects of coal

and nuclear power, though the statement may not be quite as condemnatory of them as was the National Council of Churches.

The draft says atomic energy is not evil in itself, but it notes that since atomic energy has the capability of doing great evil, "there must be a better solution to the energy crisis than a tool that can turn at any time and assault its maker."

One other way the churches have become involved in energy was the participation by 10 religious leaders, including Cardinal Terence Cooke of New York, in President Carter's 10-day "domestic summit" at Camp David last summer. After the president came back from Camp David and gave his "crisis of confidence" speech, the religious leaders pledged their support for Carter's new six-point energy plan.

They also called for the articulation of a "communitarian ethic" to unite Americans behind the goal of rejecting materialism and reducing energy consumption.

While the churches sometimes have been criticized for getting into a complex field about which they know little, some religious leaders hope they can have as much influence on the energy debate in the 1980s as they had in the 1960s and 1970s on issues such as civil rights, international human rights and food.

To the Editor . . .

Concerned about 'dissident' priests

I am writing this letter with deep concern for those dissident priests who are not obeying their bishops or the Holy Father. They are in open rebellion against the authority of the church, yet obedience to your superiors is one of the greatest virtues. By their obedience they would draw down many graces from God on their parishes and people.

One of the priest's roles is to build up the body of Christ's church and he must at all times be Christ-like to his people. If a

priest is lacking in holiness, it is because he is lacking in obedience. Bishop Sheen once stated that the church today is lacking in holiness, holy priests and holy sisters. Holiness can only grow when there is obedience.

If a priest falls short of this virtue of obedience, then he is not being a good example of a true follower of Christ, and it will be much harder for him on judgment day.

Lynn Vernon

Bloomington

'Awareness Dinner' highlight

I enjoyed reading Cynthia Dewes' account of the Awareness Dinner (*The Criterion*, June 20, 1980) which highlighted a weekend retreat for women at Fatima Retreat House.

A highlight for me personally came at the very end of the closing Mass when a woman stopped me, took two diamond rings off her finger, and placed them in my hand saying, "for my poor brothers and sisters in Oaxaca". She had been so moved by her awareness of God's love for her and by my description of the needs of the Indians in Oaxaca, a state in southern Mexico, that she decided to share with the poor what she didn't need for herself.

I took the rings to a diamond broker who gave me \$1,100 which I immediately sent to the Oblate missionaries who work among the Chontal and Huave Indians of Oaxaca.

Rev. George Knab, O.M.I.

Indianapolis

Lauds Archbishop

Believing that God's servants need loving support in these troubled times, I would like to tell all who will hear me of a great gift we have been given.

Archbishop Edward T. O'Meara came to us from the Holy Spirit wrapped in concern, intuition and willingness to serve. In the short time he has been with us in Indiana, he has won the respect and praise of many of his priests. No small task in this day of "doing my own thing."

His awareness of problems and his willingness to deal fairly and sensitively with us is a comfort to all of us at St. Ann, Terre Haute.

I believe we should all be aware of his active concern and unswerving loyalty to Jesus Christ. As with all frail humanity, he needs our prayers and support. Let us join together as one and give our loyalty over to this man God has chosen for us. Together we can be instruments of peace in a world sorely tried by the power of evil.

Marie Sereest

Terre Haute

Circus act

How I hate to see the warm weather of summer. Why is it that too many Catholics go to Sunday Mass looking like they are ready to put on a circus act? Our women are a disgrace to the church and a scandal to others, with their bare backs, low fronts and skin tight pants. Many are mothers we want to look up to. Children are in play clothes and men in muscle shirts.

My new daughter-in-law is not Catholic but has been going to church with her husband and is shocked at the mode of dress in our churches.

The Christians I see going to our neighboring churches are neatly and modestly dressed. I often wonder what they think of their Catholic neighbors.

Out of respect for Our Lord's presence in the Blessed Sacrament shouldn't we be more modestly clothed?

Something must be done and soon. I'm ready to act but need help.

Ethel Bruegge

Aurora

Appropriate

Father Godecker's article, "Gospel takes second place . . ." (*May 16 Criterion*), seemed to perfectly reflect the sentiments of today's Catholics who try to be Christians.

It seemed especially appropriate for our parish at this time. It was interesting that our pastor, Father Robert Scheider, applied it to the Office of Catholic Education in "An office memo . . ." (*May 30 Criterion*).

St. Andrew Parishioner

Indianapolis

Write it down

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



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Reaction of parents may help or further hurt outcast children

by Peter Feuerherd
(second in a series)

Susan, 18, was raised in a large Catholic family. Before leaving home to live with her lesbian lover, Susan had another angry confrontation with her parents about her homosexuality.

"The church is not accepting what you do, it is accepting who you are," her mother asserted. Upon hearing this, Susan broke down and cried.

The names are changed but the scene is real. And others like it are repeated in many homes when parents discover that their children are homosexual.

As one gay Indianapolis man put it, "If every homosexual came out at once, there wouldn't be anybody who didn't know a gay person." Yet many gays still remain "hidden."

Whether or not to tell parents, brothers, sisters, and other relatives about their homosexual orientation is one of the most difficult personal problems that many homosexuals face. As one middle-aged gay man described it, "I'm sure my parents know, but we've never really talked

about it . . . I didn't want to talk about it, they didn't want to hear it."

He added that telling his parents about his homosexuality is "my own personal challenge right now."

Another middle-aged gay man told his parents about his homosexuality, and feels that it has helped their relationship tremendously.

"When I told my Dad he said that he had felt so for a number of years but hadn't been able to say anything because he didn't want to be wrong . . . He said that his life experience had taught him that it wasn't as bad as some people had led him to believe.

"MY FATHER AND I have the best relationship since that time that we have ever had. I cringe when I think it could have gone on the other way and he could have grown old and died . . . I haven't had any problems with my parents compared to what others have had. The reason is because they know me."

The same man advises gay friends to tell their parents if they feel a strong need to; yet he warns them to be prepared to never see their family again.

Mrs. Smith (not her real name) has known that her daughter Susan is a lesbian for over two years. She does not accept Susan's homosexuality, believing that her daughter suffers from a "moral failure," yet she continually emphasizes that she does accept her daughter.

The mother, who has raised a large family always with a close tie to the church, hopes that her youngest daughter will be "cured."

"I'm sure she will change. I just don't know if I will live to see it or not."

Her advice to other parents of gays is "don't close the door on their face—that's the first thing. Let them know that they are wanted and loved—that's all we can do. A lot of these kids are out in San Francisco because their parents have closed the door on their face."

When Susan told her mother about her homosexuality, Mrs. Smith told her, "I'll just fight you with prayer, that's all I know."

Her feeling at the time, Mrs. Smith explained, "wasn't hate. It was just a feeling of shock . . . I was hurt, but we weren't mean to her. She is now getting to be more friendly . . . She's really a lovely kid."

SUSAN'S FATHER asserted that the reason why his daughter is a lesbian is that her first lover, one of Susan's former high school teachers, began to live with her after Susan graduated. Susan's lover "was leading her on. I think that was half

of it . . . I really don't think she knows what she wants."

"What I can't understand is how they can allow those kind of people to teach, to lead those kids on that don't know anything," the father said.

Mrs. Smith would like the church to set up a group for homosexuals, where they can meet and socialize together in a church atmosphere instead of going to bars. Disagreeing with groups for Catholic homosexuals like Dignity, Mrs. Smith believes such a program should serve a "rehabilitative" purpose to "cure" gays.

Susan, however, dismisses her parents' theories as to why she is homosexual.

"Before I knew anybody who was gay, I had those feelings inside of me. I know a couple of people that they blame, saying that they are the ones that I caught the 'disease' from. You can't catch the 'disease' from anyone. That's not the way it is. It's something that has built up inside you long before that."

She added that her relationship with her mother has improved since she discussed her homosexuality with her.

"I don't have to hide anything anymore and that's a big plus. It's brought me a lot closer to my mother in the past 6 months or so."

Susan's advice for parents of gays is to "let your kid be your kid—don't try to change them. Try to be understanding. Don't take it all upon yourselves and take the relationship you've had as the cause."

"MY PARENTS KEPT a watchful eye out for me—they didn't let me go anywhere, do anything that they didn't know. That is not going to change anybody's opinion."

Jim, a homosexual man interviewed in the first part of this series, echoed Susan's view.

"The worst thing for parents who find out that their kid is gay is to react to that in a negative way. Those ideas are already there; that personality is already formed."

"A lot of people move to San Francisco just to get away . . . A lot of really tragic things happen there. I don't mean deaths; I mean there's a lot of lonely people out there."

A mother of a homosexual writing under a pseudonym in the June, 1980 issue of *U.S. Catholic*, said that she does not approve of homosexuality, but she does accept her homosexual son.

"Neither the church nor the medical profession agree on what causes homosexuality. Until they do I hope first that parents realize how initially frightening the fact of being homosexual can be to their son or daughter. And second, that

their parents remember homosexuals are most afraid of confiding in their parents whose love they fear they will lose."

She added, "Homosexuality is a fact. It is part of the person who is my child and I must and do love and accept that child, the whole human being."

Father Paul Shanley is a priest of the Boston archdiocese who works at St. John's parish in Newton, Massachusetts. For nine years he worked as the first priest in the country assigned by a diocese to work with "sexual minorities." Much of his work in that capacity was in counseling parents of homosexuals.

ESTABLISHING SUPPORT groups for parents of gays, the priest explained, "is one of the most difficult things to get going because most parents of gays don't like other parents of gays . . . They're embarrassed. They don't want to be involved with other people."

The reason for this, said the priest, is the guilt caused by the common assumption that homosexuality is caused by a bad job of parenting.

"There is no truth to the myth that smothering mothers and distant fathers cause homosexuality," the priest asserted. Yet, he added, parents tend to blame themselves for their child's homosexuality.

This guilt is so great, said Father Shanley, that in his experience nearly half of all Catholic parents will disown their homosexual children when told about their child's orientation.

"That's the one reason why we don't encourage gay people to tell their parents," the priest said.

"The first reaction of many parents is to 'go into the closet. You don't talk to your neighbors about it . . . Parents of gays are in the same closet that their children are coming out of . . . They are imbued with the myth that the homosexual is sick and criminal."

Parents of gay children should forget about seeking a "cure" for their children. It doesn't exist, the priest advised.

"It's silly. Nobody can cure homosexuality. Even the American Psychiatric Association admits that." Talk of "cures," added Father Shanley, only raises false hopes for gays.

SOMETIMES HOMOSEXUAL behavior can change, but the orientation can never be changed, stated the priest. Some of his counseling is done with the wives of gay men who married hoping their homosexuality would be "cured," fathered children, and eventually abandoned their families to live an openly gay lifestyle.

Searching for a "cure" to homosexuality, added the priest, only encourages such ill-fated marriages, which he calls the "most disastrous" of all possible alternatives for gays.

When a gay child tells his parents about his orientation, "The most important thing parents can do is to throw their arms around their child and hug them," said the priest. He counsels parents to offer "support, love, understanding and withholding of judgments" to their gay children.

Father Shanley added, "The worst thing you can do is pick up the phone and call the doctor." That response, said the priest, reinforces the "myth" that homosexuality is an illness that can be cured.

(Next week—The challenge, of some gay Catholic organizations towards traditional church teachings on homosexuality)



Generally Speaking

Uh . . . well . . . duh . . . whose stupid?

by Dennis R. Jones
General Manager

I must have really rekindled some "old" flames when I ran the mug of a dear friend, Fred Fries, in my column a couple of weeks ago. Now, it seems, Fred is on everyone's mind . . . for instance, more than half of the entries in the current "Jigsaw" competition identified the puzzle as "Fred W. Fries."

I've got two little bits of bad news for some of you . . . bad news #1—it's not Fred . . . bad news #2—with my new responsibilities as general manager, my schedule is tighter now than ever before, so I'm forced to cut back the frequency of the "Jigsaw" . . . slightly.

Beginning in August, and the first week of each month thereafter, I'll run a new "Jigsaw" and I'll keep running it until someone guesses the identity of the puzzle. When someone identifies the "Jigsaw," I'll run the completed puzzle and then discontinue it until the first week of the following month . . . besides saving me a little time, it'll save the *Criterion* a few bucks . . . this thing is costing the paper an arm and a leg.

Incidentally, I've gotten a few calls recently from readers who are a little "puzzled" about the "rules" for the "Jigsaw" . . . mostly from those who missed the "christening" of this little mind-bender.

I must admit that I was delighted to tell them that there are "no rules" . . . just a few "strings" attached . . . six of them.

#1 Anyone can enter "Jigsaw" with the exception of the employees of the *Criterion* and their families;

#2 All entries must be submitted on a postcard or written on the outside of an envelope;

#3 Only one entry per person will be accepted for each piece of the puzzle;

#4 Entries must be received by the first Tuesday after the "Jigsaw" appears in the *Criterion*;

#5 In the case of a tie, the winner will be picked at random from those entries received before the deadline;

#6 All entries must have a return address to be eligible (if you win, I've got to know where to send the cash).

There are also six pieces in every "Jigsaw" . . . if someone correctly identifies the "Jigsaw" from the first piece, I'll send the lucky stiff a check for \$25. Each piece that is inserted after the first "costs" the final winner a fin (\$5) from the "pot," so then the second week, the puzzle will net you \$20 . . . the third \$15, etc.

If it ever happens that no one correctly identifies the "Jigsaw" with the fifth piece, the next week I insert the final piece of the puzzle and I win . . . hopefully the *Criterion* will send me and my family on a trip around the world, complete with a stop in Rome and an audience with the pope . . . so you see, I'm out for blood.

There's no secret to winning. The

"Jigsaw" box will contain pictures of people who have appeared in the media within the last year or so.

I'll keep the puzzle and every time I insert a new piece in the "Jigsaw" box, you have another chance to win.

If you think that this little creation of mine is a foolish way to spend your time . . . I'd have to agree with you . . . you see, I hate jigsaw puzzles.

But, if you think that it's a "stupid" game, you're insulting my intelligence . . . Uh . . . but . . . well . . . Ah, I'm open for suggestions . . . just send your ideas to: Hey, Stupid, c/o *The Criterion*, P.O. Box 174, Indianapolis, IN 46206 . . . I'm sure that they'll find their way to my desk . . . tempting, isn't it?

Check it out . . .

✓ If you are one of the many people disappointed because you were unable to obtain tickets for the Rodgers and Hammerstein musical, "The Sound of Music," presented by the Benedictine Sisters of Our Lady of Grace Convent as part of their 1,500th anniversary celebration of the birth of their founder, St. Benedict . . . there's good news in the air.

It seems that of the 1,000 tickets that were given away for each of the six scheduled performances, as many as 100-150 tickets for last weekend's shows were not used. As a suggestion for those who would still like to attend one of the four remaining performances, either call Sister Eugenia at the convent (787-3287) for possible ticket cancellations or take your chances and go to the Beech Grove High School auditorium box office at 5330 Pacific St. and wait for an available seat at the performance itself. The auditorium opens an hour before curtain time.

The remaining performances are Friday, July 11, 7 p.m.; Saturday, July 12, 2 p.m.; and Sunday, July 13, 2 p.m. and 7 p.m.

✓ Benedictine Father Christopher Kirchgessner of Mary Help of Christians Abbey, Belmont, N.C., was ordained to the priesthood at Belmont on June 21. He will offer a Mass of Thanksgiving at Our Lady of Perpetual Help Church, New Albany, at noon (EDT) on Sunday, July 20. Father James Sweeney, pastor, will be the homilist. Following the

Mass a reception will be held in Wagner Hall.

Father Christopher is a graduate of Providence High School, Clarksville, St. Meinrad College and St. Meinrad School of Theology. He has a B.A. in psychology and a master of divinity degree. He is the son of Mr. and Mrs. Neal Kirchgessner, Durham, N.C.

✓ Mr. & Mrs. Edward J. Cahill were honored on their 50th wedding anniversary when relatives and friends attended a Mass of Thanksgiving at St. Roch Church, Indianapolis, on July 5.

Emaline (nee Volz) and Edward J. Cahill were married at St. Roch's on July 2, 1930. Their children include Marianne Noone, James, Jerome and Joseph Cahill. They have 15 grandchildren and seven great-grandchildren.

✓ The golden anniversary of the 1930 graduating class of St. Philip Neri School, Indianapolis, will be celebrated on Saturday, Aug. 16, beginning with a 5:30 p.m. Mass at the church, 550 N. Rural St.

The committee working on reunion arrangements is trying to locate the following "missing" classmates: Bernard Baas, Francis and William Davey, Ed Gebhart, Bob Naney, Jack Sweeney, Cecilia Carrico, Marguerite Hayes and Marie Kramer. Anyone having information of their whereabouts contact Gertie Doyle, 357-7914, or Herb Pfau, 357-4527.

✓ Franciscan Father Celsus Griese celebrated the occasion of his 25th anniversary of ordination to the priesthood with a Mass of Thanksgiving at St. Paul Church, New Alsace, on June 8. A number of priests in the area were concelebrants at the Mass.

Father Celsus was ordained June 9, 1955, at Oldenburg. He has taught in secondary schools and is presently the principal at Annunciation School in Cincinnati where he also serves as associate pastor.

He is the son of Mrs. John Bittner, RR 2, Summan.

WEEK #1—\$25

"Jigsaw"



Identify and send your entry to:

"Jigsaw"

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✓ St. Monica parish in Indianapolis is offering a series of summer programs of Scripture study based on a survey of the New Testament. The sessions will be held every Sunday evening July 13 through Aug. 7 from 7:30 to 8:30 o'clock in the Upper Room at St. Monica's. Don Quinn, a seminarian who is working in the parish this summer, is the lecture leader.

Mary Jo Thomas-Day, DRE at the parish, is coordinating the program. She will be happy to provide more information. Just call her at 257-3043.

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Question Box

Is Mary an intermediary in prayer?

by Msgr. R. T. Bosler

Q I am a Lutheran. Could you please give me a Scriptural reference that commands us to have the Virgin Mary as an intermediary in any prayers between God the Father and his people?

A There is no direct Scriptural command. The practice of asking Mary to "pray for us sinners" grew out of the scriptural teaching that we should pray for one another. The letters of St. Paul contain many passages where he urges the Christians of Rome, Corinth, etc., to pray for the success of his work and to pray for one another.

The custom of asking the saints already with God in heaven to pray for those living on earth developed from St. Paul's teaching that all who share in the life of Christ

are in union with one another. This is the communion of saints proclaimed in the Apostles Creed, which expresses the early Christian belief that there is a union between the saints in heaven and the members of the church on earth.

Mary is not an intermediary in the sense that Jesus is the mediator between God and men. She is the greatest of the saints because she is the one mere human most blessed by God.

The Gospel of John is the great inspiration of the Christian conviction that Mary's prayers are especially important. This is the Gospel that tells the story of how Mary persuaded her Son to change water into wine and also recounts how Jesus gave his mother to be the mother of the beloved disciple, who from the time of the earliest commentators on the Gospel was considered a symbol of the church.

Q What does it mean to pray for someone? Isn't everything in God's hands already? We can't bargain with God for a favor; he decides anyway. So why bother?



Connersville girl to make final vows as cloistered Carmelite

by Mike Howell

It was an unusual time that winter four years ago, a time that Ginny and Albert Niehaus will remember forever.

Cindy, their daughter, came home in November from Buffalo, New York, where she had been living with a group of Sisters engaged in social work. Her parents were glad to have their youngest child and only daughter home with them once again.

In her years at Connersville High School, Cindy Niehaus had been an active and popular student. She was a member of the student council and the Spartans, served on the yearbook staff, and excelled in art. In her senior year, she was crowned prom queen.

Cindy's religious interests also flowered during those years. She served as a CCD teacher and was the first summer Bible school teacher at St. Gabriel parish in Connersville. She looked to Father Harold Kneuen, her pastor, for spiritual guidance.

Now, her visit home would be a short one, though at the time her parents didn't know it. She told them she would be entering the Carmelite monastery in Buffalo to become a cloistered Nun.

The days and weeks before she left were spent with family and friends. Each



moment was savored. When the days of togetherness ended, Cindy entered the cloistered convent for a lifetime of prayer and contemplation.

As a Carmelite sister, she would heed Christ's admonition to "let us withdraw awhile and go apart and pray." She would put aside the things of this world. Her parents would see her only through a screen-like grille. She would seek sanctification, and no one, including her parents, would be able to touch her.

On December 8, 1975, the doors of the cloister opened, then closed for Cindy. On that day, she became Sister Mary Immaculate of the Holy Spirit.

Four-and-one-half years have passed. On Sunday in Buffalo, Sister Mary Immaculate will profess her final vows as a Carmelite cloistered Nun. Bishop Edward D. Head of the Buffalo diocese will be the principal celebrant.

Judea and that the offerings I bring to Jerusalem may be well received by the saints there" (Romans 15:30-31).

Perhaps the most astounding of the revelations made to us by Jesus was in the word "Abba," which he used to address God and told us to use in the Lord's prayer. "Abba" is the term of endearment and familiarity, something like our "papa" or "daddy." In the use of this word Jesus impressed upon his disciples that God is a loving father. Loving fathers like to have their children depend upon them and ask them for things they need, even though the fathers know very well what the needs are without being told.

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

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Bishop to return to Zimbabwe, will continue critic role

By Sister Mary Ann Walsh

ALBANY, N.Y.—Promising to be as outspoken as ever, Bishop Donal Lamont, who was expelled from Rhodesia in 1977 for his stand against racism, said he plans to return to newly independent Zimbabwe, as Rhodesia is now called, this summer.

His return to his Diocese of Umtali at the request of the new black-majority government "is a recognition by the government that the church is the voice of the people," the 68-year-old bishop said in an interview with *The Evangelist*, Albany diocesan newspaper.

The Irish-born Carmelite missionary, who worked in Rhodesia from 1946 until his expulsion in 1977, was convicted of allowing medical assistance to be given to black guerrillas and of counseling nuns on mission station not to inform the Rhodesian government of the guerrillas' presence. He was initially sentenced to 10 years in jail at hard labor. That sentence was reduced on appeal to four years. Then the government decided to deprive him of his citizenship and to expel him from the country rather than allow him "the pleasure of going to prison as a martyr," Bishop Lamont said.

He said he will continue to be a critic of social injustice, if necessary.

"MY ROLE," he said, "still will be to identify social injustice and to attempt through peaceful means to dismantle unjust social institutions. The new leaders know that, should the need arise, I will be as vehement in my protests as I was in the past."

Right now, however, Bishop Lamont said, he does not see a need for protest in Zimbabwe. The bitterness between the once unrepresented black majority and the white minority which had been in power has given way to calm under the new government, he said.

Predicting that the calm will improve, Bishop Lamont said that despite the his-

tory of racism in the country, the people are capable of forgiveness, "of an extraordinary magnanimity, which prevents them from going after the heads of their oppressors."

Recalling his own struggles under the white-minority government of former Rhodesian Prime Minister Ian Smith, the bishop said, "I was sure I was going to jail. I had gotten books to read and prepared work which I could do while in prison. I didn't like the idea of imprisonment, but I did think that it would be good for the church because it would make people believe that the church was serious about its commitment to social justice."

But, he added, he was happy not to have to go to jail. "I'm not martyr material," he said.

DURING THE WAR to end white-minority rule, Bishop Lamont said, he believed he had no choice but to offer medical help to the guerrillas. "Were we to deny aid," he said, "it would have been the Catholic Church denying aid and thereby helping a repressive regime. The Catholic Church had to help these people because not to do so would have been to aid Ian Smith and his racist policies."

Even before war broke out, "there were protests about me to the Vatican," Bishop Lamont said, "but Pope Paul wouldn't have anything to do with them. When white Catholics requested that Pope Paul remove me from the diocese, he refused to do so. Pope Paul told me to go back and to continue my struggle. The day I went on trial, the apostolic delegate called at Pope Paul's direction to offer support."

Bishop Lamont said that much of his work in Umtali will be to rebuild what was ruined by the civil war. But, while the diocese may be in ruins, he said, the faith of the people is not.

"There's a great sense of God among the African people," he said. "An African thinks that living out his life without a consciousness of God is absurd. Consequently, vocations to the priesthood and

the religious life in Africa are numerous and churches are packed for Masses," he noted.

"The people in Zimbabwe know all that the church has done for them," Bishop Lamont said. "They know that without

the church, no African child would have received any education at all."

They also know that the church has spoken out for the people, he added. "No one in Africa can ever accuse the church of being a church of silence."

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Knights named to state posts

BATESVILLE—Twenty-one members of Knights of Columbus councils in the Archdiocese have been appointed to posts in the new administration of State Deputy Caran G. Siefert of Batesville.

Serving as state directors are Hubert Herber, Columbus, membership; Maurice Kochert, Lanesville, church; and John Holloran, Indianapolis, council.

Named as state chairmen are Tony Logan, Indianapolis, pro-life; Joseph Wiley, Connerville, athletics; Carroll Lanning, Brookville, Columbian Squares; John Furgason, Indianapolis, retention; Joseph Gawrys, Indianapolis, insurance promotion.

Administrative personnel include Thomas McLaughlin, Indianapolis, printing and distribution manager; Past State Deputy Francis Gallagher, Rockville, special assignments; and Marvin Dotson, Lanesville, financial secretaries association.

District deputies selected are: Districts 16-20—Edward Froning, Terre Haute; Sherman Sheridan, Greenwood; George Rolf, Indianapolis; James Frank, Connerville; Charles Hermes, Greensburg.

Additional district deputies are: Districts 21-25—Eugene Abel, Bedford; Leo Kesterman, Brookville; Eugene Hendrix, Seymour; Joseph Hochadel, Jeffersonville; Carl Greulich, Tell City.

Dr. Charles Kelley, Indianapolis, is the state treasurer and Blanche Madden, Indianapolis, is the ladies' feature editor of the *Hoosier Knight*.

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Anderson urges support of abortion organization

by Joanne Lamphere Beckham

NASHVILLE, Tenn.—Saying "frankly I've had enough of the anti-choice zealots" and that he is "fed up with the zealot's attempt to impose compulsory pregnancy," an independent presidential candidate, Rep. John B. Anderson (R-Ill.), has signed a letter asking for memberships and contributions to the National Abortion Rights Action League (NARAL).

The letter was distributed by the league.

In a telephone interview with The Tennessee Register, newspaper of the Nashville Diocese, Susan Starr, press spokeswoman for the Anderson campaign, confirmed that the letter was signed by Anderson and that he is aligned with NARAL.

"That's his position," said Ms. Starr. "In the Republican effort they (NARAL) made a contribution to his campaign."

In the letter, Anderson refers to the anti-abortion lobby as "a reactionary coalition of right-wing groups (which) has mounted a nationwide fund-raising and organizing campaign designed to destroy the political careers of some of the nation's most progressive leaders."

"Frankly, I've had enough of the anti-choice zealots and their ability to put fear into Congress, state legislatures and city councils. I'm fed up with the zealots' attempt to impose compulsory pregnancy on America... with their attempt to destroy elected representatives who have the courage to speak up for individual liberty."

"THAT'S WHY I've decided to help the National Abortion Rights Action League in every way I can. That's why I'm writing to enlist your help also. You and I had better stand up to these bullies," he said.

The letter outlines three steps to accomplish this goal.

"By joining with thousands of other concerned citizens in NARAL, here's how we can defend a precious freedom: (1) Recruit pro-choice citizens to our cause; (2) Build a politically astute pro-choice constituency through education;

(3) Demonstrate to members of Congress and congressional candidates that they cannot ignore the majority... and the majority is pro-choice..."

"We'll see to it that this voting majority knows exactly where each candidate in the 1980 elections stands... We will defend those leaders who have been marked for political execution by the reactionaries. We will mobilize the electorate in highly visible ways to send the unmistakable message of the majority to Congress: 'I'm pro-choice. And I vote!'"

CALLING THIS effort IMPACT 80, Anderson continued, "IMPACT 80 is a large and significant national grass-roots campaign. Yet, this critical program cannot—

and will not—achieve its goal without an all-important element: the moral and financial support of people like you. As Americans, we have always rallied to defend individual liberty against those who impose their will on others.

"But, as you well know, defending liberty is costly. Despite the dedication of thousands of NARAL volunteers, large sums of money will be required to mount this absolutely essential effort. That is why I am asking you to become a member of NARAL and lend your financial support to this crucial effort today."

"When you write your check for membership, please be as generous as possible. I cannot stress too greatly the importance of your immediate and generous support," Anderson said in the fundraising letter.



NETWORK SEMINAR—Five Indiana religious took part in a recent Network legislative seminar in Washington, D.C., which dealt with human rights, land reclamation, fair housing, food stamps, nuclear legislation and the MX-missile system. Standing on the Capitol steps are (left to right) Sister of St. Joseph Ann Weller of Lafayette diocese, Providence Sister Emileen Norris of the Archdiocese, Holy Cross Sister Aline Marie Steuer and Brother Bill Mewes, both of Ft. Wayne-South Bend diocese, and Providence Sister Francine McGriffin of the Archdiocese.

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KNOW YOUR FAITH

The single parent

by Dorothy Leader

Senility, by definition, is a loss of mental faculties that is associated with old age. Though senility is not common, for some people old age does bring a mental loss which can create tremendous heartache for others in the family.

Senility may be temporary or permanent. As a temporary state, it is the result of a physical disorder which can be corrected. Sometimes a person who has been living in seclusion seems senile; but on moving into a family setting or an institution, the person responds to social stimulation and again becomes mentally alert. The permanent state of senility is caused by an irreversible disorder of the brain.

When senility is temporary, a family hopes for recovery. When the condition is chronic and permanent, however, life becomes extremely difficult.

Since senility is caused by different disorders it has various symptoms: suspicion, irritability, aggressiveness, compulsive behavior, confusion and an obvious loss of memory and judgment. The person may be terribly anxious and demonstrate walking difficulties. Such behavior creates many problems for a family or a spouse who often are torn by feelings of anger, grief and guilt.

Not surprisingly, the children of senile people frequently consider the parent's condition a reflection on themselves. The image of the doddering parent shakes their self-esteem. A child and even a son- or daughter-in-law may harbor resentment over the investment of time and money in the older person's care. Family tranquility is often shattered. Sometimes a husband and wife are alienated.

THE SENILE person's marriage can also suffer because of the senility. Inevitable frustration often brings total estrangement. Sometimes it leads to violence.

Those of the senile who are not considered dangerous to themselves or to others may continue to live with their families. In many cases, medication can improve an intolerable situation. Various tranquilizers are used to reduce combativeness and other undesirable behavior. However, a small number of persons do not respond to medication and must be institutionalized. (It should be noted that drug tolerance decreases with age so physicians should review medications regularly to make sure that side effects are not increasing the patient's problem.)

In caring for senile people, families should consider some basic guidelines.

Safety precautions are necessary as they are for children, especially if there are poisons, firearms or open stairs in the residence, or a possibility the person will wander away. When family members are at work, the senile person could be placed in a day-care facility. During vacations a nursing home is a possibility.

A structured, set routine of daily living tends to suit a senile person. Every effort should be made to orient the person in regard to time, places and people. It is not a kindness to ignore errors of disorientation. But corrections should be made in a matter-of-fact manner, not judgmentally.

THIS EMPHASIS on identifying time and place is commonly referred to as "reality orientation." Most nursing

homes use posters and calendars for this purpose. They use bulletin boards to indicate the day of the week, the next meal, the next holiday and today's weather.

Depression is often mistaken for senility. It has many of the same symptoms. Recommendations for the treatment of depression include the establishment of warm, friendly relationships, the use of reality orientation, reading together, discussion of current events and encouragement of daily activity. Participation in activities has a double benefit: It provides needed exercise and stimulates the motivation needed to overcome the depression.

The affection and hugging naturally demonstrated by young children does much to keep the senile person in touch

ADJUSTMENTS ARE NECESSARY— Living with elderly parents or relatives requires adjustments and patience but teaches family members how dependent they are on one another. (Sketch by Diane Bertke)



with reality. In fact, this can add to the emotional security of both generations.

While it is difficult to explain to a child why a grandparent sometimes demonstrates unacceptable behavior, this should be done without condemnation. The child who realizes this is a special kind of "sickness"—not to be confused with ordinary sickness which does not change behavior—will continue to be loving and affectionate.

Sometimes it is not feasible to keep the senile parent at home. But the decision to institutionalize carries its own problems. With either course of action there will be times when one can be sustained only by the Lord's promise, "Whatever you do to the least of my brethren, you do unto me."



THEY NEED UNDERSTANDING—Parish communities need to understand the special problems of senior citizens

... age, illness, fear, loneliness and even poverty. (NC photo by Robert Maust)

“Only goodness and kindness follow me all the days of my life.”

by Father John J. Castelot

Psalm 23 is one of the most widely known and used passages in the Bible. In fact, there seems to be an unwritten law: When in doubt, use Psalm 23.

Admittedly, the popularity of this psalm is well deserved. It is a beautiful and most reassuring prayer of confidence in a God and shepherd who cares tenderly for his sheep. Still, people must wonder and worry occasionally as they recite the last verse: “Only goodness and kindness follow me all the days of my life; and I shall dwell in the house of the Lord for years to come.”

Will goodness and kindness follow me literally “all” the days of my life, even if I am old or senile or a bother?

The answer depends on the constancy of those who love me and are kind to me now. How long will I be able to count on them? That depends, in turn, on how seri-

Things to do for senile people

by Michael Creedon

The lives of people afflicted by senility are valuable. But in a society where productivity and mastery are valued, those who have lost the ability to function independently or to communicate sensibly may easily be devalued by others. The church can minister to senile people first by counteracting this tendency.

The urgency of this ministry is increased by reports of “granny-bashing” (the British term). Several recent research projects indicate that the very old are frequently subjected to physical abuse, sometimes by their own children. The church has adopted a strong pro-life stance in regard to fetal life. A similar effort is needed for the aged, particularly for those whose mental functions are impaired.

Mother Teresa of Calcutta and the Little Sisters of the Poor serve as examples of church ministry to the weak and the old. People like them are needed in the parishes of America.

Ministry to the senile can move in several directions.

1. Perhaps the first task is to educate church leaders on the problems of senility and possible ways to help.

Priests and sisters need orientation if they are to work with the elderly. Few seminaries offer preparation for such a ministry despite the existence of a program known as Gerontology in Seminary Training (GIST) produced by the National Interfaith Coalition on Aging.

OF COURSE, children and teen-agers also need to develop a sympathetic understanding of the weakest elderly. Educational associations could take a leadership role in the development of appropriate programs. Some years ago, researchers Joseph Cautela and Robert Kastenbaum found that teen-agers ranked old people after dogs and cats but ahead of birds in a listing of preferred contacts. Clearly, the task is formidable.

2. Parishes should aggressively search out the isolated elderly. After a spouse dies, an elderly person often stops eating properly. Physical and mental disorganization may be precipitated. A specific ministry to reach those who are isolated could help avert this.

3. The caring households in local parishes are always at the heart of the church's ministry. The burden of witness and care for the elderly is carried by families. Nonetheless, the local church can provide practical assistance. Apart from visits by priests and other eucharistic ministers, families need to have someone available for “respite” care.

If adult children cannot take a day off for months on end because of a forgetful parent who tends to wander, a parish social concerns committee might find someone to occasionally house-sit for a weekend or a day. This periodic relief is essential—and possible. Volunteers can be trained to handle most crises which could occur.

4. **LOCAL NURSING** homes are another focus of ministry since almost 50 percent of their residents have no imme-

diate relatives. Too often visiting takes the form of Thanksgiving or pre-Christmas parties. Since so much senility results from a lack of mental stimulation, regular visits to an elderly person by a “friend” from a local parish could serve as a preventive measure against senility.

5. In the post-Vatican II era, Christians tend to forget the power of the familiar. People who seem to be senile often enjoy the church hymns of their childhood. A recent search through several hymnals revealed not a single hymn celebrating the positive aspects of old age. Yet liturgical music and simple prayer services may be

of great comfort to the aged.

Today the church is experiencing a tremendous surge of interest in old people. The U.S. bishops' 1976 statement, “Society and the Aged: Toward Reconciliation,” was a major milestone.

Establishment of the bishops' Ad Hoc Committee on Aging, development within the National Conference of Catholic Charities of a commission on aging, establishment at the Catholic University of America and Fordham University of centers on aging—these are signs of a church growing in awareness of the need to serve its oldest members.

Discussion questions for ‘Know Your Faith’

1. What are some symptoms of senility according to Dorothy Leader? Why is depression sometimes mistaken for senility?
2. Why is it important to orient senile relatives in terms of time and place?
3. What reactions do family members experience when an aging relative becomes senile? What factors should families consider when planning care for senile people?
4. List and discuss two ways the church can minister to the elderly, according to

Michael Creedon. Why does he call this an urgent need for today's church?

5. Why does Michael Creedon stress the power of the familiar for the elderly?
6. Why would people wonder about some phrases in Psalm 23? Have you ever done so?
7. What does the Book of Sirach say about the care of aging parents?
8. Think about all the aged people in your family. Were any senile? How did your family manage?

ess and
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of my life ”

ously they take admonitions of Scripture such as the following:

“Above all, let your love for one another be constant, for love covers a multitude of sins. As generous distributors of God’s manifold grace, put your gifts at the service of one another, each in the measure he has received . . . The one who serves is to do it with the strength provided by God.” (1 Peter 4:8-11)

THIS PASSAGE is concerned with interpersonal relations within the Christian community. It should apply, then, with even more compelling force to such relationships within the natural family. A realistic note is struck by the allusion to serving “with the strength provided by God.”

For it goes without saying that the care of a senile relative, no matter how close or how dear, is physically and emotionally taxing. Left to their own resources, people would just give up—or turn loving service into resentful and even damaging disservice.

Relying on God’s strength, however, people can rise above themselves to undreamed of heights of truly heroic love—and grow tremendously as persons in the process. When this happens, the dependent oldster realizes that he or she is truly dwelling “in the house of the Lord for years to come.” God’s love turns the family home into his house, for all who live there.

The book of Sirach addresses the subject directly: “My son, take care of your father when he is old; grieve him not as long as he lives. Even if his mind fail, be considerate with him; revile him not in the fullness of your strength. For kindness to a father will not be forgotten, it will serve as a sin offering—it will take lasting root. In time of tribulation it will be recalled to your advantage, like warmth upon frost it will melt away your sins. A blasphemer is he who despises his father; accused of his Creator, he who angers his mother.” (Sirach 3:12-16)

A PRACTICAL response to these admonitions has become increasingly difficult. The structures of modern society are not only coldly impersonal, they are often depersonalizing. Dwellings, especially apartments, hardly provide real living space for a normal family, even by today’s narrow standards.

Togetherness is one thing, but there is also such a thing as living too close for comfort. The addition of another person, especially one who needs care and causes problems, can strain relationships to the breaking point. Families, faced with this situation, have to work out their own solutions.

However, the solution should respect the dignity of the human person, the crying need of that person for love, for “goodness and kindness to follow me all the days of my life.”



The Story Hour

The death of the baptizer

by Janaan Manternach

John the Baptist sat in a damp, dark prison, chained to the stone wall. He was Jesus’ cousin. Herod, the ruler of Galilee, had put John in prison. Herod feared John who was such a popular leader and a man close to God.

Herod was also angry with John. One day John walked up to Herod and told him bluntly, “It is not right for you to live with your brother’s wife, Herodias.” Few people had the courage to speak up to Herod. No one but John dared to tell him that he was doing wrong.

Herodias was even angrier at John. She was happy he was in prison. Herodias wanted John killed but could find no way to make it happen.

Then one day she had her chance. Herod was giving a birthday party for his military officers and all the important leaders in Galilee. It was a great party with rich food and plenty of wine.

The high point of the party was a dance by Herodias’ daughter. She was beautiful and danced well. Herod was so carried away by the girl’s dancing that he called her over to him. “Ask anything you want and I will give it to you,” Herod told her. Then, before all the leaders of Galilee, Herod swore to the girl, “Even if you ask for half of Galilee, I will give it to you.”

THE GIRL could hardly believe her ears. She could not decide what to ask for. So she ran out of the room to her mother.

She found Herodias and blurted out, “Mother, what shall I request?” She told her mother about Herod’s promise.

Herodias smiled wickedly. She knew that this was her chance to get even with John the Baptist. “My daughter, ask for John the Baptist’s head,” she said.

The girl ran back to Herod. Everyone was silent, eager to hear what the girl

would ask. “I want you to give me the head of John the Baptist on a platter,” she said to Herod. There was a gasp from the whole crowd.

Herod looked coldly at the girl. He knew her mother was behind this. He looked around the room. Everyone was staring at him, waiting to see what he would do. Herod did not want to have John killed. Deep down in his heart he respected John as a good and brave man. But he had sworn an oath to give the girl whatever she wanted. Herod sent an executioner to the prison to carry out his order.

TO THE HORROR of everyone at the party, the executioner came back a short time later carrying John’s head on a platter. The man presented it to the dancer. She was terrified and quickly gave it to her mother.

Herodias smiled a most evil smile. She looked directly into Herod’s eyes and laughed. She had tricked him into killing John the Baptist.

The party broke up immediately. Everyone was eager to get out of Herod’s palace where this terrible deed had taken place.

Later John’s disciples heard that he had been killed and came to the palace. They carried John’s body away and buried it in a tomb.

Suggestions for parents, teachers and youth using the children’s story hour for a catechetical moment:

THINGS TO DO:

1. Stories of evil are part of the daily news reported in newspapers and on television. Be alert during the next few days for this kind of story. Learn by heart the following psalm verses as an

expression of your belief that, “Stronger than any evil power, God loves you with the faithfulness of a father, with the tenderness of a mother.”

“You are my hope, O Lord;
My trust, O God, from my youth.”

Psalms 71:5

“In you, O Lord, I take refuge . . .

Be my rock of refuge,

A stronghold to give me safety.

You are my rock and my fortress;

For your name’s sake you will lead

and guide me.” *Psalms 31:2-4*

2. Draw in filmstrip style some pictures from the story, “The Death of John the Baptist.” Use your filmstrip as an aid in telling others the story.
3. Make a list of the things that are important to you. Then do a self-assessment of your list. Are the things that are important to you all good things? Or, are some of them not so good, maybe even evil?

After reading the story, “The Death of the Baptist,” talk together about it. Questions like the following may guide your conversation.

QUESTIONS:

- Why was John the Baptist in prison?
- How was Herodias’ daughter instrumental in John’s death?
- How do you feel Herod should have responded to the girl’s request?
- Do you think Herod may have deeply regretted giving in to Herodias and her daughter? Why?
- Why was the crowd at Herod’s party agast at the way the party ended?
- Do you feel that the people at the party acted responsibly? Why? Why not?
- Should an oath or a promise be kept, no matter what? Why? Why not?

Our Church Family Kit on dying touches personal level

by Fr. Joseph M. Champlin

Pamela Santos is a registered nurse, but for the present works full time in her own home as wife and mother of three young girls. Yet both in volunteer tasks and in support of her physician husband's labors, she often employs those skills and sensitivities developed through nursing school and hospital practice.

Pam welcomed eight guests to her house on a Tuesday night several weeks ago: three other nurses, a physician, a woman funeral director and two "ordinary" mothers. She had invited them to experience Together By Your Side: A Program on How to Comfort the Sick, the Dying and the Bereaved.

The program consists of listening in sections via cassette to a three hour presentation about this subject, reflecting on the message given, sharing personal reflections with one another and learning how to use two books for the sick, dying and bereaved.

As both hostess and guide for the evening, Mrs. Santos had prepared by previewing the tapes and studying a companion Program Leader's guidebook. This booklet offers detailed directions on how to conduct such a session with many lead questions and techniques for facilitating group discussion.

FOR EXAMPLE, at the initial meet-



ing, Pam asked her visitors to write down in a notebook, "At a time when I was in need and was ministered to by another, how did I feel?" "At a time when I ministered to another in need, how did I feel?" After a few minutes of writing, she invited those who wished to share their observations with the others.

Another illustration. During the second gathering and after hearing a lengthy presentation on the "Stages of Dying," the hostess asked participants to list in their journal the seven stages (denial, anger, bargaining, sadness, acceptance, isolation, desolation). They then jotted down how they would respond during each stage with someone seriously ill. Finally, the members who so desired shared with the other guests.

The program guidebook charts a minute by minute format for each session. However, Pam and her visitors quickly departed from the prepared outline and, after listening to a section, swiftly began to discuss their own reactions. It was, in her words, "a very moving time and there were many tears."

While the program has been designed as a training kit for future visitors to the sick and bereaved, it in fact seems to touch people on a highly personal level.

THIS WAS THE case in the Santos home on that Tuesday night. One guest had lost a 13 year old daughter through leukemia two years earlier and a mother less than a year. As she listened to the tape and heard the speaker describe a hospital scene in which wife and ten children

surrounded the dying father's bed and held him as he left this world, she began quietly to weep. Pam walked over, put her arm around the lady and reassured her. The other participants, all of whom had been through the death of at least one close relative or friend, likewise provided their support. What started as a training session became a healing event.

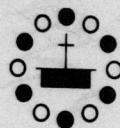
The kit (Ave Maria Press, Notre Dame, Indiana 46556) suggests four two hour meetings to cover the material. Those at Pam Santos' house decided otherwise. Tuesday's program commenced at 7:30 and went on past midnight. All then

returned the next evening at 7:30 and finished at 12:30 p.m.

How well did the program succeed? Pam commented; "Everyone said that was the best way that they had spent an evening in a long time." But only the future will tell how much those lessons influenced the participants' attitudes and approaches toward comforting the sick, the dying and the bereaved.

Ministry of Comfort

The family and friends of the sick and those who take care of them have a special share in this ministry of comfort. It is their task to strengthen the sick with words of faith and by praying with them, to commend them to the Lord who suffered and is glorified, and to urge the sick to unite themselves willingly with the passion and death of Christ for the good of God's people.



LITURGY

Deuteronomy 30:10-14
Colossians 1:15-20
Luke 10:25-37

reflection prepared by
THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICA

JULY 13, 1980
FIFTEENTH SUNDAY
OF THE YEAR(C)

by Fr. Richard J. Butler

The Christian life, celebrated by the community gathered in liturgy, is witnessed by that community sent forth. The sending forth in mission is important. It is not the end of Mass as much as it is the beginning of a witness.

Salvation for the Christian is not simply accepting the grace of Christ's forgiveness, mercy, and love. It is also a life of conversion, a life patterned on the way which Jesus preached.

The Scripture today speaks very directly to this. In the story of the good Samaritan we have the answer to the question of what to do to inherit everlasting life. It is a story so echoed that many take it for granted. But each time the words are echoed in the liturgical assembly we should attend.

For the message comes through with a new relevance in each new hour and each new age. Discovering one's neighbor and developing a witness of love is the task of all who celebrate the Christian mysteries. Few would quarrel with this but many are not at ease with the concrete expressions of this when the community is at worship.

IT SEEMS ALL well and good to have the Gospel proclaimed—even with the less pleasant details: the beating of the stranger and leaving him wounded on the road, etc. But when the strangers of the current day are identified, when the victims of society are pinpointed, when the politics of violence is labeled, when the

villains and the heroes of twentieth century society are exposed, then not all are comfortable.

Should the political realities of implementing the Gospel be revealed within the liturgical act? Or is the witness to which we are sent forth to be left to another arena for articulation?

The answer might best be found in the incarnational foundation of all Christian liturgy. Our symbols with which we ritualize are not rooted in the celestial atmosphere of heaven. No, they point to the kingdom but they are rooted in the world.

AND THUS THE homily of liturgy must touch not only the Gospel but also the daily newspaper. The call of the Christian to worship is a call to come from a very specific political situation. And our call is not to search for that road from Jerusalem to Jericho but rather to find the stranger wounded on the journeys we traverse.

Liturgy that escapes the politics of the hour (or the political crises of those who celebrate the liturgy) lacks the rootedness demanded of an incarnational religion. This is not to suggest that liturgy become a political arena for the solving of the economy, energy, foreign affairs or domestic crises. It is rather to suggest that the religious crises of alienation and sin and hope and salvation cannot be celebrated if absent from the political context in which life is lived.

The call to worship and the call to witness in the world cannot be separated.

the Saints by Luke

ST. BONAVENTURE



BONAVENTURE, CALLED THE "SERAPHIC DOCTOR" WAS BORN IN TUSCANY, ITALY, IN 1221. HIS MOTHER BEGGED ST. FRANCIS TO PRAY FOR THE RECOVERY OF HER SON FROM A SERIOUS ILLNESS. ST. FRANCIS, FORESEEING THE FUTURE GREATNESS OF THIS CHILD, CRIED OUT, "O BUONA VENTURA! O GOOD FORTUNE!" BONAVENTURE ENTERED THE FRANCISCAN ORDER AT AGE 22. HE WAS SENT TO PARIS TO STUDY UNDER GREAT SCHOLARS. THERE, HE BECAME A FRIEND OF THE GREAT ST. THOMAS AQUINAS AND TOGETHER THEY RECEIVED THE DEGREE OF DOCTOR OF THEOLOGY. ONCE THOMAS ASKED HIM WHERE HE DREW HIS GREAT LEARNING AND BONAVENTURE REPLIED BY POINTING TO THE CRUCIFIX.

AT AGE 35 HE WAS MADE GENERAL OF HIS ORDER. LATER POPE GREGORY X APPOINTED HIM A CARDINAL, WHEN HEARING OF THIS HE FLED, BECAUSE HE FELT UNWORTHY, ONLY TO MEET TWO PAPAL DELEGATES WITH THE CARDINAL'S HAT.

IN 1274, HE SPOKE FIRST AT THE COUNCIL OF LYONS. HIS PIETY AND ELOQUENCE WON OVER THE GREEKS TO CATHOLICISM. DURING THE COUNCIL HIS STRENGTH FAILED AND HE DIED, AND HE WAS BURIED BY THE ASSEMBLED BISHOPS.

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Pope (from 1)

visit to Brazil, which with 90 percent of its 120 million residents professing Catholicism, is the world's largest Catholic country.

Pope John Paul was showing signs of strain and weariness. He spoke softly and hoarsely. His personal physician said the pope had lost almost five pounds since the beginning of the trip.

He had clearly won the hearts of Brazilian crowds.

Millions of Brazilians matched his efforts with their own enthusiasm. They ignited fireworks for him. They sang for him. They danced for him. And his Masses were often accompanied by the triumphal chord of Handel's "Messiah."

Brazilians, who love to nickname people, gave the pope a new title. Throughout the 13 cities on his schedule, signs proclaimed him "John of God."

The festivities began around noon on June 30 when the pope landed in the Brazilian capital of Brasilia. In what has become his symbolic missionary gesture he kissed the ground alongside the ceremonial tarmac.

Throughout his first day the pope stressed two issues which would become common themes for the rest of his trip: a firm commitment to social justice and Brazil's strong, deeply rooted Catholic faith.

THE SOCIAL JUSTICE issue put the pope in the middle of Brazil's running church-state problems. Since the military came to power in 1964 many Brazilian bishops have been critical of the regime over human rights issues. And the socially active hierarchy has been promoting grass-roots organizations which stress the need to pressure the government in defense of their rights. These organizations often have come into direct conflict with government agencies.

Pope John Paul asked that God help

Brazil "build an exemplary form of social coexistence by overcoming imbalances and inequalities in justice and concord."

Although Brazil's annual per capita income is around \$1,200, the wealth is concentrated in the hands of a few and the vast majority survive on a per capita income of around \$200.

On July 1 the pope traveled to Belo Horizonte, where about 500,000 people gathered at an open-air Mass for youths which turned into a spontaneous cheering festival. At one point, the pope's homily was interrupted by applause and chants for about 20 minutes.

The youthful enthusiasm accompanied a strong papal plea for achieving justice through love. Alluding to Marxism, the pope asked the young people to avoid ideologies based on violence, hatred and class warfare. He also warned them against being seduced by a consumer society which stresses attaining an overabundance of material goods as the goal of humanity.

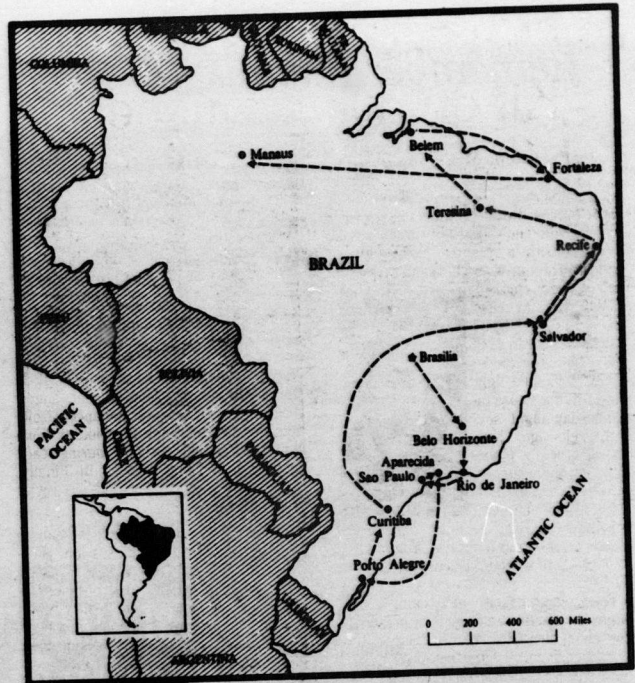
The pope was in Belo Horizonte for five hours and then flew to Rio de Janeiro for another huge outdoor Mass.

THE LAST PUBLIC event of the pope's busy July 1 was a meeting with 110 Brazilian academics, writers and artists representing the intellectual community.

On July 2 the pope dramatized his personal commitment to the poor by giving his papal ring to a slum parish in Rio de Janeiro during a visit there.

Standing in front of a hilltop chapel in Vidigal, one of the many slums around Rio de Janeiro, Pope John Paul delivered an address calling for social reform and then turned to Father Italo Coelho, who is in charge of church work in the slums.

Taking off the simple gold ring with a cross that he has worn since becoming pope, he handed it to the priest and said, "I give you my ring for this parish."



PAPAL ITINERARY—Pope John Paul II's journey to Brazil has taken him to 13 cities during 12 days in that country. The pope is scheduled to return to Rome tomorrow (Saturday). (NC Map)

The apparently spontaneous gesture caught the priest by surprise and was seen by only a few of the crowd of slum dwellers who had gathered to hear the pope.

From Vidigal Pope John Paul went to the modernistic, conical-shaped Sao Sebastiao Cathedral to address a joint meeting of members of the Latin American Bishops' Council and representatives of the archdiocesan laity, priests and Religious.

The address to the bishops council was in commemoration of the 25th anniversary of the council's founding.

The pope encouraged the bishops to continue speaking against injustices and working for social reforms. But he warned against involvement in partisan politics and ideologies.

LEADERSHIP and militancy in political parties and the exercising of public office is the proper role of the laity, he said.

In the afternoon the pope ordained 70 priests during a Mass at the Maracana Soccer Stadium.

The next stop on the papal itinerary was Sao Paulo, where the pope celebrated Mass before about 1.5 million people in honor of the 16th-century Jesuit Father Jose de Anchieta, the "Apostle to Brazil."

The most dramatic moments involved Pope John Paul's grappling with the labor situation in urban, industrialized Sao Paulo. The situation evolved around the support given to striking metalworkers earlier this year by Cardinal Paulo Evaristo Arns of Sao Paulo and the Brazilian Bishops' Conference.

The support put the church in direct conflict with the government as under Brazil's restrictive labor code, courts declared the strike illegal.

At a meeting with workers Pope John Paul stood under an umbrella in the center of a soccer field in a steady rain. As the scoreboard flashed, "John Paul II worker

for Christ," the pope launched into a defense of the right of workers to organize and to fight for better wages.

"The primary and fundamental pre-occupation of each person and all people—men of government, politicians, union leaders and entrepreneurs—should be: Give work to all," the pope said.

The church "affirms clearly the right of workers to unite in free associations to make their voice heard, to defend their interests and to contribute responsibly for the common good," he said.

HOWEVER, HE ASKED workers to avoid violence and class warfare as a means of attaining their ends.

From Sao Paulo Pope John Paul traveled by helicopter to the small town of Aparecida for one of the main events of his trip, the blessing of the new Marian shrine of Our Lady of Aparecida, patroness of Brazil.

The shrine is located in a new basilica which Brazilians say is the largest Catholic church in the world after St. Peter's in the Vatican.

In his homily the pope stressed "love and devotion to Mary" and called Aparecida the "spiritual capital of Brazil."

Estimates of the crowd attending the open-air Mass ranged from 350,000 to a million.

The pope ended his first week in Brazil with rousing praises for the ethnic diversity in the country. In a series of speeches in the southern cities of Porto Alegre and Curitiba the pope said that Brazil is a good example of how ethnic groups can live together in harmony.

But as the pope prepared for the final few days of his trip, social issues were still on his mind. The schedule called for him to spend the last half of his trip in the poverty-stricken Northeast and the Amazon. In both areas, the poverty is much worse than in the more modern, industrialized cities that formed the first half of the papal itinerary.

Black Catholics' meeting set

The National Office for Black Catholics will convene its first national conference in its ten year history at Chicago's Bismarck Hotel on August 6-9. The purpose of the conference will be to chart an "action agenda" for black Catholics in the 1980's.

Described as a "working" conference, participants will engage in discussions on the parish, the family, labor and politics, youth, vocations, prisons, lay leadership, education, and Haitian Catholics.

Archdiocesan Black Catholics Con-

cerned, the archdiocesan affiliate of the National Office for Black Catholics, is coordinating a bus trip to the convention. The registration cost of the convention is \$35 and reservations may be arranged by contacting Archdiocesan Black Catholics Concerned, P.O. Box 88015, Indianapolis, 46208.

Interested participants can also call Father Clarence Waldon at Holy Angels church or Father Kenneth Taylor at St. Monica church in Indianapolis for more information.

Msgr. Higgins resigns

WASHINGTON—Bishop Thomas C. Kelly, general secretary of the National Conference of Catholic Bishops-U.S. Catholic Conference, officially announced that Msgr. George G. Higgins, NCCB-USCC secretary for special concerns, will retire effective Sept. 1.

Praising Msgr. Higgins for a "unique blend of candor, conviction and commitment to principle," Bishop Kelly said he had rendered "exceptional service" to the church and the nation during the 36 years he has been a member of the staff of the NCCB-USCC and its predecessor agency,

the National Catholic Welfare Conference.

For the next year, Msgr. Higgins, who will be 65 next January, will be a consultant to the USCC secretary for social development and world peace, to whose office the functions of his office are being transferred upon his retirement. He will also teach in the theology department of the Catholic University of America in the spring 1981 semester and will be a consultant to the president of Georgetown University on labor, management and other matters.

Remember them

† **ALVEY, Lucy**, 83, St. Paul, Tell City, June 23. Sister of Mary Cassidy, Katie DeVillez, Joseph, Edward and Thomas Damin.

† **AUGUSTIN, Joseph J.**, 90, St. Patrick, Madison, June 26. Father of Margaret Hemmer, Helen Schafer and Joseph Augustin; brother of Nicholas Augustin.

† **BIERCK, Agnes**, 89, St. Mary, Madison, June 17. Wife of Louis; mother of Virginia Yetter; sister of Edward Klappauf.

† **BOATMAN, Ruth L.**, 70, Holy Spirit, Indianapolis, July 5. Mother of O.E. Boatman Jr., John, Herbert and W.L. McClure; sister of Willard, Pearl, Bernice and Kathleen Hiscock.

† **BUMEN, Herman**, 68, St. Patrick, Madison, June 26. Husband of Evelyn; father of Ethrel Bumen and Margery Perry; brother of Louis and Richard Bumen.

† **COMBS, Verilinda**, 72, Little Flower, Indianapolis, July 5. Sister of Matilda Settles, Mildred Berke-meier and Marcella Tucker.

† **COSTA, Manuel Pete**, 73, St. Augustine, Jeffersonville, July 2. Husband of Catherine; father of Charles, John, Joseph, Manuel, Michael and Robert, Deloris Dawson and Linda Bennett; stepfather of Charles and George Bowen and

Carolyn Mills; halfbrother of Antonio Costa.

† **CURRAN, Frank J.**, 83, Little Flower, Indianapolis, July 3. Father of Dr. Frank J. Jr., James and Donald Curran.

† **EAGLIN, Rose**, 83, St. Mary, Madison, June 19. Mother of Wilma Eades; sister of Isolina Bryant, Virginia Smith, Helen Nixon, John, Harry and Louis Burkhardt.

† **ESAREY, Eva**, 84, St. Isidore, Perry County, June 27. Wife of John W. Mother of Allen and Gilbert; mother of Louella King; step-mother of Nancy Huebschman; sister of Mayme Witte, Everett, William and Herbert Jones.

† **FULLER, Estella**, 74, Mother of Mary Wagner; sister of Ben, Edward, Frank and Barbara Miller and Minnie Atkinson.

† **GRAF, Carl J.**, 57, St. Joseph, St. Joseph Hill, July 1. Husband of Dorothy; father of Carla Belcher; son of Louise Graf; brother of Alexander, Rita Ellenbrand and Mary Koerber.

† **KREMER, Harry Sr.**, 84, Holy Spirit, Indianapolis, July 3. Father of Harry Jr.

† **KRITSCH, Frank W.**, 74, Sacred Heart, Indianapolis, July 1. Husband of Dorothea; brother of Hilda Konger.

† **KUNTZ, Helen F.**, 76, St. Augustine, Leopold, June 25. Wife of Roman; sister of Lorene, Eleanor, Cecelia, Norbert, Leo and Fidel Pund.

† **LaFATA, Joseph**, 85, Little Flower, Indianapolis, July 5. Husband of Lucille; father of Joseph, Dorothy Ramsey, Serita Lux, Marjorie Rhoda, Catherine McGinley; stepfather of Betty Trueblood; brother of Mary LaFata, Dora Viviano and Tony LaFata.

† **LANGE, Anthony P.**, 80, St. Roch, Indianapolis, July 8. Husband of Merle Lange; brother of Agnes Bennett and Martin.

† **LAVELL, Maxine**, St. Michael, Indianapolis, July 3. Wife of Robert W.; mother of Patricia.

† **MACHTOLFF, Frances**, 94, St. John, Bloomington, June 30. No survivors.

† **McDERMOTT, Patrick Kevin**, 21, St. Mary, Richmond, July 2. Son of Mr. and Mrs. Glen W. McDermott; brother of Angela Parker, Michael, Kelly and Julie McDermott; grandson of Mary J. McDermott and Doris Fisher.

† **McGINLEY, Ruby B.**, 66, Holy Cross, Indianapolis, July 2. Mother of Mrs. Francis McGinley and James McGinley.

† **McQUINN, Timothy J.**, 20, St. Christopher, Indianapolis, June 30. Son of Mr. and Mrs. Robert P. McQuinn; brother of Michael, Melinda, Robert P. II, Patricia, Thomas and Carol.

† **NYFFELER, Helen M.**, Holy Name, Beech Grove, July 3. Sister of Marie Schauer.

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† **QUEISSER, Elizabeth**, 97, Immaculate Heart, Indianapolis, July 9. Mother of Herbert C. Queisser.

† **RAMSEY, Evelyn E.**, 61, St. Rita, Indianapolis, July 7. Mother of Robert Ramsey Jr.; sister of Walter and Abel Roberson.

† **RILEY, Jane L.**, St. Luke, Indianapolis, July 8. Sister of Alice Walworth and Helen E. O'Brien.

† **STANLEY, Gertrude (Notter)**, 92, St. Joseph, Indianapolis, July 8. Mother of Edith Seegers; sister of Emma Alvey, Susie Harding, Eva Baker, Leo and John Harding.

† **TALBERT, Mary A.**, 90, St. Philip Neri, Indianapolis, July 5. Mother of Ruth Meyer, Ann Long and Paul Graham.

† **WILSON, Robert P.**, 60, Holy Name, Beech Grove, July 8. Husband of Barbara; father of Patricia Morgan; brother of William Wilson, Maureen Kingham and Joseph P. Wilson.

Sister Helen Agnes MacDonald

ST. MARY-OF-THE-WOODS, Ind.—Providence Sister Helen Agnes MacDonald, 81, died at the convent here on July 1. The Mass of Christian Burial was celebrated the following day.

A native of Quarry, Iowa,

Sister Helen Agnes entered the Congregation of the Sisters of Providence in 1917. She taught in elementary schools in Indiana, Illinois and North Carolina.

Among those schools are included St. Anthony and

St. Agnes, Indianapolis; St. Benedict, Sacred Heart and St. Ann, Terre Haute; and St. Mary, Aurora.

She is survived by a brother, William MacDonald of Chicago and by nieces and nephews.

Services for John J. Richardt

TROY, Ind.—Funeral services for John J. Richardt, 75, were held at St. Pius Church here on Wednesday, July 2. Twenty-five area priests concelebrated the liturgy with Mr. Richardt's son, Father Lawrence Richardt, who was the prin-

cipal celebrant. Father Richardt is a member of the faculty of St. Meinrad School of Theology.

Mr. Richardt, a native of Troy, died on Saturday, June 28.

Survivors, in addition to

Father Richardt, include the wife, Wanda; two sons, Joseph and Steve; two daughters, Susan and Marilyn; one brother, Ambrose; three sisters, Mrs. Eleanor Birchler, Mrs. Mary Fritz and Mrs. Florence Schulte and three grandchildren.

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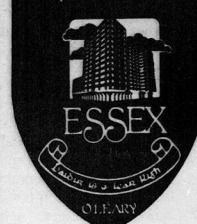
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60-YEAR JUBILARIANS—Franciscan Sisters at Oldenburg will honor their 60-year jubilarians with a special celebration at their motherhouse on July 25 and 26. Those Sisters getting recognition include (seated) Sisters M. Magdala Hudiburg, James Marie Strasburger and Joseph Dolores Mueller; (standing) Sisters M. Angelita Zwiesler and Clement Marie Brunemann. Sister Bernard Marie Mohrhaus was absent when the picture was taken. Collectively the Sisters have given 300 years of service to Catholic schools in Indiana, Ohio, Missouri and New Mexico. Two of the Sisters are still teaching. Sister Bernard Marie teaches part time at Holy Trinity School, St. Louis, and Sister Clement Marie teaches sewing at St. John School, Middletown, Ohio.



FRANCISCAN JUBILARIANS—To mark the occasion of their golden jubilee as Sisters of St. Francis at Oldenburg, a special program, Mass of Thanksgiving and dinner will be held at the Franciscan motherhouse on July 25 and 26. The jubilarians include (bottom row up, left to right) Sisters Helen Virgine Otting, Mary Helen Rosenberger, Ann Regina Steigerwald, Anna Marie Stier, Theresa Rose Davison, Romana Merkel, Olivia Marie Stier, Mary Virgine Finkbinder, Jane Marie Deters, Marie Elizabeth Hieb, Mary Rose Stockton and Rose Irma Beck. Sisters Dolorita Carper and Joan Clare Lange were not present for the picture.

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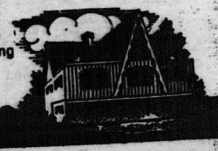
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July 11

The Indianapolis Cursillo community will sponsor an Ultreya at 7:30 p.m. in the community room at St. Thomas Aquinas parish. All interested persons are invited.

Channel of Peace Community at Marian College, Indianapolis. Registration begins at 8:30 a.m. The seminar is from 9 a.m. to 1 p.m. For more information call Jose Werle, 636-6234.

St. Pius X community parish, Indianapolis, will have a dual social at 3 p.m. to welcome their new associate pastor, Father Myles Smith, and to show appreciation to Father Paul Wicklam for his service to the parish. Parishioners and friends are invited.

July 13

The Louisville Bach Society will perform at St. Mary parish, 415 E. Eighth St., New Albany, at 8 p.m. The concert is free and open to the public.

The Charismatic Renewal Communications Center has the following area parish prayer meetings scheduled. Call 255-6561 for information. The meetings are at Christo Rey, 3:30 p.m.; Lebanon, 7:30 p.m.; praise gathering, St. Andrew, 8 p.m.; St. Simon, 8 p.m.

July 11-13

The annual Holy Spirit parish festival will be held in the church grounds, 7241 E. Tenth St., Indianapolis. The festival ad appears in this week's Criterion.

July 12, 19, 26

Basic Christian Maturity, the Foundations of Christian Living, will be presented by the

ST. JOSEPH'S ANNUAL PICNIC & FAMOUS CHICKEN DINNER

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July 15

St. Joseph parish, Terre Haute, will host the Terre Haute quarterly deanery meeting of the Council of Catholic Women. Registration, 9 a.m.; Mass, 10 a.m.; business meeting and program, 11 a.m.

July 16

The monthly cemetery Mass will be celebrated at 2 p.m. in the chapel at St. Joseph Cemetery. Father James Bonke, pastor of Nativity parish, Indianapolis, will be the celebrant.

July 17, 20

Pre-Cana sessions sponsored by Aquinas Center, Clarksville, will be held at St. Mary School, 415 E. Eighth St., New Albany, from 7:15 to 10 p.m. on Thursday and 1 to 5 p.m. Sunday. Interested couples are requested to pre-register with their parish priests.

July 18-20

A Tobit Weekend for couples preparing for marriage will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis, from 7:30 p.m. Friday to 3 p.m. Sunday. Call 317-257-7338 for reservations.



July 20

The parishioners of St. John Church, Osgood, will serve a chicken dinner in the parish hall from 11 a.m. to 6 p.m. An ad in this week's Criterion gives details.

An Indianapolis area Pre-Cana Conference will be held at Our Lady of Grace Center, Beech Grove, from 12:30 to 6 p.m. For pre-registration call 317-634-1913.

A card party at St. Patrick parish hall, 936 Prospect St., Indianapolis, will begin at 2 p.m. Admission, \$1.

July 20-25

A CYO cheerleading camp will be held at Camp Christina near Nashville. For details call the CYO office, 317-632-9311, or write 580 E. Stevens St., Indianapolis, IN 46203.

July 21, 23

St. Vincent Wellness Center, 622 South Range Line Road, Carmel, announces two classes:

► July 21-23: Cardio-pulmonary resuscitation (CPR) from 6:30 to 9:30 p.m.

► July 23: Fit by Five Series for pre-school age children with their parent, six Wednesdays; children 18-30 months from 10:15 to 11 a.m.; children 30-42 months, 11:15 a.m. to noon.

July 23

A citywide meeting of Separated, Divorced and Remarried Catholics (SDRC) will be held at St. Luke School, 650 N. Illinois, Indianapolis, at 7:30 p.m.

July 24-26

The annual "Tops in Food" festival will be held on the

grounds at St. Christopher parish, W. 16th St. and Lynhurst in Speedway. Advance tickets for carnival rides at a saving of nearly 50% are now on sale Monday through Friday from 9 a.m. to 3 p.m. until July 23 at the rectory or Rosner Pharmacy, 16th and Main in Speedway.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. 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.

Annual Chicken Dinner Sunday, July 20

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July 20th

(11:30 a.m.)

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July 11, 12, 13

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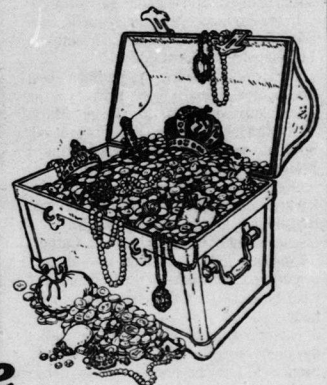
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Providence sisters describe hope of Cuban refugees

by Peter Feuerherd

When Providence Sister Laura McLaughlin was first asked to work for the United States Catholic Conference helping Cuban refugees at Fort Walton Beach, Florida, the nun who teaches in a parish school in inner-city Chicago had some misgivings.

"I work with Mexican and Puerto Rican people in our parish. In myself, I had almost a resentment. I thought, 'Why don't we do something for the Mexicans?'"

Yet after working with the Cuban refugees in Florida, from June 10th to the 28th, her attitudes changed.

"When I got there they ceased to be Cubans. They were just human beings, just like everyone else; with every feeling, every fear, and every hope that we all have."

Sister Laura was part of a group of seven Spanish-speaking Providence Sisters from the Midwest who worked in the Cuban refugee camps of Florida in June.

Sister Therese Whitsett, an Indianapolis native who is a teacher at the Catholic Indian Mission school in Fort Yates, N.D., worked in the same camp with Sister Laura. She said there were 10,000 Cubans in the camp when she first got there; towards the end of the month, however, the resettlement efforts had cut that number down to 2,000.

The refugees lived in large A-framed

tents, many that they constructed themselves, with about 25 cots per tent. The refugees, said the nuns, preferred living in those kind of primitive conditions rather than stay in Cuba.

THE TWO SISTERS, who worked as interviewers for the new arrivals, were told some real life horror stories by the refugees about life under Castro. They included:

- A man who served over 4 years in jail for killing a cow for food.

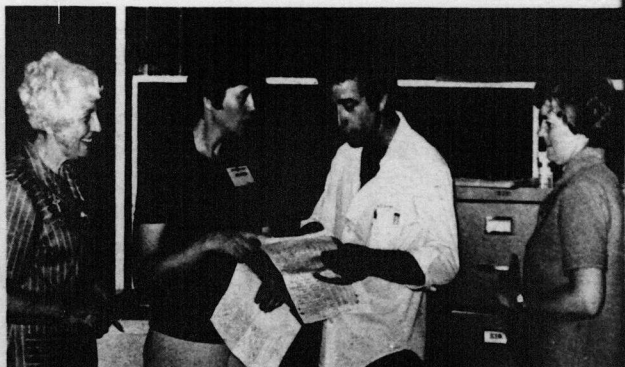
- A family who spent the day at the beach without the government's permission and were immediately imprisoned.

- Scores of political prisoners thrown in jail because their families had ties to the pre-Castro regime.

- While one of the jam-packed boats left for the United States from Cuba, an infant was pulled from his mother's arms by one of Castro's soldiers. The child's mother, now in the United States, suffers from grief and anxiety over what has happened to her child.

- A 72 year old man, when asked why he left Cuba, replied simply, "To be able to die in peace."

Sister Therese explained that the refugees, once they got to this country, were often frustrated by governmental red-tape in the resettlement process. The great need in speeding up this process was to find sponsors for the refugees. The search



RESETTLEMENT EFFORTS—Filing and paperwork can be a big part of the resettlement process, the Sisters of Providence learned at Fort Walton Beach, Florida. Assisting a Cuban refugee with forms are (from left) Providence Sisters Beth Kelso, Laura Ann McLaughlin and Therese Whitsett.

for sponsor's sometimes produced heart-aching results.

"The hardest part of seeing their anxiety was when they would give you the name and address of a relative and tell you that this person is their sponsor."

"You would call that person and for some reason or another they would deny that they knew the person. Then to go back and tell the refugee—this created a whole sense of being rejected."

FOR THE MOST part, however, the refugees radiated hope despite the often frustrating delays in getting sponsors and running through the numerous security checks.

Sister Laura added, "The amazing thing was their patience and politeness."

Human nature being what it is, sometimes there would be anger. But I was never fearful—nor did I ever feel that things got ugly."

The most prevalent feeling among the refugees, explained the nun, was gratitude. One teenage boy, who was thrown out of Cuba by the Castro government stated that "the best thing Castro ever did for me was to send me to the United States."

Some of the refugees were made aware that there is a large group of Americans who resented their arrival in the country. One day, a plane flew over the camp that had attached to it a sign that read, "Cubans go home."

Another time, the Ku Klux Klan held a rally near the camp. Despite these signals of hostility, the Cubans for the most part, said the nuns, were happy to be in the United States.

Sister Laura recalled a story with a particularly happy ending.

"This man came who was always quiet. He never looked at me. When I got the paper ready to do the second interview, he would have none of it. I was taken aback."

"I couldn't figure out why he would not do it. My first reaction was to get aggravated... Then I found out why. It turned out his wife was in another camp in Arkansas and he hadn't been able to talk to her."

THE MAN TOLD the nun, "Just let me out the door, and I will walk to Arkansas." As Sister Laura recalled it, "You could see in his face and in his eyes that he would have. He was not going anywhere without her."

Sister Laura tried to help the man contact his wife. After three frustrating days of arranging the phone call, they finally succeeded.

As a token of his appreciation, the man gave Sister Laura a soft drink—one of the few earthly possessions he had available.

Both nuns agreed that there is plenty that the new arrivals can give to this country. They both asserted that the economy should be able to absorb them.

Sister Therese explained, "I don't know how much the refugees know about the job situation here. I know there's a lot of ill feeling among Americans about them being here. It's just poor timing... In the long run, they might do some of the jobs that our own people would not want to do."

Sister Laura agreed. "I can understand the fear of the poor over jobs. But I think that maybe we're using the Cubans as a scapegoat."

Daughters of Charity to hold celebration

The Daughters of Charity of St. Vincent de Paul in the United States will hold a three-day Marian celebration at the Mater Dei Provincialite in Evansville on the weekend of July 18-19-20. The event will celebrate the 150th anniversary of the visitation of the Virgin Mary to St. Catherine Laboure, a French Daughter of Charity.

The Daughters of Charity are the largest community of Religious women in the world, numbering approximately 36,000. Founded in France by Sts. Vincent de Paul and Louise de Marillac, they are actively involved in health, education and social ministries throughout the world.

In the Archdiocese of Indianapolis, they are in charge of St. Vincent Hospital on Indianapolis' far north side.

Catherine Laboure is perhaps best known for having been delivered the Miraculous Medal by the Virgin Mary. The Miraculous Medal has since developed into one of the most popular forms of Marian devotion.

Over 500 sisters from across the country are expected to attend. They will participate in a special Mass, group prayer, a re-enactment of Mary's visit to St. Catherine, a candlelight procession, a script presentation of the works of the Daughters of Charity in the United States, and a social hour.

The principal concelebrant of the Saturday night liturgy will be Evansville Bishop Francis Shea. The homily will be delivered by Vincentian Father Sylvester A. Taggart.



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You say kids don't care? Read what these young people have to say!

Essays discuss character, family, education and saying goodbye

Who says kids don't care... have no values... live only for themselves? Many personal essays come across the desk of *The Criterion* in the course of a year. Below, we reprint the expressed thoughts of four young people who reflect on the vicissitudes of life.

On character

by Angie Shanef

(a Ritter High School senior who gave this speech at a National Honor Society ceremony)

Some people were born in the wrong era. I'm one of them. Signs of my misplacement are everywhere. I'd rather watch "Gone with the Wind" six times than "Star Wars" once. I like ice cream better than yogurt, and I go straight for the carousel at the fair, bypassing the electric lightning roller coaster. I believe everyone should read Steinbeck, Shakespeare and Dickinson in their lifetime and have at least one hour of quiet a day. And I still believe that character is simply honesty, integrity and pride.

Old fashioned ideas? Maybe. But I don't think that what character really is has ever changed, only our conception of it has. We've given it new definitions that excuse us and allow us to do anything we want as long as it doesn't hurt anyone else. While we break all the rules and experiment with anything we're big enough to tackle, character will still be the very unsophisticated qualities of duty, work and fidelity.

It's not easy to find these qualities today, because they're not in the limelight. The sophisticated intellectuals, the bumbling bureaucrats and the statistic-loving technocrats are stealing the show. I still admire the hard-working farmer with his calloused hands and dirty fingernails who believes in a just wage for a hard day's work. I like people who can call themselves a maid, a trash collector, or a preacher and not worry about fancy titles. I admire people like Sister Theresa Kane who in the middle of all the euphoria over the Pope, said what was on her mind.

These people have a sense of self. They know on which side they stand and will fight for what they believe in. There is a truth to them that makes them the heroes of today. They are the people of character.

'We Are Family'

by Rosemary Travis

(7th grade CCD essay winner at St. Margaret Mary, Terre Haute)

"We are Family. I've got all my sisters with me..." is how the song starts. Each one of us could substitute sisters for any other family title. Brothers, cousins, nieces and nephews are suitable replacements, since family isn't just made up of brothers, sisters, moms and dads. It's made up

of more. More relatives for one thing. When we think of family our first thoughts tend to flicker on immediate family. But it takes grandmas and grandpas to make a family unit.

The most important thing a family needs, of course, is love. Not just straightforward love, but love that you know is there. It doesn't always have to be expressed. Helping a little brother or sister up from a fall is love... caring love. That's what a family needs most.

When you are talking to a friend, the conversation usually leads into family one way or another. The question most likely asked is, "How many brothers and sisters do you have?" We usually answer with a grunt or an uncomplimentary statement. But is this the way we really feel deep down? No, of course not. Sure younger brothers are frequent bothers and older ones too. I really can't say what sisters are like because I don't have any. But I'm sure they're just as bad.

Frequent disagreements and even physical fighting often result from forms of jealousy, hostility or use of something without asking. I remember once I was using a bottle of my brother's glue to wallpaper my dollhouse. He came into my room and told me I couldn't use it. Because it was his and because I didn't ask were his reasons for not letting me use it. Well, we got into such a fight. Both my brothers ganged up on me. We were hitting, slapping, kicking and punching each other's brains out over a stupid bottle of glue! And it was only three days until Christmas! Our fights aren't usually physical any more, but just bad comments thrown back and forth.

So you see, "We are Family" isn't as simple as all that. But it's worth the growing pains.

Education values

by Sarah Roberts

(a public high school student of Sellersburg and St. Joseph Hill parishioner who entered the *Criterion* essay contest)

Today, the problems of war, divorce and infidelity threaten todie the family and community as a unit of our country.

Unfortunately, many people must face these problems alone. I believe this is when a Catholic education will be of great value to those who seem to have no use for it now. The Catholic church is a small community in itself, a family to which one can turn. Surely then the years of catechism with reinforcement of faith, will strengthen young men and women, and give them direction and courage to maintain their sector of the larger, civic community.

Also, I believe an education including religious instruction is beneficial as a preventative measure when emphasis is consciously placed on doing what is right.

Lastly, I feel the basis of a Catholic education combined with involvement in the church gives families a central point from which the other phases of family life evolve. A more stable family is a more secure part of the community.

Saying goodbye

by a 15-year-old

The day I had wanted to come for so long, finally came. That same day I wanted to put off forever. No one could understand what this means unless they, too, were to give up their baby. I had thought about it for nine long months, looking at the situation from all sides and finally making my decision alone. I don't mean alone in the sense that I had no family or friends to back me up in my decision. I mean being the only one who could choose a future for my baby and me.

Giving up some big lump in my stomach and giving up a

beautiful warm bundle that I could hold in my arms were two different things. He was a person, and saying goodbye to someone before I hardly got a chance to say hello was really hard. Seeing him, so perfect in every way, did help though. I knew that anyone who saw him would surely fall in love with him. I also knew the couple had to be very special or St. Elizabeth's wouldn't let them have him.

I realized I was giving up all rights to my baby, that, and a whole lot more. My life changed when I became pregnant, but somehow I thought it would all return back to the way it was before. It didn't! It won't! It can't! I've come so many miles since then, and yet, I know I've got to move on now, can't waste today on yesterday.

I often have to choke back the tears when I think about my baby, but I know I have given some couple the greatest gift of all. I also did for my baby what all parents owe to their children: I gave him the best home possible. I know I could have given him a great deal of love, maybe even have been able to swing things financially, but I could never be a father to him.

His new parents will be able to tell him I loved him very much, but what I feel for him, no one could ever put into words. I do know that someday I'll see him again... I know I had yesterday with him, but not today or even tomorrow, but that "someday" helps me through my bad days. I did my best, my part is over, the rest is up to God.



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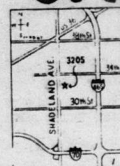
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TV Programming

PBS to present 'Images of Indians'

Not only did the American Indians lose their lands and their culture, but their very identity as a people was turned into a movie stereotype for countless Hollywood versions of the winning of the West.

This false and demeaning travesty of historical reality is the subject of "Images of Indians," a five-part series of which the second program airs Saturday, July 19, at 10:10:30 p.m. (EST) on PBS.

Narrated by movie actor Will Sampson, himself a Cree Indian from Oklahoma, the program shows how Hollywood distorted America's history and created the myth of the white man's manifest destiny to win the West "from nature and from primitive man." Or—more prosaically put—might makes right.

As veteran director King Vidor says to Sampson: "Hollywood didn't invent the myth but built on the pulp literature of the 19th century." For the movies the Indians were simply part

of the dramatic background, and the distinctive dress of more the 400 major tribes was reduced to three basic costume types—Sioux, Apache and their combinations. Sampson shows that the

myth with its sympathy for the triumph of the good guys is universal, so much so that Indian kids cheer the cavalry charge like everyone else. The irony is that the

Hollywood version robs the American Indians of their history. These programs are a modest but worthwhile attempt to put the record straight.

Programs of Note

Sunday, July 13, 8-9 p.m. (EST) (PBS) "Evening At Pops." Jazz pianist Oscar Peterson plays selections from his own "Canadiana Suite" when he joins John Williams and the Boston Pops Orchestra for an evening of music by 20th-century American composers.

Thursday, July 17, 9:30-10 p.m. (EST) (PBS) "The

Human Face of China." The second of five programs on China today tries to show what life is like for the 780 million people who live in the countryside. It visits a farm commune with a population of 52,000.

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

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FRENCH MUSICAL—Charles Asnavour (top) hosts "Numero Un," a French musical variety show starring Catherine Deuve (bottom) July 14 on PBS. The program celebrates the gift by the French people to the United States of the Statue of Liberty and features French personalities such as mime Marcel Marceau, Mireille Mathieu and singers Sylvie Vartan and Dalida. Though the main purpose of the program is to showcase French culture and entertainers, the program tries to pack too much variety into too small a time period. (NC photo from Television Francaise I)

Movie Reviews

Viewing with Arnold

by James W. Arnold

"Fame" appears on the surface to be a sort of dramatized documentary on what life is like for students and teachers at New York's unusual High School for the Performing Arts. It's a place where talented kids from the city's smorgasbord of ethnic groups develop their skills in music, dance and drama while undergoing the normal traumas of education and adolescence.

It's a great idea—something like "Up the Down Staircase" with music—with built-in entertainment values, showcasing the gifts of an array of boys and girls winnowed from (they say) 2,500 candidates, and including even a few who have attended the school itself.

On a deeper level, Christopher Gore's script also tries to suggest the passion of these mostly poor kids to escape their various ghettos into the glamorous but cruel world of show biz, and the pain of being an artist, of being "different" in a society that doesn't quite understand. (Sort of a high school edition of "Chorus Line.") It's mostly in this area that the movie gets sloppy and in over its head and demands too much of its exuberant cast.

The trouble in the arts today is not really with performers, or even with producers and directors, if they function mainly as translators or staggers of somebody else's material. The weakness is in the scripts, in characterization, understanding, insight into values and relationships. The current joke is that everybody in America is now writing movie scripts. But darn few are writing good ones, unless



"good" means simply commercial. Now, if they had a school for the art of play and screenwriting...

"FAME" is at its best when it's shooting and cutting scenes of the kids singing and dancing, which they do with raucous vigor. Also when it's simply offering slice-of-life vignettes—comic, poignant, or just genuine—from the school routine.

It presumes to cover the four-year matriculation of a single class, starting with a shrewdly edited audition sequence that is sheer delight. Instead of the cliché which would have the teachers overwhelmed by some new Brando or Streisand, we see the kids as rough diamonds stumbling through awkward routines. Thus, one does a klutzy dance to "Swanee River," another sings "The Way We Were" offkey while her weeping mother takes snapshots, another does an imitation of the entire O. J. Simpson role in "Towering Inferno."

THERE is more as the kids work with teachers to hone their skills, improve or perhaps find that they'll never become stars. The best continuing conflict is between a tough young black dancer (Gene Ray) who can't read, and the relentless white teacher (Anne Meara) who threatens to flunk him out if he doesn't learn. This relationship is as complicated and scary as real life with sympathy for both parties and no real resolution. (At the end, the two don't become friends, and the dancer doesn't read like Sidney Poitier).

Besides Ray, the most charismatic youngster is Irene Cara, who sings, dances and plays piano with the energy of a summer thunderstorm. But the plot forces this streetwise girl to be conned by a sleazy chap, who invites her to a screen test, and who turns out (to nobody's surprise) to be a porno filmmaker.

THE OTHER major characters are just as predictable, especially the mousy momma's girl (Maureen Teefu) who finally loses her inhibitions at (are you ready for this?) the "Rocky Horror Show," the spoiled liberated rich girl (Antonia Francheschi) who gets pregnant; the timid and lonely homosexual (Paul McCrane) trying to find himself and the bitterly rebellious Puerto Rican (Barry Miller) who hopes to be another Freddie Prinze.

The Latino character gets most of the attention in the last half of the film, which is unfortunate. The part is badly overwritten, with a lot of painful self-pity and soporific slams at P.R. culture and religion.

Miller himself (he played

the kid who fell off the Verazano bridge in "Saturday Night Fever") is not only obviously not Latin, but is neither funny, charming or

more than routinely gifted as an actor.

Despite its emphasis on youth, "Fame" has a downbeat, slightly nasty edge that is cynically adult. (The only thing that the nurse in the abortion clinic says to the pregnant rich girl is "Master Charge or American express?")

This same feeling infected director Alan Parker's last

film, "Midnight Express," but seemed more appropriate there. For many reasons, including heavy use of street language and bits of nudity and toilet humor, "Fame" didn't win the cooperation of the real HSPA and had to be shot on makeshift locations. (Okay for moviehouse adults, but not for the immature) NCMP Rating: B—morally objectionable in part for all.



HORNS APLENTY—Noah Dugan, played by Elliott Gould, dodges the horns of a Brama bull raised by Bobby Slattery, played by Ricky Schroder (right), one of a group of orphans in Walt Disney Production's "The Last Flight of Noah's Ark." Also starring in the contemporary action-adventure are Genevieve Bujold, Vincent Gardenia and Tammy Lauren. (NC Photo)

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