

THE CRITERION

Archdiocese of Indianapolis

Draft registration brings mixed reaction



Three Sams — One-year-old Sam Garman plays in front of an anti-draft poster during a July 21 demonstration at the Old Federal Building in downtown Indianapolis. The poster reads, "I want you to think before you are registered and drafted." Sam's shirt, depicting Uncle Sam, simply reads "Not Me, Sam." Sam's mother, Mary Garman, is a member of New Call to Peacemaking, a local Christian pacifist group that organized the rally to protest the beginning of draft registration. (Photo by Peter Feuerherd)

Protest demonstration draws supporters, opponents and the curious

by Peter Feuerherd

Passerby: "Do you know what the Russians are doing? I feel sorry for those people who don't have the guts to stand up for this country."

Anti-draft registration demonstrator: "It takes far more courage to come out and be a conscientious objector. The problem is that our country is more and more taking a militaristic approach."

Passerby: "You can't blame the military for all the problems of the world."

These two viewpoints, expressed during a demonstration in front of the Old Federal Building in downtown Indianapolis on July 21, sum up some of the local reaction to President Carter's order to begin registering young men for the draft.

A curious lunchtime crowd gathered to watch a few dozen members of anti-draft registration groups, composed of traditionally pacifist Christian groups like the Mennonites and Quakers, some mainline Protestants and Catholics, and others who opposed draft registration for secular reasons.

The noon-hour protest was the climax of three days of seminars and demonstrations organized by New Call to Peacemaking, a group of pacifist Christians, and the Indianapolis Committee Against Registration and the Draft (ICARD). The protesters asserted that draft registration is the first step towards military conscription and war.

Reaction from bystanders was mixed; some were opposed to the demonstrators, others were supportive and signed anti-draft petitions, while many were just curious at the large contingent of media personnel that descended upon the demonstrators.

Geoffrey A. Von Burg, a 19-year-old college student, highlighted the demonstration by publicly proclaiming that he would refuse to register on religious grounds.

A PRESBYTERIAN who plans to enter the Peace Corps and study for the ministry, Von Burg quoting Scriptural passages from Isaiah 31 and Romans 13 explained, "Because of my profound religious convictions I cannot and will not register for the military draft. I am willing to go to prison for this act of resistance to militarism."

Von Burg, who lived in Haiti last summer where he said he watched people starve to death, stated that the \$13-million spent on the registration program and the billions on the total military budget could be better spent on aid to the hungry of the world.

Von Burg and other demonstrators urged passersby to sign anti-draft petitions. The demonstrators urged young men who were coming to the post office to "think about their options," as one leader described it.

Youth were urged to write protest notes on their registration cards or proclaim conscientious objector status on the margins of the registration document.

on the registration question has been mixed.

The American bishops issued a statement in February saying they have "no objection in principle" to draft registration. They added, however, that "we believe it is necessary to present convincing reasons for this at any particular time."

The bishops opposed the beginning of any re-institution of military conscription "except in the case of a national defense

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THE CRITERION

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Indianapolis, Indiana

AS EXPECTED, Catholic opinions

Registration (from 1)

emergency." They also opposed any registration or conscription of women, and asked that conscientious objectors be given legal protection.

The bishops supported legal exemptions from conscription for "selective conscientious objectors," those who oppose particular wars as a "moral conclusion which can be validly derived from the classical moral teaching of just-war theory."

In its conclusion, the bishops stated, "we call upon schools and religious educators to include systematic formation of conscience on questions of war and peace in their curricula and we pledge the assistance of appropriate diocesan agencies in counseling any of those who face questions of military service."

In the spirit of this statement, some campus ministers and teachers in local Catholic schools are planning to institute draft counseling services for students. Due to summer vacations, most of these plans are now just in the formation stage.

FATHER PAT DOYLE, religion teacher and director of the Christian Formation program at Chaturd High School, Indianapolis, explained that he planned to present a proposal to school administrators that would make counselors available for students faced with draft registration.

"I would like to see something move on it. I think it is our duty and responsibility to make something available to students so that they can reach their own decisions."

Father Cosmas Raimondi, associate pastor of St. Thomas Aquinas parish in Indianapolis and a campus minister at Butler University, stated that he plans to organize counseling and workshops on the draft for Butler students.

"What we think is really important—just as the bishops have stated—is that there are many acceptable stances to war and the draft, ranging from participation in a just war to a conscientious objector stance."

"We feel campus ministry should be involved in reminding people who register that it is a decision of conscience and that it should not be just going along with the crowd."

Father Raimondi asserted that young people "should have the data to allow them to develop a well-formed conscience."

THE "DATA" on formation of conscience, added the priest, is the teachings of the Gospel, the church tradition on what constitutes a just war, and knowledge of the reality of war and military life.

Not all local Catholic religious leaders agree with the protestors against draft registration.

Msgr. Raymond Bosler, moral theologian and *Criterion* columnist, explained that mandated national service would be more democratic than the current volunteer system. The priest said that the current system unfairly fills the military services with the poor.

"Almost every country in the world has a draft except us . . . The way it's being done now is not a healthy thing at all. It's very unfair."

"I think we are asking the poor to take the beating . . . If war broke out, they would be the cannon fodder."

The priest believes that conscientious objectors should be allowed the option to work in non-military service.



WE WON'T GO—Geoffrey A. Von Burg (holding sign) stands in front of the Old Federal Building in downtown Indianapolis conversing with an unidentified fellow demonstrator during the July 21 anti-draft registration protest. At the demonstration, Von Burg, a 19 year old Presbyterian, declared that he was not going to register because of his religious beliefs. (Photo by Peter Feuerherd)

Ellen Healey elected board president

Mrs. Ellen Healey, representative from the north district of Indianapolis and a member of Immaculate Heart parish, was elected president of the Archdiocesan Board of Education at the group's July meeting.

Joseph E. Smith, east district representative from Our Lady of Lourdes parish in Indianapolis, was named vice-president. Charles Hauswald, a member of St. Mary's parish, New Albany, was elected secretary.

Mrs. Healey, married to Robert J. Healey, M.D. and the mother of seven children, has served as a member of the board's budget committee and the interview committee for acting superintendent.

"The main challenge for the board this year will be the revising of the policy manual," Mrs. Healey said. The board will rescind outmoded policies and add a few new ones, said the new board president.

Another challenge the board faces during the coming year is the search for a permanent superintendent. Mrs. Healey explained that the search will take up much of the board's work.

Mrs. Healey said she hopes to lead the board "to encourage thinking on an archdiocesan-wide basis." She added, "Know-

ing each other's concerns will result in better cooperation."

Budget concerns will be another priority, said Mrs. Healey. The board hopes "to provide for more consultation on the objectives and goals of the budget . . . We will keep this in the forefront of people's minds throughout the year."

Mrs. Healey said she also is concerned about the future of inner-city parochial schools. These schools, she explained, serve a unique function and provide "a great opportunity for evangelization."

Because many inner-city parishes are encountering financial difficulties and struggle to keep their schools afloat, Mrs. Healey stated that "they should receive special consideration from the rest of the archdiocese."

Criterion 'in the black' for 1979-80

The *Criterion* Press, Inc. showed retained earnings of slightly more than \$500 for the fiscal year 1979-1980 thus breaking even for the first time within memory, according to Father Thomas Widner, editor-in-chief. The figure is the bottom line for the year's financial report.

The newspaper's total retained earnings

still remain at a loss of \$6,206.26, but "breaking even this year exemplified our attempts to balance our budget and plan ahead realistically to rising production and mailing costs," according to Father Widner.

About two-thirds of all income for the *Criterion* Press is generated through

parish subscriptions. Two-thirds of all expenses are attributable to salaries, printing and postage costs. Dramatic increases in the cost of printing and postage in the past several years have forced the individual subscription price up twice in the past two years.

"Under Archbishop O'Meara's subscription policy," Father Widner emphasized, "we hope to be able to bring that price to the parishes down somewhat. As parishes send us their parish lists, the number of subscriptions will increase. Even though costs increase as well, we estimate that total coverage throughout the diocese will actually enable us to decrease the price."

The *Criterion* currently is mailed to about 39,000 subscribers through the parishes of the Archdiocese with an additional 1,000 subscriptions elsewhere in the state of Indiana and throughout the United States. Total archdiocesan coverage is estimated to be potentially 50,000.

The complete financial statement appears on page 18.



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NATURAL FAMILY PLANNING COUPLES MEET—Mr. and Mrs. Robert Sperback of Indianapolis (at left) meet with John and Sheila Kippley, co-founders of the Couple to Couple League, at the group's recent annual teachers' convention held in St. Paul, Minnesota. The Couple to Couple League is an inter-faith organization devoted to spreading the sympto-thermal method of achieving or postponing pregnancy.

Catholic agencies provide help to heat wave sufferers

by Stephenie Overman

For some poor, elderly people in the heat-drenched Sunbelt region, relief is a fan to cool an overheated house or apartment. For others the relief they seek is from utility bills that have skyrocketed since the heat wave that began in mid-June.

Fans, air conditioned sleeping quarters, help with bills and counseling for families of heat victims are being offered by diocesan Catholic Charities and the St. Vincent de Paul Society as well as community and government agencies during the killer heat wave.

Nearly 1,100 people have died as of July 21, mostly elderly people in poor sections of southern cities.

In Memphis, seminarians and Religious volunteered to help police by staying with heat victims until a coroner arrived. This has allowed the police to do other work and provides families of the deceased with counseling.

Memphis had reported 62 deaths since the heat wave began in June.

Father Milton Guthrie, pastor of Holy Rosary Parish in Memphis, is coordinator of the program. His office said many of the victims are not Catholic and the seminarians and Religious simply stay with the family, offering support.

Twenty-three heat-related deaths were reported July 20 in Kansas City, bringing the death toll there to 111 and making it the hardest hit city in the nation.

IN A LETTER to all diocesan pastors, Father Norman Rotert, vicar for social



PARCHED EARTH—Cattle graze near a parched pond in northwest Arkansas as temperatures over much of the United States continued to soar into the 90s and above. In

rural areas stock ponds and pastures have dried up while in cities the death toll from the heat increases. (NC photo)

concerns in the Kansas City-St. Joseph Diocese, urged pastors to speak at all Masses "on the need for all parishioners to help check on vulnerable people living

in your parish who may need help."

Father Rotert added, "locating those in need is one of the most difficult aspects of this crisis."

He also asked the pastors to encourage people to donate fans or used window air conditioners to those in need.

St. Mary's Hospital, run by the Sisters of St. Mary, opened an auditorium for people to sleep in and set up 23 cots. Sister Judith Bell said police had told her that there were enough places for people to go during the day but not enough place to sleep if they didn't have air conditioning or fans.

During the day the hospital was open for 40-55 people and Sister Bell said the service was primarily for elderly people.

Other parish centers, including inner-city Seton Center, expanded their lunch programs for the elderly during the crisis

because due to the heat many people were not going out of their homes to buy food.

Seton Center, which usually serves lunch to about 75 people on Tuesdays, expanded the program to Sunday to Friday. The center also offered to set up cots for people to sleep on but Sister Marie Sullivan, director, said most people would rather stay in their homes.

Inter-Serv, an agency affiliated with Catholic Charities, has provided an outreach service of home visits to the elderly.

DAVE BURGER, director, said, "the people who normally come into our nutrition sites and who are not showing up during the hot weather are being visited by one of our staff."

The nutrition sites have not been open 24 hours a day because "people have said it's better for them to stay home," Burger said.

The biggest problem, as Father Rotert pointed out, is reaching those people who are isolated and advising them where they can get relief from the heat. Burger said, "Those that normally don't come in to a nutrition site and those who are isolated, we just have to get the word out to them as best we can."

Many people are having trouble paying their utility bills and various agencies are helping to cover the costs.

In Kansas City, Burger said, "We've been working with utility companies to cover payments and provide loans during this period. It's just as bad as the middle of the winter with families who have no heat—it's just the reverse."

In St. Louis, where the governor has called on the National Guard to deliver fans to those in need, the St. Vincent de Paul Society is helping heat victims.

Missouri has had the most heat-related deaths, with 275 victims as of July 21.

RITA PORTER, coordinator for the St. Vincent de Paul Society and for the Food and Fuel for Life Program, said (See AGENCIES HELP on page 13)

Vatican calls for world redistribution of clergy

by Jerry Filteau

VATICAN CITY—The Vatican wants a major redistribution of the world's clergy.

In a document released July 22 by the Congregation for the Clergy it ordered all bishops' conferences to set up two commissions: "one for the better distribution of the clergy and another for the missions."

To highlight the problem of priest-rich vs. priest-poor countries the document gave some current statistics. Among these were:

► There are 16 priests per 100,000 Catholics in Latin America, while North America (the United States and Canada) has 120 per 100,000.

► The 45% of the world's Catholics who live in North America and Europe are served by 77.2% of the world's priests. Another 45% of the world's Catholics live in Latin America and the Philippines, but only 12.62% of the world's priests serve those areas.

► In terms of Catholic and non-Catholic population, there are two priests per 100,000 people in Asia, while there are 29 per 100,000 in North America and 37 per 100,000 in Europe.

The title of the new Vatican document is "Directive Norms for the Collaboration of the Particular Churches Among Themselves and Especially for a Better Distribution of the Clergy in the World."

It was signed by Cardinal Silvio Oddi, prefect of the clergy congregation, and Archbishop Maximino Romero De Lema, congregation secretary.

Its publication was ordered by Pope John Paul II. It was dated March 25, although it was not released until July 22.

Abortion protest set for Aug. 9

CHICAGO—Efforts are underway by more than 100 anti-abortion groups across the United States for separate but coordinated protests Aug. 9 at abortion clinics, according to the Pro-Life Action League of Chicago.

Joseph Scheidler, Pro-Life Action League director, said the demonstrations will include prayer vigils, picketing and possibly "a few sit-ins." He urged the demonstrations "a family thing" and said pro-life activists are encouraged to bring their spouses and children with them.

The participants will wear black armbands with blue and pink ribbons, symbolizing male and female unborn children destroyed by abortion, he said.

The demonstrations are scheduled for four hours in each location. Scheidler said he has had inquiries or promises of support from anti-abortion groups or individuals in California, Alabama, Tennessee, Ohio, Indiana, Wisconsin, Arizona, Nebraska and other states.

Scheidler estimated that there will be 5,000-6,000 participants, altogether, demonstrating at 200-300 clinics.

As part of the "day of rescue," anti-abortion counselors will also attempt to talk to the women entering the clinics to dissuade them from abortions and offer help from a pregnancy assistance organization, Scheidler said.

He said the demonstration was planned by about 70 anti-abortion leaders at a recent conference in California.

Despite pro-abortionists' rumors that there will be violence and firebombings at clinics Aug. 9, Scheidler said the anti-abortion activities will be non-violent.

"Our whole idea is peaceful, legal," he said.

Editorials

Homosexuals—among our 'poor'

"Blessed are the poor, for theirs is the kingdom of God." These words of Christ in the Gospel of Luke are often regarded by Christians as referring to one's lack of money, of material substance. Yet Christ, for whom poverty was both a virtue (if freely chosen) and a vice (if not), revealed that quality in both the materially rich and poor.

None of us escapes poverty in some way—thus, among the poor are the sick, the lonely, the oppressed, the homeless, the mentally ill, racial minorities—all those, in fact, who in some way are deprived of their God-given dignity and their God-given rights as human beings.

Peter Feuerherd's series in *The Criterion* the past four weeks has spoken of the poor in the Catholic community known as homosexuals. Our reason for beginning the series was simple: the Church in recent years has responded to the needs of individuals and groups which have previously often gone unheeded—groups like the divorced. Ministry to homosexuals in the Church as a whole is nearly non-existent and in this archdiocese not at all. More needs to be done.

Homosexuality will not go away because we do not talk about it or deal with it. Indeed, it will only continue to rumble beneath the surface until one day, like a Mount St. Helens, it erupts and destroys any possibility of true Christian compassion. For the Church the problem is twofold—some Catholics wish to ignore the many homosexuals who wish to be active, participating Catholic Christians; at the same time, some Catholic homosexuals are challenging the official Church's moral position on the subject.

In generations to come the last part of the twentieth century may be remembered in the Church as the age in which sexual morality was throttled and (hopefully) worked through. Birth control, sterilization, divorce and remarriage, and genetic manipulation—these issues have been and continue to be of paramount concern. The Church often finds itself divided—many individuals for whom these issues are personal concerns take a different viewpoint than the official Church for whom these issues are theological and moral subjects of debate.

A positive thrust in the Church in recent years has been its emphasis on the formation of one's conscience. Unfortunately, many people make decisions of conscience with as much information as can be found on a blank page. That is to say that for some the Church encouragement to form one's conscience often means making decisions on the basis of feeling rather than reason.

"That's my opinion" or "That's what I think" are phrases uttered by those for whom complex reasoning hold no sway. Asked "why" one thinks this or that, the opinion-holder usually retreats into the rigidity of his/her emotions.

An issue such as homosexuality needs to be confronted, therefore, from two aspects. The ministering Church needs to pay attention to this aspect of the poor; but so also does the homosexual community need to recognize the limitations that ministry can offer.

The Church is being challenged on issues of sexual morality. It is also upholding ever more strongly the importance of the family and family life. This seems to us to be the important focus from which any discussion of any sexual morality should begin. However one chooses to define "family," it is in a family that one's sexual formation begins.

Some homosexuals argue that the Church is asking too much when it asks them to remain celibate. Yet it has been doing the same of its priests for centuries, and it asks the same of couples prior to marriage. Moreover, there are single people who either deliberately or accidentally remain celibate. It even expects this of the divorced and the widowed. No one disputes the difficulty of living the sexually celibate life. But as Bishop Francis Mugavero cautioned in his pastoral letter to homosexuals, they should avoid identifying "personhood" with "sexual orientation." Life is far richer than that.

At the same time, it is still necessary to emphasize that the Church has a long way to go toward dealing in a compassionate way with the homosexual person.

There are those who say you cannot condemn the sin without condemning the sinner. The Church, however, does condemn homosexual activity while upholding the dignity of the homosexual.

The model here is Christ Himself. We see it in his dealing with the woman taken in adultery; we see it in the example of the Samaritan woman. Christ spoke with and talked with and worked with all kinds of sinners. Even the apostle Peter who betrayed Him. He never denied their sinfulness. The point is He offered them a way out of their sinfulness.

The Church views homosexual activity as an idolatry in the same way any activity is an idolatry which turns one away from an other-directed God-centered life. It is no more and no less.

None of this is to ignore or sidestep the psychological or sociological problems of homosexuality. The Church does not know why homosexuality exists anymore than anyone else. It is not likely to find out very soon either.

Ministry is made more difficult because a "cure" is not always possible nor sought. Some self-righteous individuals believe all that is necessary is conversion. Homosexuality is a far more complicated problem than that.

Archbishop O'Meara would do well to work with the clergy of the archdiocese toward offering guidance in pastoral work with homosexuals. Great courage is needed here because there are so-called Christians who would distort Christ's appeal and discourage such ministry from taking place.—TCW

Washington Newsletter

by Jim Lackey

WASHINGTON—While Catholics traditionally have been identified as part of the Democratic coalition, this year's Republican National Convention in Detroit showed signs that the GOP could continue to make serious inroads into the Catholic vote.

At a time when polls say that the popularity of President Carter is fading among many voters, the Republican ticket of Ronald Reagan and George Bush could be attractive to the Catholic voter.

And while party platforms often are forgotten two weeks after the convention, the Republican platform includes several planks with direct appeal to Catholics.

But some pitfalls lie ahead, most notably the pressure that will build as Reagan supporters try to convince church leaders and fellow Catholics that they have a moral responsibility to endorse the Republican nominee because of his clear-cut opposition to abortion on demand.

Survey data published over the past several years shows that while Catholic loyalty to the Democratic Party may be slipping, the percentage of Catholics who call themselves Democrats continues to be high.



Republicans aim for Catholic support

The surveys show that if you take any group of 100 Catholics you'll probably find between 40 and 50 who call themselves Democrats. Maybe 25 to as many as 45 might call themselves independent, while only 14 to 18 will identify themselves as Republican.

Even the Catholic independents, pressed to give a party preference, will more often than not admit support for the Democrats over the Republicans, the surveys say.

BUT THAT doesn't mean Catholics have been ignoring Republican candidates. Just like many others, Catholics deserted the Democrats in record numbers in 1972 when faced with the choice of perceived-to-be-radical George McGovern or Richard Nixon.

For many Catholics, this year's choice between Reagan and Carter won't be as clear cut as was the Nixon-McGovern race. But the Reagan-Bush ticket will have obvious appeal to segments of the Catholic populace.

For one, there's the Reagan formula of "family, work, neighborhood, peace and freedom"—ideals that many Catholics espouse. Reagan, in his acceptance speech at the Republican convention July 17, avoided appearing too radical and instead emphasized the "pocketbook issues" of inflation and taxes that he hopes will lead him to victory.

Also, his choice of Bush as running mate is being touted in some circles as adding to the ticket's Catholic urban

ethnic appeal. It was in Catholic and urban states such as Pennsylvania and Massachusetts where Bush was most popular during the primaries.

One example of the platform's appeal to Catholics is the issue of tuition tax credits.

In 1976 the platform merely said the party favored "consideration" of tax credits for parents of non-public school students. This year there is a lengthier and stronger statement espousing the tax credits. The party also is promising introduction of a new tax credit bill when the new Congress convenes next year.

THE ABORTION stand by Reagan and the platform obviously will appeal to many Catholics, too. But it promises to create more tension within the church over the merits of one-issue politics.

Pressure will be higher than ever on the Catholic bishops to endorse Reagan even though the bishops have tried to make clear in the past that under no circumstances should the church endorse a candidate or political party.

Pressure also will be felt by individual Catholics devoted to the Democratic Party or unable to accept a Reagan presidency. Pro-life Catholics may try to make support for Reagan a litmus test of loyalty to the church's position on abortion.

But despite the issues on which the GOP and Catholics seem to agree, there are several others on which Catholics probably will continue to find the traditional Democratic approach more appealing. The bishops' civil action arm, the

U.S. Catholic Conference, for instance, continues to oppose the Republican approach to military spending, preferring instead the Democratic position that domestic spending should be a greater priority.

And Catholics who are members of unions—a substantial number—probably will still see the Democratic Party as more friendly to their cause than the Republican Party.

Thus the Republicans may gain some additional Catholic votes this fall. But it remains to be seen just how many.

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Grain embargo punishes the wrong people

by Stanislav Pshonik

DES MOINES, Iowa—I recently saw a picture in the newspaper: two soldiers, wearing Soviet army uniforms, on the streets of Kabul, the capital of Afghanistan. They did not look like brave conquerors. Their faces were unshaven and tired, their eyes were sad.

This was not the first time I saw soldiers with sad eyes. I saw them in 1969, on the streets of Czechoslovakia cities. I was there myself. I was wearing the Soviet army uniform. I don't know what my eyes expressed at that time, but I remember the sadness in my heart.

In 1969 the free world was shocked by the Soviet invasion of Czechoslovakia. Presidents, prime ministers, kings, dictators, congressmen promised to take very serious steps against the Soviet aggressors if the USSR would not withdraw its troops.

But now, 11 years later, Soviet troops are still in Czechoslovakia. And the Czechoslovakian people are building a socialist state under the indefatigable control of their Soviet brothers.

In 1980, the free world was shocked by the Soviet invasion of Afghanistan. Presidents, prime ministers, kings, dictators, congressmen promised to take very serious steps against the Soviet aggressors if the USSR would not withdraw its troops.

PRESIDENT Carter announced the grain embargo and the boycott of the Moscow Olympics. The world watched and waited for the Soviet troops to leave Afghanistan.

Now it is more than clear that none of these two moves, the embargo or the boycott, has worked. Let's not analyze the problems of the Olympics. The decision on whether to hold the games in Moscow, Peking or Buenos Aires is not vitally important to the future of our civilization.

But the embargo seemed like a very

brave and serious move. It was not a secret that the USSR was buying wheat from the USA, and certainly not just for the pleasure of helping a capitalistic country find a new market. It was a necessity. It provides a meal for thousands and thousands of people.

The USSR constantly has food shortages. Many major regions of the state forgot the taste of meat a long time ago.

Constant poor yields in the USSR, poor management of the collective farms, low interest of the Soviet farmers in better agriculture—these are the things the USSR has gained during the more than 50 years of a communist regime.

Because of this, the grain embargo could have been an action that might have stopped Soviet aggression. Could have been. But, it did not work. There are two major reasons why I think it didn't work.

FIRST, THE grain embargo did not make any changes in the menu of the communist leaders. Breshnev and Co. have had, and will continue to have, enough food, despite the world political circumstances. The "no bread diet" has been given to the people—laborers, teachers, farmers. It has been given to the relatives of the Soviet soldiers who are now walking the streets of Kabul. But can the Russian worker from the Volga river, whose son is now in Afghanistan, make Soviet troops move? Could the farmer from Iowa whose son was in Vietnam stop the war in Vietnam?

So, with the grain embargo, we punished the wrong people. President Carter obviously anticipated that the Soviet government would worry about the Soviet people and react to the embargo. But the specific feature of any communist government is that it never worries about fellow citizens.

The second, and major reason the grain embargo did not work is that the United States does not realize that its policy toward the USSR must be both stronger

and more logical than it now is. We all love peace. We all hate war. But we also have to understand that the time for compromise with communists is gone. Communism and freedom cannot coexist.

We don't have to sacrifice our ideals just because we are afraid of World War III. We must find a way to be strong enough to say "Yes!" and "no!" and mean it.

NOW, NOBODY speaks like that. Carter is soft. We will not sell grain to the USSR, he says. Yet the Senate recently allowed the sale of a computer to Russia. After that, who would believe we're serious? Our government starts doing something, then quits, then starts something new, then quits again. It's no good.

And it's illogical. For instance, consider the case of Andrei Sakharov. To the free world, he's a star on the Soviet black sky. Everybody here is sympathetic to him. Nobel prize winners are sending telegrams asking for his release. Scientists are sending letters to the Soviet Academy of Science demanding that he be freed. But I don't remember any organized

political or governmental institutions even moving a finger to free the man who is called the "conscience of Russia." And, at the same time, the United States is issuing guest visas to the Soviet ballet, to scientists, to poets? It's illogical. Let's be a little more direct.

If we embargo grain, let's not sell computers to the Soviets. If we're against the exile of Soviet dissidents, let's not ignore it and clap our hands while the Soviet ballet performs. The embargo could work only if it was one of many actions, and if we were logical, consistent and strong in backing all those actions. If we don't want to trade with the USSR, let's not trade. And that means computers, too.

Let me make it clear that I don't hate the USSR. I am talking about communism here, not my country. And I know that whatever dealings we have today with Soviet communists can work against us tomorrow.

(Pshonik, past managing editor of *Sovetskaya Molodezh*, daily newspaper in Riga, Latvia, USSR, emigrated to the United States in 1976 and prepared this editorial for the National Catholic Rural Life Conference.)

Republican platform supports, opposes stands of U.S. bishops

DETROIT—After endorsing a platform calling for a constitutional amendment banning abortion and favoring tax credits for parents of non-public school children, delegates to the Republican National Convention July 14-17 nominated Ronald Reagan as their candidate for president of the United States.

The convention in Detroit also produced a minor surprise in the nomination of George Bush for vice president. Right-to-life groups had opposed Bush, but later at least one endorsed the Reagan-Bush ticket.

The selection of Bush as vice presidential nominee came after Reagan had promised the National Pro-Life Political Action Committee five months earlier that he would choose someone who, as he does, favors an amendment to the Constitution making abortion illegal.

Pro-life groups had termed Bush "unacceptable" because he refused to back an amendment. Instead, Bush favored allowing states to make abortion illegal but not impose a national ban.

But because of Reagan's assurances that Bush had accepted the terms of the Republican platform "across the board" and because of Bush's assurances that he would back the platform "enthusiastically," several right-to-life groups said they had no immediate objection to the Reagan-Bush ticket.

The Republican platform planks on abortion and tuition tax credits makes it "made to order for Catholics," said Precious Blood Father Donald Shea, ethnic and religious liaison for the Republican National Committee.

"If we can't articulate this well in the Catholic community, it's our own fault," said Father Shea. "Just look at the whole section on family, right to life and tuition tax credits. You can't get any stronger statements."

He said he was especially pleased with the section on tuition tax credits, noting that the 1980 platform includes a full page on the subject while the 1976 platform included only "one rather cautious sentence" of support.

BUT WHILE the platform's planks on abortion and tuition tax credits matches the positions of the U.S. bishops, it also calls for increased military spending and opposes aid to "Marxist" governments in Central America such as Nicaragua.

The bishops' civil action arm, the U.S. Catholic Conference, has questioned the need for increased military spending and has urged aid for Nicaragua to help it recover from its civil war.

The platform, said to reflect the thinking of the party's nominee, also expresses concern for black Americans and accuses President Carter of leaving "a long trail of broken promises and broken dreams" for blacks. It also pledges new jobs for Hispanics and local education programs for learning English while still maintaining their own language and heritage.

But the platform withdrew its earlier support for the Equal Rights Amendment. Instead, it included a general statement supporting equal opportunity and equal rights for women. It criticized federal interference or pressure on states which have refused to ratify the ERA.

To the Editor . . .

Advice for teachers in Muslim countries

Strange incidents reported in the *Chronicle of Higher Education* about the hardships of American teachers, particularly females, in Saudi Arabia bring to surface that most American teachers who have temporary or permanent assignments in Saudi Arabia are not adequately prepared for cultural shocks.

One of the major reasons for the incredible cultural gap is the moral and democratic foundations of the American society that promote individual freedom, free enterprise, and religious diversity which, eventually, lead to a way of life that is surprisingly different than that of a Muslim in Saudi Arabia.

Muslims are profoundly influenced by the religious traditions that are rooted in the Qur'an (the Holy Scripture of Muslims) and Hadith (the non-canonical collection of Muhammad's saying on good conduct).

To ignore vast cultural differences is a sign of shortsightedness and ignorance. If you are going to be a teacher in Saudi

Arabia, please read and understand the Qur'an, Hadith, and related literature available in public and university libraries, compare the Qur'an with the Bible, and research Islam's Jewish heritage. Also, associate yourself with as many Saudi-Arabian families in America as possible which may serve as a magic window opening into a strange land of religious conservatism and social morality.

Dr. Edgar Dass

Indianapolis

Enjoyed Benedictines' musical

We were among the thousands of lucky viewers to enjoy the Benedictine Sisters' performance of "The Sound of Music." In many years of attending CTS, Starlight Musicals, college plays, etc. never has there been such a joyful and uplifting spirit as we experienced in today's musical.

In the play there is a line saying love

isn't love until you give it away—the Benedictine Sisters certainly gave that love in full measure in their performances. This is a wonderful tribute to their sesqui-millennium. A heartfelt "Thank You" to all the cast and supporting staff for a beautiful experience!

Julie and Hank Nic

and Family

Danville

Storefront church unofficial center for local gay Catholics

by Peter Feuerherd
(Final in a series)

Near the corner of 38th and Illinois streets on the northside of Indianapolis stands a storefront church, complete with altar and chairs for a small congregation of about 25. The tiny church serves as an unofficial center for gay Catholics in Indianapolis.

The church is a meeting place for the Indianapolis chapter of Dignity, a national organization for gay Catholics. The church also offers a Sunday Mass in what

(See editorial on page 4)

"Father Bill," its pastor and a former Roman Catholic priest, described as an "American Orthodox Church" rite.

The church's purpose? "Father Bill" explained that it is "to provide a Christian atmosphere, a Christian education and the sacraments for people who do not feel comfortable nor feel wanted elsewhere."

Most of the church's congregation are homosexual former Roman Catholics, who left their parishes because they did not feel that the church met their spiritual needs.

The group exists, said one of its "deacons," because Catholic gays in the archdiocese have been alienated from the church, with some parishes refusing the sacraments to publicly professed homosexuals.

"Father Bill" explained, "The people who come to Mass here on Sunday do not

belong to any other church. They have not been to church for many years—this fills a need, a void, that they feel in their lives."

"Gay couples," said the former priest, have a particularly difficult time going to most local parishes.

"I THINK THE Christian community is afraid of them. Here they can come to Mass together and they can receive Communion side-by-side."

Susan, a lesbian who was interviewed in the second part of this series, has been going to Dignity meetings and to "Father Bill's" church for the past seven months.

She explained, "I feel a lot more comfortable there than I would in any Catholic church in Indianapolis."

Susan thinks that the church has a double standard directed toward gays.

"It's strange that people that love people can be so put down for loving someone, rather than someone who is all-Christian and prejudiced about everything. They can hate blacks and hate gays . . . but they can go to church and be accepted as Christians and nobody thinks anything about it."

"Father Bill" (not his real name) was a Roman Catholic priest on the east coast who was asked to leave his diocese by the bishop. Today, he works at a job in private industry, and during weekends celebrates Mass for the tiny congregation at the church.

The purpose of the Dignity group, which "Father Bill" emphasized is sep-

arate from the American Orthodox Church, is to "equip people to relate their religion with their sexual life."

THE GROUP conducts "rap sessions" and counseling for homosexual Catholics. Plans are for the local Dignity chapter to eventually operate a "hotline" for gays with problems who need someone to talk to.

"Father Bill" added, "The ultimate goal is to make everyone an equal Christian before God. The only way you can do that is to educate other people."

"I have no fear that a gay on Judgement Day would receive any different treatment than a heterosexual. There is nothing in the New Testament quoting Christ that said anything about homosexuality."

The former priest does not agree that the church should conduct homosexual marriages, but does believe that some day the church will come to publicly accept homosexual unions.

"I hope for the day that friendships between people of the same sex can be publicly blessed by the church . . . It would be a stabilizing influence in the long run."

Susan agrees with this view, explaining that she became fully alienated from her parish church after talking to a priest about her homosexuality.

"The priest said it was all right to be gay, as long as you didn't have sex with another woman. My response to that was 'what is being gay, what does it mean? It's

loving people of the same sex. When you love somebody, there usually is a physical relationship."

HER OPINION is shared by the national director of Dignity and by an experienced priest-counselor of the Boston archdiocese.

Frank Scheuren of Atlanta acknowledged that "celibacy is a gift for a lot of people." But, the Dignity president explained, "being faithful in a relationship" that can include sexual expression is also a valid alternative for homosexuals.

Father Paul Shanley, who has spent nine years ministering to "sexual minorities" tells other priests that the traditional church view that encourages counseling gays to accept celibacy is "pastorally impossible advice to give to a homosexual."

The church's view, said the priest, is like saying "It's O.K. to be a bird as long as you don't fly."

He added, "To impose celibacy on 20 million homosexuals is unjust . . . It's as useless as telling a heterosexual to be celibate." He asserted that priests, despite constant training and encouragement not often available to homosexuals, find celibacy to be a difficult burden. Single heterosexuals, the priest added, can look forward to a marriage blessed by the church.

Homosexuals who try to follow the church's teaching, he said, are given little support to alleviate their loneliness, and have little hope of ever having loving relationships. He claimed that most gays cannot accept such conditions.

Father Shanley believes that if the church is going to minister effectively to homosexuals, it has to change many of its attitudes.

"I HAVE NEVER heard a sermon from a Catholic pulpit on loving gays. Conditional love is something that gay people experience all their lives."

The priest observed that because of

(See GAYS on page 15)

Paths of Promise

What happens to the children after a divorce?

by Joanna Dunn

How often do we get tied up with our activities and fail to remember others? Sometimes it takes just a little thing to make another person happy.

Father Anton and I recently finished a second book on divorce, "Hope Holds On," and during its completion it was necessary for me to spend many hours away from my family. My children were very cooperative in allowing me my space.

My youngest son was in Little League baseball. One evening when I was supposed to be working on the book, I surprised him by showing up at his game. His batting average that night was excellent. He later told me he did it all for me. Although I use the words, "I love you" with my children, that particular action on my part indicated to my son just how much I do love him.

There have been times as a single parent when I've felt resentment at being the only one to be involved in my children's activities. I've felt tied down when I was needed by them and I had wanted to do something for me. And yet, the rewards are there. As I watch my children today, I realize there were times

during the early stages of my separation when I overlooked their problems because I was very selfish about my own needs.

It is necessary that children be given support and direction during the crisis. It is impossible for the parents alone to meet the needs of their children because they are having difficulty meeting their own needs. So often parents fail to recognize that the grief process they are experiencing also is being felt by their children. We close our eyes to their needs because we already have enough guilt over the divorce. We tend to feel our children are "adjusting well, better than we are."

IN SPITE OF the attitude that children are flexible and will "bounce back," evidence is beginning to suggest that their experiences can be both painful and damaging. According to experts "divorce is one of the most serious and complex mental health crisis facing the children of the 80's."

There are currently more than 11 million children under the age of 18 whose parents are divorced. One million more each year will suffer through the dissolution of their families. It is estimated that 45% of all children born in any given year

will live with only one of their parents at some time before they are 18.

As common as divorce has become, few children are prepared for it to happen in their families. The reaction is almost always shock, followed by depression, denial, anger, low self-esteem and the feeling that they are somehow responsible. I have worked with children whose parents had been divorced for many years and they are still struggling with the idea that they (the children) caused the marriage to end.

Children have a variety of ways in which they communicate their feelings and attitudes. They find it difficult to understand the adult world. Why should it be easy for children to understand, when often we adults cannot understand? The expectations we place upon our children when going through a divorce often are very unrealistic.

HOW DO YOU handle the situation with children? Some say to "level" with them and give them the chance to support you and gain understanding of the entire situation. "Honesty and openness is the best policy." Others say you should hide the problems from the children and strive

to keep their world secure. Keep them in fairy-tale-land.

As parents, we want what's best for our children. As single parents, we feel a need to "make up to the children" for their loss.

We have limitations and so do our children. Many children adopt the image of "tough" because they hear their parents say, "they are adjusting well." After all they don't want to make it any harder on their parents.

When we ask our children to become an adult and support us through our divorce, what we are really saying is, "be perfect because I don't have time to deal with your problems. I have my own." This is a very hard thing to admit to ourselves. There is no such thing as perfection in human beings and that's the way it should be.

When we can admit that we not only don't have time to deal with our children's problems, we also don't know how to do this—then we are allowing space for our children to grow. So often after a separation/divorce a parent feels the need to become both parents. This is quite impossible and it is necessary for us to learn this as soon as possible.

Generally Speaking

'Growing up' is tough for parents, too!

by Dennis R. Jones
Criterion General Manager

Early this summer, I made arrangements to send my eight-year-old son, Mike, to CYO Camp Rancho Framasa in the beautiful hills of Brown County.

When I came home with the news, I knew what Mike's reaction would be. If you're thinking delighted and enthusiastic, you've never met my wife's son. If you're more inclined to believe that he was upset and definitely against going to camp, you're right.

But you must also realize that Mike "hears a different drummer." This is the kid that was forced to take swimming lessons and hated it so much that he taught himself to swim so he wouldn't have to take them again this year... he's always full when you tell him to clear his plate at dinner and hungry again when the dishes are in the sink... he wanted a dog and when we got him one he wouldn't play with it... then he wanted a little brother so we made him one... a couple of days later he wanted his dog back.

Basically, he's like every other eight-year-old kid—he doesn't know what he wants... he just knows that he wants something.

He repeated over and over to us that he didn't want to go to camp. But since I'm bigger than he is, we both knew that he was going... he just refused to accept it.

When it was finally time to pack for the week-long camp experience, Mike suddenly changed his mind. Now he couldn't wait... he wanted to take this and that... he wanted to ride a horse, and "archery—what's that?" He was really excited about the whole idea.

During the trip to Brown County, we couldn't shut him up. Even after we arrived, the anticipation and excitement were still there.

Finally, it was time for us to leave. Out of the clear blue sky, thunder clouds began to develop and then the storm hit

... BAMM! POW! ... Mike began to cry.

I guess he thought he'd take one last shot at every kid's gift of persuasion. As he cried, he said over and over again, "Daddy, I don't wanna stay here... I don't wanna stay here."

Well, this hard-nosed father knew what was best. We eventually left him crying. (Ever feel like a real heel?)

We didn't know it then, but the next week would contain the hottest day since September 4, 1954. The hotter it got the more I thought about Mike and how mean I was to leave him with the mosquitos and snakes and the oven they called his cabin.

Monday came and went, then Tuesday. No word from camp... no letter... no nothing... Wednesday steamed by... still nothing.

On Thursday morning, my wife called my office. The pony express rider—the mailman (who evidently hitch-hiked from Brown County) had delivered a letter from Mike. It was short, sweet and to the point: "Monday... Mom and Dad. I am having a good time. We went horseback riding. Mike." The outside of the envelope revealed the heart-lifting phrase: "I Love You."

On Friday the camping week was over. Returning to the Brown County paradise to pick up our now "experienced" camper, I couldn't wait to hear about the rest of his week.

I rushed over and asked if he had a good time. He responded: "I've got 53 mosquito bites (I counted 64 on his left arm)... someone in my cabin helped kill a snake... and next week they're getting air-conditioning in the cabins."

We walked around to see the goats and the horses, the lake and the grave of a "good" Indian (I've forgotten his name). I told Mike that I thought it had been a good experience for him to go to camp... and that this year I had made him go but that next year he could make up his own mind.

"Do you want to come back next year?" I asked him. Without hesitation he looked up at me and said, "NO!"

Do you remember the snake that was killed? Thoughts of that dead snake flashed through my wife's mind later that

evening when she began washing the jeans that Mike had worn at camp. Emptying the pockets, she reached into one and found something out of the ordinary... climbing down from the dryer and carefully shaking them out... an old piece of rope fell to the floor. Luckily, Mike wasn't around.

My conclusion—sometimes growing up is harder for inexperienced parents than it is for their experienced children. I'll bet you that if Mike goes to camp next year, my wife washes and dries his jeans before emptying the pockets.

I really enjoy it when someone sends me little bits of information that I can use in this column. Usually I'll rewrite it for space reason but I'll give credit where credit is due and call it (honestly) "Copied Word for Word."

Chuck Schisla, director of the Catholic Communications Center, sent word, for example, that 3,342 calls have been made to DIAL-A-MOVIE in the first 17 days of the fiscal year... more than doubling the pace set in the previous year.

"I am sure that a significant part of the increase was due to your article on the service in your column. So, let me take this opportunity to say thank you for the plug. It is good to know that so many persons are interested in the ratings that the National Catholic Office for Film and Broadcasting give the current motion pictures.

"I also want to thank *The Criterion* for providing the current ratings to the Communications Center since the national office has stopped publishing the semi-monthly Film Newsletter, you are our only source for the ratings that we use to update the DIAL-A-MOVIE film information each week."

Chuck asked me to remind you that ratings are available 24-hours-a-day seven-days-a-week. Call 317-634-3800 for information on all the films currently showing in the Indianapolis area.

Check it out . . .

✓ Among the 18 Sisters of Providence of St. Mary-of-the-Woods who celebrated their golden jubilee as women religious on July 16 were seven who are in the Indianapolis Archdiocese. They include Sisters Ann Madeline Adams, Josephine Iowers, Rose Loretto Wagner, Ann Hutchinson, Jane Elizabeth Buche, Antonella Danahy and Mary Celestine McCormick. The focus of the celebration was on the eucharistic liturgy followed by a dinner to honor the jubilarians.

✓ The celebration of the silver anniversary of the graduating class of St. Agnes Academy on Saturday, Aug. 2, will begin with a 5:30 p.m. Mass at St. Pius X Church, Indianapolis. The 1955 class members will then assemble at Curt's Restaurant for cocktails at 6:30 p.m. and dinner at eight. Mary Kay (McShay) Holland is taking the \$12 dinner reservations. Call her at 317-253-6201.



✓ Mildred Bruno and Steve Dickey were married on July 29, 1930, in Myersdale, Pa., the bride's home. To celebrate 50 years since their wedding day, the Dickeys will have a Mass at 11 a.m. on Sunday, July 27, followed by a reception at The Sherwood from 1 to 5 p.m. Their three sons, John, Thomas and Stephen with their wives and six grandchildren will host the event.

✓ Father Joseph Martin and famous television and movie actor Dana Andrews will speak on alcoholism as part of Alcohol-Drug Abuse Prevention Week at Fort Benjamin Harrison in Indianapolis. Father Martin, an associate pastor of St. Joan of Arc parish in Aberdeen, Md., is a noted lecturer and consultant on alcoholism. He will speak on July 28 at 7:30 p.m. in the Fort's Gates-Lord Hall Auditorium. While Andrews will speak July 30 at 7:30 p.m. also in Gates-Lord Hall. The talks are free and open to the public.

✓ Lilly Endowment, Inc. has awarded a grant of \$11,215 to the St. Meinrad Seminary to enable St. Meinrad to participate in the pilot program of a financial planning model program for seminaries. Benedictine Brother Luke Hodde, business manager for the seminary stated that St. Meinrad was one of only 11 seminaries, nationally, invited to apply for participation in this program.

✓ Two Archdiocesan natives, Benedictine Sisters Dolores Ann Kiesler of Georgetown/Greenville and Rosemary Dauby of Jeffersonville will make final profession of their religious vows at the Convent of the Immaculate Conception in Ferdinand on Saturday, July 26. Following the Mass and vow ceremony, a reception will be held in Madonna Hall.

✓ Vitus F. Kern, executive director of the newly established St. Peter Claver special ministry—alcoholism, will speak on alcoholism at the national convention of all Claverism in Chicago during the first week of August.

Kern is also serving as general chairman of the CALIX Society international convention to be held in Indianapolis on Sept. 5-7. CALIX is an association of alcoholics who maintain sobriety through cooperation with and participate in Alcoholics Anonymous and promotes the spiritual development of CALIX members.



✓ Six silver jubilarians of the Sisters of St. Francis, Oldenburg, will be honored with a special program, Mass and dinner at the motherhouse on July 25 and 26. The jubilarians include from the front left to right Sisters Carol Slinger, Evelyn Lindenmaier, Francis Assisi Kennedy, Rachel Lindenmaier, Jane Frey and Davida Lund. Sister Maureen Mahon, also a jubilarian, was in New Guinea when the picture was taken.

Question Box

Can atheists go to heaven?

by Msgr. R. T. Bosler

Q Recently you told a reader that an atheist who leads a "good" life will go to heaven. I'm not sure what the Vatican teaches, but the word of God says that we won't get to heaven by our works! (Titus 3:5 and Ephesians 2:8,9).

A A number of readers came to your same conclusion, that the teaching of Vatican Council II concerning the possibility of salvation for atheists was contrary to Scripture. Some of the letters to me offered several pages of Scripture texts about the need of faith in Jesus and the inadequacy of good works for salvation.

Let's take a better look at what the council teaches. The Constitution on the Church repeats the traditional teaching that union with the church and its head, Jesus Christ, is necessary for salvation, and that those who know this and reject the church and baptism cannot be saved.

The traditional teaching had gradually accepted the fact that since most human beings die without knowledge of Jesus and his church, they must somehow be united with the church and the grace of Jesus Christ, or the clear Scriptural teaching that Christ died for all men and that God wants all men to come to a knowledge of the truth and be saved would be largely meaningless. Does God not love the Chinese, Japanese, Indians, etc.?

So the council goes on to teach: "Those also can attain to everlasting salvation who through no fault of their own do not know the Gospel of Christ or His church, yet sincerely seek God and, moved by grace, strive by their deeds to do His will as it is known to them through the dictates of conscience." Notice the phrase "moved by grace"—a mighty important one, which calls to mind the whole teaching of Scripture and the church that good deeds are of value for salvation only because they are inspired and elevated by the grace of God that is offered to all humans through Jesus Christ, whether they know Him or not.

Now look carefully again at the council's sentence on the atheists: "Nor does divine Providence deny the help neces-

sary for salvation to those who without blame on their part, have not yet arrived at an explicit knowledge of God, but who strive to lead a good life, thanks to His grace." Again note the important phrases: "without blame on their part" and "thanks to His grace."

The council clearly teaches, therefore, that those who do not know Christ and atheists who strive to do their best are saved just as any believing Christian, by cooperating with the grace of Jesus Christ, through whom somehow they are united to His church without being aware of it.

This is not a teaching contrary to the Bible but based

upon it. The word of God does not change, but our understanding of it grows through the years with the help of the Holy Spirit. That growth in understanding the Bible is protected and handed down to us through the church. To read the Bible without that tradition is to repeat the mistakes of the past. And that is what I find some of our Catholics doing.

In their enthusiasm from discovering the beauties of the Bible and learning to know Jesus better through it, they write and sound like Protestants of the early days of the Reformation. These sincere persons are returning to the source of division in the church (the Bible alone is all we need) at the very time the major Protestant churches are recognizing that the Scriptures are best understood in the light of tradition and the proclamation of the church.

(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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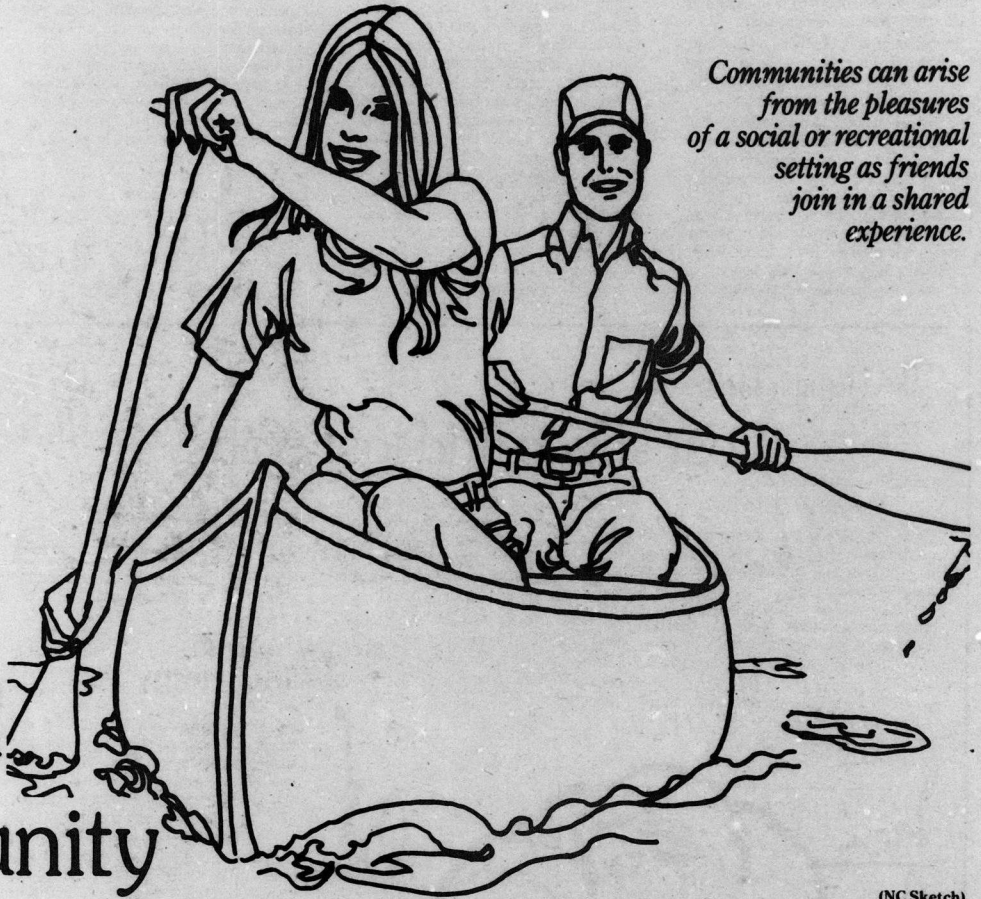
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KNOW YOUR FAITH

Communities can arise from the pleasures of a social or recreational setting as friends join in a shared experience.

Where to find community



(NC Sketch)

by James & Mary Kenny

Neighborhood has traditionally been defined geographically. Neighbors are usually people who live near each other.

My wife and I, however, prefer to define neighbors as those people with whom one shares interests. For most people, being in community means joining with others who are compatible. Thus one's neighbors in a mobile society might include friends from church, colleagues from work or fellow golfers.

Community is where you find it. For those with eyes to see, community is everywhere. Human beings are naturally social animals and continually reach out in some way to others. Unfortunately, some Americans are so isolated by a "do-your-own-thing" mentality that they can see no further than their own noses.

Yet ever for the most compartmentalized city dweller, the opportunity for community exists. One reason community fails to develop is that people frequently look in the wrong place. They hear the word "community," and they think of a religious group, a family, a commune or

some similar formal organization. They are so concerned with a visible organization that they are unprepared to notice community when it occurs naturally.

Community reflects the need to surround oneself with others of like interests and like goals. Clubs and organizations are one way to develop community, but a narrow and limited way, in our opinion.

A broader way is to be able to recognize the many opportunities in everyday life for building ties with others. This article is about where to look for community.

COMMUNITY is likely to arise naturally in one of four ways: from necessity; because of a common cause; spontaneously; and, by plan. Sometimes community occurs almost accidentally when people set about a common task. Other times people deliberately work at establishing community.

1. When we moved into our present home some years ago, a neighbor described the community to us: "We're not much for glad handing and 'Hi, how are you's.' You may not even think we care. But whenever you need us, we're there."

Four years later, when my wife was in the hospital, they were there. All our meals were brought in as if by magic, hot and ready to serve. Baby sitters appeared on the scene to take care of our younger children. This covert community emerged to meet our need. When the need was over, the community resumed its customary quiet.

2. Community can surface around a common cause. How many people have come together to form car pools to meet the energy crisis? How many apartment renters have joined together to fight a landlord who wants to evict them so he can form a condominium? People historically have joined hands to raise a barn or fight a common foe.

Somehow in the process of working together ties are formed. Pathways for communication are opened. Affection and even love have a way of creeping in during such activities.

3. COMMUNITIES can and should spring up spontaneously from what Gail Sheehy, author of the bestseller "Passages," nicely terms "the urge to merge."

Follow that urge. Haven't you ever felt like having someone over for a chat or for dinner for no apparent reason? Do it!

Haven't you ever wanted to organize a spur-of-the-moment block party to welcome a new neighbor or say goodbye to an old one? Trust your instincts. Spontaneous celebrations of friendship and community are usually the most delightful. Sometimes they are the prelude to more permanent bonds as well.

4. Finally, community can be planned and can occur within the context of the ordinary commitments to making and developing friendships. When people enjoy each other's company, they arrange to meet on a regular basis. Two couples go to the movies together every other Friday. Three families go camping together every July. Six couples share a monthly pitch-in supper. Any activity can be the focus. People join together because they have more fun when they share.

The challenge in modern society lies in recognizing the opportunities for community whenever and wherever they occur.

The appeal of small communities

by Mitchel B. Finley

Neighborhoods are changing in many parts of the United States today. Simply living next door to a family is no longer sufficient for neighbors to really share in each other's lives as they once did.

Even though children living on the same block still find it easy to get to know one another, adults often complain about the unfriendliness of their neighbors.

There are many reasons for this. In the recent past, people who lived in the same neighborhood shared similar backgrounds. Many lived in ethnic neighborhoods, which meant they shared a common race, culture and value system. Often neighbors shared similar educational backgrounds. Many times other family members lived nearby or even in the same neighborhood. Most frequently,

adults—a parent or grandparents—were home most of the day.

Today people can expect to live next to neighbors from widely varying backgrounds. They may not share the same religion, education or values. Many choose their neighborhoods for social or economic reasons, with the price of the home as an important consideration.

Frequently neighborhoods are deserted by day, as most adults commit to work some distance from home. Consequently, easy, informal mixing among neighbors occurs less frequently.

Parishes in the United States have been affected by the changing lifestyles of neighborhoods. The parishes of the past often reflected their tight-knit, homogeneous neighborhoods. This is not as common today. Many parishes are large, embracing a wide variety of people who

gather for sacramental celebrations but may not know one another.

DESPITE THEIR increased mobility, the people today still hunger for community experiences. Many look for these experiences in small groups of people who share similar values, interests and goals, but often live in different neighborhoods.

People find these communities in several ways. First, some Catholics are becoming deeply involved in church-related communities that promote marriage enrichment, Bible study, prayer or discussion. Many testify that they form deep bonds of friendship and support in these prayer and support groups. Frequently, these groups are associated with parishes.

Second, in some places families and friends have formed communities around their commitment to provide services in a

parish or diocese. Sometimes this service takes place at an inner-city soup kitchen. Sometimes this happens in the care of foster or handicapped children.

In one small West Coast diocese more than a dozen families provide marriage preparation programs for engaged couples.

The community gathers one Saturday evening each month for a family home Eucharist offered by a priest from a nearby parish or college. The group meets for non-religious affairs as well. Members have organized learning sessions on skills for parents and have formed a baby-sitting co-op. Each year they hold a summer picnic.

THIRD, SOME parishes in the United States have initiated programs to help members meet in smaller groups centered

The Story Hour

Lost sheep and lost coins

by Janaan Manternach

One day Jesus was standing in the marketplace. Gradually a crowd of people gathered around him. They wanted to listen to his teachings.

The crowd that day was full of people who were considered to be bad people. Such people were called sinners. Sinners were all those who failed to keep God's law.

A number of religious leaders, Pharisees and scribes, were in the crowd too. Some were very upset that Jesus talked with the sinners. Here he stood, surrounded by these people with whom no religious person was supposed to be seen.

"Look at that," some of the Pharisees and scribes whispered to one another, "this man, Jesus, welcomes sinners. He seems to want to be with them. He even

eats and drinks with them." They were shocked at Jesus' actions.

Jesus knew what they were thinking. He watched them whispering to one another. So he decided to tell them and the whole crowd something about God's willingness to forgive.

"SUPPOSE one of you has 100 sheep," Jesus began. "One day one of the sheep gets lost in the hills. Wouldn't you leave the 99 and go off to search for the lost sheep? And when you found it you would probably pick it up, put it over your shoulders and carry it back. Once you got home again, you would call your friends and neighbors together for a party. 'Rejoice with me,' you would tell them, 'because I found the sheep I had lost.'"

Everyone nodded in agreement. Jesus' story made sense to them. That was exactly how they would act. Then Jesus made his point.

"Let me tell you something," he said. "There will be more joy in heaven over one sinner who turns away from sinning, than over 99 people who have no need to repent."

Jesus decided to tell them another story to be sure they heard his point. It was a most important point in his Good News about God's forgiveness.

"SUPPOSE A woman has 10 silver coins and loses one," Jesus continued. "What will she do? Won't she light the lamps and sweep the house carefully until she finds the coin? When she finds the lost coins, she will invite her friends and neighbors. 'Rejoice with me,' she will say to them, 'I found the silver coin I lost.'"

"Let me tell you something important," Jesus concluded. "There will be the same kind of joy in heaven over one repentant sinner."

The religious leaders understood well what Jesus was telling them. So did those in the crowd who were considered sinners. They all found it hard to believe that God was so ready to forgive.

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

PROJECTS

1. Other versions of the stories Jesus told about the lost sheep and the lost coin can be found in the following books: The Taizé Picture Bible, Fortress Press; A Child's Bible New Testament, by Shirley Steen, Paulist Press; "Jesus, Friend of Children," Concordia Publishing House; "Sarah and the Search," by Anne Farncombe, C.R. Gibson Publishers. If you can find one or more of these books, read the stories again and discuss them.
2. July 22 is Alexander Calder's birthday. He was born in 1898. An artist who loved motion, he created many abstract sculptures with parts that move. His mobiles hang in art galleries, in airports and many other places because he is one of the most popular 20th century sculptors. Using thread, light wooden sticks, stiff paper or cardboard, create a mobile that shows Jesus telling stories to people. Include yourself as one of the figures on the mobile learning from Jesus, the storyteller.

After reading the story, "Lost Sheep and Lost Coins," talk together about it. Questions like the following may guide your conversation.

QUESTIONS

- Why did the shepherd leave his 99 sheep? What would you have done in his place?
- What is one way of describing a person who is a sinner?
- How did Jesus' attitude toward sinners differ from that of other religious leaders?
- How do the stories that Jesus told to the crowd explain why Jesus loves sinners, if not more, at least as much as he loves those who keep God's laws?
- After reading Jesus' stories, what would you say gives God the greatest joy?



on the sharing of common interests or common projects. Sometimes these groups are based on smaller geographical segments of the larger parish. For example, one metropolitan parish sponsors an adult cathedral club which sponsors weekend or day outings for parishioners. Other parishes organize continuing-education courses for senior adults.

These small groups share growth in faith, educational experiences and just plain fun. They gather to pray and work together. And they enliven the sense of community among Christians.

Who is my neighbor?

by Father John J. Castelot

Christians have to keep reminding themselves of the primary position love has in the religion which Jesus taught. People have a very human tendency to look for shortcuts to salvation, and there are so many other commandments that

seem easier to keep than the demanding one of selfless love.

However, salvation is not won. God gives it as a free gift of his love. Our contribution to the process is to accept that gift gratefully on his terms and to express gratitude by committing ourselves to him and to each other in self-giving love.

As Paul says, only one one thing really counts, "Faith which expresses itself through love." (Galatians 5:6)

Jesus stated this unequivocally: "I give you a new commandment: Love one another. Such as my love has been for you, so must your love be for each other. This is how all will know you for my disciples: by your love for one another." (John 13, 34-35)

What characterized Jesus' love for people? His was a completely unselfish and indiscriminate love, a love which expressed itself by the giving of his very self "to the end." (John 13:1)

For this reason the cross is the universal symbol of the Christian, not because it was an instrument of torture, but because it sums up the career, the whole existence of Jesus—a career marked from beginning to end by love of his Father and very active love of his brothers and sisters. This is the cross which he told Christians they must carry if they really wanted to be his disciples.

WHEN JESUS was challenged to commit himself on the question of the greatest commandment of the law, he unhesitatingly replied with the command to love God as stated in Deuteronomy 6:5. He was quick to add, however, "The second is like it: 'You shall love your neighbor as yourself.'" he went on, very pointedly, to insist, "On these two commandments the whole law is based, and the prophets as well." (Matthew 22:37-40)

In Luke's version of this dialogue (10:29), Jesus' questioner pressed him for further precision: "And who is my neighbor?" Jesus' very familiar answer was not a dictionary definition of neighbor, but the parable of the Good Samaritan. Its point would have been shockingly clear to his audience. It said, in effect, that the concept of neighbor could not really be defined, because it was not limited by considerations of blood relationship or ethnic ties or by arbitrary restrictions of any kind.

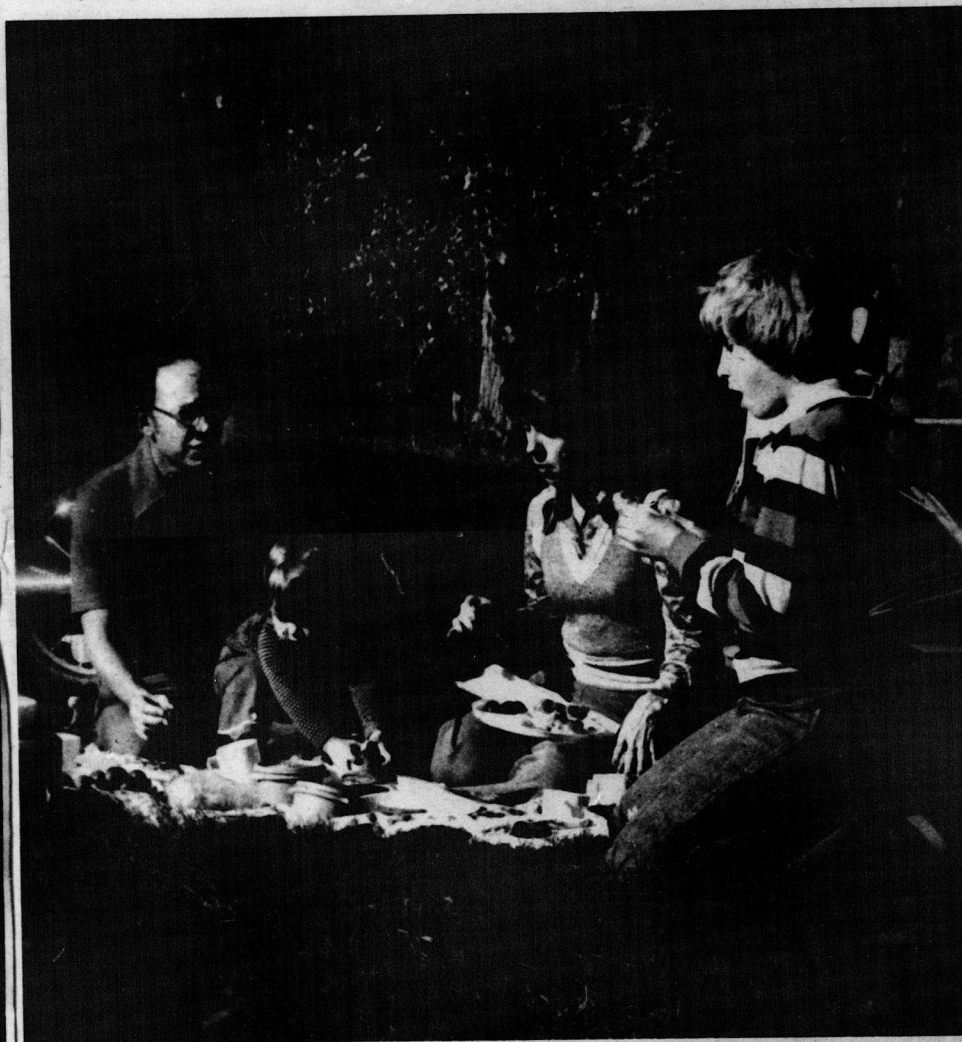
Every human person is a neighbor whose love is encouraged as second in importance only to love of God. As Jesus says in Mark's version (12:31), "There is no other commandment greater than these."

John Wesley, the 18th-century founder of Methodism, hit upon a very simple but expressive phrase when he urged active love of neighbor "and neighborhood." Jesus reached out not only to his neighbors individually, but to his neighborhood as well in an effort to establish God's reign of love.

JESUS TOLD us that we are to be the salt of the earth and the light of the world. But if this light never shines beyond the walls of our houses or the fences of our back yards, then we are hiding it "under a bushel basket" (Matthew 5:15), the very thing Jesus warned us not to do.

For if Christians hide their light, what hope is there of transforming society? Also, what right do Christians then have to sit back and criticize or bemoan the deplorable state of their neighborhoods?

This is where each person can begin to carry out the greatest commandment, the most challenging commandment and, in the long run, the only one which really counts.



JOINING TOGETHER—Community today often is formed by people joining together, by people sharing values, interests and goals rather than simply around the traditional

geographical parish. Even a family picnic can be a community-building experience. (NC photo by Bob Taylor)

Discussion questions for 'Know Your Faith'

1. Do you agree with James and Mary Kenny that human beings can find experiences of community if they look carefully? Why? Why not?
2. List and discuss two ways in which the Kennys think a sense of community is born.
3. As noted by the Kennys, some very happy times occur spontaneously. Think of one time you wanted to do

something on the spur of the moment. Did you follow your whim? How did it turn out?

4. Discuss the reasons why neighborhoods are changing, according to Michel Finley.
5. How would you describe the neighborhood in which you live? Do you have friendships with any of your neighbors? How does this compare with the neigh-

borhood where you grew up?

6. Father John Castelot says that the commandments on love are the hardest to keep. Explain what they are and discuss what they mean to you.
7. Why does Father Castelot say that the cross is the universal symbol of Christianity? What does this mean for us?
8. Discuss how any communities you are a part of came about and why.

Our Church Family

Couples preach on the joy of giving

by Fr. Joseph M. Champin

Ed and Jane Cordick, Rose and Ed De Sanctis, Linda and Ev Katz, Don and Kathy Schwanke currently have one major activity in common—they are all money ministers in the Syracuse diocese.

They don't pass the basket at Mass.

They don't count the Sunday collection.

They don't write checks, pay bills or supervise investments.

They don't maintain parish books.

But they do speak and preach about money in Catholic churches throughout Upstate New York.

These four couples, trained in an approach begun by a volunteer lay person from Detroit 27 years ago, conduct sacrificial giving or tithing programs. Each one can give an hour-long presentation as part of the educational effort which is the essence of this concept. Each one likewise has been prepared to preach a 15-20 minute homily during weekend Masses at situations in which all parishioners are not able to attend the other sessions.



THE BASIC principles proclaimed in this program are these:

1. Give back to the Lord in gratitude a share of the gifts God has given you;
2. Make that gift a sacrifice, something which hurts a little, has a bite to it;
3. Wrap it up like a present in your church envelope, and drop this into the basket during the presentation of gifts at Mass;
4. Look to the biblical norm of tithing as a model, dividing that 10% of your gross income into two sections: 5% for your parish and the other 5% for the world's poor which covers all personal charities, the missions, Catholic school tuition and diocesan appeals.

These four couples teach and preach this message as volunteers, not as professional fund raisers. They receive only gas money and baby sitting costs.

Their efforts are supplemented by printed materials, including St. Ignatius' Prayer for Generosity, either distributed at Sunday Masses or mailed to parishioners by a local church envelope firm.

THE PROGRAM itself operates quite simply.

Three hour-long presentations are given a week apart. The concluding evening is a pledge night in which participants write down the amount per week they promise

the Lord. On the final weekend, those not at this final session have an opportunity to make their pledge at the liturgies. A follow up one month later seeks out those who have not pledged. Reports every four months sent to parishioners indicate how well their giving corresponds to their pledging. At an annual program the renewed pledge is revised—raised if income has increased, lowered if income had diminished.

Does it work?

Our experience in four very different parishes rather conclusively proves the sacrificial giving or tithing program produces remarkable results.

AFTER BUT two months the Sunday collection in a tiny rural parish has moved from \$499 to \$1,050; in an older, fixed income city church, from \$1,900 to \$2,900; in a congregation within a small

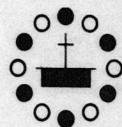
city from \$1,600 to \$2,000; in a large, affluent, mobile suburban unit from \$4,100 to \$5,500.

More importantly, this approach spiritualizes people's giving, is not based on the needs of the parish but the income of parishioners, eliminates most extra collections or special envelopes, lifts financial burdens from the priests' shoulders and removes money talk from the pulpit except at the yearly renewal.

Another dream of mine: a group of similarly trained lay people conducting sacrificial giving or tithing programs in every diocese of the United States.

Simplicity of Life

Pope John Paul II, Yankee Stadium, October 1979: "We must find a simple way of living . . . It is in the joyful simplicity of a life inspired by the Gospel and the Gospel's spirit of fraternal sharing that you will find that best remedy for sour criticism, paralyzing doubt and the temptation to make money the principal means and indeed the very measure of human advancement."



LITURGY

Genesis 18:20-32
Colossians 2:12-14
Luke 11:1-13

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

JULY 27, 1980
SEVENTEENTH SUNDAY
OF THE YEAR (C)

by Fr. J. Richard Butler

Jesus teaches us to pray in today's Gospel. And the prayer he teaches has become through the ages an integral part of the Eucharist. It is not by accident that the Lord's Prayer introduces the ritual of Communion in the liturgy.

The very posture of the prayer reveals the communion we have with God as introduced to us by Jesus. The God who created us, the God who called Abram wandering in the desert, the God who led Moses to the promised land is now called our father. The power of this intimacy and this friendship must have been overwhelming to the Israelite people to whom Jesus spoke.

And it should be a bit overwhelming to us! But all too often, generations who have learned from infancy the prayer of Jesus know how close God is but fail to appreciate the distance.

Abraham knew the distance as he pleaded with God for mercy if at least some of God's people would stay faithful. And Abraham knew how to proceed from the distance of a God totally "other" to the intimacy of a God with whom one could barter and plead and hope.

THE INTERPLAY between distance and intimacy in our understanding of God is very much a part of prayer. For the art of prayer is the blending of the two. To pray is to come to awareness of the distance—not only in appreciating how much

God stands beyond our reach but also the weakness of our efforts in themselves to touch that distant God. And to pray is also to come to a grasp of what God has done in revealing and manifesting the inner life, the relationship, and the care he has for us.

To pray is to be the child asking for daily bread and to be the wise elder begging not to be subject to the trial. The one who prays knows the awesomeness of judgment and the simplicity of God's providence. It is to call God "father" and to proclaim the holiness of God's name.


IN LITURGY we proclaim the Lord's prayer as we approach Communion. As the nearness and otherness of God are well intertwined in this prayer that Jesus taught, so in Communion do we celebrate the two. Eating the Body of the Lord and drinking his Blood make us one with him who has returned to the Father and who reigns gloriously in heaven. It likewise makes us one with the pedestrian humanity with whom we share the banquet.

In the one act we soar to heaven and we ground ourselves in the family of men and women likewise initiated into the sacred mysteries. The prayer sums it up well in the petition for the forgiveness of sin and the statement of our forgiving all who do us wrong. The former identifies the vertical pole of religion; the latter, the horizontal. In the grace of Communion our sins are forgiven; but the same Eucharist mandates us to a life of forgiving love.

by Luke

the Saints

ST. JAMES, APOSTLE



JAMES WAS CHOSEN BY CHRIST TO BE AMONG HIS FAMILIAR COMPANIONS. JAMES, PETER AND JOHN WERE ADMITTED IN THE HOUSE OF JAIRUS WHEN THE DEAD MAIDEN WAS RAISED TO LIFE. THESE SAME THREE WERE TAKEN TO THE MOUNTAIN AND SAW JESUS TRANSFIGURED, SHINING AS THE SUN, AND THESE SAME THREE WITNESSED JESUS' AGONY IN GETHSEMANE.

WHEN JAMES WAS BROUGHT BEFORE KING HEROD AGRIPPA, HIS FEARLESS CONFESSION OF JESUS CRUCIFIED SO MOVED THE PUBLIC PROSECUTOR THAT HE DECLARED HIMSELF A CHRISTIAN ON THE SPOT.

ACCUSED AND ACCUSER WERE THEN HURRIED OFF TOGETHER TO MARTYRDOM. JAMES EMBRACED HIM AND SAID, "PEACE BE WITH YOU," JUST BEFORE THEY WERE KILLED BY THE SWORD.

THE FEAST OF ST. JAMES, APOSTLE AND MARTYR, IS CELEBRATED ON JULY 25.

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Agencies help (from 3)

assistance is being given to those with high utility bills and those who need fans or air conditioners.

She explained that the Food and Fuel for Life Program was established in 1975 to provide food for those in need and was later expanded to include fuel in the winter for "borderline cases" who might not qualify for other programs.

Hoosier nun running on Socialist ticket

PATERSON, N.J.—The 1980 vice presidential candidate of the Socialist Party USA is a native of Evansville, Indiana, a School Sister of St. Francis with a doctorate in mathematics and a history of social activism.

Sister Diane Drufenbrock, smiling gently, conceded that she and her running mate, David McReynolds, have little chance to win, but they are on the ballot in New Jersey and six other states and, she said, they hope to be on the ballot in at least 15 states by November.

"It's important that we stay in these raising questions, stimulating people to think," she said. "We have to start offering people alternatives. For too long now people have had to make 'back-in' choices. It was Eugene Debs (a U.S. Socialist who died in 1926) who said, 'I'd rather vote for something I like and lose than something I don't like and win.'"

Sister Drufenbrock, daughter of a plumber who was a dedicated New Dealer and union man, "backed into" her card-carrying Socialist Party membership, she said.

She was a teacher in an inner-city school in Milwaukee when she began, with the aid of a federal grant, to work with neighborhood women to improve services provided by the public schools. She started a community newspaper and a crafts cooperative and ran courses for the women.

Eventually she realized that what she was doing "was part of socialism, which, correctly defined, is people banding together to take charge of their own lives," Sister Drufenbrock said.

"True socialism is a political and economic democracy. We don't have either here. People no longer feel their votes count, as they should in a political democracy. It is not a financial democracy if women still earn 59 cents for every dollar made by men. Socialism hits at the greed of profiteers. It is evil that a few people can make a lot of money at the expense of the rest of us."

A nun since 1941, she said she hopes Pope John Paul II's opposition to the participation of priests in partisan politics does not extend to all those in religious life. "My superiors have heard nothing from the Vatican about my candidacy," she said. "My community has been supportive of my campaign in a loving sort of way. They can't endorse me or finance me, which is as it should be," she said.

Now, with the heat crisis, she said, "we're in the process of collecting more funds for the high electric bills."

Agencies are working together to provide fans and air conditioners and give people places to stay out of the heat, but Ms. Porter said, "some of the people don't want to leave their homes, they want to stay. They want to keep the windows closed. Even some who have fans are afraid to turn them on," because of the anticipated high utility bills.

The St. Vincent de Paul Society in Houston has also been providing fans and helping with bills. In Texas 100 people have died since the heat wave began.

Incarnate Word Sister Anne Scully, executive secretary of St. Vincent de Paul in Houston, said the society "has tried to help anyone who calls."

GENERALLY, she said, people, especially the elderly, need help paying part of their bills and Sister Scully said

she has "gone to bat" for people who have been threatened with having their electricity cut off.

To make the situation more difficult, she added, the Gulf Coast Community Services, a federal program which had helped pay utilities, is now out of funds.

Now, "they send people to us," Sister Scully said.

In Dallas the Marillac Social Center has been helping with bills, providing air conditioning units, offering a lunch program for the elderly and checking up on people who have recently been released from the hospital.

The Dallas Catholic Charities office has turned most calls for help over to local parishes.

People have been asked to donate fans by giving them to local fire departments where they are turned over to the Council of Social Agencies, a coordinating agency which includes Catholic Charities. More than 600 fans have been distributed.

In Birmingham, Ala., where 54 people have died since June 13, the Red Cross has been seeking fans. In Alabama 121 people have died. In Arkansas 98 people have died and in Georgia there have been 85 heat-related deaths as of July 21.



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that the Holy Spirit
sustains them with extra grace
and fortitude to carry out
a seemingly

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Active List

July 25-26

The annual "Tops in Food" festival will be held on the grounds at St. Christopher parish, W. 16th St. and Lynhurst in Speedway.

July 25-27

Members of St. Francis de Sales, Indianapolis, will have their parish festival on the church grounds with a variety of food and entertainment.

July 25

Registrations are now being taken for art classes to begin in September at Our Lady of

Grace Convent, 1402 Southern Ave., Beech Grove. For details contact Sister Mary Lambert Buss, 317-787-3287.

July 28

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

► July 28: Aerobic dance, Mondays and Wednesdays, to Aug. 28, 5 to 5:45 p.m.; Tuesdays and Thursdays, 4:30 to 5:15 p.m. and 9 to 9:45 p.m.

► July 28: Maternity physical fitness, six weeks on Monday and Wednesday. Prenatal, 5:30 to 6:15 p.m.; Postpartum, 4:30 to 5:15 p.m.

► Aug. 5: The first five months: a program in early pregnancy. Three Tuesdays, 7 to 9 p.m.

► Aug. 7: Stretch your way to success: a workshop on Yoga warm-up and cool-down techniques, 7 to 9:30 p.m.

July 29

John Michael Talbot will present a talk and music for those interested in secular Franciscan lifestyle at St. Pius X parish, 7200 Sarto Drive, Indianapolis, at 7:30 p.m. For more information call Martha Jackson, 849-7770.

August 3

The parishioners at St. Bernard parish, Frenchtown, will serve country fried chicken dinners, rain or shine, at their annual picnic. An ad in this week's *Criterion* has more details.

The annual picnic and family style chicken dinner will be held at St. Cecilia parish, Oak Forest, with serving from 11 a.m. to 4 p.m. Details are available in the parish ad.

August 6

A workshop on healing and growth beyond divorce will be held for seven consecutive Wednesdays at Alverna Center, 8140 Spring Mill Road, Indianapolis. Full details are available by calling 317-257-7338.

August 8-10

A retreat for young adults will be held at Mount St. Francis Retreat Center located west of New Albany. For further information call or write the Center at Mount St. Francis, IN 47146.

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.; St. Roch, 7-11 p.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.

St. Cecilia—Oak Forest, Ind.

Annual Picnic & Family Style Chicken Dinner

Sunday, August 3

Serving 11 a.m. to 4 p.m. (EST)

Located on St. Mary's Road between Oldenburg & Brookville

July 26, 27

The Sisters of St. Francis, Oldenburg, are sponsoring a religious art show at the Immaculate Conception Academy from 1 to 8 p.m. on July 26 and from 1 to 4 p.m. on July 27. Admission is free. Oldenburg is located three miles north of I-74 on state road 229.

July 27

Two groups of Separated, Divorced and Remarried Catholics (SDRC) will meet in southern Indiana at St. Mary parish, New Albany, and Providence High School, Clarksville, at 7:30 p.m.

The annual picnic of St. Paul parish, Sellersburg, will be held on the grounds of Providence High School, Clarksville. Serving will begin at 11 a.m. An ad in today's *Criterion* gives more information.

See the ad in this week's *Criterion* that gives details about St. Martin's country style chicken dinner at Yorkville from noon to 5 p.m.

The Ladies Auxiliary Knights of St. John will sponsor a card party at 2 p.m., Little Flower parish auditorium, 13th and Bosart, Indianapolis.

July 27-29

The Charismatic Community Center announces the following area weekly prayer meetings: July 27: St. Luke and Holy Spirit, 7:30 p.m.; July 28, St. Malachy, Brownsburg, 8 p.m.; July 29, St. Lawrence, 7:30 p.m. Call 255-6561 for information.

August 1

The regular First Friday nocturnal adoration service will be held at Holy Spirit Church, Indianapolis, from 9 p.m. Friday to 6 a.m. Saturday.

August 1, 2

St. Anthony's old-fashioned parish picnic at Clarksville will be held from 8 p.m. to midnight on Friday and will commence at noon on Saturday.

August 1-3

St. Ann's summer festival will be held at 2850 S. Holt Road, Indianapolis where there will be fun, games and rides for all.

St. Martin's Picnic — Yorkville, Indiana
(Guilford, IN 47022)

**SUNDAY
JULY 27, 1980**

Country Style Chicken Dinner

Noon to 5:00 p.m. (EDST)

Adults — \$4.00 Children under 12 — \$2.00
Reservations: (812) 623-2252 or (812) 623-2257

✓ Lunch Stand ✓ Booths
✓ Games ✓ Quilts
✓ Beer on Grounds

Masses — 9:00 & 10:30 a.m. (EDST)

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PICNIC

SUNDAY, AUGUST 3

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SUNDAY, JULY 27

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**ANTI-INFLATION PRICE — SAME AS LAST YEAR
ADULTS 3.50. PRE-SCHOOL AGE FREE
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ACRES OF FREE 'N' EASY PARKING

Evangelization? It means 'welcome'

by Valerie Dillon

"Evangelization" ... it's a word many Catholic laymen and women have assumed is strictly theological and doesn't apply to them. Evangelization—it's the proper concern of bishops, priests and maybe religion teachers.

Or so we thought.

Now, because of the work of an archdiocesan committee on evangelization, we are likely to discover our perceptions are wrong ... that evangelization is the business of every Christian.

Just what is evangelization? Father John Elford, pastor of St. Joseph parish, Indianapolis, and committee chairman, describes it simply as "making known to all people the goodness of God's love."

Most of the time, he explains, this has focused on reaching the "unchurched." But, he adds, this also must mean reaching out to those who already are in the church, "making the Gospel more full, deep and real in their lives."

To do this in the archdiocese, the committee was established in 1978 as an

ad hoc body of the archdiocesan Priests' Senate. The Senate action was a response to Pope Paul VI's Encyclical, *On Evangelization in the Modern World*, as well as to a national bishops' decision in 1977 making evangelization a "priority concern."

DURING THE past one and one-half years, the archdiocesan committee has put together a six-step plan designed to initiate evangelization activity at the parish level.

This will include development of local committees and development of specific goals for each parish in the archdiocese, with 1981 as the target date for implementation.

Impetus will be provided in the fall when four daylong workshops will be led by Father Alvin Illig, director of the National Conference of Catholic Bishops (NCCB) committee on evangelization. This will be followed in December by an archdiocesan-wide workshop for pastors and parish committees, conducted by Father Anthony Ballagamba.

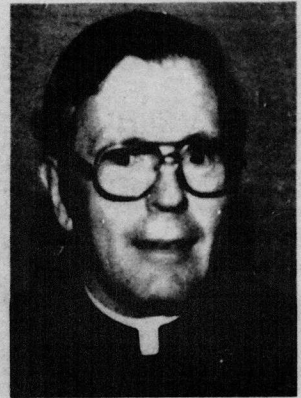
According to the committee, the program's goals are to clarify the meaning of evangelization, to facilitate evangelizing activities within the local parish, and to work toward establishment of an archdiocesan office of evangelization.

One of the problems to be met, Father Elford believes, is that "Catholics don't want to be pushy. We're concerned about salvation, but we don't have a definite plan to help bring it to others."

"A lot of people would come to God, if someone would invite them," according to the priest. "Our hope is to help parish Catholics discover how to do this."

A KEY FACTOR, Father Elford believes, will be linking evangelization to parish renewal. "If we're going to invite people in," he said, "we must have real community there to welcome them."

Besides Father Elford, committee members are Fathers Robert Borchertmeyer, Clarence Waldon, John Ryan, Jeff Godecker, Joseph Wade and James Barton; Franciscan Sister Mary Carol



Fr. John Elford

Schroeder, Mrs. Amanda Strong and Mrs. Ann Kreig.

Archbishop Edward T. O'Meara is chairman of the NCCB evangelization committee, and will be a major speaker in August at the second annual National Catholic Lay Celebration of Evangelization in Washington, D.C.

Gays (from 6)

restrictions imposed by the Boston archdiocese, "I can say Mass for convicted murderers at Walpole State Prison, but I can't say Mass for a group of gays."

Although "most gays who were Catholics long ago left the church," the priest believes that "it is not irreconcilable at all to be a homosexual and a Catholic."

Brian McNaught, one of the founders of the Detroit Dignity chapter, is one who believes that the church's attitudes toward ministry to homosexuals is gradually changing.

A former columnist for the *Michigan Catholic*, he was fired from that job after he was publicly identified as a leader of homosexual Catholics. McNaught now works as co-director of Exodus House in Boston, a national organization for gays and their families.

"There has been a major increase in the number of priests and religious working with gay Catholics," he said.

He added that more priests who counsel homosexuals are advising that sexually active gays develop their own conscience on the issue. McNaught likened this trend to how some clergy have advised couples about the church's opposition to artificial means of birth control.

FRANK SCHEUREN of the national Dignity organization, notes that a few dioceses now have assigned part-time chaplains for Dignity chapters. One of the goals of the group, he explained, is "the acceptance of gays as full and equal in the church."

Dignity chapters throughout the country hold discussion groups, advocate civil rights for homosexuals, and join in the celebration of the Mass.

The Atlanta archdiocese is one place which has appointed chaplains to Dignity, and Scheuren added that Archbishop Thomas A. Donnellan of Atlanta has celebrated Mass with the local Dignity group. He noted, however, that the Atlanta archbishop has reaffirmed to the group his

support of the church's traditional stand on homosexuality.

Other bishops, Schuereen said, have given similar support for pastoral efforts for homosexuals, including the leaders of the Memphis, Richmond, and Miami dioceses. Bishops heading dioceses in larger cities like New York, Chicago and Philadelphia have been less supportive of ministry to homosexuals, the Dignity president added.

In general, the view of the church's bishops has been to differentiate between homosexual orientation, which is acceptable, and homosexual activity, which is not. Although criticized by many homosexual Catholic organizations for taking an allegedly rigid stand, the church's bishops are, in some cases, ahead of much of the laity in promoting compassion and pastoral care for gays.

CATHOLIC heterosexual laity often take a less accepting view. Many feel uncomfortable sitting in a pew next to a known homosexual; some see gays as a threat to their children and family life.

A few parishes have, however, accepted gay people into the mainstream of parish life. Homosexual people are also accepted in other parishes, as long as their sexual orientation remains a well guarded secret.

Catholic families that are directly affected receive little assistance from the church, partly because guilt makes it difficult for parents to reach out for help, and also because there are so few clergy trained to deal with those that do reach out.

Some parents hope for a "cure" for their children (something, according to many experts, that does not exist for someone with a true homosexual orientation). Others have learned to separate their love for their son or daughter from their distaste for their child's expression of sexuality; some have apparently come to complete acceptance of their child's homosexuality.

Clergy are often caught inbetween these varying views, as well as attempting to reconcile the church's theological stand and their pastoral role. Some admit they just don't have the training to handle it. Others feel the church's view is just not adequate for sensitive pastoral situations.

PRIESTS working in the Indianapolis archdiocese, when approached for comments on how they counsel homosexuals, did not want to be quoted. Some stated that pastoral counseling for homosexuals was a sensitive and complex subject that could easily be misunderstood by the reading public; others said they did not feel competent to address the issue. One priest explained that his view would make both traditionally-minded church people

and militant Catholic homosexuals furious at him.

We could not find any priest who counsels homosexuals on a regular basis who advises in all cases that gays follow church teaching and live a celibate life. Many priests have accepted that in certain cases it may be necessary to counsel the continuation of faithful gay relationships that can include sexual expression. To do otherwise, they claim, would alienate gays completely from the life of the church and result in promiscuous sexual activity.

The majority of clergy just do not feel adequately prepared for the task they increasingly are expected to do. As one priest from outside the archdiocese put it, "We had 20 minutes on it when I was in the seminary."

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Harry J. Feeney, active layman

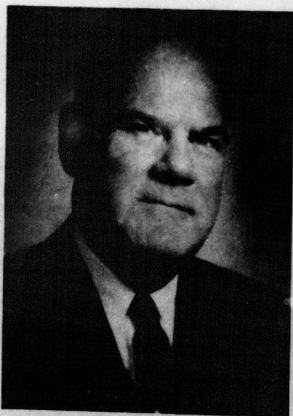
Harry J. Feeney, 68, chairman of the board of Feeney-Hornak Mortuaries Inc., died July 20 at St. Vincent Hospital.

Feeney became the proprietor of Feeney and Feeney Mortuary in 1949 which was merged in 1962 to become Feeney-Kirby Mortuary. Since June 1, the firm has been known as Feeney-Hornak Mortuaries.

He was a Grand Knight of Knights of Columbus Council 437, a member of Bishop Chatard Assembly of the Knights of Columbus, a member and trustee of St. Matthew's church, a member of the Serra Club, Ancient Order of Hibernians and the National Council of Catholic Men.

Feeney, a graduate of Indiana College of Mortuary Science, was active in Democratic party politics and served on the Indianapolis Flood Control Board.

A funeral was held on Wednesday, July



Harry J. Feeney

23 at St. Matthew's church. He is survived by his wife, Evelyn, two sons, Dr. Martin T. and Michael J. Feeney, two daughters, Mrs. Mary Louise Hornak and Mrs. Patricia A. Webster.

Vocations Center sets activities

Father Kim Wolf, associate Archdiocesan Vocation Director, this week announced the summer and fall program for Acts II, an on-going program of activities of the Vocations Center.

On Aug. 14 an Information Day for eighth grade boys and recent graduates

will provide insights into the priesthood and Religious life. The day will include discussions, recreation, meals and a Vigil Mass for the feast of the Assumption.

Acts II will have a parish visit at Holy Cross parish, Indianapolis, on Aug. 17. The group will leave at 9 a.m. from the Vocations Center, 520 Stevens St., to attend a 9:30 a.m. Mass with Father James Byrne,

pastor, and his parish community. They will also go with Father Byrne to the Women's Prison to see how he ministers to the imprisoned.

Boys interested in these two August programs can get more information from the Vocations Center, phone 636-4478. Announcements of forthcoming events for Acts II will be listed in the *Criterion's* Active List.

Training session slated

Catholics interested or involved in the charismatic renewal will have a unique opportunity for spiritual growth when a pastoral

training weekend is conducted at St. Andrew's School, Indianapolis on August 15-17, according to Bill Beatty of Charismatic Renewal Services, South Bend.

"The Pastoral Training Weekend is a carefully designed learning experience which utilizes videotaped teachings from the National Leaders Conference held at the University of Notre Dame in August, 1979," Beatty said.

The weekend consists of 13 half-hour talks viewed on a large screen, discussion periods, worship sessions and a Mass. Each participant will receive a packet which includes study guides for each talk, and suggested readings and follow-up material.

For further information write: Pastoral Training Weekend, 237 North Michigan Street, South Bend, Ind. 46601, or call 219-234-6021. To register, send \$20 together with your name and address to the South Bend address.

APD does big business and saves money at the same time

by Chuck Schisla

Who's doing big business and saving lots of money at the same time?

In today's economic squeeze, not many individuals nor businesses could answer affirmatively.

But consider the case of the Archdiocesan Purchasing Department: 1979 was the third year in a row that the department sold more than one-million dollars worth of merchandise. Moreover, through centralized purchasing, it saved various parishes, departments, schools and institutions of the archdiocese thousands of dollars.

A three-person staff handled some 4250 separate orders, totalling \$1,100,000.

Sal Puntarelli, APD manager for the past 15 years, reports that more than 90 per cent of parishes and institutions are regular

customers, though use of the service is voluntary.

What do they buy? Everything from paper clips to carpeting to new automobiles—all at a savings of around 35 per cent off retail price.

Currently, APD deals only in supplies and equipment, but Puntarelli indicates that he hopes to expand into the areas of clothing and food service in the future.

Despite rising prices, Puntarelli noted that the cost of many items has stayed the same. Partly, this is because of the office's continual search for lower-priced vendors. But, he explains, the department belongs to an international agency which allows 25 Catholic purchasing departments across the country to buy together.

Housed on the second floor of the Chancery, APD was set up in 1965 by former Archbishop Paul C. Schulte, under directorship of Monsignor Richard Kavanagh. A non-profit agency, it also has served the Lafayette diocese for the past 10 years.

Looking back over the years, Puntarelli believes the department's success is due to "increasing cooperation of parishes and institutions." He announced that the volume for the first few weeks of the current

fiscal year has exceeded any similar period in the past.

"The future growth of APD will be determined by the continued use of its services by those who order equipment and supplies for the church," Puntarelli said.



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CRITERION PRESS, INC. INCOME & EXPENSE STATEMENT

(June 30, 1980)

INCOME

Advertising	\$104,640.43	
Subscriptions	247,443.97	
Other	15,108.34	
Total Income	\$367,192.74	\$367,192.74

EXPENSE

Office Supplies and Postage	\$ 16,101.07	
Salaries	104,512.30	
Advertising	7,648.67	
Printing	96,830.15	
Label Preparation	30,393.78	
Postage—Publication	51,578.37	
Composing	9,713.74	
News Services	15,462.20	
Maintenance on Equipment	1,394.53	
Telephone	4,110.87	
FICA—Employer Portion	5,396.10	
Pension—Lay and Clergy	4,348.00	
Rent	6,000.00	
Miscellaneous	1,414.01	
Interest	2,164.47	
Insurance—Hospital and General	2,944.20	
Depreciation	6,649.40	
Total Expenses	\$366,661.86	\$366,661.86
Net Profit (Loss)	\$ 530.88	

BALANCE SHEET

ASSETS

Cash on Hand	\$ 2,411.17	
Accounts Receivable (Subscriptions)	2,479.64	
Accounts Receivable (Advertising)	6,161.69	
Fixed Assets	73,527.29	
Less: Accumulated Depreciation	(16,121.56)	
Prepaid Items	883.34	
Total Assets	\$69,341.57	\$69,341.57

LIABILITIES

Accounts Payable	\$29,491.47	
Notes Payable: Archdiocese	39,590.00	
Payroll Tax Payable	1,590.75	
Deferred Income	4,875.61	
Total Liabilities	\$75,547.83	\$75,547.83

RETAINED EARNINGS

Prior Year	(\$6,737.14)	
1979-1980	\$ 530.88	
Total Retained Earnings	(\$6,206.26)	(\$ 6,206.26)
Total Equities	\$69,341.57	

NOTES TO FINANCIAL STATEMENT:

Income:

1) "Other" refers to sales of the Catholic Directory and Buyer's Guide, sales promotions, bad debt recovery, typesetting for the *Lafayette Sunday Visitor* through September, 1979, rental of subscription list to Society for the Propagation of the Faith and donations.

Expense:

- 1) **Salaries**—during the fiscal year the *Criterion* employed one priest, one Religious sister, and five laypersons full time and three laypersons part-time.
- 2) **Advertising expenses** include commissions on the sale of advertising, collection fees, expenses on the sale of advertising for the Catholic Directory and Buyer's Guide and advertising discounts.
- 3) **Label Preparation** refers to the ex-

pense involved in maintaining and updating the subscription list as well as the cost of the mailer putting the label on each paper and trucking them to the post office.

- 4) **Postage—Publication** refers to the second class postage rate for mailing 40,000 copies of the *Criterion* each week.
- 5) **Composing expenses** include costs of typesetting paper, darkroom materials and film.
- 6) **News services**—National Catholic News Service charges, local writers and syndicated features.
- 7) **Rent**—The *Criterion* rents 5,400 square feet of office space from the Archdiocesan Vocations Center for its facilities.
- 8) **Interest**—The *Criterion* has an outstanding archdiocesan loan of \$39,590 for the purchase of equipment.

Remember them

† **AMBERGER, Alois N.**, 81. St. Mary-of-the-Rock, rural route, Batesville, July 16. Father of Irvin and Robert Amberger and Alice Hausman.

† **BOOK, Laura (Buechler)**, 83. St. John, Starlight, July 16. Mother of Mrs. Albert Bauer, Mrs. Ronald Veleta, Mrs. Robert Fusco, Mrs. Thomas Bohannon and Mrs. Richard Hafer.

† **COLLINS, Robert G.**, 58. St. Paul, Tell City, July 15. Husband of Eunice; father of Greg; brother of Jacob Collins, Claire Braun and Vivian Blandford.

† **DEAN, Corynne E.**, St. Anthony, Clarksville, July 21. Sister of Margaret Grater and Cathryn Dean.

† **EGAN, Margrett P.**, 58. St. Matthew, Indianapolis, July 22. Wife of Eugene S.; mother of Margrett Geist, Thomas E. III, Michael and Jean Egan; sister of Mae Jean Knight and Nina Thompson.

† **EVESLAGE, Esther (Hessing)**, 78. St. Mary-of-the-Knobs, Floyd's Knobs, July 19. Mother of Paul, Robert, Richard and William Eveslage.

† **DELEO, Antoinetta**, 77. St. Mary, Richmond, July 16. Father of Mary and Carl Deleo.

† **GLAUB, Emma E.**, 89. St. Joseph, Shelbyville, July 14. Aunt of Katherine Baldwin and several other nieces.

† **GRAF, Carl J.**, 57. St. Joseph, St. Joseph Hill, July 1. Husband of

Dorothy; father of Carla Belcher, son of Louise Graf; brother of Patricia Alexander, Rita Ellenbrand and Mary Koerber.

† **HARPENAU, Ben**, 80. St. Paul, Tell City, July 14. Father of Mary Meunier, Merle and Paul; brother of Gertrude Berger and Herman.

† **LALOUX, Emily**, 79. Sacred Heart, Terre Haute, July 21.

† **OGDEN, David C.**, 28. St. Joseph, Shelbyville, July 12. Husband of Carol; father of Andrew and Amy; son of Mr. and Mrs. Charles Ogden; brother of Michael, John D. and Terry.

† **ROCAP, John T.**, 71. St. Luke, Indianapolis, July 21. Husband of Marjorie (McDuffee); father of Mary Ann Dowling, Barbara Diver, Kathleen Williams and John T. Jr.; brother of Sister Patricia Rocap, B.V.M., Rosemary, Eileen and James E. Rocap Jr.

† **SCHNEIDER, Mary E.**, 87. Our Lady of Lourdes, Indianapolis, July 17. Wife of John; mother of Joel Sharp and Mary K. Beaty.

† **WEISSE, Eugene E.**, 72. Little Flower, Indianapolis, July 17. Husband of Florence; father of Cynthia.

† **WILLIAMSON, Forrest**, 79. St. Augustine Home Chapel, Indianapolis, July 18.

† **WISSEL, Viola M.**, 80. Holy Guardian Angel, Cedar Grove, July 16. Sister of Stella Schuck, Charlotte Witt, Loretta Ludwig, Julius and Alfred Sacksteder.

† **WULF, Elizabeth (Braun)**, 79. St. Augustine, Jeffersonville, July 19. Wife of Emile A.; mother of Betty Centilli, Irma Young, Emile J. and David Wulf; sister of George Braun.

† **WYMAN, Sandra T.**, St. Simon, Indianapolis, July 23. Daughter of Mr. and Mrs. John Wyman; granddaughter of Mr. and Mrs. James D. Cronin and Mrs. Cooper.

Sister Mary Clarice Noe

OLDENBURG, Ind.—Sister Mary Clarice Noe, 78, died at the motherhouse of the Sisters of St. Francis here on Tuesday, July 15. A Mass of Christian Burial was celebrated for her in the convent chapel on July 17. Sister Clarice has been retired at the motherhouse since 1974. Prior to that time, she taught in elementary and secondary schools throughout Indiana, Ohio and Kentucky. Her last assignment was at Seccina High School, Indianapolis. She is survived by one sister, Franciscan Sister Mary Norbert, also of Oldenburg.

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Thoughtful relative may bring the whiskey sour slush

by Cynthia Dewes

There is a fun remedy available for summer heat and doldrums. It is called The Family Reunion. What is more satisfying on a sultry day than reviewing familiar faces and memories from a shared past? Somehow the sheer physical presence of our relatives assures us of a niche in the universal order, and a reason for having come this far.

Anticipation of the reunion provides half the fun. What last year's babies be doing now? Will Great Aunt Sarah have a fresh collection of Pat and Mike stories to entertain the crowd? Naturally there will be new in-laws to sort out... new information about work, health, children and locations, to assemble. And between conversation marathons we will squeeze in lots of eating and drinking.

Preliminaries to a reunion meal often include cold beer and soft drinks. If we're lucky a thoughtful sister-in-law or two will bring along a big container of Slush.

Whiskey Sour Slush

6 oz. can frozen lemonade
6 oz. can frozen orange juice
1 c. bourbon (or brandy)
3 six-oz. cans water
1/4 c. sugar
1 c. strong tea
Mix and freeze the above. To serve, fill each cup 3/4 full of slush and then add 7-Up to fill.

Serious eating takes place somewhere between the Slush and the horseshoe throwing, and recipe sharing enjoys a high priority among the cooks who are present. A new dish gets high marks for its creator.

Kidney Bean Casserole

5 one-lb. cans red kidney beans
6 thick slices bacon, chopped
2 green peppers, chopped
2 onions, chopped
3 tomatoes, chopped
Topping:
1 tsp. tabasco sauce
1 c. dark brown sugar, packed
14 oz. bottle catsup
1/4 tsp. allspice

Drain kidney beans. Sprinkle bacon pieces in 12" x 9" x 2" pan and cover with half the beans. Layer chopped vegetables over beans, then top with remaining half of beans. Cover with topping mixture. Cover with aluminum foil and bake at 350° for 3 hours. Serves 12-15.

Helen's Molded Fruit Salad

1 six-oz. package strawberry Jello
1 large box frozen strawberries
1 #2 can crushed pineapple, drained
2 mashed bananas
2 c. hot water
Sour Cream

Combine all ingredients except sour cream. Chill half of gelatin mixture until firm in a mold "greased" with mayonnaise. Then spread with sour cream. Pour remaining half of mixture over the cream and chill again, until ready to serve.

If "new" food is appreciated by the family, "old" is even better received. Everyone looks forward to savoring Cousin Thelma's cream puffs or Aunt Amy's potato salad. Our family treasured my mother's angel food cakes.

Mama's Angel Food Cake

Whites of 11 eggs (at room temperature)
1 tsp. cream of tartar
1 1/2 c. sugar
1 c. flour
1/4 tsp. salt
1/4 tsp. vanilla

Beat egg whites until frothy. Add cream of tartar and continue beating until eggs are stiff. Add sugar gradually. Fold in flour mixed with salt and add vanilla. Bake 45 to 50 minutes in an ungreased angel food tin or tube pan. Cool upside down over a bottle until absolutely cooled, probably several hours. Remove from pan and serve plain, iced or with berries and whipped cream.

Younger cousins' boyfriends are enlisted to take photographs of the assembled family. Just as Uncle Carl launches into the familiar story of how his ship sank in WWII, we find that the babies are cranky and the sun is setting. We say our goodbyes and go back to the world refreshed. We have experienced love, and shoved mortality aside for one more year.

TV Programming

Modern art show concludes July 30

The second half of the two-part program "Meanings of Modern Art," whose purpose is to make modern art more accessible, will be broadcast on PBS stations at 10 p.m. (EST) on Wednesday, July 30.

Entitled "New York: Capital of the Avant-Garde," the second program, like the first, is narrated by art critic and historian Rosamond Bernier, and, belying its title perhaps, its focus is not so much on the meanings of avant-garde art but rather on the personalities and work habits of the artists who gathered in New York during World War I, with abundant attention given to their friends and patrons and the historical context of the development of the avant-garde.

The narration is a bit too breathy and some of the insights are more than a little pedestrian, such as the statement "With the war raging in Europe, Europeans were happy to come to New York," coupled with a photograph of a large group of presumably happy Europeans seated at a banquet table. Then one long section dealing with Marcel Duchamp's composition in glass, "The Bride Stripped Bare," is a bit irritating since the camera never gives us a good look at the whole thing at once.

As light summer fare, however, enhanced by some fascinating old film footage, the program is good entertainment and a painless introduction to the subject.



HUMANITAS WINNERS—An episode of ABC's "Family" featuring Henry Fonda (left) as Grandfather Lawrence and "Son-Rise: A Miracle of Love," (right photo) starring, from left, James Farentino, Michael Adams, and Kathryn Harrold, are among the winners of the 1980 Humanitas Prizes. In the "Family" episode,

the Lawrences must cope with the advancing years on the grandfather. "Son-Rise," which will be rebroadcast July 31 on NBC, is the story of two loving parents who dedicate themselves to helping their autistic son. (NC photos)

Television Films

Apprenticeship of Duddy Kravitz (1974) (ABC, Sunday, July 27): A stunning film, made in Canada, of the Mordecai Richler novel about the early struggles that form the character of an unscrupulous hustler who becomes a successful businessman. Set in the Jewish culture of Montreal, it is full of insight and compassion, sizzingly acted by Richard Dreyfuss and a strong supporting cast, and is also superbly cinematic. Recommended for thoughtful, mature audiences.

Airport '77 (1977) (NBC, Sunday, July 27-28): The latest and arguably the worst of the "Airport" series, in which Jack Lemmon and a cast of other unfortunate big names crash on a 747 in the Bermuda Triangle with a cargo of priceless art, and are trapped on a sandbar underwater. Very soggy melodrama, with modestly good special effects. Not recommended.

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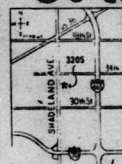
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Viewing with Arnold 'Bronco Billy'—inept, silly

by James W. Arnold

"Bronco Billy," like "Urban Cowboy," is not a traditional western, but a movie about the western myth, what it still means to people and how it affects their lives.

Of course, it's one thing to be about an interesting or relevant subject. It's still another to be a good movie or one really worth your time. "Billy" is much less obnoxious than "Cowboy," and has several surprising, adventurous ideas. But too often it is just silly and inept.

"Billy" is the second in that new genre, the Clint Eastwood comedy (the first was "Every Which Way But Loose"), in which the steely-eyed, cement-jawed action hero searches for a new niche somewhere in the vicinity of Burt Reynolds. Easygoing, just-folks comedy with a country-western music flavor (provided by Merle Haggard), and much gentle spoofing of the hero's well-established macho image. It's an improvement over the old Eastwood mix of sadistic violence and righteousness, but the touch is still heavyhanded, the perception still on-the-obvious-surface.

This new movie has a plot like the screwball comedies of the thirties. A pretty but shrewish and stuck-up New York heiress (Sondra Locke) falls in with a seedy traveling wild west show and learns how to become a warm, loving human being and escape her greedy relatives.

The characters in Dennis Hacklin's screenplay are broad and ludicrous, but not especially funny. The best of them is Eastwood's Bron-

co Billy, an ex-New Jersey shoe salesman who is living out his fantasies in the show as a cowboy hero—fast on the draw, deadly shot, trick rider—who supports all the corny virtues like mother, flag, hard work. His troupe performs free at hospitals and orphanages but draws few paying customers, and he talks like a coach at a testimonial dinner.

HE'S NOT very slick at

this spiel, which endears him to us. As a boss, he's a cheapskate; and as a performer, he's something less than perfect, which requires him to search constantly for new young ladies to serve as targets in his act.

Billy is not totally a lovable clown, because he also has a temper. In fact, in moments of crisis, he acts improbably like the old Eastwood—foiling a bank holdup, or beating up a couple of drunken rednecks who try to molest Ms. Locke. Billy is not sufficiently vulnerable.

The others in the troupe offer little interest, except as likeable down-and-outers who have somehow developed pride and identification through their skills in the show: a young Vietnam deserter does rope tricks, a once-boozed Indian who does an ancestral snake dance,

etc. Most of all, the heiress learns, they are nice to each other.

IT'S MORE than a little symbolic. As the Indian's wife urges Locke to join the group, she says: "You can be anything you want, you just go out and become it." Billy has created himself: "I am who I wanna be."

You can take the message as wholesome or as insipid—the movie itself isn't serious about it. The real problems are with the details of the nonsense plot, which is full of coincidences, loose ends, clichés and general sloppiness.

The scene at the orphanage, for example, not only involves nuns in old-fashioned habits, but in different habits.

An interminable scene is built around Locke trying to borrow a dime for a phone



call, and the ending requires us to watch the wild west show, without a significant change, for the umpteenth time.

TWO passages, though, are fresh and memorable. In one, Billy and his gang, in desperation, try to hold up a modern train, which simply roars past. (So much for legendary deeds.) In another, Billy endures the worst kind of humiliation (for a cowboy hero) from a corrupt old sheriff to get his friend out

of jail.

Like "Hero at Large," "Bronco Billy" wants to say that ordinary people can still be heroic and kind, even if their childhood idols have gone or proven false. That's great. But without much finesse or invention, the movie droops and drags down the trail.

(Some violence and sexual suggestion, but the main drift is wholesome and upbeat.) NCOMP Rating: A-3 morally unobjectionable for adults.

Film Ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

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

B, morally objectionable in part for all;

C, condemned)

Airplane..... A-3

Apocalypse Now..... A-4

The Black Stallion..... A-1

The Blue Lagoon..... B
(Contains a coy, peek-a-boo, nudity)

The Blues Brothers..... A-3

Bronco Billy..... A-3

Brubaker..... A-3

Can't Stop the Music..... A-3

Carry..... B
(Contains sex, violence and profanity)

The Children..... B

(Excessive violence)

Coal Miner's Daughter..... A-2

The Empire Strikes Back..... A-2

Fame..... B

(Irreverent attitude toward religion coupled with some nudity)

The Final Countdown..... A-2

Herbie Goes Bananas..... A-1

Honeyuckle Rose..... A-3

How to Beat the High Cost of Living..... A-3

The Island..... B

(Excessive violence, profanity and brief nudity)

Kramer vs. Kramer..... A-4

The Nude Bomb..... A-3

Oh, Heavenly Dog..... A-3

Roadie..... A-3

Rough Cut..... A-3

The Shining..... B

(Contains rough language, graphic violence and a seriously offensive erotic sequence)

Tom Horn..... A-3

Up the Academy..... B

(Contains sexual bplay and low moral tone)

Urban Cowboy..... B

(Contains brief nudity, sexually suggestive scenes, violence and profanity)

Wholly Moses..... A-3

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