

# THE CRITERION

## Situation in El Salvador described

by RUTH ANN HANLEY

A controversial and outspoken Maryknoll priest described life in El Salvador last weekend, painting a tragic picture of suffering in that war-torn Central American country.

Father Roy Bourgeois, in Indianapolis for a program at IUPUI, spoke also at St. Thomas Aquinas Church. Describing his words as "moral not political," he focused on El Salvador's poor—90 to 96 per cent of the people—who are "dying for peace and justice."

In the U.S. a child's death is a sorrowful hour for parents. But simple comforts cushion the ragged edges: an iced soft drink, a clean-sheeted bed to welcome an exhausted body, a few moments of peace in a place apart, the Holy Bible.

Among the El Salvadoran poor, a child's death is not softened by comforts. The death is mourned in a one-room, dirt-floored hut with no running water, electricity or sewage. Often the child has died from malnutrition or disease—40 percent die before the age of six.

But if the youngster is the victim of warfare, his death intensifies the terror for other family members, robbing them of the psychological wind-down, of time to adjust. They may be next.

Even their Bible is suspect.

"Some homes are burned for having a Bible," Father Bourgeois asserts, "or for having a picture of Bishop Oscar Romero." Archbishop Romero was murdered in March, 1980 while saying Mass.

"If we were in El Salvador now, you yourself would probably be shot as you left," he informed this reporter.

**EVEN MORE CERTAIN** is that this interview would not be printed. The priest critic, who created a furor with his unauthorized trip into hill country, reports that the Catholic paper has been shut down. The diocesan radio station was attacked "until it reached a point where all the equipment was ruined."

Father Bourgeois is speaking in U.S. parishes, schools and institutions. His message: "El Salvador is at war. It is the poor who are under attack. Churchmen like Bishop Romero who have helped them reflect on the gospel message of justice and peace are under attack for asserting the dignity of the poor."

He described Christian communities of 15 or 20 farmers—"campesinos"—who meet at night by candlelight to read the Bible and talk about the \$2-a-day wages in this lush coffee and cotton producing country where two per cent of the people own 60 per cent of fertile land.

"What they read calls them to work for peace and justice," the priest claims. "They feel a sacred trust to eliminate the ills, that they are called by name to do it." Thus, he says, "when the Church allies herself with the poor, she is called subversive."

This Maryknoller, a former Navai lieutenant who volunteered to fight in Vietnam, then discovered his vocation among the "poorest of the poor." Now a Christian pacifist,



**CHILDREN OF WAR**—These are some of the "lucky" children in El Salvador—they are surviving. Father Ken Meyers, a missionary from the Cleveland Diocese, is surrounded by orphans at his home in Zaragoza, El Salvador. Currently, Father Meyers is providing for 190 children left homeless as a result of the civil war. (NC photo by George Houde)

he declares "I can't take up arms and I believe as a Christian in promoting peace."

But, he adds, "these people are seeing their wives raped, their children killed and dying of malnutrition. Sixty percent are illiterate. If I told them not to fight, they would do it anyway. They believe they are fighting for their very survival."

**"IT'S NOT A political problem** as President Reagan would have you believe. When I questioned the people if their leaders are communist, they laughed. 'We don't need a communist to tell us we are hungry, they say.' He claims that 'most' of the arms possessed by guerrillas come from the black market.

Father Bourgeois recounts that El Salvador, one-fourth the size of Indiana with an equivalent population, has seen one bishop, 10 priests, four sisters, and 5,000 lay leaders killed in four years. According to the priest, these are the unarmed, killed by security forces without interference from the ruling junta.

Frustration tinges his explanation as he

argues that "not even one case in four years has been brought to trial."

The Louisiana native sees Americans tied into the situation in three ways: as part of multi-national corporations which grow wealthy in an area of cheap wages, as arms providers, and more hopefully as "brothers and sisters in faith."

A parishioner at St. Thomas who heard Father Bourgeois homily on Sunday disagreed, stood up and spoke of the moderate regime of Duarte. He prayed that there would be peace through evolution, not revolution.

But in a following interview, the priest disavowed that Duarte's regime is "a middle of the road government," or that he was an elected president. "He was appointed by the junta. The people say, 'he is not our president; he is an assassinator.'"

**ASKED ABOUT** use of words popularized in Communist literature, Father Bourgeois said "oppression, justice and equality are God (See SITUATION on page 2)

## U.S. looks for political settlement

**WASHINGTON (NC)**—The Reagan administration appeared to back off from its hard line position on El Salvador late last week, saying that a political solution is the only way to stem the "tragic cycle of violence" in the country.

In a speech by Thomas O. Enders, assistant secretary of state for inter-American affairs, the administration praised plans for elections in El Salvador in 1982 and 1983 and said the United States is prepared to aid in the election process.

But the speech also reiterated the U.S. view that military aid is necessary for El Salvador's government "to counter the disaster visited upon El Salvador by enemies of democracy."

The speech's emphasis on a political solution was immediately welcomed by Father J. Bryan Hehir, director of the U.S. Catholic Conference's Office for International Justice and Peace. The USCC, public policy arm of the U.S. bishops, has been a vocal critic of U.S. policy in El Salvador.

In a statement issued shortly after the speech on July 16, Father Hehir said the USCC always has held the conviction "that a political solution represents the only lasting solution to the situation in El Salvador."

The priest reiterated, though, that the USCC "remains convinced that outside military assistance from any source to the competing forces in El Salvador does not help to foster a political solution."

**ENDERS' SPEECH**, before a private foreign policy group, was billed as a major policy declaration by the Reagan administration. Officials said the speech was a "clarification" of El Salvador policy, which they admit has not been popular with the American public.

The speech avoided most references to (See U.S. LOOKS on page 2)

the criterion

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# Celebration scheduled

'There's still time to register'

"There's still time to register for the Third Annual National Catholic Lay Celebration of Evangelization," reports Father Clarence R. Waldon, archdiocesan Director of Evangelization.

Scheduled for Aug. 13-15 in St. Louis, the Celebration of Evangelization will offer major presentations providing a theological and scriptural foundation for local efforts.

Among speakers, Holy Ghost Father Vincent Donovan, author and missionary, will draw on the experiences of his 17 years in Tanzania, and Father Anthony Bellagamba, executive secretary for the United States Mission Council will present a major address.

Archbishop Edward T. O'Meara will be chief celebrant and homilist at the opening liturgy on Thursday, Aug. 13. That evening, the archdiocesan delegation will have a reception with the archbishop, who is chairman of the National Conference of Catholic Bishops' Committee on Evangelization.

Registration is \$45 per person, with special rates for families and parish groups. Father Waldon stressed that if an individual or parish cannot afford the fee, scholarships are available. Also, there are special housing arrangements and special rates at the Sheraton Hotel available through registration with Father Waldon's office.

Chartered buses will leave from the Chancery Office in Indianapolis at 5:30 a.m. Aug. 13. They will leave St. Louis at 1 p.m. Sunday, Aug. 16. Cost is \$40 round trip.

According to Father Waldon, registrations are due in his office immediately. He recommends that interested persons call him at once (317-635-2579) to register or for further information.

## Madison status corrected

Madison, Indiana, has many illustrious chapters in its history, including the fact that it once was the largest city in the state.

However, unlike the report in last week's Criterion ("Indiana native marks her 100th birthday"), by 1881 Madison had already lost that distinction. By then, Indianapolis was the largest city in the state, and nine others also had grown bigger.



## MOVING?

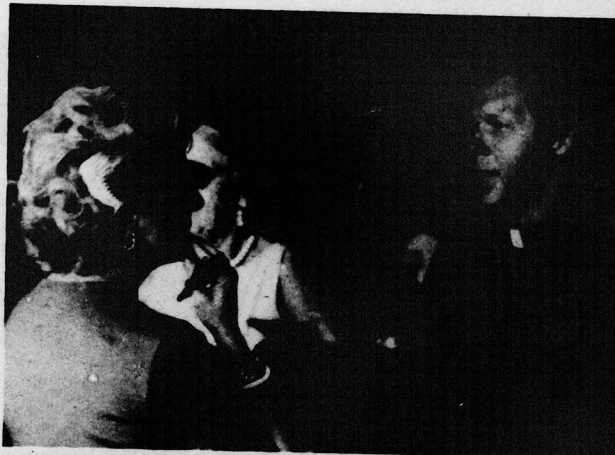
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**the CRITERION**

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**PARISH HOMILIST**—Maryknoll Father Roy Bourgeois shares an insight with Betty Jane Maley at St. Thomas Aquinas Church after noon Mass last Sunday. (Photo by Ruth Ann Hanley)

## Situation (from 1)

language. They were used throughout Scripture. It would be a lie," he declared, "to say there is one class of people, that it is not a class struggle."

Father Bourgeois says the people of El Salvador accuse the United States of genocide. And he answers them: "If they knew what they were doing, they would not do it."

The story which he tells is discounted by some because of the headlines he himself recently made.

Since ordination in Bolivia in 1972, Father Bourgeois had worked in the missions and spoke fluent Spanish. Last April, he finished a brief stint as an interpreter and field contact for CBS television.

Only in El Salvador a few days, he was invited to see for himself the extent of tragedy in the lives of the people. So he went with guerrillas into El Salvador's hill country.

Because of the killing of other missionaries, Father Bourgeois' unexplained disappearance was thought to be linked to foul play. Church and American officials expressed grave concern and made accusations that El Salvadoran military forces might be involved in his disappearance.

When Father Bourgeois turned up safely 10 days later, he expressed regret over the incident claiming he left a letter with certain people explaining his purpose, but which "for

an unknown reason did not surface immediately."

**CRITICS BOTH** within and outside the church charged that the priest's actions had jeopardized the safety and credibility of other missionaries in Latin America.

But Father Bourgeois says he does not regret his decision, declaring that "not many times in life a unique moment appears that transcends one's responsibility to family, friends, and even the Maryknoll order." He says he prayed about his decision and explains that "I base my life on Scripture," and "on the primacy of conscience."

Father Bourgeois said that after his return he was "more afraid of meeting the journalists than he was of going into the hills."

The Catholic bishops, he reminds listeners, "condemned military aid to El Salvador... As Christians we should follow their steps and speak out." He urged that other Americans "join us as missionaries. Speak up in letters and messages to our government to stop the military aid which is killing our brothers and sisters."

He also proposed that Americans "consider not paying that portion of your taxes that is financing this military equipment."

In the priest's view, "those who join the struggle with the poor will find God."

## U.S. looks (from 1)

East-West conflict, which the Reagan administration had been saying was a major reason for building up military aid to the El Salvador government.

Instead, it focused primarily on the internal divisions within El Salvador and said it was critical that the Salvadoran government attempt "to overcome these divisions by establishing a more democratic system."

Only a "genuinely pluralistic approach" can enable a profoundly divided society such as El Salvador's "to live with itself without violent convulsions," said Enders.

Enders said El Salvador not only is divided between its left, right and center, but the middle is also divided over the best ways to stabilize the country's economic and political situations.

The speech also warned that arms from Cuba and Nicaragua for Salvadoran guerrillas must stop. While the flow of arms was reduced in March and April, Enders said an "ominous" upswing of arms has occurred recently, "not to the volume reached this winter, but to levels that enable the guerrillas to sustain military

operations despite their inability to generate fresh support."

**ENDERS ADMITTED** the task of seeking a political solution would be difficult. "But we believe that elections open to all who are willing to renounce violence and abide by the procedures of democracy can help end El Salvador's long agony," he said.

El Salvador has set presidential elections for 1983, preceded in 1982 by constituent assembly elections to develop a new constitution.

Enders called attention to El Salvador's progress in developing election procedures, noting that the government only a week earlier had approved a series of election measures establishing the means under which registered parties can participate.

Enders also mentioned in passing the investigations into the deaths of four American church women in El Salvador last December and two American labor advisers a month later. He said the investigations, "though still unfortunately incomplete, have led to detentions. But more needs to be done."

# Readers' sex not a factor

by VALERIE R. DILLON  
(Third of a series)

Here we go again—destroying your illusion that men and women really are two different species! An analysis of The Criterion's readership survey, taken last February and March, indicates only a few distinctions between the sexes.

One slight difference is in readership. Of those who filled out the survey, 60 percent were women, 40 percent were men. Yet more than 64 percent of our regular readers are women and only 35-percent are men.

A second difference is in general attitude toward the paper. Men tended to be more critical than women in responding to a series of questions which evaluated content and effectiveness.

Although only 10 to 20 percent of the total responses were negative, proportionately more men than women felt The Criterion has too many non-religious articles, too few such articles, wasn't inspiring, had too much or not enough controversial material, stuck too closely to official church positions, was biased and was not spiritually inspiring.

**THE MOST** male criticism came where the questionnaire asked if the Criterion devotes too much attention to social problems. Of those who said yes, 51 percent were men, even though they made up only 35 percent of the total sample. Interestingly, the reverse point of view—that the paper "does not devote enough attention to social problems"—was the sole place where women were equally critical with men.

As for subjects of interest to readers, men and women differed only slightly, with such popular topics as changes in the church, family life and Catholic education chosen by both sexes. Men were more interested than women in analysis of the church worldwide, letters to the editor and in editorials. Women slightly favored articles on religious instruction, spiritual reflections from Scripture and—by a large margin—homemaking and statistics (deaths, marriages, etc.)

Men and women equally chose television and film coverage and right to life information.

On the "least interested" side, more men cited parish news and TV reviews and more women had little interest in letters to the editor.

Several questions were given separate analyses. These were: Who is least interested in editorials? Who is most concerned about changes in the church? And who doesn't want to read political news?

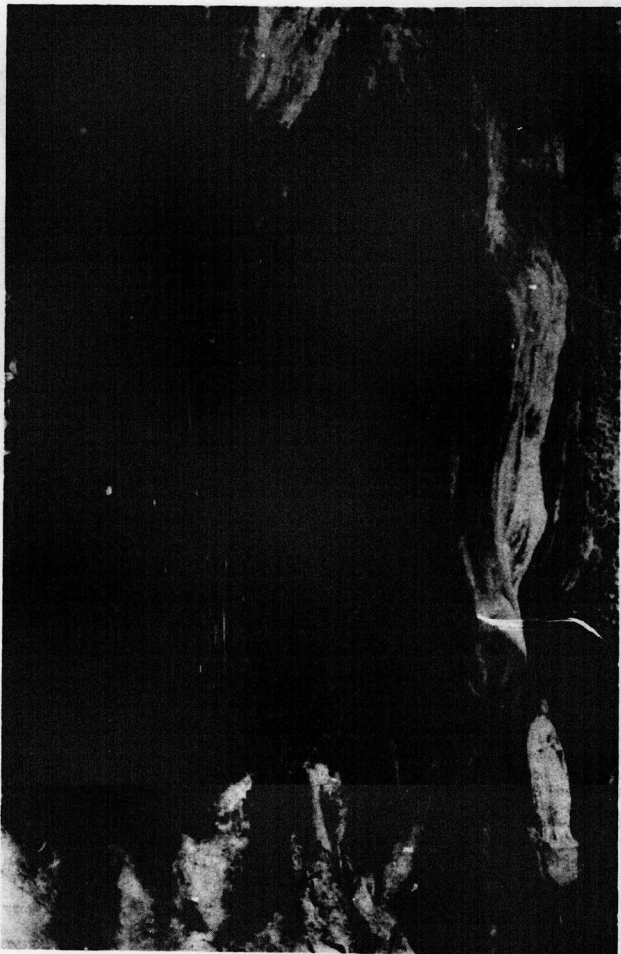
**AS A GENERAL** finding, editorials are less popular with the paper's youngest and oldest readers and with women. Education does not appear to be a factor. Nor does marital status.

Those most interested in reading about changes in the church are married men and women 25 to 39 years old who have college training or beyond. Least interested are young people, those over 60 and those without a high school education.

As for political news, slightly more women and persons over 60 do not want to read such material.

The readership survey, designed to suggest needed changes, was taken in 14 archdiocesan parishes—seven in Indianapolis and seven outside the city. These were St. Bernadette, Our Lady of Lourdes, St. Michael, St. Catherine, St. Gabriel, Little Flower and St. Rita, all in Indianapolis, and St. Joseph, Shelbyville; St. Joseph, St. Leon; Holy Family, Oldenburg; St. Mary, New Albany; St. Michael, Bradford; St. Mary, Richmond; and St. Joseph, Rockville.





**GROTTO AT LOURDES**—Near a statue of Mary, the walls of the grotto at the Lourdes shrine are covered with crutches and other votive offerings. Ever since a peasant girl saw a vision of Mary in the 19th century, the little town of Lourdes has never been quite the same with more than a million visitors to the shrine every year. Adding to the crowds this year, nearly half a million pilgrims attended the Eucharistic Congress just ended. (NC photo from UPI)

## Thousands in Lourdes for Eucharistic Congress

by Magr. JOHN P. FOLEY

**LOURDES, France (NC)**—Weekly participation in Sunday Mass was urged by Cardinal Bernardin Gantin, papal legate to the 42nd International Eucharistic Congress (July 16-23), during the eucharistic liturgy telecast July 19 throughout Europe.

The liturgy took place on the plain facing the grotto where the Blessed Virgin Mary appeared to St. Bernadette 123 years ago.

Before a congregation of about 30,000, including about 2,500 priests and almost 400 bishops, Cardinal Gantin stressed the need for thanksgiving to God and asked: "What place does the Sunday eucharistic assembly have in your lives?"

In the spiritual capital of a nation where only one out of five baptized Catholics assists at Sunday Mass regularly, Cardinal Gantin said: "It was unthinkable for the first Christians to neglect this assembly of baptized persons on the very day which recalled every week Christ's resurrection, and thus called the day of the Lord."

"It was indispensable for them, they who were scattered in a world which was mainly pagan, to strengthen their Christian identity and their unity around Christ, his word and his bread," continued Cardinal Gantin in a homily delivered in French, English, Spanish and Italian.

The outdoor Sunday liturgy took place on the first full sunny day during a rain-soaked week.

The rain, which further dampened the spirits of congress participants already disappointed in the inability of Pope John Paul II to attend, forced cancellation of an outdoor liturgy of the word on July 18 and cut down attendance at other outdoor ceremonies as sudden downpours sent participants scurrying for cover.

**HOWEVER, THE POPE** made sure he was visible to the participants by video-taping a 38-minute message which was televised to those at the congress in Lourdes July 21.

Pope John Paul told the pilgrims that

providence had invited him to offer the sacrifice of not being present.

The pope's hand trembled uncontrollably, especially at the beginning of the message, as he read the text into two microphones. Seated behind a desk in his hospital room in Rome, he seemed at times to be pressing heavily on it in an effort to control the trembling.

"God has permitted that I myself currently experience suffering and weakness in my own body, which makes me feel all the closer to you," said the pope, speaking in French.

The pontiff emphasized the central place of the Eucharist in Christian life and insisted on a firm acceptance of Catholic doctrine concerning the Eucharist.

"The true breaking of the bread, which is fundamental for us Christians, is nothing other than the sacrifice of the cross," he said.

The pope also emphasized the doctrine that Christ is truly and really present in the Eucharist under the appearances of bread and wine and that only ordained priests can turn the bread and wine into the body and blood of Christ.

A candlelight procession on July 19 was one of only two such traditional candlelight processions scheduled during the congress week.

**THE FLAMES** from more than 40,000 candles were raised toward heaven as pilgrims participating in the congress chanted "Ave, Ave, Ave Maria" while they marched in the Sunday evening procession in honor of Mary, mother of the Eucharist.

A new form of liturgically based artistic expression had its world premiere on July 19.

Performed before an audience of about 20,000 persons in the underground Basilica of Pius X, "The Burning Bush," by Didier Rimaud and Christian Villeneuve combined instrumental and electronic music: solo, choral and congregational singing, frequent dissonance and occasional harmony, choreographed actions, scriptural readings, slide projections and audience participation.

Reaction to the new artistic form seemed to range from mild enthusiasm through bewilderment to disgust, as many members of the audience left shortly after the performance began.

Another controversial entertainment was a jazz concert in the basilica plaza on July 18, which took the place of the traditional candlelight procession for that evening. Although the concert was popular with some young people, pilgrims familiar with the regular schedule at Lourdes objected to it.

## Nicaraguan priests, bishops compromise

**MANAGUA, Nicaragua (NC)**—Pressure from basic Christian communities helped break the impasse leading to the agreement between four priests in the Nicaraguan government and the bishops concerning the priests' role in the government, according to many clergymen.

The compromise allowing the four priests to retain their posts temporarily as long as they "abstain in public and private from the exercise of their priestly ministry" was reached after three days of talks July 13-15. The talks were held a month after Archbishop Miguel Obando Bravo of Managua said the Nicaraguan bishops "do not intend to be moved from the position we've taken" against the holding of public office by priests.

"The prime mover for the solution has been the thrust of our basic Christian communities, and this must continue," said Father Antonio Castro of La Merced Parish in Managua.

"The positive result of the dialogue is a theological experience enacting the pattern of the first Christian communities," said Father Mauro Giacomelli, pastor of Fatima Parish in a working-class neighborhood in Managua.

In June the Nicaraguan Bishops' Conference ordered the four priests to quit their

posts or face church sanctions for disobedience. In an initial response the priests refused, but expressed a willingness to discuss the issue. Then delegates of 20 basic Christian communities in Nicaragua issued a public letter to Cardinal Agostino Casaroli, papal secretary of state, urging the Vatican to allow the priests to remain in office. The letter accused the bishops of "becoming more aloof from the sentiments of the people."

After the agreement between the bishops and priests was announced a survey by the government-controlled daily, *Barricada*, indicated a sense of relief that the year-old issue of priests in public office had been resolved, at least temporarily.

Father Omar Mueller of Our Lady of the Angels said "priests and lay people breathe more easily since the announcement" of the agreement. "The church as a whole is taking an option for the poor through a dialogue on current problems," he said.

The agreement, announced by the bishops' conference after talks between the seven bishops and the four priests, said the priests "will not invoke or use their condition as priests to help or justify state or party func-

tions and actions" and will keep in communication with the bishops.

The four priests—Maryknoll Father Miguel D'Escoto, Jesuit Father Fernando Cardenal and diocesan Fathers Edgar Parrales and Ernesto Cardenal—joined the revolutionary government after the Sandinista National Liberation Front led a two-year civil war which overthrew President Anastasio Somoza in July 1979. The Sandinista front, composed of leftist groups which include Christians, socialists and Marxists, appointed the government.

Father D'Escoto became foreign minister, Father Parrales minister of welfare, Father Fernando Cardenal head of the Sandinista Youth Movement and Father Ernesto Cardenal minister of culture.

The bishops, who had asked in May 1980 and repeated in June 1981 that the priests resign, said now that the exceptional arrangement "does not satisfy the primary role of the priesthood, but will be tolerated for the time being."

They added that "we earnestly repeat our call for the return of the priests as soon as possible to the full exercise of their ministry, as the Holy See wishes and our people need."

## New Appointments

Effective July 6, 1981

**REV. LEONARD CORNELIUS, O.F.M.**, appointed chaplain to the Franciscan Sisters of Oldenburg, with residence at Holy Family Friary, Oldenburg. He replaces Rev. Neri Greskoviak, O.F.M., who is assigned outside the Archdiocese.

Effective July 20

**REV. SYLVANO PERA, O.F.M.**, appointed pastor of Sacred Heart, Indianapolis. He replaces Rev. Conwan McCurren, O.F.M., who is being assigned outside the Archdiocese.

**REV. RALPH PARTHIE, O.F.M.**, appointed associate pastor of Sacred Heart, Indianapolis. He replaces Rev. William Cardy, O.F.M., who is being assigned outside the Archdiocese.

The above appointments are from the office of the Most Rev. Edward T. O'Meara, Archbishop of Indianapolis. Rev. Gerald A. Gettelfinger, Chancellor.

# EDITORIALS

## Hope for El Salvador

Two recent events concerning El Salvador are encouraging.

First, as reported on page 1, a U.S. government representative has urged a political solution to El Salvador's civil war—an apparent administration shift from the view that military action is the way to bring the bloodshed to an end.

Second, junta president Jose Napoleon Duarte has called for "national unity" and has nationalized large farms and banks and the exportation of cotton, coffee and sugar. Rightist businessmen have called for Duarte's ouster—a sign they view his action as the start of a more equitable sharing of the nation's wealth.

Whether or not one agrees with the political views of Father Roy Bourgeois, his report of the tragic plight of El Salvador's people challenges us to deeper concern and to play an active role in that nation's search for peace.—VRD

## Taking page from 'Peanuts'

When the "Peanuts" cartoon strip first appeared in the newspaper some years ago, it was hailed by many as a deceptively simple, yet profound commentary on life. Its characters, Charlie Brown, Lucy, Linus, Pig-Pen, and of course Snoopy, frequently offer their readers real insight into the human condition.

Our favorite strip shows Charlie receiving a poor report card at school. On the way home he is scolded by friends who are "surprised" he hasn't done better, after all, he is "smarter than that." At home, his unseen parents chastise him for not working harder. He is capable, they remind him, of higher achievement.

In the final frame, Charlie looks sadly at Snoopy and bemoans a truth he has discovered: "There is no heavier burden than a great potential."

It's a truth for all of us, as individuals and as church.

Which of us, possessing a particular ability or talent, doesn't feel pressured to measure up to what we and others expect of us? If we fail to do our "best," we feel ashamed and let down.

Some people cop out; they bury their talents under a basket so they don't have to risk failing.

As a newspaper, The Criterion has great potential—for bringing the teachings and Spirit of the faith to its readers, for informing people of significant matters, and for achieving professional journalistic excellence. When we fail, become mediocre or slipshod, or a reader thinks we do, it is both irritating and humbling. We should do "better than that."

But perhaps the truth of Charlie Brown's observation is most significant when applied to the church itself. As the institution founded by Christ to continue his work on earth, the church has the heavy burden of truly great potential—to bring love and peace, justice and salvation to all people. Although God alone can accomplish that, we as church experience this mission as our own. We see ourselves as the instruments.

Without some realistic limits, it's an expectation certain to bring frustration and disappointment. Catholics as well as those outside the church look to the official church and those who represent it for unbelievably high ideals and performance. And if a bishop, a priest, a Sister, or some "official" lay person makes an error, fails to act, or acts unkindly or foolishly—we are incredibly shocked. Never mind that the church is in the hands of mortals—it should do better than that.

The result for some people is anger, disillusionment or even loss of faith.

God forgives us our foolishness—and worse. Can we forgive each other? Forgive those who carry the heaviest burden for the church's mission? Forgive ourselves? If we were to ask Snoopy, that irrepressible canine, about our infernally mortal failures, might he not respond, "Don't sweat it, Sweetie, you're only human."—VRD

## Register now for celebration

"Inertia" is defined in physics as the tendency of a body to remain at rest and to resist acceleration. Sounds like a lot of people we know (ourselves included) who won't get up and turn off a poor television show, can't get to that long-overdue letter and find excuses not to get out of the house for an important community meeting.

Now, an opportunity for growth is present for all whose faith is an important part of their lives. The opportunity is the upcoming Lay Celebration of Evangelization in St. Louis (see story on page 2).

Father Clarence Waldon, Director of Evangelization, has issued an invitation to all people in the archdiocese to participate in the conference, where outstanding speakers will offer theological, motivational and practical ideas. Father Waldon sees it as a first and exciting step to evangelization at parish level all over this archdiocese.

Admittedly, there is some cost, time and effort required to take part in the program. But if you believe that your faith is worth sharing with others, you can act on that belief by overcoming your inertia and signing up to go. See you in St. Louis!

—VRD



**SMILE OF FREEDOM**—Two-year-old Diana Dascau smiles as she sits in the U.S. Catholic Conference Office of Migration and Refugee Services, Washington, as MRS director John McCarthy is occupied with a phone call. Diana, her father Nicole and mother Dolma are refugees from Romania. Founder of the Amnesty International branch in Bucharest, Dascau said there are no human rights in his country. (NC photo by Bob Strawn)

## Discussion advocated to bring enlightenment

by Magr. GEORGE G. HIGGINS

Muriel Trevor, distinguished biographer of Cardinal Newman and Pope John XXIII and perceptive commentator on current trends in Catholicism, remarked after Vatican II:

"Prophets and radicals easily become pigs, and a prophetic community, as we see from the history of the sects, is liable to develop into a closed circle of self-righteous moralists."

I recalled her words when I learned that a number of self-styled Catholic liberals were, in effect, accusing Holy Cross Father Theodore Hesburgh, president of Notre Dame University, of selling out to President Reagan. It all started when word got out that Reagan was to receive an honorary degree and speak at Notre Dame's commencement last May.

Stop the presses! This was not exactly earth-shaking news. Nonetheless, it was met by a considerable show of righteous indignation and liberal bravado.

Was Reagan's appearance to be regarded as an insult to the Catholic people of the United States? Many of those people, for better or worse, voted for Reagan. And who is to say that the outburst over his appearance even speaks for those of us who voted against Reagan and are strongly opposed to many of his policies and programs?

And what happened to the post-Vatican II commitment to openness, pluralism and civility in the Catholic community? Is dialogue to be given up in favor of self-righteous moralizing? Let's hope not. But the burden of proof rests with some of the critics. This intemperate criticism of Father Hesburgh suggests that some liberals are not so liberal as they claim.

It appears there is no monopoly on this kind of priggish intolerance. Many of the letters Father Hesburgh received after Reagan's speech were extremely patronizing, and some could only be described as downright vicious and insulting.

I say this with regret. For some of the critics of Father Hesburgh are old friends of mine. But Father Hesburgh is also a friend and I for one resent what his self-assured critics have been saying.

I hold no special brief for Reagan. But he happens to be the duly elected U.S. president and whether some people like it or not, a large percentage of Catholics voted for him. To suggest that Father Hesburgh sold out to the conservative establishment when he invited Reagan to speak at Notre Dame is bush league rhetoric.

Father Hesburgh needs no defense from me. His record as an effective champion of liberal and progressive causes speaks for itself and will stand comparison, and then some, with the record of his current critics.

The sad, ironic part of this controversy is that it betrays such a deep-seated intolerance on the part of Father Hesburgh's critics. They claim to be open-minded Catholics and are fond of quoting Vatican II documents. But they seem to have overlooked the following key passage from the Constitution on the Church in the Modern World:

"Often enough the Christian view of things will itself suggest some specific solution in certain circumstances. Yet it happens rather frequently, and legitimately so, that with equal sincerity some of the faithful will disagree with others on a given matter. Even against the intentions of their proponents, however, solutions proposed on one side or another may be easily confused by many people with the gospel message. Hence it is necessary for people to remember that no one is allowed in the aforementioned situations to appropriate the church's authority for his opinion. They should always try to enlighten one another through honest discussion, preserve mutual charity and caring above all for the common good."

Enough said.

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## WASHINGTON NEWSLETTER

## Social Security cuts hurt religious orders

by JIM LACKEY

WASHINGTON (NC)—The nation's religious communities and their heads and financial officers are sitting on pins and needles these days waiting to see how much they'll be hurt by a Reagan administration proposal to end the minimum Social Security benefit.

By most accounts the proposal seems harmless since needy recipients who rely on the minimum benefit of \$122 a month can have their loss made up dollar-for-dollar by other welfare programs, primarily supplemental security income.

But because of the unique situation of nuns and brothers in the Social Security system, religious communities are projecting losses of thousands—perhaps millions—of dollars to their already hard-pressed finances as a result of the minimum benefit proposal.

The nub of the issue is the fact that Congress only permitted religious communities to enter the Social Security system in 1972. Weighing the apparent long-term advantages of



receiving Social Security benefits for their members with the cost of paying Social Security taxes, religious communities overwhelmingly opted to join the system.

One of the features which attracted religious communities to enter Social Security was the minimum benefit, which meant that workers with a short history of Social Security-covered employment—like nuns and brothers—would receive a higher monthly payment than they might otherwise be qualified for.

THOUGH THEY have been in the system for almost 10 years now, the "work histories" of sisters and brothers in Social Security is still relatively short. Thus, according to estimates by Social Security officials, elimination of the minimum benefit of \$122 a month would mean Religious would see their benefits drop 25 to 45 percent, or to between \$67 and \$91.

That means, for example, that a religious community with 30 retired members drawing the minimum benefit of \$122 a month would lose nearly \$36,000 in the initial year if the benefit for those 30 Religious were reduced to \$67.

Looked at more broadly, estimates are that there may be up to 16,000 Religious across the country who now are drawing the minimum

Social Security benefit. A 25 to 45 percent reduction in their \$122-a-month benefit would mean a total loss to religious communities of between \$488,000 and \$678,000 monthly or \$5.9 million and \$10.5 million annually.

Of course individual benefits would rise year after year as the "work histories" of nuns and brothers continue to expand. But it would not be until 1992, it is now estimated, that the benefit paid to Religious by Social Security would reach the level equivalent to the minimum benefit.

For that reason the Leadership Conference of Women Religious (LCWR) and the Conference of Major Superiors of Men (CMSM), the twin organizations of chief administrators of religious orders, have urged Congress to delay for 10 years the elimination of the minimum benefit provision for those who only were permitted into the system after 1972.

ORIGINALLY enacted in the 1930s when Social Security was still young, a major purpose of the minimum benefit was to increase the retirement income of persons whose employment took place primarily before Social Security covered their earnings. But since most retirees now have long work histories under Social Security, the administration argues that the minimum benefit has become little more than a "windfall" for groups such as

federal retirees with large federal pensions.

The administration also points to the establishment in 1974 of supplemental security income (SSI), a cash benefits program for the elderly, blind and disabled, as further proof that a minimum Social Security payment is not needed for retirees who fall short of a \$122 monthly benefit.

Individual members of religious orders could qualify for SSI, according to Sister Frances Mlocek, who recently testified before a Senate subcommittee on the effects of eliminating the minimum benefit. But she adds that the LCWR and CMSM always have considered participation by Religious in SSI "inappropriate" since the religious communities themselves are morally obligated to take care of their own members.

Both the House and Senate earlier this year voted to eliminate the minimum benefit. But by mid-July some Congressmen, led by Rep. Jim Wright (D-Texas), the House majority leader, were having second thoughts about reducing Social Security benefits for those already receiving the minimum.

There also was some hope that House and Senate subcommittees, as part of their separate consideration of possible changes for the Social Security system, might approve legislation later this year to address the unique situation of the religious communities.

TO THE EDITOR  
Bishop Chatard has first name

Ruth Ann Hanley's parish profiles are always interesting, informative and encouraging, as in the piece about Saint Joseph's (July 3). There is, however, one point that causes me sorrow—your calling the fifth ordinary of the diocese "Bishop Silas Chatard." For 40 years he was bishop, first of Vincennes and then of Indianapolis, and he always signed his pastorals "Francis Silas, Bishop of Vincennes or Indianapolis." He didn't even include his last name. And now he is deprived of the first name, which he chose for himself. It is true he was baptized Silas Marean, but some time after he went to Rome to study for the priesthood he took the name Francis and was thereafter Francis Silas. Unfortunately, the history section of the diocesan year book gives

him as Silas Marean and so also does the high school named in his honor. I shall have to do something about the year book, but it is probably impossible to do anything about the high school.

Bishop Chatard came to Indianapolis as bishop of Vincennes in August, 1878. The original building, intended to serve as church, school, and residence, was Saint Joseph seminary in the school year 1874-1875. It was only in 1879 or 1880 that Father Alerding was directed, not "urged," to build on another site. Bishops did not urge in those days, they ordered. It was immediately upon the abandonment of the seminary, I think, that Bishop Saint Palais refunded to the parish the amount the congregation had expended in the buildings. The second church was dedicated in 1881, I believe. This would have been its centenary.

Indianapolis

Msgr. John J. Doyle

## Recipe offered

This is the recipe we use weekly at Fisher Chapel at Rockford College. As far as I know it is officially acceptable and is unaltered.

## Unleavened Bread

Preheat oven to 375 degrees ½ tsp. baking soda  
1½ cups white flour 3 tbs. brown sugar  
½ cup whole wheat flour ¼ cup water  
½ tsp. salt

Sift dry ingredients. Add brown sugar and mix well. (I just sift the brown sugar with the dry ingredients.) Add water and stir. Roll out on ungreased pizza pan (not too thin). Cut bread into small squares. (Not all the way through. I use a pizza cutter.) Place in preheated oven for 12 to 15 minutes. Allow to cool. (Loosen from pan while still warm.)

This makes quite a bit and has a good flavor. P.S. We enjoy the Criterion and share it with another misplaced family from Indianapolis.

Mrs. James E. Gallagher

Rockford, Ill.

Ed. Note: Another reader, Mrs. James Worl of Ft. Lauderdale, Fla., sent two recipes for altar bread, including one for Byzantine rite usage. These are found on page 13.

## Urges abortion education

Dennis Jones states he took much time thinking before writing about unborn babies, and I wish he'd taken more. Why do we need statistics on people's views or the word of some doctor to prove that the fetus is a baby? God says he knew us before we were born and being knit in the mother's womb was one of his mysteries. Yet, people try to determine the exact moment of his miracle of birth and if it should be allowed to live.

It's sad that Catholics need education on this issue with most people feeling abortion also means anti-Catholic. But, I found this wasn't so personally when I worked at the Right to Life office before the elections. Staunch, hard-working Catholic friends of mine said they were opposed to abortion, but not enough to do anything about it. Priests in many parishes had no time to announce the rose sale and reason for it, so the money could be used to fight abortion.

I wonder how many know that parents can't keep their teen-age daughter from having an abortion, or that a father can't keep his wife from having one. So much for our family structure and our say-so in it. Buying tiny feet

is a nice but tiny gesture. Many people think they're some signature as with designer jeans to show you have class and money. It's sad a Catholic newspaper has to inform us of a baby's emotions and hurts to encourage us to fight for them to live when they've been dying daily for many years. Mr. Jones has an outlet to educate people and I hope he educates himself first since he's really behind the times. Check our local Right to Life and really learn some facts to give people.

Dorothy Riley

Indianapolis

## Thanks!

Just a short but very sincere note. Many thanks for giving the Network seminar such good coverage.

When they asked us if we thought our diocesan paper would print it I said, "I know the Criterion will."

Again, thanks and continued success in your work.

Sister Carmen de Barros, O.S.F.

Oldenburg

## Opinion

(The following essay written by Richard P. Monroe, Jr., of New Albany is one point of view in a controversial issue. Readers are invited to respond, negatively or positively to his ideas. In a future issue, The Criterion will report this response, as well as publish one response to represent the other side of the question.)

As near as I can tell, the Moral Majority is made up of white middle class American achievers. The Diety hand picked them. Why? Because of their superior set of values and priorities.

If we must make a choice between feeding the poor, caring for the ill, helping the disadvantaged or building bombs to protect our achievements, then we must build the bombs. Why? Well, the first three

are a drain on our economy. Our economy is our greatest achievement. Our economy has become the third person of the blessed Trinity. Adam Clayton Powell referred to it as "God the Father, God the Son and God the Almighty Dollar." The dove has been replaced by the eagle. The economy is supreme, it must endure. If it falters then all is lost—the house, the car, the boat, maybe even the dog—in short, "the Good Life." The diety does not want that to happen, not to us anyway.

To help us maintain our superior set of values and priorities the Diety has provided us with several self-help courses. Among them are the "Dale Carnegie," "Power of Positive Thinking," and "Dare to be Great" programs. If Christ had only had the benefit of these courses, he might have made something of himself. He threw away a

career as a skilled carpenter to become a radical pacifist. He talked about compassion, brotherhood and turning the other cheek—none of which are very pragmatic. He also lacked that good strong sense of nationalism. His people were politically and economically suppressed, but he showed very little concern for that. If only he had the guidance of Jerry Falwell, Art Linkletter or Paul Harvey.

Who is to blame for the impact of the Moral Majority? We are to blame. All of us Calvinists who call ourselves Christians. We are complacent in this "us and them" world. If someone must suffer, then better "them" than "us." A very pragmatic attitude but not very Christian.

As Mark Twain once said, "Oh, what a hell of a heaven it's going to be when all those hypocrites assemble up there."

# Shyness, naughtiness in public is 'typical'

by Dr. JAMES and MARY KENNY

**Question:** Dear Dr. Kenny: My 6-year-old son embarrasses us in public. He doesn't throw temper tantrums. In fact, he behaves just the opposite. He acts shy. When I try to introduce him to a friend, he hides behind me, clings to me or even crawls under the table. Then in a few minutes, he starts acting foolishly, making funny faces or noises or doing minor nuisance things to get attention. Why can't he behave properly? We have taught him the right manners.

**Answer:** The behavior you describe so well is rather typical for a 6-year-old. Like the adolescent in our culture, the 6-year-old is in transition, making his first major break from the home. He goes off to school and out to play. Home may remain a safe harbor, but he surely does not spend all his time there.

Also like the adolescent, the 6-year-old is ambivalent about this entry into the world outside the home. One day he will want to be away from the family. The next day he may cling like a frightened 2-year-old. He reaches out and pulls back. For a while this double role might cause much parental consternation.

What can you do? First, you can ignore the shy behavior. Don't force him to be polite and mannerly and outgoing. It is best if you allow him to progress at his own rate. As you say, he may well know the proper social behavior. That does not mean, however, that he finds it easy to observe.

A second thing you can do is to polish up your own social graces. Let your son observe you greeting people properly and warmly with a smile, a hello and a handshake. Parental

example will be the best teacher in the long run.

You mention that minor naughtiness follows his initial shy and awkward behavior. That too is very common.

The best thing to do here is to anticipate his need for attention. Rather than wait and have him force you to give him attention for his nuisance behavior, you might beat him at his own game with an early payoff for good behavior.

When your son goes into his shy, awkward act, look for something nice to reward with your attention. Perhaps his hair is combed, his shoes are tied, he has a smile on his face.

If he is not doing anything praiseworthy, then respond in other ways. Touch him. Tousele his hair. Call him by name.

Finally, if you wish him to be mannerly in public, then you and your husband should break down mannerliness into its smaller parts. The greeting ritual, for example, includes a smile, a touch, hello and introductions.

Don't wait for all of these to occur. Notice any one of them. Touch him when he smiles. Tell him that you're glad he shook hands.

This is known as "shaping." Reward the bits and pieces. Eventually you will get the big picture.

The best thing you can do is to relax and be patient. Don't force 6-year-olds to know all the social skills at the very beginning of their social life. Let them cling now and then if they need to. With parental example and support, most children will practice at least minimal social graces in a year or two.

(Reader questions on family living or child care to be answered in print are invited. Address questions: The Kennys; Box 67; Rensselaer, IN 47978)

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**POSTER CHILD**—Mary Melissa Jablonski, 5, of St. Louis, hands a chalice to her pastor, Father Robert Leibrecht of St. Bernadette's parish. Missy has been chosen the 1981 March of Dimes poster child. (NC photo)

## Personal charity emerges in face of Hyatt tragedy

by BRIAN DUFFY

**KANSAS CITY, Mo. (NC)**—The scene at the Hyatt Regency Hotel immediately after the July 17 collapse of two walkways was one of great personal charity, according to the first priest who was allowed into the hotel.

"Everywhere there were people trying to help others. A doctor got right down into the wreckage treating people who were trapped," said Father James Flanagan, director of the Society of Our Lady of the Most Holy Trinity. "Rescuers struggled to free people and those who were trapped tried to help keep each other's spirits up."

The collapse of the walkways killed 113 people and injured many more who were attending a tea dance at the hotel.

### Brebeuf names dean of students

Margaret Ann Bures of Frankfort has accepted the position of Dean of Students at Brebeuf Preparatory School. The announcement was made by Jesuit Father James P. Gschwend, president of the school.

Mrs. Bures is a graduate of Indiana State University of Evansville and Ball State University. She has taught Chemistry and Biology for the last 10 years at Western High School, Russiaville and Frankfort High School. Mrs. Bures will take up her new assignment in early August.

The position of dean formerly was held by Father Paul O'Brien, presently on a sabbatical year in Mexico and Latin America.

The evening began with a phone call to St. Francis Seraph rectory about 7:15. An administrator from St. Mary's Hospital related sketchy details of the disaster at the hotel and requested Father Glenn Meaux, St. Mary's chaplain and associate pastor of St. Francis Parish, to come to the hospital.

When they learned of the crisis, Father Flanagan and Father Thomas Whelan, pastor of St. Francis, decided to go to the hospital to offer their services.

With the hospital situation covered, the two priests went directly to the hotel. They were the first priests on the scene.

Father Flanagan said he went directly into the rubble-filled lobby where he ministered until 10 a.m. the following day.

There was the constant worry of another collapse of the remaining walkway, he said, and workers would often temporarily clear the room in case more concrete fell. At other times everyone would be asked to be quiet so that the workers could hear if anyone was alive in the wreckage.

Father Flanagan told of one group of people who were trapped together under an enormous block. The important thing was to keep talking to them and keep them talking to each other, he said. He prayed with them and told stories to keep up their hopes. And although he never did learn their full names, he remembers their strong spirits.

One, whom he remembers as Vince, asked him, "Hey Father, what's your name?" When the priest replied, "Father Flanagan," Vince said quickly, "Oh come on, I'm trapped down here, don't put me on."

Father Flanagan remembers another person pulled out of the wreckage who com-

mented, "Well, my Timex is still ticking."

He told about a friend who said he had pulled his wife out of the wreckage through a hole that didn't seem big enough for her. "It was a miracle," the man said.

Father Flanagan spent some time talking to a nurse who came down to help at the hotel. Later he found out that her parents were somewhere in the wreckage.

There were many other stories of heroism,

including a fireman who climbed in a small hole opened to one trapped person to comfort him while a hole big enough to free him was being cut.

He also noted the compassion of the firemen who gave him the time to anoint all the bodies before removing them.

"All the episodes of death and life mixed together and gave me a real experience of the paschal mystery," Father Flanagan said.

## Memorial Mass held in Kansas City

**KANSAS CITY, Mo. (NC)**—Archbishop John L. May of St. Louis reminded the congregation at the memorial Mass for the victims of the Hyatt Regency Hotel disaster that "Jesus is lord of life and death. In the end, there will only be life triumphant forever."

The archbishop was principal celebrant and homilist of the July 21 Mass which was celebrated by Archbishop Ignatius J. Strecker of Kansas City in Kansas, retired Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo., Auxiliary Bishop George K. Fitzsimons of Kansas City-St. Joseph, and 20 priests of Kansas City-St. Joseph.

The memorial Mass was for the 113 people killed July 17 when two walkways at the Hyatt Regency collapsed onto a dance floor. Nearly 200 people were injured.

Major Richard Berkeley of Kansas City, several Red Cross volunteers who had worked at the Hyatt, and about 200 others attended the Mass at the Cathedral of the Immaculate Conception in Kansas City.

Archbishop May began his homily by reading a telegram from Archbishop Pio Laghi, apostolic delegate in the United States, ex-

pressing the sympathy of Pope John Paul II and extending his apostolic blessing.

Then the archbishop turned to the word of God. He pointed out the message of the Gospel for the day, "Let your lamps always be ready, for the Lord comes unexpectedly."

"There is no fuller justice," Archbishop May said, "except in the word of God. But just as surely as the words about sudden death are true, so also true are the words that say at the end, the judgment time, all things will be made right. The Lord will destroy death forever, he will wipe the tears from all faces."

Only in that word, he continued, is there "any sense, any plan, any justice in life and in death."

Archbishop May concluded with the story of the raising of Lazarus. He recalled how Jesus said to Martha, "I am the resurrection and the life. He who believes in me even though he be dead, he shall live, and everyone who lives and believes in me shall not die forever."

Archbishop May said Jesus was speaking to Martha, and to everyone when he said, "Do you believe this?"—"And with Martha we reply 'Yes.'"



## GENERALLY speaking

## Postal increase shelved . . . I hope!

by DENNIS R. JONES

We're not out of the woods yet, but the possibility of a major postal increase for second class non-profit publications seems more remote with each passing day.

In addition to countless other spending cuts in the federal budget, last February the Reagan administration proposed that subsidies to the U.S. Postal Service be reduced.

This subsidy helps pay the difference between the full cost of handling various classes of mail and what users actually pay. If it were to be reduced, second class non-profit publications would be faced with the possibility of a 100 percent increase in the cost of their mailing, effective Oct. 1, 1981.

For the Criterion, the cost to mail the paper to nearly 45,000 readers each week is about \$76,000 per year. If this version of the budget were adopted, those costs would jump dramatically to approximately \$150,000 per year.

The religious press and other non-profit second class mailers argued that they were willing to pay their fair share of postal costs. But they contended that they should be allowed to continue phasing in the higher rates under a plan approved by Congress as part of the postal reorganization of the early 1970s. This 16-year schedule calls for a 20 percent increase each year until 1987.

The possibility of such a drastic increase in postage was there with no sure fire solution to the problem. Nevertheless, one had to take a long hard look at the options and hope that they would not have to be implemented.

Actually, there didn't seem to be many options. Since our primary source of income is from subscriptions, this crippling blow would have necessitated yet another increase in the subscription price of The Criterion to \$11 per year.

That's where we stood last Thursday about 1

p.m. when the NC wire service spit out the following message:

"ADVISORY—James A. Doyle, executive director of the Catholic Press Association, reports that there is extremely good news on the postal rate front for the Catholic press. He said that the House-Senate conferees working on the two versions of the Reagan budget agreed yesterday to restore full subsidies for second class non-profit mail rates. The action, Doyle said, apparently affects both in-county and outside-county postal rates and would mean no increase in postal rates beyond those already scheduled."

In approximately 2 minutes, the problem was solved. A later update from Doyle, noted that "the House of Representatives and the Senate must still pass the conference version of the bill and that the President must sign it" before we're really out of the woods, but that "we think it is a safe assumption."

That's good enough for me . . . I hope!

## check it out...

Proctor & Gamble recently stopped all commercial advertising on TV as their stand against TV violence and immorality. As concerned parents they deserve our support on their public endorsement. A note to: Proctor & Gamble, P.O. Box 50335, Indianapolis, IN 46250, will be sent on to their national office.

You can write directly to the following TV networks and state your stand against violence and immorality on TV.

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New York, NY 10019

ABC  
1330 Avenue of the Americas  
New York, NY 10019

NBC  
30 Rockefeller Plaza  
New York, NY 10020

Victory Noll Sister Magdalene Lenges, formerly of Terre Haute, will celebrate her Golden Jubilee on August 5 at the motherhouse, Victory Noll, Huntington, Indiana.

She entered the Congregation of Our Lady of Victory Missionary Sisters on September 8, 1931, and has been involved in home missionary work in California, New Mexico, Indiana, Ohio, Kentucky, Texas, Utah and Michigan.

Relatives of Sister Magdalene living in Terre Haute are her sisters Florine Voll and Rose Adams. Her Benedictine Sister Mary Patrick teaches in Floyd Knobs.

Noting the 25th anniversary of their religious commitment, five Sisters of St. Francis of Oldenburg will join their community in a liturgy of thanksgiving on Sunday, July 26, at 10 a.m. The silver jubiliaries include Sisters Ruth Marie Kluemper, Linda Bates, Stella Gampfer, Bernice Roell and Marilyn Chall. Sister Bernice is currently on leave in the United States. She has served in the foreign missions in new Guinea since 1966.

During the annual conference of the American Theological Library Association (ATLA), the presidential gavel was passed with a simple ceremony from Reverend Simeon Daly, O.S.B., to Rev. Jerry Campbell. Fr. Simeon is Librarian for the Saint Meinrad College and School of Theology and a monk of St. Meinrad Archabbey. Campbell represents the Perkins School of Theology, Southern Methodist University, Dallas, Texas.

Parishioners of Christ the Saviour Orthodox Church, 5514 North College, Indianapolis, will have a sale of Slav foods from 10 a.m. to 2 p.m. on Saturday, Aug. 8.

Foods will include stuffed cabbage rolls and grape leaves, piroghi, borscht, tea cakes, honey-nut cookies and baklava pastry. All are made from time-honored Ukrainian and Russian recipes by experienced cooks. The variety of foods reflected the many ethnic groups that composed the free Russian state before 1918—Russians, Ukrainians, Byelorussians, Armenians and Poles.

The following item ran in the July 10 issue of the paper. Unfortunately, I identified Sister Rosalie Cullen as "Sister Rosalie Sullivan." Please excuse the error.—DRJ

A silver jubilee Mass at St. Patrick Church, Terre Haute, on Saturday, July 25, will honor Providence Sister Rosalie (James Clare) Cullen. A buffet reception at Hulman Center will follow the Mass. Daughter of Mrs. Aline and the late J. Paul Cullen of Terre Haute, she has taught in California and a number of schools in the archdiocese. She is now on the staff at the Sisters' Infirmary at St. Mary-of-the-Woods.

Food for thought comes from an item in a recent Sunday bulletin of St. Michael parish, Indianapolis. It reads: "Right to Life: The time for a woman to think of 'pro-choice' is before she becomes pregnant. An unborn little boy or little girl is a dependent: An individual human body who is dependent on its mother for nourishment."

The 1961 graduating class of St. Agnes Academy is making plans for a 20-year reunion to be held on August 22. Several persons have not been located. They are: Emma Jean Adams, Judy Anderson, Christine Koerner, Sharon Logan, Kay Madden, Maria Martella, Wanda Meadows, Lynn Moses, Margaret Murphy, Maurine Niesse, Myrna Pope, Mary Lou Wahl and Ruth Vincz.

Anyone with information, please contact: Kathy Thornburgh Noone (317-253-2241) or Rita McNelis Heede (317-888-2456).

The Marion County Fair is coming (Aug. 6-16) . . . and Right to Life of Indianapolis will be there with an educational booth in the Exhibition Hall.

The Southside chapter is looking for interested, caring people to help staff the booth. No experience is necessary. If you'd like to get acquainted with Southside members and see the fair booth equipment, plan to attend their next meeting on Tuesday, July 28, at 7 p.m. at the Southport Library, 2630 E. Stop 11 Rd.

If more information is needed, contact Mrs. Janet Graber, chairman of the Southside chapter, at 317-988-0474.

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Mr. and Mrs. H. Michael Schott will celebrate their 50th wedding anniversary on Saturday, July 25th with a Mass of Celebration in St. Barnabas Church, Indianapolis, at 12 noon.

Mr. and Mrs. Schott (the former Margaret McGlaughlin) were married in Sacred Heart Church in 1931. They are the parents of six children: (Michael F. (deceased), Diane Hunter, Robert E., John B., Eugene R. and Kathleen Maled. They also have 25 grandchildren and two great-grandchildren.



*"Please remember my Fatima message"*

It is honored only as an image of the Mother of Christ, just as anyone might honor mother or father or any relative by displaying a picture in some prominent place.

It has no virtue in itself. It is merely a representation. The honor given is solely to the Mother of Christ, who appeared at Fatima in a vision like this statue and promised on certain conditions that "Russia will be converted and an era of peace will be granted to all mankind."

The idea of the "Pilgrim" or "traveling" statue of the Virgin of Fatima began in 1947, after Pope Pius XII had crowned the original statue of Fatima through a Cardinal legate on May 13th, 1946. A Youth Congress at Fatima, the following year, came up with the idea of carrying a copy of the statue processional to Russia.

Wonders occurred along the way. When the statue was in the Vatican, Pius XII saw a re-enactment of the miracle of color and fire which had taken place at Fatima in 1917. He said:

*"In 1946 I crowned her Queen of the World . . . and the following year, through this Pilgrim Virgin, she has gone forth as though to claim her dominion . . . and the favors she performs along the way are such that we can hardly believe what we are seeing with our eyes."*

# PILGRIM VIRGIN STATUE

## VISITS

## ST. JUDE CHURCH

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## Tuesday, July 28th

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The Immaculate Heart of Mary

Rosary at 7:15 p.m. followed by  
The Holy Sacrifice of Mass

Hear the message of Fatima

### ALSO VISITING ST. AUGUSTINE HOME

2345 W. 86th Street, Indianapolis, from 2:00 until 4:00 p.m.  
With devotions and benediction

At first there were only four "official" Pilgrims. One was taken to Moscow in 1950, and is enshrined there in the chapel of the American Embassy; a second traveled to the East; a third to the West; and a fourth was blessed for the United Nations. Then, in 1967, to commemorate the Golden Jubilee Year of Fatima and because in particular of a plea from Vietnam that the "Pilgrim Virgin may remain here until peace comes," the Bishop of Fatima decided to bless special statues to remain permanently in each nation as "National Pilgrims" and memorials of the Jubilee Year.

Many wonders are reported along the path of these pilgrim images of the famous peace vision and welcoming crowds, especially in India, have been counted in the hundreds of thousands. Recently the statue in Vietnam was seen to weep. In the United States a woman born blind was reported to have had instantaneous restoration of her sight.

**Everyone Invited**



# LIVING YOUR FAITH

## Marriage relationship can survive infidelity

by DOLORES CURRAN



**MEDITATION**—A woman, alone on the shore, struggles with the pain of knowing her husband has been unfaithful to her. A priest counselor tells Dolores Curran that many couples, with assistance, are able to stay

together and to build stronger marriages following sexual infidelity. (NC photo)

"I don't know why she stays with him," the rather vocal woman confided to her friend in the coffee shop. "Everyone knows you can't have a marriage once a man has run around."

She paused and then added with almost a hint of resentment, "She even acts like she still loves him."

This brief scene expresses more about the speaker than the couple targeted for discussion but it reveals some common questions about marital infidelity in our culture. These are:

- what constitutes infidelity;
- what is its impact on a marriage;
- and, can a marriage ever really survive it?

"Yes, absolutely," stresses the priest-counselor whom I interviewed, among others, for this article. Because of professional confidentiality, he cannot be identified, but I vouch for his qualifications which are impressive. He is a pastoral marriage counselor, has a degree in pastoral care and counseling, studied at Kansas' respected Menninger Clinic, has 10 years' experience in counseling Catholic and interfaith couples, and is currently serving as pastor in his third parish.

In pulpit language, he's been there. He meets and deals with real couples, not textbook cases. I'll call him Father C. In researching a subject like marital infidelity, it's essential to work with someone like Father C. because of the sensitive nature of the topic. It's just not acceptable for a writer to ask couples how infidelity affected their relationship.

SO, IT'S IMPORTANT to stress up front that my information and conclusions are based on the experience of professionals who deal with couples who have sought help. How couples who do not seek help fare after infidelity remains very much a question. Father C. feels that there is little chance of a do-it-yourself therapy for people who have suffered the anguish of infidelity unless they have an extraordinary relationship. Because infidelity is often a signal of deeper trouble, only rarely does a couple have a relationship strong enough to weather the fallout without professional help.

When I asked Father C. why he responded so positively to my question (Can marriage survive infidelity?), he said, "Because I've witnessed it. I have worked with dozens of couples who have overcome the pain of sexual infidelity to live rich and happy lives together."

"How?" I asked.

"Depends on the couple. Each is unique. Each finds its own way . . . with help, if they're lucky . . . as they begin by looking at what intimacy and fidelity mean to them."

His words confirm other research that links intimacy and fidelity. There are many levels of intimacy in marriage, and fidelity is closely related to a couple's concept of intimacy. To couples whose only intimacy is sexual, sexual infidelity can be shattering because it destroys the basis of their relationship.

As long as there is sexual fidelity, the marriage partners consider themselves faithful. Sadly, this seems to be the standard definition of infidelity in our culture and our church—sexual infidelity. A partner in a sexually-based union can confide his or her most intimate thoughts, hopes and dreams to the

(See MARRIAGE on page 10)

## Wasted food is element of destruction

by WES JACKSON  
Director of The Land Institute  
Salina, Kansas

Two Secretaries of Agriculture now—Mr. Butz and Mr. Block—have spoken of "food as a weapon." Mr. Block eventually amended his comment, but that it was sayable in the first place is of serious concern.

Serious, because as Webster says: a weapon is an instrument of offensive or defensive combat, something to fight with, something used in destroying, defeating, or physically injuring an enemy.

It takes no great thinker to understand why war is so abhorrent. War is hell precisely because war is a waste. It wastes people. It wastes energy. It wastes materials. And the instrument of waste in war is the weapon.

But how can food be an instrument of waste? I think that food can only be regarded as a weapon when society has found it acceptable to waste food.

Several of my students at The Land Institute go "trashing." They visit the rear entrance of a couple of supermarkets for food that has been set out or tossed into the dumpster. In two evenings they carried away 500 pounds of good bananas. One night they picked up 40 pounds of frozen red snapper.

Another time, one student rescued nearly 30 dozen eggs from the garbage disposal. He was making the rounds one afternoon and saw a young supermarket employee throwing two dozen eggs at a time down the huge electric garbage disposal which the store lets run all day. From here it went to the sewer to the treatment plant to the Smoky Hill River. The student somewhat gingerly asked him for the eggs and was refused. Only after he convinced the employee they would be placed on the compost pile was he given the eggs. He and our other students had egg-based dishes for days.

When we grow our own food there is more awareness of what has gone into production. The wrinkled potato is peeled and used, not passed over by polished nails in a supermarket. A tomato with a small rot will have the bad cut out and thrown over the fence to the chickens or dumped on the compost heap or simply thrown on the garden. It is not waste when the living world can use it again and again.

Wars are fought with resources. They are seen as affordable by those who believe the resources are there to win a conflict. We have thrown our energy and our materials and our sons at enemies and now we are willing to throw our food. Wasn't it a Latin American

radical that asked some 10 years ago the unforgettable question, "How much longer will Americans be willing to trade their sons for refrigerators?" We can now ask the question, "How much longer will Americans be willing to trade our soils and our water and our agricultural products as well as our sons and daughters for cheap bananas and refrigerators?"

I think it is directly proportional to how many of us are willing to have our consciousness raised. Our morality is all we have left to improve our individual judgment, individual choice and individual responsibility.

In this regard, such groups as the Amish and certain Mennonites have much to offer our civilization. They are the most visible groups in the country to have said "no" to certain major leaps in our so-called technological "progress."

There is something for each of us to do. We can recognize that in the precise moment any food is wasted, it is an instrument of destruction. Immediately it is a weapon against ourselves, then a weapon against the life-giving soil and water, and as such, a weapon against unborn generations.

# Faith, theology and doctrine are related

by Fr. RICHARD P. MCBRIEN

Catholics continue to disagree among themselves about many things in the church today, but about nothing more fundamental than the relationship that exists among faith, theology, and doctrine.

Catholics of the more extreme left tend to underestimate the importance of doctrine in the expression and mediation of faith, and Catholics of the more extreme right tend to underestimate the importance of theology in the expression and mediation of faith.

Both sides fail to do justice to the ways in which theology and doctrine alike emerge from faith, and at the same time are related to one another. Some principles may be helpful.

1. Faith comes before both theology and doctrine. Theology doesn't create faith. No one reasons to faith. Nor do doctrines create faith. Faith is not belief in doctrines. Faith is belief in God.

2. Theology is faith seeking understanding. That is precisely the definition given to theology by St. Anselm of Canterbury some 900 years ago. No one has essentially improved upon it since. Theology, therefore, presupposes a faith-relationship with God. One must have received the gift of faith before one can theologize about it.

3. Theology comes before doctrine. A doctrine is an official interpretation of faith. But the act of interpreting, or understanding, faith is what we mean by theology. Therefore, theology comes before doctrine.

4. THEOLOGY ALSO comes after doctrine. Once the church has authoritatively interpreted some aspect of its faith, theology must take that interpretation into account as it continues to explore the meaning of faith. A theologian who ignores or systematically rejects doctrines is not doing theology in an ecclesial or Catholic way.

5. Not all theologies are of equal merit. Some theologies are closely linked with, and rooted in, the full doctrinal tradition of the

Church. Those theologies have a greater immediate claim on the Church's attention than do theologies which are essentially personal reflections on faith in the light of contemporary experience.

6. But neither are all doctrines of equal merit. The Second Vatican Council acknowledged that "in Catholic teaching there exists an order or 'hierarchy' of truths, since they vary in their relationship to the foundation of the Christian faith" (Decree on Ecumenism, n. 11).

7. Some doctrines (called "dogmas") cannot be substantially changed because they are infallibly true, i.e., immune from error. A doctrine has dogmatic, i.e., infallible, status when (1) it is officially promulgated by the highest authority of the church (the Pope or an ecumenical council in union with the Pope); (2) it concerns a matter of faith or morals; and (3) it is promulgated with the clear and unmistakable intention of binding the whole church.

8. Even dogmatic definitions, however, are subject to some modification. Dogmatic pronouncements always reflect the mentality and presuppositions of the time and place in which they were originally promulgated. "It has sometimes happened that in this habitual usage of the church certain of these formulas gave way to new expressions which ... presented more clearly or more completely the same meaning" (Mysterium Ecclesiae, Sacred Congregation for the Doctrine of the Faith, June 1973).

9. Non-dogmatic teachings are not protected by the charism of infallibility. Either a teaching is infallible or it is not. If the former, it cannot substantially change. Only its expression may be found deficient. If the latter, it can change, even substantially, because it is vulnerable to error. Examples of non-dogmatic teachings which have changed include those on usury, religious liberty, and certain matters pertaining to biblical interpretation.

10. The primacy of faith is subverted when either theology or doctrine is exaggerated. When theology is made an end in itself, it becomes a purely academic or scientific enterprise. In effect, it is no longer theology at all. It is a philosophy of religion.

CONVERSELY, when doctrine is made an end in itself, it becomes a purely juridical or

even ideological reality. In effect, it is no longer doctrine at all. It is a rule or a principle of order.

The Christian community has a right to expect that theologians and church officials alike will work out of faith, for the sake of faith.

Every theology should clearly reflect the struggle to be even more faithful to the God who calls us to salvation. And every defense of doctrine should clearly reflect that same struggle.

How can we tell if theologians and defenders of doctrine alike are working out of faith, for the sake of faith? No one can ever be sure, of course, but the following principle from Vatican II is as good a measure as any: "Let there be unity in what is necessary, freedom in what is unsettled, and charity in any case" (The Church in the Modern World, n. 92).

Where there is no charity, one has reason to wonder about faith.

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## Marriage (from 9)

third person without being unfaithful as long as there is no sex involved.

However, most couples seek a richer meaning of marital intimacy, a sharing of deep human feelings of love, fear, hope, joy, disappointment, belief, spirituality and meaning. They yearn to risk their vulnerability, which, according to counselors, is the basis of intimacy—the willingness to risk exposing our true selves to one another.

TO A COUPLE who is able to achieve this union, infidelity has much broader meaning. It means that an unfaithful spouse is sharing his or her intimate self with another and this kind of infidelity can be more destructive than sexual infidelity in a marriage.

There are many people who are faithful to the marriage bed but find their interest and zest in people outside the marriage. They don't know or even want to know what their spouse is feeling, thinking, or doing. They may be workaholics who find their great pleasure in life in work. Or they might have one close friend in whom they confide and share, and with whom they most anticipate spending time. Yet, they consider themselves faithful.

Garson Kanin has a short story illustrating this point. A man who had just achieved some success in his work stopped on the way home to share his news with his mistress. She listened eagerly and asked the right questions. At the end of the conversation, which did not include sex, he tried to pay her \$100. But she turned him down, insisting that it was her pleasure to share his good news.

He then went home and tried to share the same joyful news with his wife, who yawned and smiled. "That's nice, Dear." He gave up, they went to bed, and had marital sex. In the morning, he placed the \$100 on his wife's dressing table.

Where was the infidelity in that triad? Couples will not agree. And that's exactly where they have to begin when infidelity happens to them. "If there's no love in a marriage, it's hard to prove infidelity," sighed Father C. "I try to hold them together long enough to explore the levels of love and intimacy with them—to help them realize that sexual infidelity is usually a symptom of a larger problem in their marriage."

FOR MANY COUPLES, this is the first time they've ever discussed marital intimacy. They're forced to scrutinize their own union and ask why the infidelity occurred. This can be extremely painful. It can disclose what they have both suspected and feared, that love is gone from their marriage.

Or it can reveal that they have different intimacy needs. One is often stunned that the other feels cheated because his or her needs have not been acknowledged, much less met. A

spouse will commonly be heard to say in counseling, "What do you mean, do I love you? I married you didn't I?" That isn't enough for individuals whose marital needs are much greater than a marriage certificate and a bed.

Infidelity can also be a casual encounter with little meaning to the unfaithful spouse. "I had one case where the husband had no consciousness of hurting his wife," said a counselor. "He was on a business trip and he was away from home, aimless, bored, and given an opportunity for sex. He was astonished at what he called his wife's overreaction. Because it meant so little to him, he figured it couldn't be that important, but in his wife's eyes, it meant a lot more."

Each of these couples goes through the long process of recovery in similar ways but with varying results. In Father C.'s estimation, only about half survive even with professional help, so counseling is no insurance that infidelity can be overcome. However, the richness and deepened love that can emanate from marital counseling initiated because of infidelity makes it worthwhile.

"I wouldn't want to be misunderstood on this," said Father C., "but infidelity can lead a couple to a better marriage if they take it as a warning signal and allow themselves to develop an intimacy they never had."

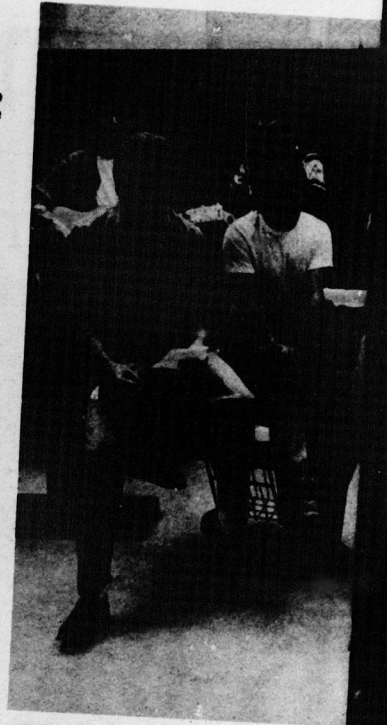
(Next week: What can happen when a couple has counseling for infidelity.)  
(Published in Our Sunday Visitor, July 12, 1981. Reprinted with permission.)

## Ushers are exte

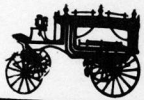
SAGINAW, Mich. (NC)—Ushers are used to brickbats. Words of praise seldom come their way.

Now they have someone who speaks up for them. Father Isidore J. Mikulski, pastor of St. Anne's parish, Alpena, Mich., authors a question box for the Catholic Weekly, newspaper of the Saginaw, Lansing and Gaylord dioceses.

Answering a reader's query about a code of



CHRIST BEHIND BARS—Inmates at the Green Bay Institute begin a prayer service with a song they learned. Residents Encounter Christ weekend. The encounter



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## Prisoners find 'a personal relationship with Christ'

by DOUG LANDWEHR

GREEN BAY, Wis. (NC)—A prison seems like the last place on earth where a man would discover spiritual freedom, but some inmates at the Green Bay Correctional Institute said that it was the first place they had found it. They gave credit to the decade-old Christian Fellowship and a new program called Residents Encounter Christ (REC).

A prison guard, Donald Bartolazzi, and Christian Fellowship leader, Ralph Reeves, led a group of outside volunteers into the prison in late January for a REC weekend. Based on the popular Teens Encounter Christ weekend, REC has been successful in New York prisons. This was its first appearance in Wisconsin.

Inmates said that when a man is locked up he feels that he is in the pit of the world. Rather than leaving his problems outside, an inmate's problems are magnified in a maximum security institution, said another inmate and leader of the prison Christian fellowship, Tony Ramsey.

The encounter weekend seeks to build the men's self-confidence and to send them into the prison community to minister to others. Bartolazzi called the weekend "a personal encounter with Christ through the love of God."

Ramsey said that REC was able to break down the walls of hate and fear that the men had built to defend themselves. "For the first time I saw the true selves of many men," said Ramsey. "They had broken down their walls and were free . . . There were tears of joy because there weren't words enough to praise God."

The REC is centered on people rather than things, said Bartolazzi. This idea was communicated to inmates like Richard Tennyson.

"When I was doing the REC, it occurred to me that these people had come in here (the prison) in order to spend their free time with me," he said. "They showed that what we are is what is important to them, not what we've done, not what we've got. They love us for what we are."

Once he was freed from worry about material things, Tennyson said, he experienced a freedom in prison that he had never known on the outside. "The biggest thing (about accepting Christ) is the freedom that it gives you in here."

Another inmate, 21-year-old Donald Gass, who is serving two consecutive life sentences, agrees. "I don't worry about time. No matter where I am, with Christ at my side, I'm free."

An important feature of REC is that it provides a support group to go to after the men's release. Rather than going back to the bad influence of old friends, they will be able to go to friends they made during the REC and the follow up visits. Tennyson hopes to work with TEC's and REC's when he is released in five months.

"I'm so steamed up about sharing that I think I'm on the streets already," he said. "I have told Don (Bartolazzi) that I personally want to be able to go through many more REC's (after release) to share what I've gone through with other men."

Wis. Correctional on their three-day weekend at the prison seeks to build the self-confidence of the men during an Easter-like experience and to send them into the prison community to be ministers in whatever way they can. (NC photo by Doug Landwehr)

## THE WORD

July 28, 1981  
17th Sunday in Ordinary Time (A)  
I Kings 3:5, 7-12  
Romans 8:28-30  
Matthew 13:44-52

by PAUL KARNOWSKI

When we are children, the arrival of the Christmas catalogues started us wishing. We flipped through the pages we busily concocted a fantasy wish-list in our heads. This secret list contained more toys and games than we could ever use—even if we played until we were 90.

As we grow older the wish-list of the impossible didn't magically disappear with adulthood. The content of the list has changed and, while the emphasis is no longer on Christmas, the dreams linger on. Instead of vector sets, Lincoln Logs, and Barbie Dolls, we now wish for more "mature" things. Things such as a long and healthy life. Enough money to quit our jobs and work for ourselves. Maybe entertain fantasies about the sudden appearance of an adversary at the office. Perhaps we simply wish for a couple of extra hours in the day. Whatever the content of our personal wish-list, we sadly realize that only a direct intervention by God could fulfill most of our dreams.

In today's first reading we listen to a story of divine intervention. It seems that Solomon has just succeeded his father, King David, to the throne. While he was sleeping one night, God appeared to him and said, "Ask something of me and I will give it to you." It was an open-ended offer, a divine blank check. Surely Solomon had his wish-list like the rest of us. What flashed through his mind? There were certainly a few political enemies he could do without. Enormous wealth would be advantageous in dealing with other countries. Or maybe a long and glorious reign would be in order.

But Solomon asks for none of these things. He tells God that he would like "an understanding heart" and an ability to "distinguish right from wrong." He asks God for wisdom: the vision to see things the way that God sees them.

Scripture tells us that the Lord was pleased with Solomon's choice. But why? Maybe it's because God has a wish-list, too. And maybe He dreams about the day that all of us ask to share in His wisdom.

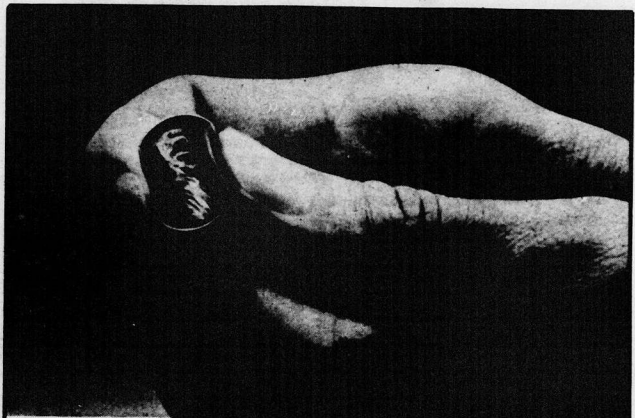
## Extension of parish spirit of welcome

Conduct for church ushers, Father Mikulski wrote, "It's hard to believe but I have been able to find a handbook for the thoughtful gentlemen we call church ushers."

Father Mikulski had some ideas for guidelines that ushers should follow. He describes them as "the visible extension of the parish spirit of welcome." Ushers should be well-dressed, courteous and capable, said Father Mikulski. "Ushers are faithful and

punctual with their assignments. When on duty, they do not keep up a whispered commentary about the worshippers, the celebrant or the caliber of the homily."

"Ushers are men of prayer," Father Mikulski said. "Once the Mass starts, they join in the prayers and hymns, knowing that they are leaders, not spectators when the family of God prays."



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# St. John the Apostle Parish

Bloomington, Indiana  
Fr. Francis Buck, pastor

by RUTH ANN HANLEY

"The archbishop was touring the horse farm. He passed too close to a horse which nibbled on his straw hat, and that's when he said—'this is it.'"

Thus Father Francis Buck describes the moment when Archbishop Paul E. Schulte, after touring various sites, okayed the Homer Binkley horse farm in West Monroe County as site of the newest parish in the archdiocese.

Not long after that, Father Buck found out he would be pastor of the new Bloomington parish.

St. John the Apostle was dedicated in 1970, but between the time of acceptance and the final blessing, prospective parishioners and Father Buck under instructions of Monsignor Thomas J. Kilfoil "researched parish needs."

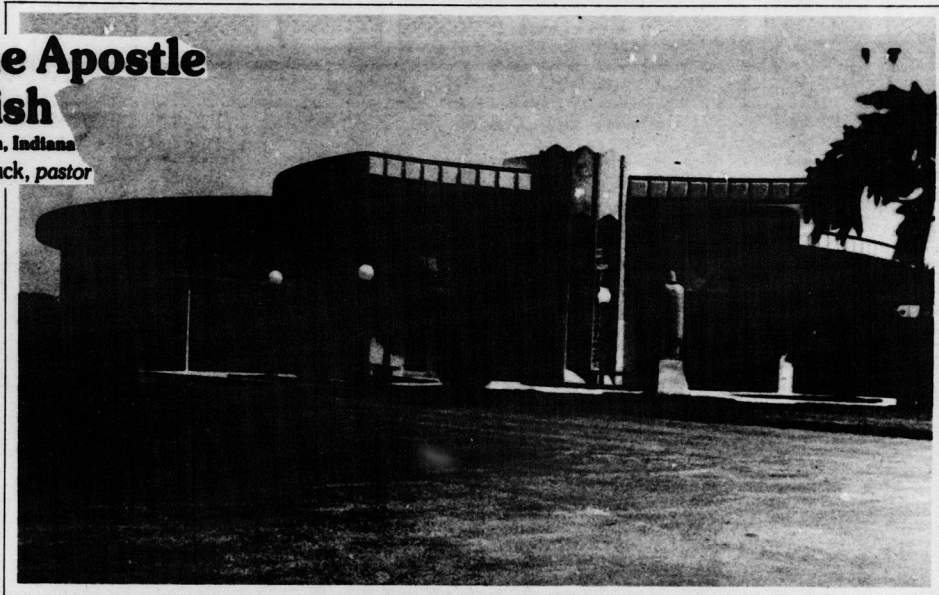
According to the pastor, the people went out to learn—going to Catholic and non-Catholic churches, visiting Sunday schools and reading various magazines including artistic and pastoral kinds—in order to plan their parish.

Some of the issues they tackled were the name of the new parish, location on the grounds, whether or not to include an altar rail and the type of confessionals needed.

The name St. John the Apostle, says Father Buck, was chosen after the builder teased the parishioners, suggesting "The Greater



**CREATIVE PARISH**—Father Francis Buck, pastor, and DRE Mary Flaten stand beside the statue of St. John the Apostle, designed and carved by a parishioner, Henry Morris. St. John's in Bloomington, is the newest parish in the archdiocese. (Photos by Ruth Ann Hanley)



Bloomington Development," or "some such gosh awful name."

The positioning of the church far back on the property in retreat style, a decision not to have an altar rail and to build confessionals with a face-to-face option all were decisions of the lay planning group.

THE ARCHBISHOP concurred with most of these decisions, but not with the necessity of a school for which he withheld permission.

As early as 1966 when thoughts of a new parish were circulating, it had been assumed there would be a parish school. So when the archbishop's decision was handed down, it was a shock. The bishop built his case on an appraisal of finances in the small parish and the non-availability of teaching sisters. Besides, says DRE Mary Flaten, "this is not a neighborhood parish. The school would not have been within walking distance. People have to drive to get here."

So, says Father Buck, the people decided to "bite the bullet and have instead the best religious education program possible."

Today that's their greatest strength, and they see the bishop as a man of vision. "He should be recognized as such," says the pastor.

Today Father Buck describes his 325 families as warm, open and close-knit. Involving themselves in the religious education of their children has helped them get to know each other and get involved.

Amazingly—with a 70 percent turnover of the parish population in ten years—a high volume of teachers return each year for the pre-school through grade 12 CCD classes.

ACCORDING TO THE DRE, 98 percent of all students in grades 1-5 are registered; and 79 percent of those in grades 6-12. In high school a structured curriculum assures that "each will get at least some substance by the time he's finished." High school students study Old and New Testaments, morality, prayer, marriage, Church history and the lives of the saints.

But besides its education function, St. John's sees the program as "building community." "We have children from three middle schools, three high schools and at least six elementary schools," explains Mrs. Flaten. "The problem is to involve them in a sense of identity. To this end the first 15 minutes of each teaching session involve the grades in song, prayer and ritual—a chance to gather and realize it is a special occasion. Then they disband for the individual classes."

Mrs. Flaten attempts to bridge the

generation gaps by involving young and old in liturgical presentations. The church has a wide wooden panel to the left of the altar which serves as a presentation board for seasonal murals. Easter is their special time. She works up a design for the children, breaks the design into class activities, then on Easter Saturday the adults gather and assemble it. "No one sees it complete until they walk in on Easter," Mrs. Flaten stresses.

DONNA HAWK, president of the women's club, believes the people are "beginning to see this tradition as part of themselves, to see themselves involved in liturgy."

In January, says Mrs. Flaten, the adults begin asking what the newest symbol will be.

One year the mural incorporated a tree of life with each class making flowers. A parish name was in each flower, and scrolls made by the upper grades commemorated parish dead. Another year they presented a resurrected Christ, his garment formed by paper replicas of all the hands in the parish young and old.

The thrust of the plan, the catechist reiterates, is to develop community under widespread and difficult circumstances.

Mrs. Flaten claims that "adult education has finally caught on this year." The parish has an adult learning team whose success she attributes to Matt Hayes of the Office of Education's religious education department and a liturgical workshop he presented. The people have scripture study, a women's club, children's choir and "strong board of education."

The church's circular layout and religious education center are spacious enough to provide room for all activities, including administrative and preparation rooms and a large kitchen. The education center itself can be divided into nine areas by the use of screens.

The parish council reflects the changing parish population and involvement, according to Father Buck. "No one on the council is a charter member. We have read letters in The Criterion by people who can't get active in their parishes—they should come here."

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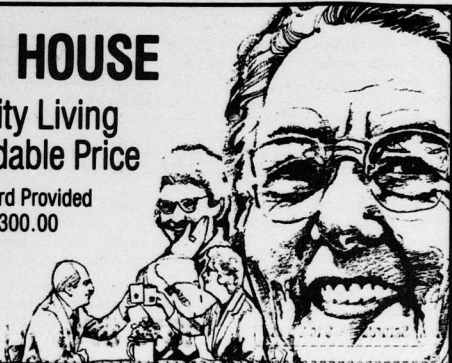
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## 'First Step' assists women alcoholics

It's an unlikely matchup—a convent and women in crisis. But the convent was empty and the women were in need, and the merger seems to be working.

Women alcoholics on their way to recovery are now living in the former St. Joseph's convent on South Mickleby Street in Indianapolis.

The teaming up of First Step, a private rehabilitation program for women who need help with a parish struggling to maintain too much land and too many buildings, is benefitting both groups.

The parish has leased the convent to First Step, only one of its kind in Indianapolis. In return, the facility has agreed to improve and maintain the property. In fact, it has already redecorated the entire convent and added a first floor bath.

Now, according to Millie Pitt, executive director, five private and two double rooms are available for residents.

In Mrs. Pitt's view, dealing with addiction is more difficult for women. "Women aren't supposed to have this problem. It's difficult for them to stay away from home in this kind of facility even if they need help." She suggested that women feel much guilt about their image as mother and responsibilities at home.

But if they come to First Step, and they must come in through agency or community referral, they will enter a one-day-at-a-time sort of program. And a brochure promises they will learn how to handle homemaking techniques, careers and growth.

Part of the personal growth aspect involves counseling, both private and group. Two weekly group sessions are on Thursday night (for women alcoholics only, but including those who don't reside at First Step) and Sunday night. Sunday night's session is open to anyone involved with an alcoholic or anyone who is "just plain interested in learning about the program."

Mrs. Pitt claims the program "gives a good education, a good philosophy for living."

Asked if a woman could go through counseling and then revert back to drinking and drugs, resident manager Peggy Cronin responded: "It may not completely cure a person," she said, "but it sure will mess up her future drinking. After seeing what can happen to others she isn't likely to ever be the same."

One of First Step's primary goals is to enable participants to learn to love themselves.

Happily, that goal fits the main goal St. Joseph's planners had in mind for use of their parish facilities. Parishioner Mary Alice Boarini explains it, "As a Christian family we're glad to see the convent put to good use."



**SUPPORT**—First Step executive director Mildred Pitts talks to a resident preparing lunch. First Step is a rehabilitation center for women alcoholics located in the former St. Joseph convent. Women are encouraged to live a normal, productive life. (Photo by Ruth Ann Hanley)

## Pilgrim statue visits three local parishes

The Pilgrim Statue, blessed by Pope Paul VI and presented to the United States by the Bishop of Fatima, will visit three archdiocesan parishes in the coming week.

The statue, honored as an image of the Mother of Christ, will be carried to St. Benedict Church, Terre Haute, on Saturday, July 25, to St. Joseph Church, Rockville, on Sunday, July 26, and to St. Jude Church, Indianapolis, on Tuesday, July 28.

Guido Del Rose, custodian of the statue will speak at St. Benedict on "The Peace Plan from Heaven," describing the message of Fatima, and the Fourth Degree K of C color guard will participate.

The public is invited to the ceremony which will include Mass at 5:15 p.m., the talk and a question period, the Rosary and exposition of the Blessed Sacrament. Confessions will be heard by a missionary priest.

Devotions at St. Joseph Church are scheduled from 5 to 7 p.m. on Sunday, July 26.

On Tuesday, the pilgrim statue will be at St. Jude's, with the Rosary at 7:15 p.m., followed by Mass. Earlier, from 2 to 4 p.m. it will visit St. Augustine Home on Indianapolis' north side, and devotions and benediction is planned.

Members of the Blue Army continue to commemorate the apparitions of Mary. Locally, they meet for a monthly rosary, practice penance, say five decades of the rosary daily, observe the five first Saturdays and wear the brown scapular. Worldwide, they claim membership of 22 million.

## Eucharistic Bread recipes shared

To: Mrs. Helen Haggard, Corydon, who requested eucharistic bread recipes, issue of July 3. Enclosed are two recipes, one unleavened for Roman rite usage, the other leavened for Byzantine rite usage, Catholic or Orthodox.

Ft. Lauderdale, Fla.

Mrs. James Worl

### Altar Breads

**3 c. whole wheat flour** Enough hot water to make it easy to handle  
Pat out dough on a board which you have sprinkled. Cut out with a large glass or cutter. Prick any design you wish with a fork. Bake at 350 degrees for about 35 minutes on ungreased cookie sheet. Turn these breads occasionally so they do not stick.

### Recipe for Phosphora

**6 cups plain white flour** 1 teaspoon salt  
**2 1/2 cups clear warm water** 1 phosphora seal  
1 cake or package of yeast  
(No butter, eggs, sugar, shortening, oil or grease may be used at all.)

### Directions:

1. Dissolve yeast in warm water.
2. Add to sifted flour and salt and knead until smooth, adding as much flour or water as needed to make dough manageable.
3. Put in a bowl, cover with a clean cloth and allow to rise until double in size (about one hour).
4. When double in size, knead again and divide dough in half.
5. Then take each half and divide each one into two portions; one approximately three-fourths of the half, and one approximately one-fourth of the half, in this manner:  $\frac{3}{4}$  plus  $\frac{1}{4}$  and  $\frac{1}{4}$  plus  $\frac{3}{4}$ . Now follow directions for one of these two double loaves, but it is understood they apply to both.
6. Preheat oven to 350 degrees F.
7. Take large portion, shape it into a round, flat loaf and place it into a pan that has been well floured, NOT GREASED.
8. The smaller portion is also shaped into a round flat loaf, floured on the bottom to keep it from sticking on the work surface, and lightly floured on top to prevent seal from sticking to it. While it is still on work surface, take the dry, unfloored phosphora seal and press it very hard on layer to make a sharp impression.

9. The seal is then removed, and this smaller layer is placed on the larger one, whose top has been moistened to make the two layers adhere to each other.

10. Now the two-layered loaves are covered and placed in a warm place to rise for one-half hour.

11. They are then baked in preheated oven for approximately one hour.

12. When they have cooled, they are removed from pans very gently and excess flour is tapped off the bottom. Then cover with a clean cloth. If the phosphora seal sticks, cover loaf while it is still warm and allow it to sweat, then it can easily be removed.

Whoever makes phosphora would do well to remember that he is not making just another loaf of bread, but an offering to the Church, part of which will become the Precious Body of our Lord. While working to make it, it is best to keep one's mind clear and pure of distracting and evil thoughts with appropriate prayers, such as the repetition of the Jesus Prayer: "Lord Jesus Christ, Son of God, have mercy on me." It is also proper to make the Sign of the Cross on oneself and on the flour and pan used for baking.

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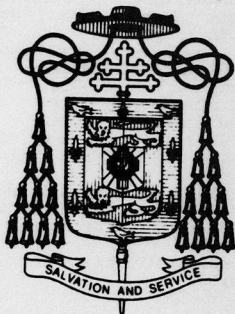
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# Archbishop's Annual Appeal

1350 N. Pennsylvania Street, Indianapolis, IN 46202

Telephone: 317-635-2579



The following total parish report of the Archbishop's Annual Appeal '81 is the result of the involvement of lay people throughout the archdiocese and their work in raising these funds over the last five months. The excellent leadership given this total effort by the priests of the archdiocese, the campaign leaders, parish leaders and the more than 8,000 volunteers, made this first annual appeal a great success.

The goal of \$1,978,000.00 was achieved and surpassed by the generous gifts of 32,276 contributors. Gifts at the close of business on July 15, 1981, now total \$2,547,796.13. You have established an excellent record and it is very much appreciated.

## Deanery #1 — Indianapolis North Rev. James Moriarty, Dean

	GOAL	# OF GIFTS	AMOUNT PLEDGED	% OF GOAL
1 Immaculate Heart of Mary	\$ 35,300.00	335	\$ 40,290.00	114%
2 Our Lord Jesus Christ	39,220.00	791	57,763.00	147%
3 St. Andrew	11,770.00	134	13,571.00	115%
4 St. Joan of Arc	11,770.00	242	24,522.00	208%
5 St. Lawrence	43,140.00	378	57,950.00	134%
6 St. Luke	72,720.00	3	93,074.00	128%
7 St. Matthew	39,220.00	527	69,529.00	177%
8 St. Plus X	43,140.00	563	50,667.00	117%
9 St. Thomas Aquinas	29,380.00	486	49,420.00	168%
<b>Deanery #1 Total</b>	<b>\$325,660.00</b>	<b>3,459</b>	<b>\$456,786.00</b>	<b>140%</b>

## Deanery #2 — Indianapolis East Rev. William Munshower, Dean

1 SS. Peter and Paul	\$ 7,840.00	159	\$ 20,018.00	255%
2 Holy Cross	3,920.00	130	8,852.00	226%
3 Holy Spirit	43,140.00	645	55,187.56	128%
4 Our Lady of Lourdes	27,460.00	388	38,270.00	139%
5 St. Bernadette	7,060.00	154	7,936.50	112%
6 St. Francis de Sales	1,960.00	52	3,488.00	178%
7 St. Mary	7,840.00	111	13,478.50	172%
8 St. Philip Neri	14,900.00	298	24,897.00	167%
9 St. Rita	3,920.00	85	6,847.00	175%
10 St. Simon	23,530.00	438	25,256.50	107%
11 St. Therese of the Infant Jesus	35,300.00	568	46,992.00	133%
12 St. Thomas	3,140.00	90	7,276.00	232%
13 St. Michael	13,340.00	335	24,009.00	180%
<b>Deanery #2 Total</b>	<b>\$193,350.00</b>	<b>3,453</b>	<b>\$282,508.06</b>	<b>146%</b>

## Deanery #3 — Indianapolis South Rev. James Wilmoth, Dean

1 Holy Name	\$ 39,220.00	428	\$ 49,274.00	126%
2 Holy Rosary	3,140.00	80	8,250.00	263%
3 Nativity of Our Lord	15,690.00	289	27,262.00	174%
4 Sacred Heart of Jesus	7,840.00	190	16,246.00	207%
5 St. Ann	7,060.00	395	30,783.00	436%
6 St. Barnabas	39,220.00	609	49,898.00	127%
7 St. Catherine	7,840.00	233	20,701.00	264%
8 St. James the Greater	7,840.00	121	10,684.00	136%
9 St. John	11,770.00	100	13,010.00	111%
10 St. Jude	39,220.00	260	28,340.00	72%
11 St. Mark	23,530.00	398	41,666.20	177%
12 St. Patrick	6,280.00	112	7,803.00	124%
13 St. Roch	19,610.00	310	21,355.25	109%
14 Our Lady of the Greenwood	39,220.00	492	43,323.00	110%
<b>Deanery #3 Total</b>	<b>\$267,480.00</b>	<b>4,017</b>	<b>\$368,595.45</b>	<b>138%</b>

## Deanery #4 — Indianapolis West Rev. John Ryan, Dean

1 Assumption	\$ 1,960.00	72	\$ 6,507.00	332%
2 Holy Angels	3,140.00	151	12,201.64	389%
3 Holy Trinity	6,280.00	229	15,001.20	239%
4 St. Anthony	7,060.00	221	16,329.00	231%
5 St. Bridget	3,140.00	80	5,598.70	178%
6 St. Christopher	29,020.00	654	42,281.72	146%
7 St. Gabriel	19,610.00	377	32,067.00	164%
8 St. Joseph	7,060.00	194	15,537.00	220%
9 St. Michael the Archangel	37,650.00	410	56,769.75	151%
10 St. Monica	19,610.00	220	22,433.18	114%
11 St. Malachy	27,460.00	323	23,572.00	86%
12 Mary, Queen of Peace	6,280.00	89	7,040.00	112%
13 St. Thomas More	7,840.00	180	16,428.00	210%
14 St. Susanna	15,690.00	411	28,736.00	183%
<b>Deanery #4 Total</b>	<b>\$191,800.00</b>	<b>3,611</b>	<b>\$300,502.19</b>	<b>157%</b>

## Deanery #5 — Batesville Rev. John Gale, Dean

1 Immaculate Conception (Aurora)	\$ 11,770.00	187	\$ 11,676.00	99%
2 St. Louis	31,380.00	721	44,051.05	140%
3 St. John (Dover)	3,140.00	121	5,816.00	185%
4 St. John the Evangelist	4,710.00	143	7,557.00	160%
5 St. Mary	35,300.00	642	32,811.78	93%
6 St. Anne	2,350.00	87	2,340.00	99%
7 St. Lawrence	15,690.00	262	19,137.00	122%
8 St. Charles	1,960.00	35	1,931.00	99%
9 Immaculate Conception (Millhouse)	6,280.00	127	5,103.00	81%
10 St. Anthony	6,280.00	167	7,872.00	125%
11 St. Maurice (Napoleon)	3,920.00	151	5,139.00	131%
12 St. Paul	5,490.00	107	4,197.00	76%
13 St. Magdalen	780.00	17	700.00	90%
14 Holy Family	15,690.00	273	15,077.00	96%
15 St. John (Osgood)	6,280.00	116	7,549.00	120%
16 St. Dennis	780.00	26	1,182.00	152%
17 St. Joseph	7,060.00	142	8,777.00	124%
18 St. Maurice (St. Maurice)	3,140.00	109	4,221.00	134%
19 St. Nicholas	7,060.00	175	10,066.00	143%
20 St. Peter	4,710.00	131	6,359.00	135%
21 St. Pius	780.00	7	155.00	20%
22 St. Martin	3,140.00	90	3,430.00	109%
<b>Deanery #5 Total</b>	<b>\$177,690.00</b>	<b>3,836</b>	<b>\$205,146.83</b>	<b>115%</b>

## Deanery #6 — Bloomington Rev. Francis Buck, Dean

1 St. Vincent de Paul	\$ 12,550.00	350	\$ 28,595.00	228%
2 St. Charles	23,530.00	338	20,841.00	89%
3 St. John	10,200.00	264	12,116.00	119%
4 St. Paul Catholic Center	3,920.00	72	5,276.50	135%
5 Our Lady of the Springs	3,140.00	73	4,670.96	149%
6 St. Martin	7,840.00	74	5,165.00	66%
7 St. Agnes	4,710.00	99	12,751.50	271%
8 St. Jude	1,180.00	8	644.00	55%
<b>Deanery #6 Total</b>	<b>\$ 67,070.00</b>	<b>1,278</b>	<b>\$ 90,059.96</b>	<b>134%</b>

## Deanery #7 — Connorsville Rev. William Cleary, Dean

1 St. Michael	\$ 15,690.00	243	\$ 9,919.25	63%
2 St. Elizabeth	6,280.00	143	4,690.00	75%
3 Holy Guardian Angels	6,280.00	87	4,501.00	72%
4 St. Gabriel	35,300.00	630	35,801.00	101%
5 St. Rose	2,350.00	37	2,940.00	125%
6 St. Bridget	3,920.00	92	6,415.00	164%
7 St. Anne	11,770.00	198	15,265.00	130%
8 St. Cecilia	780.00	10	405.00	52%
9 Holy Family	15,690.00	207	11,195.00	71%
10 St. Andrew	18,530.00	263	20,096.86	108%
11 St. Mary (Richmond)	15,690.00	193	17,019.20	108%
12 St. Mary (Rushville)	17,260.00	314	20,326.00	118%
13 St. Mary of the Rock	1,180.00	55	1,652.00	140%
<b>Deanery #7 Total</b>	<b>\$150,720.00</b>	<b>2,472</b>	<b>\$150,225.31</b>	<b>99%</b>

## Deanery #8 — New Albany Rev. James Sweeney, Dean

1 St. Michael (Bradford)	\$ 7,840.00	208	\$ 8,917.00	114%
2 St. Michael (Charlestown)	6,280.00	2	7,078.00	113%
3 St. Anthony	39,220.00	639	42,595.36	109%
4 St. Joseph (Corydon)	7,840.00	151	7,020.00	90%
5 St. Bernard	5,490.00	127	12,156.16	221%
6 Sacred Heart	23,530.00	389	33,447.00	142%
7 St. Augustine	19,610.00	248	10,978.00	56%
8 St. Mary (Lanesville)	16,770.00	257	21,317.00	127%
9 St. Mary (Navilleton)	7,060.00	217	14,634.00	207%
10 Holy Family	23,530.00	429	26,536.00	113%



## THE QUESTION BOX

## Bible tells how people were, how they lived

by Magr. R. T. BOSLER

**Q** I read in the Bible that the Jews practiced slavery and that even St. Paul told slaves to be subject to their masters. Does the Holy Bible condone slavery?

**A** Condone is hardly the proper word to use. The Bible gives the history of how God gradually elevated a primitive, ignorant people worshipping a tribal god, instilling in them a conception of one loving Creator of the universe, an understanding of the dignity and importance of human beings and an ever higher level of morality.

The Old Testament tells the story of a people who originally accepted the moral codes and customs of their more civilized contemporaries. The patriarchs had several wives, the penal laws were harsh (an eye for an eye, death for adultery) and divorce was permitted without much formality.

The Bible doesn't condone all this; it describes the people of God as they were and how they lived, so that the history of how God worked with them might be told. Slavery was a part of life for the biblical people, accepted without question, as we tend to accept the free enterprise system.

The Israelites, as did all other people of the time, made slaves of captives taken in war, and these remained slaves in perpetuity.

They also made slaves of their own people. Those who were unable to pay their debts were sold into slavery to satisfy their creditors, as were convicted thieves unable to make restitution.

Because they accepted the laws of slavery found in the Bible as God-given, Christian leaders in the past justified slavery. That is why it is important to look critically at the old manner of reading the scriptures reflected in our old catechisms and Bible history books.

If you take as literal history the story of Eve formed from the rib of Adam or of Jonah in the whale's belly, or believe that all the laws in

Exodus and Deuteronomy were given by God to Moses, then you must conclude that God and the Bible condone slavery and the waging of religious wars, the slaughtering of all the captured Canaanite men, women and children and many other actions and attitudes which to us seem immoral.

If they do seem immoral to us today, it is because God's revelation through the prophets and above all through his Son, Jesus Christ, has, like yeast, been working in human history little by little, awakening in men and women an awareness of the dignity of all human life, the unity of the human race and their inability to love and serve God except by loving and serving their fellow men.

Jesus and his Apostles did not work for laws to abolish the system of slavery, but they preached ideals that would logically and inevitably lead to its abolition.

To proclaim that all men are children of the same Father is to break down distinctions between the slave and freeman. As St. Paul saw it: "There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus." (Galatians 3:28)

That teaching has permeated society somewhat, but the vast number of economic slaves among the poor of the world and the amount of discrimination based upon social, racial and sexual differences still in evidence indicate that the biblical message has not yet been taken seriously.

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

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	GOAL	# OF GIFTS	AMOUNT PLEDGED	% OF GOAL
11 Our Lady of Perpetual Help	27,460.00	467	31,225.00	114%
12 St. Mary (New Albany)	35,300.00	486	28,633.70	81%
13 Most Precious Blood	1,570.00	49	1,720.00	110%
14 Christ the King	780.00	48	3,672.00	471%
15 St. Joseph (St. Joseph Hill)	7,840.00	165	6,366.93	81%
16 St. Mary of the Knobs	19,610.00	375	28,405.00	145%
17 St. Peter	1,570.00	42	1,571.00	100%
18 St. Paul	9,410.00	211	12,710.00	135%
19 St. John	4,710.00	97	5,921.00	126%
<b>Deanery #8 Total</b>	<b>\$265,420.00</b>	<b>4,807</b>	<b>\$304,903.15</b>	<b>115%</b>

## Deanery #9 — Seymour

Rev. James Drewes, Dean

1 Our Lady of Providence	\$ 780.00	14	\$ 760.00	97%
2 St. Anthony	780.00	23	1,698.00	218%
3 St. Bartholomew	19,610.00	200	15,198.00	78%
4 St. Columba	23,530.00	210	20,464.00	87%
5 Holy Trinity	3,140.00	77	6,192.00	197%
6 St. Rose	7,840.00	192	10,875.90	139%
7 St. Francis Xavier	2,350.00	52	3,783.10	161%
8 St. Mary (Madison)	7,840.00	253	16,475.00	210%
9 St. Michael	7,060.00	144	8,858.00	125%
10 St. Patrick	7,840.00	135	9,391.00	120%
11 St. Mary (Mitchell)	2,350.00	41	3,006.00	128%
12 St. Mary (North Vernon)	15,690.00	270	16,302.00	104%
13 St. Anne	1,570.00	47	1,942.00	124%
14 St. Joseph (Jennings Co.)	2,350.00	37	2,260.00	96%
15 St. Paul	390.00	16	740.00	190%
16 St. Vincent	7,060.00	123	9,605.00	136%
17 St. Patrick	1,960.00	66	3,488.00	178%
18 Church of the American Martyrs	2,350.00	66	5,320.00	228%
19 St. Ambrose	15,690.00	306	23,123.00	147%
20 St. Joseph (Shelbyville)	23,530.00	464	24,295.00	103%
21 Most Sorrowful Mother	780.00	18	605.00	78%
<b>Deanery #9 Total</b>	<b>\$154,490.00</b>	<b>2,754</b>	<b>\$184,380.90</b>	<b>119%</b>

## Deanery #10 — Tell City

Rev. Richard Lawler, Dean

1 St. Michael	\$ 3,920.00	80	\$ 4,153.00	106%
2 St. Boniface	3,140.00	41	1,152.50	37%
3 St. Augustine	5,490.00	171	6,786.00	124%
4 Holy Cross	2,350.00	63	3,060.00	130%
5 St. Isidore	3,140.00	67	1,512.00	48%
6 St. Joseph	1,180.00	34	1,885.00	160%
7 St. Mark	3,140.00	104	8,349.00	266%
8 St. Meinrad	10,200.00	168	6,227.00	61%
9 St. Martin	1,180.00	1	25.00	2%
10 St. Paul	39,220.00	435	34,481.69	88%
11 St. Pius	2,350.00	78	4,547.00	193%
<b>Deanery #10 Total</b>	<b>\$ 75,310.00</b>	<b>1,242</b>	<b>\$ 72,178.19</b>	<b>96%</b>

## Deanery #11 — Terre Haute

Rev. James Galvin, Dean

1 Annunciation	\$ 7,840.00	166	\$ 10,284.40	131%
2 Sacred Heart (Clinton)	7,840.00	181	9,748.00	124%
3 St. Mary	390.00	14	395.00	101%
4 St. Paul	7,060.00	90	7,594.00	108%
5 Immaculate Conception	780.00	5	600.00	77%
6 St. Joseph (Rockville)	3,920.00	87	8,121.00	207%
7 St. Mary-of-the-Woods	2,750.00	62	4,569.50	166%
8 Holy Rosary	1,960.00	46	1,982.00	101%
9 Sacred Heart	11,770.00	209	10,160.00	86%
10 St. Ann	4,310.00	68	3,040.30	71%
11 St. Benedict	7,840.00	157	23,012.00	294%
12 St. Joseph	7,060.00	97	6,623.89	94%
13 St. Margaret Mary	10,980.00	62	4,023.00	37%
14 St. Patrick	31,380.00	128	27,093.00	86%
15 St. Joseph (Universal)	780.00	58	859.00	110%
16 St. Leonard	2,350.00	79	5,815.00	247%
<b>Deanery #11 Total</b>	<b>\$109,010.00</b>	<b>1,509</b>	<b>\$123,920.09</b>	<b>114%</b>

## Deanery #12 — Chancery

1 Priests assigned to a specific parish	\$ —	36	\$ 8,465.00	—%
2 Religious	—	—	—	—%
3 Foundations	—	—	—	—%
4 Corporations	—	—	—	—%
5 Bequests	—	—	—	—%
6 Groups, organizations, misc.	—	2	125.00	—%
<b>Deanery #12 Total</b>	<b>\$ —</b>	<b>38</b>	<b>\$ 8,590.00</b>	<b>—%</b>

## Important Reminders:

The cutoff date is the last Friday of every month. Payments made about then may not be recorded until the next month. When your gift to AAA '81 is paid in full, you will receive an additional statement showing a zero balance. This is your record for Internal Revenue tax deduction.

The top portion of your AAA '81 Statement should be included with your payment and mailed in the blue bank lock box envelope! This will assure donor and parish identity and proper credit of your payment.



# ST. PAUL PICNIC

## SUNDAY, JULY 26

### Country Style Fried Chicken Dinner

Served from 11 a.m. 'til 5 p.m.  
in Air-Conditioned Cafeteria  
Adults \$3.50 Child under 12—\$1.50

- Amusements • Booths
- Something for everyone

**at PROVIDENCE HIGH SCHOOL**  
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St. Catherine — 1109 E. Tabor, Indpls.

# ANNUAL FESTIVAL

**Friday, July 31 (5:00 to 10:00 p.m.)**  
**Saturday, August 1 (3:00 to 10:00 p.m.)**

## OVER 20 BOOTHS FEATURING:

Dinners, Handicraft Items,  
People Painting, Fast Foods

✓ Drawings ✓ Food ✓ Dunking Booth

# The ACTIVE List

## July 24-25

The annual festival at St. Christopher parish, 5335 W. 18th St., Speedway, will begin with carry-outs at 4:30 p.m. The dining room and snack bar open at 5 p.m. Festival activities commence at 7 p.m.

## July 24, 25

A mid-summer fish fry will be held at St. Monica parish, 6131 N. Michigan Road, Indianapolis, from 5 to 8 p.m. on Friday and 6:30 to 8:30 p.m. on Saturday.

## July 24, 28

An interview on the Catholic Charismatic Renewal will be seen on TV Channel 40 "Today with Lester Surrall" from 9 to 10 a.m. and 9 to 10 p.m. on July 24 and from noon until 1 p.m. on July 28.

— St. Cecilia—Oak Forest, Ind. —

## Annual Picnic & Family Style Chicken Dinner

### Sunday, August 2

Serving: 11 a.m.-2 p.m.; Evening Lunch: 4 p.m.-8 p.m. (EST)  
Adults — \$4.00 Children Under 12 — \$2.00

✓ Games ✓ Refreshments

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## July 26

The 3rd annual Jefferson County parishes picnic (St. Mary's, St. Michael's, St. Patrick's and St. Anthony parishes) will begin with a Mass at 11:30 a.m. at the K of C grounds. The pitch-in is scheduled for 12:30 p.m.

\*\*\*

A country-style chicken dinner will be served at the annual picnic at St. Martin parish, Yorkville, from noon until 5 p.m. (EDT). For reservations call 612-623-2252 or 623-2257.

\*\*\*

The parishioners at St. Paul parish, Sellersburg, will hold their annual picnic on the grounds at Providence High School, Clarksville, from 11 a.m. to 5 p.m.

\*\*\*

The St. Therese Ladies Auxiliary #308, Knights of St. John, will hold a card party at 2

p.m. in Little Flower cafeteria, 1401 N. Bosart, Indianapolis.

\*\*\*

The monthly card party at St. Bernadette parish, 4226 Fletcher Ave., Indianapolis, will begin at 2 p.m.

## July 31

The St. Mary's Church Hispanic Catholics Committee, Indianapolis, is sponsoring a "Gala Dance" in the K of C Hall

#3660, 511 E. Thompson Rd., from 9 p.m. to 1 a.m. For more information, call 317-434-6223, 636-0520 or 636-4551.

## July 31-Aug. 1

The annual festival at St. Catherine parish, 1109 E. Tabor, Indianapolis, will be held from 5 to 10 p.m. on Friday and from 3 to 10 p.m. on Saturday.

\*\*\*

## August 2

The annual picnic and family style chicken dinner will be held at St. Cecilia parish, Oak Forest. They will be serving from 11 a.m. to 2 p.m. and from 4 to 8 p.m. (EST). The

## Aug. 2-7

A retreat for Sisters will be conducted by Benedictine Father Gerard Ellspermann at Fatima Retreat House, 5353 E. 56th St., Indianapolis.

Bloomington, July 14. Wife of Morris; mother of Patricia Sue Welch and Robert VanDeman; stepmother of Charles and Michael Mitchell.

† OBERGFELL, Alphonse J., 73, St. Roch, Indianapolis, July 16. Husband of Frances Obergefell.

† OSECKI, Walter, 56, St. Malachy, Brownsburg, July 15. Husband of Vera D.; father of Victor, Richard, Trammell and Larissa Osecki.

† SAVAGE, James P., 65, Sacred Heart, Clinton, July 16. Husband of Dorothy; father of Louis and Joseph Savage; brother of Frances Morton, Agnes Matthews, Maureen Clark and Rita Darmaron.

† SCHWARTZ, M. Joseph, 69, SS. Peter and Paul Cathedral, July 10. Husband of Mary; father of Lynn Mealy, Ann Schwartz, Joan Rogazzino; brother of Mary, William and Robert Schwartz.

† SCOFFIELD, Gertrude M., 66, St. Margaret Mary, Terre Haute, July 13. Wife of Clarence; mother of Mary Kay Hauer; sister of Providence Sister Josephine Powers.

† SPATH, Clement W., 80, St. Mary, New Albany, July 16. Father of Mrs. James Bunch, Mrs. John Cochran, Mrs. Herbert Summers, Norma and Clement A. Spath; brother of Virginia Zeller.

† TAPARO, Henry, 69, St. Patrick, Terre Haute, July 11. Husband of Rose Ann; father of Sharon Hedges; brother of Mary Jarodsky, Joe and August Taparo.

## OBITUARIES

Albany, July 16. Husband of Georgia (Conklin); brother of Anna M. Kaib. † HESSON, Martin, 62, St. Malachy, Brownsburg, July 15. Husband of Betty; father of Martin, Maria and James Hesson and Kathleen Teasman; brother of John, Charles, Bernard, Leo and Martha Hesson, Rose Ellen Hurrie and Ann Noble.

† HOUSE, Charles "Pete," 71, St. Patrick, Indianapolis, July 10. Husband of Marguerite; father of Norm, Jess and Mike House; brother of Mary Cleeg, Harriet Click, Dorothy Shaw and Marge Elmore.

† JANSING, Catherine (Horlander), 46, St. Francis Xavier, Albany, July 16. Husband of Georgia (Conklin); brother of Anna M. Kaib. † HESSON, Martin, 62, St. Malachy, Brownsburg, July 15. Husband of Betty; father of Martin, Maria and James Hesson and Kathleen Teasman; brother of John, Charles, Bernard, Leo and Martha Hesson, Rose Ellen Hurrie and Ann Noble.

† MATHENY, Genevieve R., 79, St. Philip Neri, Indianapolis, July 15. Wife of Earl; mother of William E. and Gerald L. Matheny; sister of Gladys Tyner.

† MITCHELL, Wilhelmina "Billie," 68, St. John the Apostle, Henryville, July 13. Wife of Joseph; mother of Darlene Ambruster, Robin Miller, Andrea, Barry, Jody and Scott Jansing.

## Sister Powers dies

Providence Sister Josephine Powers, 70, died Friday, July 10, at Terre Haute Regional Hospital.

Sister Powers entered the Sisters of Providence in 1930 and made final profession in 1938. She received a bachelor of science degree from St. Mary-of-the-Woods College and taught in schools in Illinois, Washington, D.C. and in Indiana at St. Andrew and St. Bridget, Indianapolis; St. Patrick, Terre Haute; St. Jude, Fort Wayne; St. Mary, Richmond; St. Joseph and Holy Family, Jasper; St. Charles,

Bloomington; and Holy Family, New Albany.

At the request of the family, co-services for Sister Josephine and her sister, Gertrude Scofield, were held at Callahan Funeral Home. Mass of the Resurrection was celebrated at St. Margaret Mary's Church, Terre Haute. Sister Powers was buried in Providence Convent Cemetery.

She is survived by a niece, Mrs. Mary Kay Hauer of Terre Haute.

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## TV PROGRAMMING

# 'Real' reality not TV influences families

by MICHAEL GALLAGHER

NEW YORK (NC)—The Rev. Jerry Falwell, whose Moral Majority organization is the best known member of the Coalition for Better Television, predicted some time ago that there would be a need to launch the ultimate weapon of a boycott against companies sponsoring shows deemed objectionable by the coalition.

No smart businessman goes out of his way looking for trouble. And so, Falwell argued, sponsors would surely see the light once they realized that they were running the risk of alienating a significant portion of the buying public.

Events, of course, have proven Falwell right. Beginning with Proctor and Gamble, the major television sponsors have met with the coalition and expressed what I presume is the Protestant equivalent of sincere contrition and a firm purpose of amendment. And the coalition has called off, or at least postponed, its threatened boycott.

So, despite the television industry's protestations of defiance, despite the labor of innumerable public relation consultants churning out speech after speech meant to make various network presidents and vice presidents sound like Patrick Henry before the Virginia Legislature, the coalition has won, if not the war, at least an easy victory in this first confrontation.

How different will prime-

time commercial television be in the fall because of all this, I wonder? Will it be less objectionable? It all depends upon what you object to. I'm sure that the sexual titillation dial will be turned down to a noticeable degree, and the violence one, too, if less noticeably. But will prime-time television be any less banal? Will it be any less materialistic, both in its program content and in the products it tries to make

us want even if we never before realized we needed them? What do you think?

Let me ask one further question: Is television—good, bad, or indifferent—really having the radical effect upon our young people that friends and foes alike seem to be claiming for it?

LAST FALL at a convention of the International Catholic Film Organization in Manila, Philippines, Father Gaston Roberge, a French Canadian Jesuit working in Calcutta, India, made an extremely perceptive observation about exploitative sex and violence in the movies.

The sensational depiction of evil in the movies, said Father Roberge, certainly can have pernicious effects. But actual evil really affecting people here and now and making them suffer has a far more pernicious effect. (I think that living in Calcutta, just for a time, would benefit most of us a great deal and clarify our insights immensely.)

Robert Coles, the child psychiatrist and author of "Children of Crisis," uses a different starting point to come to a similar conclusion in his fine article "What Harm to the Children?" in the June-July issue of Channels, the new magazine devoted to television.

Coles by no means absolves television of blame. There can be no serious argument, he says, that the major networks are purveyors of trash. His genius as an observer, however, is to be alert for the as-yet-unasked question, the insight that will put things in a different perspective. In this case it comes from a dedicated teacher. She tells Coles, yes, she is distressed about the amount of television viewing her pupils indulge in. But, she says, "You've got to ask yourself why—why these kids sit and stare at those shows."

They do it, of course, because all the other kids do it, because there's nothing else to do and because they've got into the habit of doing it. And because their parents lack either the will or the means to make them behave any differently. (And up to age six at least, it has to be a failure of will, not means.)

TELEVISION is regularly blamed as one of the elements breaking down family life, but, for a particular family, a considerable breakdown has to precede the pernicious effect of television. Otherwise, why would the parents leave their

young children so unsupervised, so thrown on their own resources for such long periods of time?

Often, Coles writes, both parents are away from home, working to keep up with the bills they're incurring in an attempt to provide what they think of as a better life for themselves and their children. When they're home and ready to unwind, "they eat too much; they drink too much; they watch a lot of television."

Even if networks radically altered their programming for the better—a consumption devoutly to be doubted—how much, Coles asks, would that change the "essential (existential) situation" of children such as these?

Really, "real" reality, as opposed to the vicarious reality of television, is still, according to Father Roberge and Coles, the dominant influence upon our children and upon ourselves as well. I fail to see how anybody could disagree. Thus if American families are falling apart, if children are no longer honoring their parents, the fault lies not in our cathode tubes but in ourselves.

\*\*\*

Sunday, July 26, 12:30-1 p.m. (EDT) (ABC) "Directions," the ABC News Emmy Award-winning public affairs program, reports on Amnesty International in London. ABC News correspondent Peter Jennings interviews Martin Ennals, Amnesty's international general secretary, and chronicles a typical case history of a Soviet Jew's attempt to win freedom from prison in Siberia. (Please check local listings for exact time in your area.)

Sunday, July 26, 1-2 p.m. (EDT) (NBC) "NBC Religious Special." Actor Joseph Campanella narrates a one-hour special on the Benedictines. The film includes a historical essay on the founding of Monte Cassino, the spread of Benedictine monasticism to England and the United States, and a look at the ministries of contemporary Benedictine men and women in this country.

Sunday, July 26, 7-8 p.m. (EDT) (ABC) "These Amazing Animals." The hour-long informational series that explores the wondrous animal kingdom returns for a limited run. Burgess Meredith is one of the hosts of this show, which, among other things, examines the man-killing image of the grizzly bear.

Sunday, July 26, 8-9 p.m. (EDT) (ABC) "Social Security, Myths and Realities." Anchored by Frank Reynolds, with ABC News economics editor Dan Cordtz and correspondent Bob Brown, the program will examine the problems facing America's massive Social Security system and will explain what may lie ahead for today's elderly, for middle-aged wage earners and for the children of the "baby boom" who are still many years from retirement.



HUMANITAS WINNER—Michael Cristofer's "The Shadow Box," directed by Paul Newman for ABC, has won the \$25,000 prize in the seventh Humanitas awards announced in Los Angeles. The story revolves around three dying people and their families and includes (left to right) Valerie Harper, James Broderick and Carolee Marlow. Also starring in this TV movie are Christopher Plummer, Joanne Woodward, Ben Masters, Melinda Dillon and Sylvia Sidney. (NC photo)

## St. Meinrad featured on NBC special

An hour-long TV special featuring St. Meinrad Archabbey will be rebroadcast by local NBC affiliates in the near future.

The show, "Work and Worship: The Legacy of St. Benedict," originally was filmed in late 1979 to mark the 1500th anniversary of Benedict's birth. St. Meinrad was one of seven Benedictine communities in the United States visited by an NBC film crew.

The crew focused especially on aspects of the Eucharistic

portion of the monks' daily Mass at the Archabbey Church, and also featured vocal selections sung by the monks in the Archabbey Schola.

In Indianapolis, Channel 13 (WLVI-TV) will air the program at Noon (CST) on Sunday, July 26. Channel 3 in Louisville (WAVE-TV) will televise it at 6:30 a.m. (EDT) Sunday, Aug. 2. Channel 14 (WFIE-TV) in Evansville has decided not to reshoot the program. Channel 2 (WTWO-TV) in Terre Haute has not yet made a decision.

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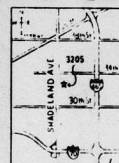
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# viewing with ARNOLD

## 'Clash of the Titans'

by JAMES W. ARNOLD

"Clash of the Titans" is a lively fairytale about a handsome prince conquering a truckload of gruesome obstacles to rescue a beautiful princess from being sacrificed to a giant sea-monster.

While it sounds like an improbable combination of "Star Wars" and "Jaws," and undoubtedly lacks the panache we've come to expect from this kind of adventure movie, it's upgraded by several class ingredients. Among them: the extraordinary animation talents of veteran Ray Harryhausen, a decidedly respectable and appealing cast, and the fact that the story is one of the very few movie attempts to depict the legends of classic Greek mythology. (The most recent was "Xanadu").

Harryhausen has labored throughout his career mostly on Grade B spectacles, like the "Sinbad" films, "Jason and the Argonauts," "The Beast from 20,000 Fathoms"—all somewhat ludicrous from a literary standpoint, but beloved to fans of cinema magic. His genius is constructing models of monsters and other fabulous creatures that are credible and manipulable enough to be animated in real settings with "real" actors. (There is a current exhibit of his work at New York's Museum of Modern Art).

The thing to remember about his style is that it requires, especially in the context of computer-age developments in special effects technology, an extra effort at suspending one's disbelief. The animation is detectable, the illusion is imperfect. But it's still magnificent, a wonder to behold—a choice of art over absolute realism.

IN "TITANS," his skill is superbly challenged. Beverly Cross' mistitled script is essentially the complete tale of Perseus and Andromeda, with some elements shifted and



others added—a not unusual tactic of authors even in ancient times. In this version Perseus (Harry Hamlin) falls for Andromeda (Judi Bowker, the St. Clare of "Brother Sun, Sister Moon") early on, rescuing her kingdom from the spell of an evil man-monster, Calibos. His visit to the prophesying blind Witches and quest for the Gorgon's head of Medusa are motivated by his love for her, and he uses the head—with its power to turn all who look on it into stone—in his climactic battle with the huge reptile Kraken.

Among the other "mythologicals" Harryhausen creates are Charon, the skeletal ferryman of the River Styx; a giant dog, a two-headed version of the Cerberus, who guards Medusa's lair; a large vulture who is Calibos' messenger; a collection of giant scorpions who spring from Medusa's blood, and two benign creations—Pegasus, the beautiful flying horse, and Bubo, a mechanical owl who has a lot of the lovable Artoo Deetoo in him.

The biggest challenge, somehow visualizing the fight with the horrendous Medusa, is the movie's most memorable sequence. It is shot (how's this for authenticity?) in the gloomy ruins of the Temple of Poseidon at Paestum near Naples. Presumably the Medusa is the ugliest creature in mythology, with coiling serpents for hair, and she's brought off with a combination of subtlety and bang-bang modern pyrotechnics. Maybe the episode won't turn you to stone, but my eyeballs were hardening.

**THE BEST PART** of all this is that it may turn young viewers onto mythology instead of Dracula or Darth Vader. The deities of Olympus are portrayed as their bitchy quarreling selves by some of England's most godly actors: Laurence Olivier as (a strangely unhairly) Zeus, Claire Bloom as Hera, Maggie Smith as the troublesome Thetis, Ursula Andress (looking good) as Aphrodite, etc. Burgess Meredith is also on hand as Perseus' loyal mentor, Sian Phillips is Cassiopeia, and Flora Robson has a great time as one of the treacherous witches.

One of Harryhausen's best gimmicks is to provide Zeus with a wall of tiny clay figurines representing all the characters he manipulates, sometimes kindly, often petulantly. Olivier has a touching voice-over at the end, observing that most of these noble folk have had stars named after them, thus rendering their stories immortal.

Aside from director Desmond Davis' generally slow pace, which gives the audience too much time to think and disbelieve, "Titans" suffers from a shortage of real high-voltage excitement and some choppy continuity. (Why doesn't Perseus use his power of becoming invisible more often?) There are a few seconds of non-sexual female nudity. But overall what counts is its magic and ability to stir the imagination.

(Satisfactory fantasy, with some horror, but more wonder and fun; special appeal to children).

**NCMP rating:** A-3—morally unobjectionable for adults.



**MIKEY'S GUESTS**—At Florida's Walt Disney World, a group of 19 children from earthquake-ravaged Balvano, Italy, surround Mickey Mouse (or "Topolino" as they call him). The children are on a 21-day tour of the United States. (NC photo from UPI)

## 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)

The Fog	A-3
For Your Eyes Only	B
Fort Apache, The Bronx	A-4
The Four Seasons	A-3
The Fox and the Hound	A-1
Foxes	A-3
Grease	B
The Great Muppet Caper	A-1
Happy Birthday to Me	B
Heaven Can Wait	A-2
He Knows You're Alone	C
Herbie Rides Again	A-1
History of the World, Part I	C
The Howling	C
The Idolmaker	A-3
Inside Moves	A-2
The Island	B
The Jazz Singer	A-3
Just You and Me, Kid	A-2
The Last Flight of Noah's Ark	A-1
The Legend of the Lone Ranger	A-3
Love at First Bite	B

Loving Couples	B
Nighthawks	A-3
Nine to Five	A-3
Outland	A-3
Raiders of the Lost Ark	A-3
Roller Boogie	A-3
Secrets	C
The Shining	B
S.O.B.	B
Starting Over	A-3
Star Crazy	B
Stripes	B
Superman II	A-3
Take this Job & Shove It	A-3
10	B
Tribute	A-2
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Mike Hornak

## St. Elizabeth's Home

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

### Which Way?

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

Single Parenthood  
Family Stress

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

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

(Non Sectarian Service)

