

the CRITERION

LCWR gets challenge of prophecy

by VALERIE R. DILLON

Six hundred leaders of Religious women's congregations were called "to create a new Heaven and a new earth" and "to move away from the tombs toward daybreak" in the first two days of a weeklong assembly at the Indiana Convention Center.

Meeting for the first time in Indianapolis, the sisters are celebrating the 25th anniversary of the Leadership Conference of Women Religious (LCWR). They will conclude their meeting on Friday with installation of new officers.

School Sister of Notre Dame Clare Fitzgerald, LCWR president, keynoted the conference Monday evening with a dramatic plea "to join in the creative act of building the Kingdom of God . . . in creating a world in which the God of history reigns."

"God asks us to engage in putting things back into the right order," she declared, proposing that the accepted order in today's society includes:

- human beings labeled "economic entities" and given the idea that accumulation of wealth brings happiness;
- the stockpiling of weapons seen as more important than providing food for the elderly and poor;
- "law and order" repressive governments courted and tolerated because of economic and political advantage to the U.S.
- women battered and abused who are offered little help by society;
- racial discrimination still acceptable;
- the earth continuing to be polluted.
- manufacture of weapons of annihilation including a nuclear-power submarine named "Corpus Christi."

SISTER FITZGERALD told the Religious they are called to be servants and to be prophetic. But, she warned, "prophets are not usually heeded, they are hung." The president also suggested "we must be prophetic and credible enough to call the establishment back to the message of Jesus Christ," though, she said, "established structures and prophetic voices always live uncomfortably together."

"Religious should be shock troopers—dangerous, prophetic, reminding the establishment why it was established in the first place."

In Sister Fitzgerald's view, "our mission territory is not geographic but in the hearts and minds of people. The human terrain is being violated." She urged her listeners to "create an order where compassion gentles competition . . . where fidelity is the simplest, best and most lasting bond between people . . . and where sharing becomes a principle of life."

In a Tuesday talk, Franciscan Sister Lauretta Mather, president of the School Sisters of St. Francis, spoke of tombs as "the stumbling blocks we must be able to walk away from." She contrasted these with

(See LCWR GETS on page 16)



UNAWARE—A bright-eyed little girl skates happily in St. Magdalen Cemetery in Madison, probably unaware of its historic background. But Jim Jachimiak describes the traumatic move of an entire parish and

this cemetery from Southwestern Indiana to two new locations in New Marion and Madison to make room for the U.S. government's Jefferson Proving Grounds. See page 12. (Photo by Ruth Ann Hanley)

Apostolic delegate visits Indianapolis

Archbishop Pio Laghi, apostolic delegate in the United States, visited Indianapolis and Archbishop O'Meara this week, also attending the 25th annual assembly of the Leadership Conference of Religious Women.

In a brief interview with *The Criterion*, Archbishop Laghi praised the "sense of the common good" in the U.S. as he spoke of his first seven months as personal envoy of Pope John Paul II.

"They have introduced me here as belonging to the Vatican diplomatic corps. It's true, I have served the Holy See in foreign service since 1962, about 30 years," Archbishop Laghi explained. "But I would not emphasize too much this word 'diplomatic.'"

Instead, he describes his responsibilities as mostly pastoral and religious, seeing himself as "a channel of information" between Rome and this country's Catholic Church. He pointed out that, unlike many other nations, there is no official representation of the Holy Father to the American government.

The archbishop sees his role as "a kind of link, a ring in the chain that connects the local church with the universal church through the church of Rome."

Calling it a "dynamic not static" role, Archbishop Laghi used the imagery of the Mystical Body of Christ as a heart with a double movement. The Holy Father is not only the head of the church, but the heart, he said. "The Holy See receives communication from

the periphery . . . at the same time, there is a kind of movement into the local churches through the Holy Father's journeys, his communications, and his instructions."

"He cannot always be present, he cannot travel all over the world all the time. So he sends his representatives. That is our function."

What significant difference does the apostolic delegate find between the people of Argentina, where he served six years before coming here, and the people of the United States?

The 58-year old Italian-born archbishop noted that "this is a pluralistic society. What I am impressed with most of all is the democratic system here which is so solid. At the same time," he observed, "there is really a sense of the common good. And, with this sense, the individual is living in a spirit of great community. Really, you feel it, this community."

"This community becomes, for the Catholic—communion."

"The sense of the common good is not so well expressed in other countries," he added.

Archbishop Laghi said he arrived in the U.S. on Jan. 18—"just in time to assist in the inauguration of a new president of the United States."

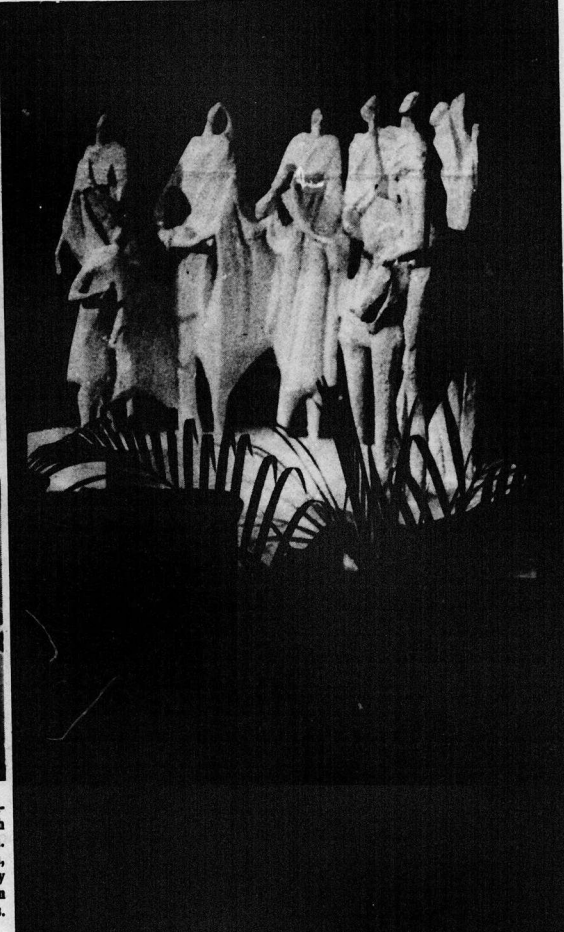
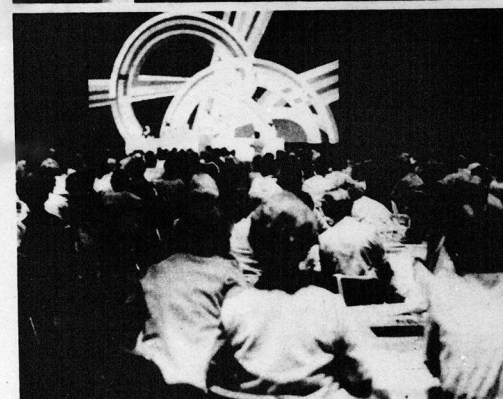
His 30 years of service for the Holy See included a stint as secretary of the apostolic delegation in Washington, D.C. from 1952 to

1961. He also has held posts in the Holy See's diplomatic service in Nicaragua, India, Jerusalem and Palestine.

Archbishop Laghi has traveled extensively in the United States. He speaks at least four languages fluently—Italian, English, Spanish and French.

the criterion

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LCWC CONFERENCE—Some 600 Religious women gather for the 25th annual assembly of the Leadership Conference of Women Religious. In upper left photo, Archbishop Edward T. O'Meara discusses the program with Archbishop Pio Laghi, apostolic delegate in the United States. Below photo shows delegates at the opening session. The assembly's thematic backdrop painting was designed by Dominican Sister Barbara Cervenkova of Adrian, Mich., and executed by Franciscan Sister Mary de Paul Schweitzer of Marian College. Center photo is a cherry wood carving, "Pathétique," by Sister of St. Joseph Paula Matthews from Windsor, N.Y., one of 137 art works on display. At top right is a sculpture, "Common of the Saints" by Dominican Sister Rosemarie Morris of St. Louis. (Photos by Valerie R. Dillon)

Bell faced 'too many waves, met too many storms'

by VALERIE R. DILLON

King Edward Bell, accused of shooting and killing his wife, four children and his wife's mother Aug. 21, was a man who "ran into too many tall waves, too many storms," said Father Clarence Waldon, pastor of Holy Angels

Church, where Bell was a parishioner.

Bell allegedly shot his children in their home the night of Aug. 20-21. He reportedly also attacked his wife's boyfriend and is alleged to have then killed his estranged wife and her mother. He was arrested at the site of the last killings after surrendering to police who had been called to the scene.

Bell originally said he had committed the murders but later pleaded innocent. Father Waldon's remarks were made on the basis of Bell's admission before he made his plea.

In Father Waldon's view, the 31-year-old Bell, who had never been arrested before, was overcome by the storms of war, unemployment, economic hardship and divorce. "King received nourishment and strength and the vision of God's love from our parish family," said the pastor. "But somehow—we will probably never know why—that vision died for him."

Father Waldon acknowledges that Bell was a religious man, he talked about religion and "certainly knew his Bible." But "it was not out of proportion," the priest maintains. Bell attended Mass on a regular basis and he and his children went to Holy Angels on the Sunday before the killings.

Father Waldon, along with family and neighbors, all attest to Bell's deep devotion to his children, ages 5, 4, 3 and 1. They also agree that the pending divorce from his wife, Beulah, greatly disturbed him. "Within his whole vision of life, the family was the thing that was most important," says Father Waldon.

NOR WAS THIS love of family "anything new." Relatives told Father Waldon "it goes all the way back to when Bell was one of 14 children in a New Albany family. Even when he was in school, King would get jobs and buy clothes for his brothers and sisters."

Bell's family said he was "different" when he came back from Vietnam War combat almost 10 years ago. He married shortly afterward, when his wife was a young teen. More than two years ago Bell was laid off by Chrysler, and it was not until a month ago that he was able to get a regular job with a trucking firm.

When his wife left him, Bell unsuccessfully tried to get back together, but finally asked for a divorce "because she wanted it." He was given custody of the four children.

On Sunday morning, Father Waldon faced a shaken and grieving parish congregation and tried to put the tragedy into some kind of perspective for them.

He compared life to an ocean where normally, "we meet waves one at a time and we are able to deal with them."

"It is the church which should carry us over these waves," Father Waldon told his parishioners. "The church is an assembly of people, the church is you and I. We help each other keep before our eyes the fact that God loves us, that his strength and his power is within us and through that power we are able to stand before the waves and in the middle of the storm."

BUT, HE SAID, King Edward Bell had too many tall waves to meet at once, too many things engulfed him. He spoke of Bell's struggles to keep his family together, trying to support them with "all kinds of different jobs, going to school to learn all kinds of things so he could support his family."

He spoke too of the "wave of divorce" and the struggle of Bell "trying to be a single parent, trying to raise his children the way he felt they should be raised."

Father Waldon, offered to his parish the comfort that "many parishioners have been the church to him and have shown to him the love and the strength and the power of God." But, he reminded them, "we are imperfect, we are self-seekers. And what happened? We were not able to continue to get that vision through."

"Because we are imperfect, we have to accept the fact that we cannot control everything and everything will not always come out the way we want it to . . . At that point all we can do is lay ourselves before the Lord. All we can do is keep on trying . . ."

Marion County prosecutor Stephen Goldsmith has announced he will seek the electric chair for Bell, who has been charged with six counts of murder and one count of attempted murder—the shooting of his wife's boyfriend. At an initial court hearing last Saturday, Bell said, "I am guilty. I wish the death penalty."

But at Tuesday's court appearance, Bell pleaded innocent through his attorney.



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Texas bishop denounces neutron bomb as 'anti-life'

by TERRY GOODMAN

AMARILLO, Texas (NC)—Bishop L.T. Mathiesen of Amarillo—in whose diocese assembly of U.S. nuclear weapons is completed—has criticized the Reagan administration's decision to go ahead with production of the neutron bomb as "anti-life" and urged Catholic employees of armament plants to consider resigning from their jobs.

In his criticism Bishop Mathiesen joined the ranks of other Catholic individuals and organizations opposing the neutron bomb, which kills people with massive doses of radiation while supposedly causing minimum damage to property.

Pantex, the plant where finishing touches are put on nuclear weapons, is located in the Amarillo Diocese.

Bishop Mathiesen said he had a moral

responsibility to respond to the build-up of nuclear weapons. In a 1980 Christmas homily he urged people to pray for the day when nuclear weapons would be dismantled and criticized suggestions that the nuclear MX missile system be located in the Texas Panhandle. The system would take 149,000 acres of farm land out of production, displace 1,400 families, use up substantial amounts of water, cost billions and bring about immense destruction if used, he said.

In his latest statement, released Aug. 21, he remarked that "the announcement of the decision to produce and stockpile neutron warheads is the latest in a series of tragic anti-life positions taken by our government."

"THE MATTER is of immediate concern to you who live next door to Pantex," he added.

He called for peaceful uses of nuclear power

and criticized the pattern of the arms build-up.

The U.S. military thinks it must meet enemy advances in arms technology and capability with further U.S. arms development, the bishop said. "No matter that the enemy must then, perforce, respond with a further advance of its own. No matter that we already have the capability of destroying each other many times over and that soon other nations of this imperiled planet will possess the same awesome power," he said.

Just as God warned the people of ancient Israel, the military use of the horse did not provide safety, so nuclear weapons cannot save people, he said.

"Enough of this greater and greater destructive capability. Let us stop this madness," Bishop Mathiesen said, proposing peaceful uses of nuclear energy for the production of food, fiber, clothing, shelter and transportation.

"We beg our administration to stop accelerating the arms race. We beg our military to use common sense and moderation in our defense posture," he said. Finally, he urged those engaged in the weapons industry to reassess their roles: "We urge individuals in the production and stockpiling of nuclear bombs to consider what they are doing, to resign from such activities and to seek employment in peaceful pursuits," he said.

"LET US EDUCATE ourselves on nuclear armament. Let us support those who are calling for an end to the arms race. Let us join

men and women everywhere in prayer that peace may reign," he said.

The Reagan administration's announcement to go ahead with neutron bomb production also has been criticized by the Conference of Major Superiors of Men, the National Coalition of American Nuns, the National Federation of Priests' Councils, the National Assembly of Women Religious and others.

In a homily marking the anniversary of the dropping of the atomic bomb, Coadjutor Bishop Michael J. Murphy of Erie, Pa., linked the neutron bomb to the atomic bombing of Japanese cities. "What frightful progress we have made. In 36 years we might have banned the bomb. Instead we have perfected it," he said.

Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, also questioned the use of the neutron bomb.

"Before proceeding with this decision we should ask what is gained by contributing to the conviction that nuclear war under any circumstance could be a rational policy choice or a justifiable moral course," Archbishop Roach said.

The Carter administration in 1977 decided to develop neutron warheads but later deferred their production.

Archbishop John R. Quinn of San Francisco, Archbishop Roach's predecessor as head of the NCCB, in 1978 warned of the dangers of the neutron bomb.

Pope deals with war, peace in Angelus message

by NANCY FRAZIER

CASTELGANDOLFO, Italy (NC)—During an Angelus talk Aug. 23 Pope John Paul II alluded to the recent air battle between Libyan and U.S. jets and called it a "threat of war."

The 61-year-old pope appeared rested and fit after a week's vacation and also joked with a crowd of about 12,000 people who heard the talk at the papal summer residence in Castelgandolfo.

But his brief message before reciting the noontime Angelus dealt with war and peace and was widely interpreted as a criticism of the air battle Aug. 19 between U.S. and Libyan jets.

He prayed to Mary as "the Queen of peace." And he spoke of the desire for peace in the hearts of people of good will which grows "whenever there appears on the horizon signs that evoke in whatever way the threat of war under which all nations live." This situation he described as one which "has unfortunately occurred even in recent days."

During the air battle two Soviet-built Libyan jets were downed. U.S. spokesman said the fight was caused by an "unprovoked attack" by the Libyans. Libya said the U.S. jets were violating its air space.

The Polish-born pope said his concern for peace was heightened by the upcoming 42nd anniversary of the start of World War II, when

German troops invaded Poland on Sept. 1, 1939.

After singing the Angelus, Pope John Paul addressed visitors in English, French, German, Spanish, Polish, Portuguese and Ukrainian. He also thanked the residents of Castelgandolfo for their presence at the audience, saying, "You were at peace here for so long, but now you have lost your Sunday peace."

He joined a group of Poles in a folk song and joked, "Singing does me good. The doctors recommended it."

The Angelus appearance took place under cloudy skies, prompting Pope John Paul to remark: "We can't be sure that it won't rain." But he quickly added, "I hope that I am a false prophet."

The 40-minute Angelus talk was the pope's first at Castelgandolfo this year and the longest he has delivered anywhere since the May 13 assassination attempt in St. Peter's Square.

Security was tight during the papal appearance in Castelgandolfo, about 15 miles from Rome.

The estimated 3,000 people admitted to the inner courtyard of the papal summer residence underwent body searches first, while a special contingent of Italian and Vatican uniformed and plain clothes policemen circulated through the crowd in the villa's main square, where the papal speech was also heard.



REST TIME—Pope John Paul II leaves an Italian air force helicopter upon his arrival at his summer residence at Castelgandolfo, Italy, 15 miles south of Rome. The pope has been ordered by his doctors to spend at least six more weeks convalescing from an assassination attempt May 13 before resuming a full working schedule. (NC Photo)

Father Fred Gettelfinger dies Funeral Mass Saturday

A concelebrated Mass of the Resurrection for Father Frederick Joseph Gettelfinger, 91, will be said at 11 a.m. (EDT) Saturday, Aug. 29, at his hometown church, St. Bernard's, Frenchtown.

Uncle of Father Gerald A. Gettelfinger, archdiocesan chancellor, Father Gettelfinger died Wednesday morning at Providence Retirement Home in New Albany. A graduate of St. Meinrad, St. Mary Seminary, Lebanon, Ky., and Kendrick Seminary in St. Louis, he was a priest of the Archdiocese of Louisville for 55 years. He retired in 1968 after 28 years as pastor of St. Catherine Church, New Haven, Ky.

Msgr. Joseph D. Gettelfinger, brother of the deceased and also from the Louisville diocese, will preside at the funeral liturgy. Archbishop Edward T. O'Meara will be in attendance.

Father Gettelfinger, a native of Frenchtown, will be brought to Swearin's Funeral Home in Ramsey on Friday evening where he will lie in state until Saturday's funeral liturgy. He then will be buried in the graveyard next to St. Bernard Church.

On Friday morning, Archbishop McDonald was chief celebrant of a Mass of the Resurrection at St. Catherine's Church.

In tribute to Father Gettelfinger, Louisville Auxiliary Bishop Charles Maloney Wednesday described him as "strictly a parish man—he took care of the spiritual needs of his people and he put up buildings with his own hands."

Immediate survivors include Msgr. Gettelfinger, who lives in Lebanon, Ky., and one sister, Mrs. Agnes Sieg of Lanesville.

EDITORIALS

Parish Profiles: a story of faith

Approximately one year ago, The Criterion began a series of articles on parishes in the Archdiocese of Indianapolis. These articles are carried on the back page of the Living Your Faith section.

Up to now, almost 50 "parish profiles" have been prepared by several Criterion writers. The purpose has been to introduce Catholics from all parts of the archdiocese to one another through their churches.

During this past year, we have told you about the largest territorial parish in the archdiocese, about a campus parish which serves 4,500 people, about a parish which is listed in the national registry of landmarks, about a parish spawned by the railroad industry but now cut into a dozen pieces by railroad tracks and superhighways.

We've offered you parishes more than 100 years old and some less than 25—German parishes, Irish parishes, Italian parishes, black parishes, big city parishes and tiny, back-roads parishes and some which span all ethnic, economic and social lines. There have been those in the midst of exciting spiritual and liturgical renewal and others struggling above all to maintain their schools.

This week's profile is a fascinating one: the story of St. Magdalen's in Ripley County—a parish whose church building was lost to the government, whose parish was dissolved, and whose people also gave up their homes for a proving ground. That St. Magdalen survives is a testimony to its parishioners who refused to let it die.

That, in fact, is the point of this editorial: with all of the diversity and dissimilarity among the parishes of the 39 county archdiocese—one common thread runs through: the faith of the people. As each Criterion writer has discovered, there is an amazing resilience and strength among the people and their priests, a deep faith, patience and devotion to the church which is hard to describe and impossible to translate into statistics.

In the weeks to come, we will give you more of the same: the smallest parish in the diocese, a parish whose church building is 100 years old, a tiny rural parish with an amazing number of sons and daughters in religious life, another which once had three regular Sunday churchgoers, but is home for camping and boating visitors.

Sometimes, the individual stories are exciting, often they are merely interesting. Taken all together, they tell an amazing story of the vitality of the archdiocesan church and the Spirit which moves among us all.—VRD.

LCWR offers a spur to change

The presence of 600 leaders of women's Religious congregations in our city this week is a great spur to reflection on how seriously we take our church's mandate to share with the poor and the disenfranchised.

Speakers at the 25th assembly of the Leadership Conference of Women Religious have hit hard on the theme of social justice, seeing it as the imperative challenge of our times—for themselves and for all Christians.

Some Catholics, remembering earlier and seemingly more peaceful times, may be offended by the forcefulness of the call to social involvement. They wonder why "the good sisters" aren't all back in the classrooms, in the nursing homes, in the hospitals. Of course, many of them still are.

But we live in a new age of new needs and urgent challenges, an age which calls forth new forms of service, undergirded always with personal spirituality and prayerfulness. The nation's Religious women have bitten off a prophetic role which they hope will be a catalyst to vast social change. They cite many problems of government policy, economics, violence and human need, and do so eloquently.

A different, yet supportive perspective was offered recently by Landrum R. Bolling, honorary chairman of the Council on Foundations.

Bolling says the real problem in society is not a shortage of funds to minister to needs, but one of public consciousness and conscience. "It is a problem of priorities," he says, and points to these statistics:

—This nation spends roughly \$10 billion a year on parimutual betting at the horse tracks—twice as much as the combined total of all charitable giving from all foundations and corporations.

—The nation spends over \$80 billion a year on recreation, roughly the same amount as all private giving from all sources to education.

—This nation spends more than \$15 billion a year in liquor stores, roughly the same amount as all the private giving from all sources to education, social welfare, health care, and the arts and humanities combined.

Add to this the priorities of our government, which has cut into all programs which help ease human need and suffering—this in the name of national defense—and it is clear the sisters are right: change of heart and unrelenting action are the Christian mandate of our times.—VRD

TO THE EDITOR

Peace requires group effort

I was very much interested in the letter Fr. Bernard A. Survil had in the Criterion (Aug. 14, "No nukies as good news").

Fr. Survil was quoting what Archbishop Raymond Hunthausen of Seattle, had said at a convention at Tacoma, that "we have to refuse to give our income—in our day our tax dollars—to the nuclear idol." He says the

teaching of Jesus tells us to render to a nuclear arms Caesar, what Caesar deserves—tax resistance. I wish more people would speak up as the archbishop did.

We all have to work and pray for peace—the Archbishop can't do it alone.

Elizabeth Boesing

Floyds Knobs

Nursing home article appreciated

This comes to congratulate you on the article in THE CRITERION (Aug. 14) on nursing homes.

Please thank Mr. Pine and Sister Irene for their enlightening experiences.

Any of us who have loved ones in a nursing home through necessity, realize just what they

are saying. Nursing homes certainly need more dedicated aides and they should also have training.

Please continue to work for better care in our local nursing centers.

Name withheld

Indianapolis

Military strength assures freedom

Man has lost many things down through the thousands of years since he took stewardship of planet Earth. Two things that have not been lost are the art of making war and the will to survive.

The art of making war has become so sophisticated that it requires scientific technology to develop and deploy it. Thus, survival has also become scientific and technological. Neutron weapons are the latest addition to the bag of tricks for survival. Yes, survival. The nation that has the greatest potential to defend itself will survive.

In a time when an aggressive nation like Russia has vowed to pursue world domination, the United States is the only deterrent. If we have a weapon that will stop a Russian tank invasion of Western Europe there will be no such act of war. The neutron bomb will do that without great loss of civilian life and property. In a world where leaders of nations become obsessed with riches and power, the only alternative to being enslaved by them is to destroy them.

War cannot be fought on a limited basis. It's all out with the will to win or nothing. We

learned that the hard way in Vietnam, or have we forgotten that lesson too?

Talking peace is fine, but without the military strength to maintain it there won't be any. We can't afford the chains of slavery, but we can afford the luxury of freedom.

David O. Jackson

Knightstown

Heard message

Don Kurre's statement (August 7) that the rosary has lost the favor of many Catholics is probably all too true.

I was very fortunate to hear the story of Fatima upon the visit of the pilgrim statue of our Lady. I only wish I could put into words the wonderful feeling it has left me with. Fatima has taught me how important the rosary is and now I say it from my heart every day.

I pray that all Christians will hear the full message of Fatima and that it will touch you as it has touched me. God bless!

Bruce G. Fletcher

Indianapolis

Speculates on 'Ark'

The picture of the Ark of the Covenant in the Criterion (Aug. 14), its dating of about 200 A.D., and its location causes one to speculate that it may have been transported from an historic site presently being unearthed.

Although a picture is a poor basis for evaluation of an archaeological find, it appears much like recent artifacts I have seen from Umm Qais which is ancient Gadera. One recalls that it was here that Christ drove from madmen, living in caves, the evil spirits that possessed them. Too, here the same evil spirits were allowed to enter the herd of nearby swine, who then ran violently down a steep place and drowned in the sea!

Here where the 2,000 swine perished, by authority of the Hashemite Kingdom, Jordan is bringing to the eyes of man the ancient city that has been buried so many years. Many finds have been made in Umm Qais or Gadera, which overlooks the Sea of Tiberias and is some 5,000 feet below the Golan heights. These discoveries include bits and pieces of temples, theatres, palatial homes, and underground vaulted burial places. Many of these have much the same figurations, it appears, as the piece of the ark shown in the Criterion.

When Jordan completes restoration of Gadera, it will equal or exceed the wonderousness of Petra or Pompey. And, it may well be that the pictured piece in the Criterion will prove to have come from that city. Gadera was one of the cities of the Decapolis. When the

Jews were driven from Jerusalem and forever forbidden to return, they were also expelled from many other cities including Gadera. The Jews as they fled took with them all that they could, which to them was 'holy.' The recent discovered piece of the Ark of the Covenant may well have been among these.

Clarence J. Walker

Waveland

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ABE officers installed at Columbus

Archdiocesan Board of Education officers were installed last week by Archbishop Edward T. O'Meara at a ceremony in St. Bartholomew Church, Columbus.

Ellen Healey entered her second term as president. Other newly installed officers are Joseph E. Smith, vice president; David Fisher, secretary; and Frank Savage, administrative officer to the board.

Archbishop O'Meara praised the board's contribution to the church's educational ministry and acknowledged that national attention has come to the archdiocese because of leadership in development of boards of education as structures of shared responsibility.

Standing committee appointments include:

—Budget—Bob Cook, chairman; Providence Sister Margaret O'Brien and Father Larry Crawford.

—Assessment—Huston Ernstberger, chairman; Jim Koons and Dave Fisher.

—Constitution/By-laws—Father Fred Schmitt, chairman; Steve Audreth and George Crossland.

—Policy Manual Review—Bill Ratcliff, chairman, Father Harold Kneuen.

—Nominating committee—Charles Hauswald, chairman.

—Parliamentarian—Joe Smith.



OCE MEETING—New school principals and parish directors and coordinators of religious education attended a recent day for new administrators sponsored by the Office of Catholic Education. Engaged in discussion are (left to right) Providence Sister Marilyn Herber, DRE, St. Mark's; Maria McClain, DRE, St. Simon; Benedictine Sister Mary Margaret Funk, Diocesan Director of Religious Education; Ken Allen, DRE, St. Louis, Batesville; Kathy Bata, DRE, St. Jean of Arc, and (partially visible) Margaret Regruth, DRE, St. Pius. In bottom photo are Theresa Menach, DRE, St. Bartholomew, Columbus; and Mike Carotta, Coordinator of Catechists, share an insight. (Photos by Frank Savage)

WASHINGTON NEWSLETTER

Noticeable shift occurs in teen pregnancy program

by JIM LACKEY

WASHINGTON (NC)—While the massive budget bill approved by Congress this summer was primarily a vehicle for designating cuts in federal spending, it also quietly but significantly altered the thrust of several federal programs.

One such change was in the federal adolescent pregnancy program, where a novice at Capitol Hill politics, Sen. Jeremiah Denton (R-Ala.), succeeded in getting Congress to shift the program away from what some critics saw as its overemphasis on contraception and abortion to a new but still controversial focus on teen-age chastity.

Created with broad support by Congress only three years ago to respond to the growing problem of teen-age pregnancy, the program authorized federal grants for services to teenagers such as pre-natal care, pregnancy testing, family planning, educational and vocational training and adoption.

Some pro-life groups publicly backed the program, saying such federal support could result in more pregnant teens carrying their babies to term rather than seeking abortions.

But there were also several criticisms of the program as it developed:

—It required recipients of grants to advise about the availability of abortion. That prompted some pro-life groups which might otherwise have sought funds under the program to drop out, leaving much of the money to groups favoring abortion;

—Rather than require parental notification or consent, it only directed grant recipients to "encourage" their teen-age clients to discuss with their parents the use of birth control or other services provided under the program, and

—While the original legislation emphasized pregnancy prevention, funds for the most part went to programs which aided teen-agers only

after they had become pregnant, such as programs to help pregnant teens finish school.

INTO THIS discord stepped Denton, the seven-year Vietnam prisoner of war who came back a hero but who also experienced something of a culture shock at the sexual revolution which had taken place while he was gone. Elected to the Senate only last November he came to Washington convinced from speaking around the country that Americans wanted a redirection in federal family planning programs.

Four months later his "adolescent family life bill" was dropped into the legislative hopper.

In its original version, the bill talked about promoting "self-discipline and chastity" as a response to the problems of "adolescent promiscuity" and pregnancy. But a compromise worked out by, among others, Denton and Sen. Edward M. Kennedy (D-Mass.)—a major architect of the original program—eliminated that kind of wording and helped sail the bill through committee.

From there it was only a quick jump into the massive budget "reconciliation" bill, where it was enacted into law without fanfare.

While avoiding words such as chastity and promiscuity, the program was defined as an effort "to find effective means, within the context of the family, of reaching adolescents before they become sexually active . . . and to promote self-discipline and other prudent approaches to the problems of adolescent premarital sexual relations, including adolescent pregnancy."

THE PROGRAM is aimed at establishing "innovative programs that have as their goal the overall reduction in the high rate of premarital adolescent relations," according to a committee report accompanying the bill.

It also gives a higher priority to adoption as an option for pregnant teens. It prohibits

recipients of grants under the program from performing abortions or counseling a pregnant teen-ager to obtain an abortion. And it allows grantees to provide contraceptive services to teens only when there is both no other agency in the community doing so and no other funds available to provide such services.

One congressional critic of the redirected program, Rep. Toby Moffett (D-Conn.), likened it to the establishment of "storefront chastity centers" and predicted that "we'll be laughed out of every junior high school in the country."

Sixteen more parishes announce attainment of AAA goal

Sixteen more parishes have reached goal in the Archdiocese's Annual Appeal '81, and have now received rebate checks from the archdiocese.

Added to 26 parishes which earlier met their goals, this brings to 42 the number of parishes which so far have achieved or surpassed them.

The AAA plan calls for a 10 percent rebate when a parish turns in money which meets the goal established for it by the archdiocese. Anything beyond goal is split equally between the parish and AAA.

Parishes remitting money at or over goal and the amount of their first rebate checks are: St. Pius, Troy, \$250; St. Paul, Decatur County, \$41.50; St. Mary, Madison, \$800; St. Mary, Navilleton, \$1,760.50; St. Agnes, Nashville, \$870.50; St. Paul Catholic Center, Bloomington, \$570.75; St. Vincent de Paul, Bedford, \$1,734.50.

St. Joseph, Napoleon, \$600; St. Joseph, St. Leon, \$750; St. Louis, Batesville, \$4,072.03; and Indianapolis parishes St. Joseph, \$1,107.50; Holy Angels, \$334.68; Assumption, \$303; St.

But the committee report says there are a number of ways services aimed at limiting adolescent sexual activity can be provided, such as through community-wide seminars for parents of adolescents, media campaigns and family counseling services aimed at teaching "the psychological, social and physiological risks" of pre-marital sex for teens.

Besides redirecting the program, passage of the measure also marks something of a personal triumph for Denton himself, who as a freshman managed to accomplish one of his major legislative goals in only seven months.

Ann, \$2,316.63; St. Philip Neri, \$1,670.50; and Holy Cross, \$838.50.

Also, 23 of the 26 original parishes meeting goal were mailed second checks for additional money they have turned in. Harry Dearing, archdiocesan business manager, announced that checks totalling \$26,915.44 were sent out as July refunds.

According to Dearing, the first batch of checks last month amounted to \$24,433.53, which brings the total amount mailed back to parishes is now \$51,348.97.

The AAA plan calls for parishes making goal to receive 10 percent of the goal back, and 50 percent of any amount turned in over that. Dearing anticipates that 95 percent of all pledges made will be filled.

The archdiocesan goal for AAA '81 was \$1,978,000. With some pledges still being returned, the last pledge total reported was \$2,532,466. The monies are designed to provide a more stable financial system for the archdiocese as well as finance both old and new programs and services.

Hispanic Heritage Week planned in city

Singing, dancing, music and prayer will fill the first celebration of National Hispanic Heritage Week in Indianapolis, Sept. 12-19.

As part of a nation-wide observance, this week is being planned by a committee representing 21 local Hispanic-connected organizations. This includes the archdiocesan Spanish-speaking apostolate, directed by Father Mauro Rodas and St. Mary's Catholic Committee, whose president is Mrs. Estela Martinez.

The opening event is a reception, black tie optional, 4 to 8 p.m., Sept. 12, at the Indiana Repertory Theater. It will include a Latin buffet and folkloric dance. Guests of honor will include U.S. Congressman Robert Garcia (N.Y.) and 1981 Indianapolis 500 Rookie of the Year, Josele Garza.

Centerpiece of the week will be an Hispanic Folk Festival on Saturday, Sept. 19, running from 11 a.m. to 6 p.m. at Obelisk Park (on Meridian Street between North and Michigan). Geared to families, the festival will feature traditional Hispanic music, dancing and singing and Latin food and refreshments sold by Hispanic restaurants. Mini-courses in language and workshops on crafts, cooking, dancing and other aspects of Hispanic tradition will be offered. Admission is free.

A Mass will be celebrated at Fort Benjamin

Harrison as part of the fort's observance. It is scheduled for noon, Sept. 13, at Soldiers' Memorial Chapel. St. Mary's Church is providing assistance to the Catholic Chaplain's office for the Mass.

Related events throughout the city will include a softball tournament at the fort on Sept. 13, an Hispanic Employment Program seminar, Sept. 15, (call 269-6893 for information); a dance with live entertainment in celebration of Mexican Independence day at La Amistad Club, noon to 9 p.m. Sept. 16; and a benefit exhibition/sale of Indian art from Mexico and Latin America, Sept. 19 and 20 at the Museum of Indian Heritage.

Fiesta '81 will be supported by efforts of several hundred volunteers, and the proceeds will be used as seed money toward a new Hispanic Cultural Center in Indianapolis.

Mrs. Martinez is chairperson of the Fiesta '81 Folk Festival food committee. Mrs. Graciela Espinosa, also of St. Mary Parish, is vice-chairperson of the Traditional Artists committee.

Indianapolis and the surrounding area is home to approximately 30,000 Hispanics—persons of Mexican, Puerto Rican, Cuban, Central and South American and Spanish origin.



HISPANIC HERITAGE—Sergio Gonzalez and Della Huddleston will honor their Hispanic heritage in dance during National Hispanic Heritage Week, Sept. 12-19.

Administration may need to change air-traffic attitude

by Msgr. GEORGE G. HIGGINS

The Reagan administration claimed the air traffic controllers' strike was over, and it vowed never to rehire any of the strikers or to negotiate again with their union, the Professional Air Traffic Controllers Organization. I'm not so sure.

Improbable as it may seem, the administration eventually may find it necessary to negotiate a settlement with PATCO. If the airlines and the business community conclude the current stalemate is costing them too much money, or if the public becomes fed up with extended traffic delays or decides it is no longer safe to fly, the administration may have to change its position.

Thus the administration would be well advised to keep its options open and look for some face-saving formula in the event it has to make a deal with PATCO. Finding a plausible formula won't be easy, but it can be done.

Up to now, both PATCO and the administration have seriously miscalculated. Presumably the controllers thought they could shut down the airlines. The administration mistakenly thought the president's threat to "terminate" strikers, coupled with the firing and jailing of a few union officers, would scare the controllers into going back to work. Both sides apparently thought the strike would last only a few days.

How did they get into this trap? Much of the blame probably lies with the failure of both sides to consult widely enough with labor-management relations experts. Incredibly, the union failed to consult in advance with either its sister unions or AFL-CIO leaders, who might have advised them on how to get a fair settlement without striking. The government apparently made the same mistake. The secretary of labor evidently played only a minor role in drafting the administration's repressive game plan.

That's right, repressive. The president may have felt he had no recourse but to terminate

the strikers, yet he was under no compulsion to destroy their union. Nor was there any excuse for asking the courts to assess exorbitant fines against the union or for the shocking sight of a minor union official being led off to jail in handcuffs and leg irons. Not even Poland's communist regime has resorted to such measures in dealing with the leaders of Solidarity.

"It's not enough just to praise the virtues of tough talk . . . Better ways are needed to resolve such public employee disputes . . . before they are allowed to deteriorate to confrontation," the New York Times wisely advised the administration.

Yet the administration has done little but repeat compulsively that public employees, unlike other workers, do not and should not have the right to strike. Thus public employees ultimately have no alternative in collective bargaining, short of resigning, but to accept the government's final offer. There's got to be a better way.

Those who say public employees should never have the right to strike have an obligation to come up with an alternative method of resolving government labor disputes, such as voluntary arbitration. Any law which prohibits public employees from striking while denying them recourse to ar-

bitration is not only grossly unfair, but unworkable. The administration ought to face that fact.

There is one glimmer of hope in this otherwise depressing story. Despite the president's tough talk, U.S. News and World Report quotes his aides as saying privately that from the start "he was ready to recommend revoking firings, jail terms and fines if it would get strikers off the picket lines and back to work en masse."

White House spokesmen will probably deny this report, but for the sake of all concerned, I hope it's true.

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Family friendships welcome in transient society

by DOLORES CURRAN

I am sore today, long unused muscles telling me that I shouldn't be so foolish as to play volleyball against a bunch of young people. It was them against us—parents versus kids—and not only did they beat us, but they topped it off with the ultimate indignity, i.e. "Don't worry, Mom and Dad. We'll drive home. You rest." There are times when compassion is cause for homicide.

It was not a wild party but one of those pleasant bonuses of family life that comes along all too rarely these days—a day spent with other families who are good friends. There are families where parents like the other parents but the kids can't stand each other. There are families where parents have to force politeness toward each other for the sake of their children's friendships. But once in a rare while there are families where the whole family enjoys the other whole family. We are fortunate to be gifted with several such families.

Readers may recall that years ago when our children were quite young, five families gathered together as a sort of religious extended family. Monthly we met for Mass or a

prayer liturgy, some religious discussion for the adults and story telling for the children, and a noisy and somewhat messy potluck we euphemistically called an agape meal. We had an aggregate of 16 children, the eldest of whom was 14 or so.

That 14 year-old is now married and the step-mother of two in a faraway state. Her family moved to Minnesota and while they are still missed, another younger family, much liked by all, eventually assumed their place. At one point it seemed as if we had babies and toddlers in all corners, but those babies and toddlers are now in junior and senior high while their older brothers and sisters are in college or the work world.

One of them just graduated from Notre Dame. His sister holds a responsible position as head of a department in a fine hospital, another sister a buyer for a sports outlet. A graduating senior from one of our other families was named state drum major this past year. I could go on about the sixteen's collective honors, and their parents' as well, but I won't bore you.

The point of all this is that each of us feels a bit of ownership of each of these kids. Likewise, we hurt when they hurt. When one little girl

was crushed by a freak auto accident a few years ago, it affected us all. Fortunately, she survived after a harrowing six months and was one of those who whipped us in volleyball.

Yesterday, we hurt again because the youngest of the group was suffering a separated muscle from a swimming injury. Just like a family. Lots of hurts and lots of pleasures, only they are shared by more than parents and siblings.

I think this kind of family friendship is invaluable today in our increasingly mobile and impersonalized culture. It makes up for those brothers and sisters who are too far away and those friends who move on. On the way home from our gathering yesterday, our children commented, "Gee, that was fun," and "Aren't we lucky to have them?" When that comes from children aged 12, 16 and 19, you know it's got to be something special.

We're meeting again next month for a picnic and Mass to celebrate one dad's 40th birthday. I'm in charge of the readings. Ideas anyone? And while you're at it, if you could work in a reference to volleyball and consideration for old joints, it would be appreciated.

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GENERALLY SPEAKING

New 'rules' in effect at Criterion

by DENNIS R. JONES

A few weeks ago, a Criterion employee (whom I refuse to name) was "crippled" from over-exposure from the sun during a fishing weekend. Although he made a meager effort to fulfill his obligations as composing director of The Criterion the following week, he was unable to walk, stand or even support his own weight without the use of a cane.

I graciously permitted him to consult his doctor, who (without consulting me) sent him home with instructions to elevate his feet and stay in bed for the entire week.

Needless to say, this caused considerable inconvenience for me.

But, being the optimist that I am, I figured that things would turn out for the best... and they did. This experience, combined with the realization that millions of jobless people actually do want to work, has provided me with an excellent reason to implement the following revisions to our sick leave policy.

I don't know for sure if this policy is being used anywhere in the archdiocese at the present time. However, I do know that it was posted at Our Lady of Grace Convent for the perusal of the Benedictine nuns.

"It has been brought to my attention that our attendance record is a disgrace to our gracious benefactor, who at your own request, has given you your job. Due to your own lack of consideration for your jobs with so fine a company as shown by such absenteeism, it has become necessary for us to review some of our policies.

"The following changes in our sick leave policy are in effect as of today:

"**SICKNESS—NO EXCUSE!!!!!!** We will no longer accept your doctor's statement as proof, as we believe that if you are able to go to the doctor, you are able to come to work.



"**DEATH** (Other than your own)—This is no excuse. There is nothing you can do for the deceased, and we are sure that someone with a lesser position can attend to the arrangements.

"**LEAVE OF ABSENCE** (For an operation)—We are no longer allowing this practice. We wish to discourage any thought that you may need an operation. We believe that as long as you are an employee here, you should not consider having anything removed. We hired you as you are, and to have anything removed would certainly make you less than we bargained for.

"**DEATH** (Your own)—This will be accepted as an excuse, but we would like two weeks notice as we feel it is your duty to train someone else for your job.

"Also, entirely too much time is being spent in the restrooms. Beginning immediately, we will follow the practice of going in alphabetical order. For instance, those whose names begin with "A," will go from 8:00 to 8:15; "B" will go from 8:15 to 8:30, and so on. If you are unable to go at your time, it will be necessary to wait until the day when your turn comes again.

"Observe this new policy closely. Deliberate violation will result in your immediate dismissal.

"Just remember... there are at least 30 people who want your job!!!"

To date, the reaction to this new policy from Criterion employees has been extremely favorable. Each person that I have shown it to has just smiled and walked away.

check it out...

✓ The Sisters of the Cross of the Good Shepherd came to Indianapolis on April 28, 1880, and located at 111 W. Raymond St. They continued at that location until 1967 when the entire complex of Marydale School for girls was closed.

During the years in Indianapolis, the Sisters were self supporting with activities that included such work as hand monogramming, sewing and secretarial work for the late Father Ralph Pfau and his work with Alcoholics Anonymous. Sisters who were formerly in the Indianapolis community are now located in Cleveland, Detroit and Grand Rapids, Mich.

They will celebrate the 150th anniversary of their founding today (Aug. 28). The Order was established in Angers, France, by Sister Mary Euphrasia Pelletier, the first superior general of the Sisters of the Good Shepherd. Their foundress saw the need for a community of contemplative Sisters to aid others through prayer and sacrifice.

✓ Young Audiences of Indiana, a non-profit arts education organization, was selected the winner of the Stationers, Inc., Indianapolis, "worst office" contest run during this month. The judges felt that those working with an old wooden desk, a card table, a folding picnic table and cardboard boxes used for filing cabinets were truly in need of new office furniture. Consequently, Young Audiences of Indiana will receive a new desk, chair and lateral file from Stationers.

The organization serves not only the Indianapolis community but also the statewide community.

✓ St. Francis Hospital Center in Beech Grove is making a move to meet the demand for educational health care programs. It has opened the new St. Francis Hospital Health Support Center, 7216 Madison Ave., Suite 5, just south of Southport Road, Indianapolis.

The center will become the home of all of the

hospital's prenatal classes, including special classes for the single parent, cesarean section classes, sibling classes, orientation and review classes. Persons interested in obtaining more information about the center or who want to register for a class should call the Educational Services Department at 783-8151.

✓ Dominican Sister Carol Ann May, formerly of St. Monica parish, Indianapolis, pronounced her perpetual vows in a ceremony at the Dominican Retreat House in Elkins Park, Pa., on Aug. 18. A reception and dinner followed the consecrated Mass.

Before entering the Dominicans, Sister Carol Ann was active in volunteer work at Fatima Retreat House and the Indiana School for the Blind.

✓ The Board of Trustees of Gibault School in Terre Haute has named Dan McGinley the new director of the school. McGinley worked at

Gibault for two years in the late 60s. He returned to the school in 1976 as director of social services and became Gibault's deputy director for treatment services in 1977. McGinley succeeds Holy Cross Brother Thomas Balthasar, who has been the school's director since 1975. The home is sponsored by the Indiana Knights of Columbus.

Archbishop
O'Meara's Schedule

Week of August 30

SUNDAY, August 30—Twenty-fifth anniversary celebration of St. Monica parish, Indianapolis. Masses at 10 a.m. and 12 noon, reception following; CYO Leadership and Service Institute, Mass at 3 p.m. in St. John's Church, Indianapolis.

TUESDAY, September 1—Parish visitation, St. Martin parish, Siberia. Mass at 7:30 p.m., reception following.

FRIDAY, September 4—Election of prioress, Carmelite Monastery, Indianapolis, 10 a.m.



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✓ Mr. and Mrs. Joseph J. Suding of Batesville were married 50 years on Aug. 19. To celebrate the occasion, relatives and friends joined them at a Mass of Thanksgiving at St. Louis Church and honored them with a reception at the Knights of St. John Hall in Batesville. Leona Mauert and Joseph Suding were married at St. Louis Church in 1931. The Sudings have one daughter, Virginia Mellene, and four grandchildren.

the QUESTION BOX

State of mortal sin is clarified

by Magr. R. T. BOSLER

Q Suppose a person in his late 60s receives the sacraments very often, at least weekly, but still feels a little guilty about being in mortal sin. The reason for the feeling is the failure to confess mortal sins in much younger years and probably making one bad confession after another. How does one get one's life put in order again?

A One does not normally feel "a little guilt" about being in mortal sin. And that word "probably" is another clue.

You are not in a state of mortal sin; you have not been making "bad" confessions all these years. Were this so, you would not still be receiving the sacraments regularly.

I can still remember vividly how impressed I was as a seminarian by the professor of dogmatic theology who explained the thesis in the tract on grace that one in the state of mortal sin would continue to sin seriously until he cooperated with God's grace, recognized the seriousness of the situation and repented.

The corollary of the thesis is that one who does not regularly fall into serious sin can



conclude that he or she is not in a state of mortal sin.

Forty-three years of experience in the priesthood have given me no reason to doubt the validity of that thesis. Quite the contrary, I have observed how true it is that a state of mortal sin is a state of rebellion against God, a state of disorder.

You and I are about the same age. You probably were frightened as I was as a youngster by a religious teacher warning of the horrors in store for a sinner who would dare commit sacrilege by hiding a mortal sin from the confessor.

As adults we should be able to see that anyone so afraid to confess or so immature as to think anything could be gained by hiding a sin would not be free enough or aware enough to commit deliberately a sacrilege.

What you thought were mortal sins in your youth probably were not. But, if you are not satisfied, find a sympathetic priest, tell him you are worried about past confessions and then wait for him to ask questions. He'll know what to do. There's no great problem here.

Q What is the teaching of the Catholic Church on hypnotism? Is there anything wrong with using hypnotism to stop smoking or drinking?

A The church has had no occasion to comment on the modern use of hypnotism. Through hypnotic suggestion many people

have been helped to overcome smoking and drug habits and to conquer inhibiting fears, such as the phobia against air travel, etc.

Hypnosis as a therapeutic method has been endorsed by medical, psychiatric, dental and psychological associations throughout the world. There is no reason for the church to condemn the practice when used by competent persons.

There was a time when hypnotists claimed occult powers. Traditional textbooks on Catholic morality, therefore, used to discuss hypnotism as a possible sin against religion, and Rome for a while looked upon the practice as tainted with superstition. Modern experiments demonstrating the natural causes of the phenomenon have changed the whole picture.

Consequently, older religious textbooks that question the morality of the use of hypnotism do not express the thinking of the church today.

(Magr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 900 North Alabama, Indianapolis, IN 46204).

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Perfect behavior in church
is too much for toddlers

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: We have two children, ages 4 and 6, who act up in church every Sunday. They crawl under the pews and make strange noises. They talk out whenever the urge strikes them. If I try to shush them, they start to cry, which only makes matters worse. Please give some suggestions on how to keep small children quiet and behaved in church.

Answer: I don't think it is reasonable to expect small children to be quiet and sit still for an hour. Children of 4 and 6 are wiggly and curious. They can participate nicely in any active endeavor. Although some children are naturally placid, many find it hard to sit like adults for long periods.

I don't remember reading that Jesus ever shushed children. For that matter I don't remember that he required them to attend his sermons or his meals either. When Jesus met a child, he put his arms around him and gave him a hug.

It is possible through a system of carefully applied rewards and or punishments to keep small, active children quiet for an hour. However, it is not worth it. There are more important areas at this age which need correction. Better to accept the happy energy of the 3- to 7-year-olds than to try to suppress it unnecessarily.

Do you want to introduce your children to church by boring them to death? Do you want them to view church as a place where you are reprimanded for moving or talking? Such a first impression of church is too negative.

There are many ways to worship. In other cultures worship can and does include dance, shouting, trumpets, cymbals and tambourines.

Our celebration of the Mass is designed for adults. Adults gather to find a loving community, to worship, to repent, to thank, to

petition, and through it all to experience some peace of soul. This is the way adults in our culture seem to prefer to pray.

This is not the way children pray. Children are action people. They learn and express themselves by doing. Their understanding requires concrete images and experiences.

Some parishes offer a nursery service during Mass which is more than mere babysitting. They provide religious education for pre-schoolers in which the children can learn, celebrate and worship in simple and appropriate ways. Often a follow-up lesson or activity can be used by the family at home.

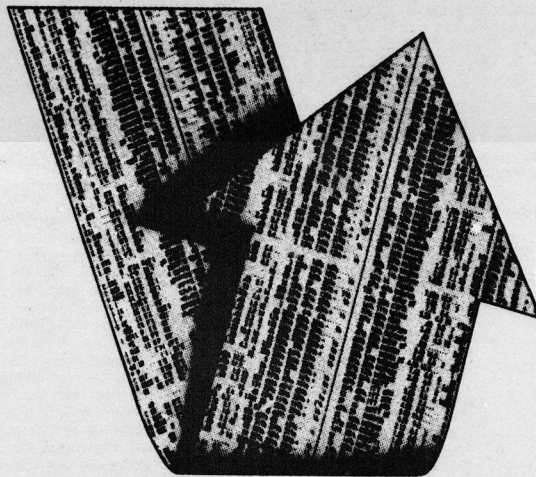
In our parish older teen-age girls run the program with great success. The young women enjoy the children and vice versa. Some young women have even planned careers working with young children after their experience with pre-school religious education. If your parish does not have such a program, perhaps you and others can start one.

Even more important than the parish program is your home atmosphere. Young children gain their initial impressions of faith and worship in the home. When you thank God for nature's gifts, when you celebrate the sacraments with your family and friends, when you ask pardon for offending others, you are teaching your children in the most fundamental and lasting way.

Ultimately we hope our children will learn to love God and to love neighbor. We hope that eventually they learn that Christians worship in a community of believers. All this can best be accomplished by accepting children as they are and not forcing them prematurely into an adult mold.

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

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LIVING YOUR FAITH

'Keeping faith to ourselves' criticized by Whealon

HARTFORD, Conn. (NC)—While Catholics have kept the faith, "the problem is that we have kept it to ourselves," Archbishop John Whealon of Hartford told more than 5,000 Catholic evangelizers in Hartford Aug. 21-23 at the East Coast 1981 Lay Celebration of Evangelization.

The gathering, the third of three evangelization conferences held across the country in August, was described as "definitely the largest gathering of lay evangelizers in the history of the United States" by Paulist Father Alvin A. Illig, director of the National Conference of Catholic Bishops' Committee on Evangelization.

In addition to the 5,000 who attended general sessions and more than 150 workshops on practical methods of evangelization, an additional 3,000 came to the closing Mass at the Hartford Coliseum.

Earlier evangelization conferences were held Aug. 6-8 in Portland, Ore., and Aug. 13-15 in St. Louis.

Archbishop Whealon, in the conference's opening address, defined an evangelizer as "one who proclaims enthusiastically, 'Jesus Christ means everything to me . . . and this is too good to keep to myself.'"

"In the past," he continued, "we have sometimes been defensive and have seen ourselves as second class citizens. We have not worked hard enough evangelizing ourselves."

The archbishop said the immediate target of Catholic evangelizers should be the 15 million inactive Catholics in the United States, followed by 80 million unchurched Americans.

"MANY CATHOLICS have never even experienced a conversion to Jesus Christ," he said. "Various degrees of apathy have led to alienation and to the point of non-practice."

Giving the keynote address was Consolata Father Anthony Bellagamba, director of the U.S. Mission Council, who called evangelization "a very precious word."

"Many countries in the world simply don't allow evangelization," said Father Bellagamba, noting that in those countries lay people "are the only missionaries and evangelizers we have."

He urged worldwide evangelization in signs and symbols relevant to the culture of individual nations, and he stressed the importance of lay ministries.

"Lay ecclesial base communities must be formed, each with a lay pastor to respond to the needs of the people," he said.

He also called for a worldwide redistribution of priests and envisioned the eventual ordination of married people as a possible way of meeting the needs of Catholics living outside Europe and North America.

Cardinal Humberto Medeiros of Boston called for more door-to-door evangelization in program's like Boston's "Visitors for Christ."

"There's a big difference between evangelization and proselytization," said Cardinal Medeiros. "You don't push the message down people's throats by coercion or force; you live Christ and you bring his message as he did, gently, by invitation."

DURING the closing liturgy celebrated by 20 bishops and 200 priests, Bishop Howard Hubbard of Albany, N.Y., stressed that all Catholics are called to evangelize.

"If there is one message shining through this weekend, I hope it is the message that this call to evangelize is not given to a select few, not given to an elitist group of trained professionals, to those who have had many years of theological training and spiritual formation . . .

"Rather, the call to evangelize is a call given to each baptized member of the Christian community and must be exercised in the everyday experience of daily living—in the home, the family, on the job, the neighborhood, the parish and in the community," he said.

Bishop Hubbard said there are three "essential and indispensable steps" to evangelization:

- A personal faith life and "a strong and unwavering commitment to the Lord Jesus Christ;"

- Profound respect for those being evangelized. "Our task is to propose—not impose—the Gospel," he said;

- Willingness to reach out to the "apathetic, bored, turned-off, (and) alienated" and even to hostile Catholics. "Authentic evangelization includes dying to self so the power of God can be operative in our lives," according to Bishop Hubbard.

Bishop Hubbard dismissed critics who say the time is not right for evangelization until the church itself is in "exemplary spiritual condition."

Rather, he noted, the church has never been in top spiritual condition and never will be.

"Personally I believe that the time is right, for there have been certain moments in the life of the church when the Holy Spirit has been poured forth abundantly . . .

"And you and I, I believe, are privileged to be living in precisely such an age," he said.

Earlier, more than 600 bishops, priests and deacons attended a two-day seminar on "Effective Preaching in Evangelization." Archbishop John F. Whealon of Hartford told them "the Catholic laity will no longer accept inept preaching."

by FR. JOHN B. SHEERIN, C.S.P.

Who is a good samaritan? For many people, a good samaritan is a person who helps others in need of physical, mental or moral help. I think, for instance, of Paddy Chayefsky, the Jewish playwright who died Aug. 1.

Chayefsky has been praised for his work as a playwright in artfully exposing injustices inflicted on the poor, the lonely and the victims of arrogant commercialism in big cities.

One newspaper reported that this writer, whose first name really was Sidney, received the name Paddy while serving in the army when he asked to be excused from kitchen duty to attend Mass. This, for a time, gave rise to the impression that Chayefsky was a Catholic. In fact, he was a believing Jew.

Historian Arthur Schlesinger paid tribute to Chayefsky at his funeral: "His satire, like that of all great satirists, sprang from love, from his instinctive sweet understanding of the inarticulate Martyrs and Claras of the world, bravely living lives of quiet desperation."



DEATH AND LIFE—A man prays for a member of his family who died in a test camp for Salvadoran refugees just across the Honduran border. Life in the camps is hard and food and medicine are in short supply. The U.N. estimates 305,000 people have fled El Salvador with more than 70,000 of them in Honduras. (NC Photo)

Paddy Chayefsky was a 'good samaritan'

Innumerable actors and novelists attended Chayefsky's funeral. Playwright Herb Gardner quoted from Chayefsky's play, "Gideon," at the funeral: "It is passion that carries a man to God and makes real such things as beauty, love and God."

There is a satirical note in some of Chayefsky's plays but as Schlesinger said: "No American in recent times had a more exact and stinging satirical gift, but he never used that gift for purely destructive purposes . . . He wanted to clear our minds of cant and our souls of hypocrisy. For all his relish in human folly, he never abandoned hope in humanity."

Chayefsky's masterpiece was "Marty," the story of an overweight, unhappy butcher. Like some of his other plays, "Marty" was a study in unfortunate people who were victims of injustice but who were unable to express their love, freedom and frustration.

The author was a family man familiar with the literary and theatrical worlds. Often, however, he used his art to expose the little

meanings and chicanery committed by the notables of the world whether in the television industry, the army, the church or the laboratory.

Possibly some critics felt he wrote too frequently about little things and little people. "What my critics pretend to mean, I think," Chayefsky said at one point, "is that my plays are literal and earthbound, and that my characters never achieve any stature beyond immediate recognition." This was probably a simple expression of this man's humility.

Chayefsky was not afraid to find out the awful truth about the world around him and about himself. In looking at that world, he came to know the abysmal corruption underneath all its finery. He did not hesitate to expose it in his writings.

In this sense, Chayefsky was the good samaritan, ready, willing and anxious to help the unfortunates victimized by our commercial way of life.

Rural areas are gaining favor among Americans

by Br. DAVID ANDREWS, C.S.C.

Americans are on the move—back to the country! The recent census tells us that for the first time in over 40 years there is a significant trend in America of people moving into rural areas.

The trend, according to some sociologists, reflects America's yearning for the simpler life of simpler times. Americans are rediscovering the beauty of the countryside and the rural values of self-reliance, family solidarity and community. This image of the rural area as a still-life portrait of bucolic innocence where urban refugees can flee to escape the demise of the American city, whatever its attractiveness, is naive.

There is another view of rural America, arising out of the mentality associated with urban education, communication and modernization, called "cosmopolitanism." This outlook views rural America as parochial and narrow—small town folk with small town visions—strapped by their own insularity. Rural people are pictured as being unable to respond to the changes of the 20th century and so are powerlessly and rapidly losing the quality of their lives.

Both images of rural America—the bucolic and the insular—fail to grasp the significant relationship between urban and rural problems. Both images fail to recognize contemporary effects on rural communities and the needs of rural people who make up one-third of the population and live on 80 percent of the land.

Those concerned about the future of rural America must strive to understand, for instance, how increased centralization of government, education, economic policy, etc., affect rural communities and foster a sense of helplessness in decision-making processes.

Or what happens to communities when their homogenous way of life gives way to a heterogeneous population that boldly challenges the values, norms and traditions

that have sustained those communities for generations. How do people learn to cope effectively when the rural family is affected with many of the ailments so long associated with only urban dwellers?

A meaningful response to such concerns calls for reflection on the knowledge and abilities appropriate for ministering within a rural environment. The changes taking place in rural communities affect the climate of faith and the functioning of the churches. They point to the need for education about the special circumstances of ministry in rural communities.

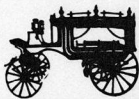
The Edwin Vincent O'Hara Institute for Rural Ministry education was founded as a national organization to assist the church to fulfill its mission in rural America. The institute was founded by several Catholic organizations to support those already ministering to rural communities, to train people specifically for rural ministry and to advance the cause of the rural church.

The Institute acts as a clearing house, linking ideas, needs and resources out of a central national office. It gathers information pertinent to rural communities and identifies people who are expert in serving rural communities, making these available to those ministering in the rural church.

The institute also designs and conducts educational programs—workshops, seminars, training sessions—for dioceses, parishes, seminaries and religious communities involved in rural ministries.

Any person working in a rural ministry may call on the institute for information or referral to specialists in various aspects of rural community life. A diocese, parish, Religious community, seminary or religious organization also may use the institute in establishing programs of rural ministry education.

(Holy Cross Brother Andrews is the executive director of the Edwin Vincent O'Hara Institute for Rural Ministry Education, 14th and Shepherd Streets, Washington, D.C. 20017.)



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"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)

THE WORD

by PAUL KARNOWSKI

Had Ralph Nader been born in ancient Rome, he may have practiced the same profession. We can picture him strolling through the forum dressed in his UI-approved toga. Much to the consternation of the shopkeepers, he would shout his familiar Latin warning, "Caveat emptor!" (Let the buyer beware). Regardless of what we think of Mr. Nader, we must admit that he has done some good. He has saved more than one of us from being cheated or fooled. We're thankful for his efforts and the efforts of other consumer advocates—for none of us like to be duped.

And yet we all have been. Maybe it was the new toaster that produced nothing but black shingles; or the "low-priced" calculator with the 90 day warranty: it conveniently quit calculating on the 91st day. But there is one product that consumer advocacy groups cannot protect us from: ourselves. Even Ralph Nader can do nothing to prevent us from duping one another in our relationships. In marriages and in friendships we cheat one another, misrepresent ourselves and use a lot of fine print. We even use a well-known

business principle: "Do unto others before they do it to us!" Most of us label this state of affairs the "human condition," and think nothing more of it.

A few brave souls have complained to a higher authority. One such "human" advocate was Job. In today's first reading we meet another: the prophet Jeremiah. "You duped me, O Lord," he complains to God, "and I let myself be duped." We can understand the prophet's complaint. He stands between God and man, working for both. He works to improve the "human condition" by preaching the word of God and all he meets is "laughter and derision." He assumed that people would listen to the Word, but he was wrong. He's tired and he wants to quit. It seems to him that God's "product" is overrated.

Jeremiah finds it difficult to believe that God will make good with all his promises. He finds it difficult to sell a "product" that has no price. But maybe Jeremiah is looking in the wrong direction. If God's product—his love—is not being used correctly, the fault lies with the user, not the Maker. In this case, even Ralph Nader would have to agree.

AUGUST 30, 1981

22nd Sunday in Ordinary Time (A)

Jeremiah 20:7-9

Romans 12:1-2

Matthew 16:21-27



CAMPING KLAN STYLE—A lecture by Bill Wilkinson, imperial wizard of the Knights of the Ku Klux Klan's Invisible Empire, is part of camp life for young KKK supporters at a Klan youth camp near Ullman, Ala. The camp is one of several operated in Alabama, Georgia, Mississippi, Kentucky, Louisiana, Texas, Pennsylvania and Connecticut. (NC Photo)

KKK is alive and well in American society

The Ku Klux Klan is not dead and buried. In fact, the KKK is alive, well and in the last two years has adopted some dangerous style changes in its continuing efforts to influence American society.

According to a recent article in OUR SUNDAY VISITOR by Robert Holton, OSV Southern correspondent, the klan has intensified its open militancy, established paramilitary training programs for many of its members and has launched a nationwide propaganda campaign to brainwash youngsters with its philosophy of hatred.

Estimates of present klan membership vary widely. However, according to William Gralnick, regional representative of the American Jewish Committee, and other klan proponents, several different groups of people attend klan rallies today:

There are the handful of robed klansmen, including the head of the local unit and possibly an out-of-town dignitary; men and women in civilian dress who wander through crowds selling klan publications and soliciting donations; men and women who mumble "right on," and "amen, brother" when klan speakers shout slogans about white civil rights, and "the last and possibly most dangerous element" are people who don't even want to show up at the rally, but sit at home and let feelings of bigotry fester inside, passing those feelings along to their children.

Back in the 1920s and 1930s, when the Ku Klux Klan boasted a card-carrying, dues-paying membership of five million, a Southerner could hardly operate in politics unless he could prove he was a klan member.

Today, Gralnick reports, not even the most frustrated opponent of the klan expects the organization ever to recapture those days of glory.

Gralnick explains that the klan expands and contracts. "There is a hard core which never dies and probably never will die. When the atmosphere and conditions are right, it multiplies. Then, in the normal course of things, the climate changes and the klan recedes."

A Tennessee newspaper reporter who masqueraded as an active klansman for a year, concluded that its members see no inconsistency in belonging to a hate group yet calling themselves good, practicing Christians.

During this fact-gathering effort, reporter Jerry Thompson never heard any unfavorable mention made of Catholics or Catholicism. "In fact," he recalls, "they actually boast they are having successes in recruiting Catholics into the organization." He indicated, however, that in all of his time in the organization, he never ran into anyone in the klan whom he knew to be Catholic.

Catholics may be omitted from the diatribes of klan leaders, but Jews, blacks, Southeast Asians, Mexicans and other recent immigrants to the United States do not fare as well. Besides attacking new arrivals to this country, the klan is feeding on unemployment, inflation and backlash as a result of gains made by blacks since the 1960s.

The klan leadership considers "the development of the klan of tomorrow" to be fulfilled through working with youngsters—

Commendation for bravery is out of order

by ANTOINETTE BOSCO

An incident on Long Island in late July made me shake my head in disbelief at the decisions people make. A police officer and his partner were given an award for "conduct exemplary of meritorious service."

I can hardly remember when I thought an award so blatantly offensive in its undervaluing of human life. But I'd like to emphasize that I'm all for awards for exemplary service.

Many police officers risk their lives daily to protect, save and rescue others. Police deal with the desperados, the cruel and the evil—not the kind of company most people would choose to keep.

My adopted son, Sterling Bosco, has been a state police officer in Illinois for nearly two decades. He has been awarded several times for bravery and courage. A couple of years ago, he was badly burned in a rescue attempt, paying a price in his own body and mind for his commitment to his profession.

Why, then, am I so concerned about this particular award? I'll let the facts speak.

Last February this officer and his partner were called to Adelphi University to help subdue an unruly student. According to eyewitness reports, another student, in support of his rowdy peer, grabbed the officer's blackjack and started coming toward him in a menacing fashion. The officer ordered him to halt, but in an act of defiance, the young man kept coming toward him. The officer shot and killed the student.

I would not attempt to make a judgment on the officer or his action. If I were a police officer in a similar situation, perhaps I would have reacted the same way.

I have no doubt the officer has suffered a great deal. He had been on the police force 25 years and it was reported he had never shot anyone before this incident. He retired shortly after the shooting—a possible indication that he paid a deep, emotional price for this deed.

Eventually, a grand jury found he had acted legally. Nonetheless, the officer still has to live with the fact that his career ended with a tragedy, for himself and the family of the slain student.

I assumed the affair was closed and that the two families involved could get on with their healing. Not so. The Nassau Police Conference brought the sad incident up again with its award ceremony during a late July dinner-dance.

A tragic incident coming out of panic and confusion—and a police organization glorifies this with praise? How can this be explained?

Meritorious service should refer to an action which stirs the pride of everyone hearing of it. It should be a deed that reminds us, as Camus put it, "that there is more in man to be admired than despised."

The Nassau Police Conference blundered. In my opinion, the officer deserved our compassion and forgiveness, not our praise.

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Catechetical booklet published

WASHINGTON (NC)—The theme of Catechetical Sunday, Sept. 20, is "Called to share in the Work of the Lord." The U.S. Catholic Conference's Department of Education has prepared a booklet to assist parishes in the observance.

Available in English and Spanish, the booklet is designed for use in all types of parishes and can also be used at other times during the year for catechetical ministry.

A special feature of this year's booklet is a section "Coast to Coast Success Stories," which gives examples of the planning and implementation of Catechetical Sunday in parishes across the country.

The Catechetical Sunday booklet, which costs \$2.95, is available from the USCC Publications Office, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.

through "bending the minds of children into klan thinking and then training them in violence techniques."

Efforts are being made to counteract klan efforts with young people through a mini-textbook, distributed in schools, particularly in the deep South. Those working in opposition to the klan hope this guide will instruct children how to counteract the klan youth corps which have sprung up in various parts of the country.

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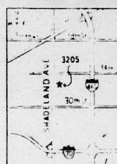
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St. Magdalen Parish

New Marion, Indiana

Fr. John J. Minta, pastor

by JIM JACHIMIAK

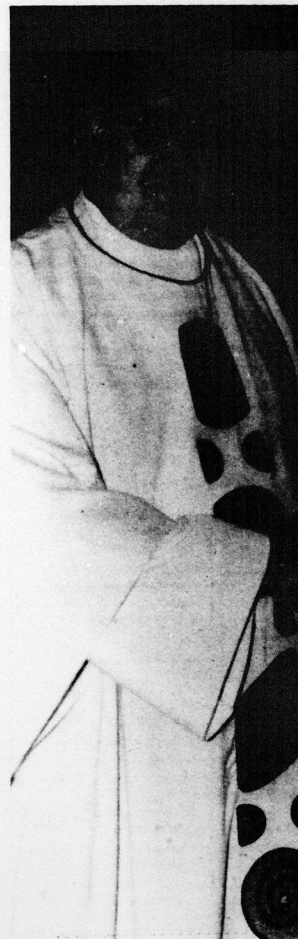
In the dark days of World War II, many Americans sacrificed in the war effort.

But the parishioners of St. Magdalen's Church in southwestern Ripley County made a greater contribution than most—they gave their homes, their church building, even their parish itself!

In 1941, the U.S. War Department (now the Defense Department) claimed 60,000 acres of land north of Madison, including parts of Jefferson, Jennings and Ripley counties. This became the Jefferson Proving Ground, still in use as a weapon testing site.

Fifty-three of the parish's 60 families were forced to give up their homes. Many moved from the area as a result.

The 1942 archdiocesan yearbook tersely describes how St. Magdalen's became a war casualty even before the U.S. entered World War II:



"Last Mass celebrated in the parish Church of St. Magdalen. Parish established in 1830. Present Church built in Civil War Days (1861). Must now give way to present war days as the U.S. Government required the grounds in that section as a testing grounds for explosives. The Most Rev. Bishop presided and preached at this last Mass in old St. Magdalen's on Sunday, February 18, 1941."

What the yearbook doesn't record is that a group of former parishioners eventually received permission from the first Archbishop of Indianapolis, Joseph E. Ritter, to reorganize St. Magdalen's.

THEY RELOCATED in a former bank building in New Marion, northeast of the original rural parish site. Today, according to Father John Minta, administrator, parishioners "desire to have their own parish church and maintain their identity as St. Magdalen's," something he adds "they are capable of doing." With no resident priest, the parish is self-supporting despite membership of 126.

St. Magdalen's remains active with its own projects and by sharing responsibilities with St. John's, Osgood, where Father Minta is resident pastor. Two members of St. Magdalen's, Jerry Hunter and John Meisberger, serve on the joint board of education. Several years ago, sisters from Oldenburg taught CCD in the classrooms of the New Marion Baptist Church. Next year, Meisberger relates, classes will be combined with those in Osgood.

"There is a good spirit between the two parishes," Father Minta says.

St. Magdalen's was established in 1830, several miles from highways even when Michigan Road was widely used as a major north-south route. Members met in a log church with no resident priest until Father Henry Siebertz in 1846.

It is said that each member of the parish was asked to hew and deliver two logs for the church. Membership was 30 families at that time, as it is today, but reached a peak of 124 families in 1900.

NEWSPAPER reports say that in 1861, the log church was replaced with the stone church vacated by the government in 1941.

After the last Mass in the church which the Indianapolis Star called "one of the loveliest in the Middle West," altars, statues, communion railings, stations of the cross, windows and other items were either placed in other churches or stored in Indianapolis. The church, rectory and school buildings were demolished.

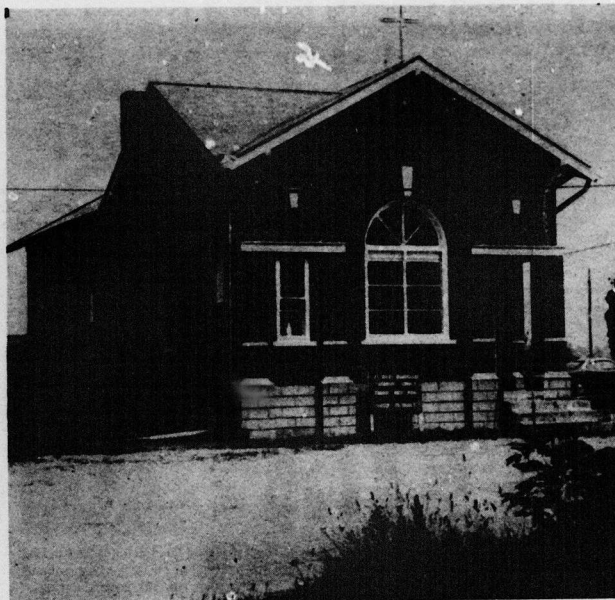
St. Magdalen Cemetery was moved to Madison, adjacent to St. Patrick's Cemetery. Its 400 plots are arranged exactly as they were at the original location. Among land mines in the proving ground, open graves remain where excavation of the cemetery took place.

Also in the proving ground is a concrete monument with a cross marking the location of the old stone church.

Hugo and Hilda Effinder were parishioners before the church's closing. Effinder recalls entering the proving ground about eight years ago and finding the pine and silver poplar trees which once grew near the church.

In the last years before the old parish was eliminated, the school operated only in the

TRAUMATIC—St. Magdalen's in southeastern Indiana has faced a crisis few parishes ever do—the loss of its church building and the parish itself. Now located in a former bank building in New Marion, they have Father John J. Minta as pastor.



summer. Effinder, however, earlier attended classes there during the entire school year. He remembers a German schoolteacher who taught German at St. Magdalen's.

Philip and Laura Kieffer recall that after the parish was closed, most parishioners began attending Mass at St. Maurice, Napoleon. Records show that baptisms in 1942 took place either at St. Maurice or at New Marion's Odd Fellows Hall, which has since been destroyed by fire.

By 1944 some baptisms were taking place at the old bank building in New Marion. Confirmation in 1943 and 1945 was in the Napoleon church, and in 1947 in the bank building.

At some point between 1947 and 1950, the bank was purchased and dedicated as a church, with a sanctuary added to the rear. Effinder recalls that a group of parishioners from old St. Magdalen's went to Indianapolis to discuss reorganization with Archbishop Ritter.

Initial plans called for a new church to be built south of Versailles and two acres of land

were purchased. When the bank building was bought, the new building in Versailles was never erected.

Father Minta characterizes St. Magdalen's as "a close-knit group" with many members related. He smiled as he observed, "Knowing they may be related, one is very careful not to say something about them."

According to the pastor, the people have "a strong, deep faith" and are interested in the parish. "For the most part they are people who were raised right here."

Meisberger feels that, although most parishioners have been in the area for years, there eventually will be more younger people coming to the area and membership will increase.

Since the church has had no resident pastor since reorganization, he says, "we feel the shortage of priests. In other parishes, people may just hear about it, but we feel it."

However, in the mind of Meisberger and others, this is just one more obstacle that St. Magdalen's can overcome.

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Release of hospitalized Father Arrupe expected

ROME (NC)—The Jesuit superior general, Father Pedro Arrupe, will probably be released from the hospital by early September, according to an announcement by Jesuit headquarters in Rome.

The announcement, made Aug. 22, said that Father Arrupe is expected to be released within two weeks.

He is making "some progress but slowly" as he

battles the effects of a stroke, Father Jean-Claude Dietsch, Jesuit press officer, told NC News Service.

Father Arrupe, leader of the world's 27,000 Jesuits, suffered a stroke as he deplaned in Rome on Aug. 7, following a two-week visit to Jesuits in the Philippines.

The prospect is for a rather lengthy convalescence, according to Father Dietsch. "It

could take a couple of months, certainly," he said.

Father Dietsch said that the plan is to move Father Arrupe from the hospital to his room at the Jesuit headquarters, which are within 100 yards of St. Peter's Basilica and are also near Salvator Mundi Hospital, where Father Arrupe is currently being treated.

According to Father Dietsch, Father Arrupe "can now

speak a little, although with difficulty."

The paralysis of the right side which 73-year old Father Arrupe suffered is also slowly receding, added the spokesman.

Father Arrupe is able to spend several hours each day sitting in an armchair in his hospital room.

He is visited each day by the priest temporarily in charge of

directing the Jesuits, Father Vincent O'Keefe. Father O'Keefe, a 61-year-old native of Jersey City, N.J., and former president of Fordham University, is one of the order's four assistant generals.

Father Dietsch said that "daily, or at least every other day," the Vatican Secretariat of State is in touch with the Jesuits on Father Arrupe's progress.

The Jesuits have

traditionally had a close relationship with the Vatican since the days of their founder, St. Ignatius of Loyola, and they pledge a special loyalty to the pope.

Rome sources said that Father Arrupe's illness and the prospect of an extended recovery period make it unlikely that he will continue as superior general. In April 1960 Father Arrupe had offered his resignation to Pope John Paul II because of his advancing age, but the pope had asked him to remain in the post.

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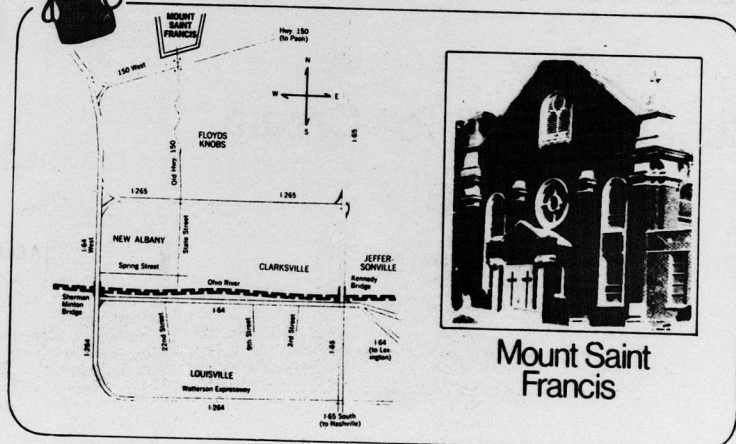
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The ACTIVE List

August 28

St. Catherine parish in Indianapolis will sponsor an adult-only Monte Carlo at Father Busch Hall. The event, for the benefit of Central Catholic School, will begin at 7 p.m. No admission charge.

August 29

The annual picnic at Mount Saint Francis Center will begin at 11 a.m. (EDT). The Center is located west of New Albany. ★★

St. Philip Neri parish, 550 N. Rural St., Indianapolis, will have a beer garden and ice cream social on parish grounds. The event begins after the 5:30 p.m. Mass.

August 30

The monthly card party at St. Bernadette parish, 4625

Fletcher Ave., Indianapolis, will begin at 2 p.m. The public is invited.

Aug. 4-7

Single Christian Adults in Indianapolis are having a holiday weekend at Camp Rancho Fransua in Brown County. For details contact John Harp, 543-8685, or Dennis Hutchinson, 543-7838.

Sept. 6

The St. John parish picnic at Enochburg will be held on parish grounds from 11 a.m. until 7 p.m. Take Interstate Highway 74. The parish is located between Greensburg and Batesville.

Sept. 7

A Labor Day holiday picnic is scheduled for St. Peter parish in Franklin County. The hours are from 10:15 a.m. to 2 p.m. (EST).

Reunions

Sacred Heart Central High School Class of 1956 in Indianapolis will have a reunion on Oct. 3. It begins with Mass at 5:30 p.m. at Sacred Heart Church and will be followed by a dinner/duce at the Southside Knights of Columbus Hall, Thompson Road and U.S. 31. Any members of the class who have not been contacted are directed to call Bob Lynch, 786-9525, John Oeschle, 632-7175, or Marge (Reddick) McCall, 631-0041, for information.

Socials

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

DRE meeting planned

Presentations on evangelization and family life will mark the fall business meetings of the Department of Religious Education from 10 a.m. to 2 p.m. (local time) Sept. 3 in Bloomington, and Sept. 10 at Oldenburg.

Parish and deanery directors and coordinators of religious education are asked to bring "a brown bag lunch to share with another." Cost is \$5 per person. You may register with Marj Venneman, Office of Catholic Education, 131 South Capitol, Indpls, IN, 46225.

St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 230 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High

School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Court 191 founding set

The Founding of the Junior Daughters' Court 191 of St. Peter Claver will be held at SS. Peter and Paul Cathedral, with Mass at 5 p.m. followed by initiation in the social center. Girls between the ages of 7 and 17 who have received First Holy Communion are eligible.

Parish retreat scheduled

St. Charles Borromeo Church, Bloomington, will hold an all-parish retreat Sept. 11-13. It will be open to members of other Catholic and Protestant churches.

Conducting the retreat will be Holy Cross Father Robert

Nogosek and Beth Ann Hughes from the Fatima Retreat Center at Notre Dame University. Father Nogosek has been a lecturer in theology at Regina Mundi Institute, Rome, and assistant professor of theology at Notre Dame.

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and Batesville

Kimball here for program

Father Don Kimball, nationally known youth educator from Santa Rosa, California, will hold a workshop for persons working with high school youth at 9:15 a.m.-5 p.m. Sept. 12 at the Essex House Hotel, Indianapolis.

Father Kimball's specialties are media and music.

The day is sponsored by the Office of Catholic Education. Father John Kirby will lead participants in prayer and music. Lunch will not be provided. Cost is \$7 per person and may be sent to Marj Venneman, Office of Catholic Education, 131 South Capitol, Indianapolis, IN, 46225.

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Mass stipend cards adopted in Evansville diocese

EVANSVILLE (NC)—Mass stipend cards will be replaced by parish memorial gift cards in funeral homes in the Diocese of Evansville after Sept. 1 as a way of lessening the glut of Mass obligations in many parishes.

According to the new policy adopted by the diocese, the memorial gifts would also provide a practical way to remember the deceased through a special contribution to a parish. Memorial gifts to a parish could be used for a variety of purposes including

upkeep or improvements of buildings or support for parish programs.

People wishing to donate Mass stipends may do so at parishes but not at funeral homes under the new policy.

The policy was announced by Bishop Francis R. Shea of Evansville in a letter sent to priests by chancellor Msgr. Jerome Neufelder. The action originated from resolutions proposed by the Priests' Senate and approved by Bishop Shea.

Church law limits the

number of Mass stipends to those which can be fulfilled in a year. Parishes which cannot handle the requests send them to missionaries or other parishes.

The chancellor's letter also says stipends will be raised

from \$2 to \$5, the first increase in more than 40 years.

In every parish under the new practice, two Masses will be celebrated for each deceased member of the congregation at appropriate times during the year after the death, with or without any stipends being given.

Except for retired priests, Mass stipends have not been included in Evansville priests' personal income since 1974.

Educational workshop set

Grolier Educational Services will sponsor a workshop for volunteer librarians from 9 a.m. to 1 p.m., Wednesday, Sept. 9, at the Beech Grove

Benedictine Center (Our Lady of Grace.) Representatives from schools are invited according to Tom Courtney of Grolier.

Father of Louis W. and Nicholas Kelsch; brother of Betty Kelsch.

† KOPITOWA, Chester, Holy Spirit, Indianapolis, Aug. 24. Husband of Betty; father of Marion Carmony, Dede Thomas, Susan, Therese and Alex Kopiwoda; brother of Wanda Kaczmarczyk, Emil and Alex Kopiwoda.

† LANGE, Merle B., 85, St. Roch, Indianapolis, Aug. 24.

† LOEW, Clemens J., 78, Our Lady of Perpetual Help, New Albany, Aug. 20. Brother of Mary Collins and Oma Loew.

† PRANGER, Kathryn C., 70, Little Flower, Indianapolis, Aug. 26. Mother of Theresa Alsip, Marianne Coyle and Bob Pranger; sister of Helen Scheidegger and Joseph McGrath.

† COTNER, Albert, 84, St. Mary, New Albany, Aug. 21. Brother of Beatrice Day.

† DICKIE, Frank G., 67, Holy Spirit, Indianapolis, Aug. 26. Husband of Evelyn; father of Barbara Jean Dudley and Myrna Sue Costello; brother of Shirley Mae Drews.

† DUGAN, John S., Sr., St. Lawrence, Indianapolis, Aug. 19. Father of John S., Jr.

† FAULKNER, Elizabeth (Bits), 62, St. Mary, New Albany, Aug. 19. Wife of Donald; mother of Jean Smith, Janice, Judy and James Faulkner; sister of Marjorie Riley.

† FORREST, Frances S., 68, St. Christopher, Indianapolis, Aug. 21. Wife of Glenn; mother of Thomas and Stephen Forrest; sister of Lucille Soulier.

† FOX, Patricia Ann, Holy Name, Beech Grove, Aug. 25. Mother of Mary, Daniel and David Fox; daughter of Carrie Belton.

† GASTINEAU, Marjory F., 56, St. Luke, Indianapolis, Aug. 25. Wife of Robert; mother of Christopher, Mark, Michael and Robert Gastineau, Jr.; daughter of Mable Flynn; sister of Mrs. Francis Quinn, Patricia Sexton, Carolyn Fay, Mrs. William Stuhldreher and Mrs. William Bowling.

† GUITARD, John Howard, 42, Our Lady of the Greenwood, Greenwood, Aug. 21. Husband of Charlene; father of Jim and Linda Guitard; son of Mr. and Mrs. Clement Guitard.

† HAMBLEIN, Grace, St. Anthony, Indianapolis, Aug. 18.

† HEALY, Ann C., 84, Little Flower, Indianapolis, Aug. 24. Sister of Providence Sister Frances Edna Hickey and Mary Heeven.

† HENNESSEY, John F., Holy Cross Cemetery, Indianapolis, Aug. 22. Husband of Catherine; brother of Frances Anderson.

† KELSCH, Louis P., 91, Little Flower, Indianapolis, Aug. 19.

Sister Wintering dies

OLDENBURG, Ind.—Franciscan Sister Mary Rozella Wintering, 78, died at the Franciscan motherhouse here on Aug. 15. The Mass of Christian Burial was celebrated on Aug. 26.

A native of Brookville, Sister Mary Rozella was born on Nov. 20, 1903, and entered the Congregation of the Sisters of St. Francis in 1926. She served as an elementary school teacher in Ohio, Missouri and

Indiana. In the Indianapolis Archdiocese she taught at Batesville, St. Andrew at Richmond, St. Mary of the Rock, St. Mary, St. Lawrence and St. Bernadette in Indianapolis, Hamburg, Shelbyville, New Alsace and Greensburg.

Two survivors include her brother, Herman Wintering, of Arizona and a sister, Viola Conner of Seattle, Wash.

Marriage talks at Carmel

"How to prepare for a productive marriage and avoid the agonies of separation and divorce," is the twin thrust of an ongoing homilistic program presented at all masses at Our Lady of Mount Carmel, Carmel.

The first program was offered last Sunday and will continue on Aug. 30, Sept. 6 and 13.

Perceiving "the ever more deteriorating rate of divorce and the increase in single parent families," Father W. Michael Kettron, pastor, describes the program as "a communication effort" by the church to reach young couples.


One of the most alarming present-day problems he sees

that separation or divorce is self-perpetuating in that it upsets the environment necessary to raise children. He says "it takes an heroic effort to provide children with the love, understanding, values and family unity in a one-parent household."

Father Kettron describes environmental changes that occur in a one-parent household which may not be considered beforehand. These include reduction of total family income and the loss of day-to-day companionship of both parents. Another change is the great deal of time a child must spend in non-parent relationships when his mother works.

Guideline for the presentations is taken from Common Policy for Marriage Preparation from the Lafayette Diocese. A pamphlet outlining steps for a life-long, happy Catholic marriage will be distributed at Masses on the next three Sundays.

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OBITUARIES

† ALLGOOD, Mable V., 81, St. John, Bloomington, Aug. 21. Mother of Doris Holler, Nancy Moore, Charles, John, Raymond, Joseph, James, Frank and Phillip Allgood.

† BANSCHBACH, Loretta, 81, St. Lawrence, Lawrenceburg, Aug. 18. Mother of Helen Kuhl, Rosemary Wenke, Betty Cheever, Dottie Brown, Robert and George Banschbach.

† BENNETT, Dorothy J., 65, St. Patrick, Terre Haute, Aug. 18. Wife of John; mother of Barbara Garvin; sister of Mary Newton and Anne Barnes.

† BISCHOFF, Mary K., 69, St. Patrick, Terre Haute, Aug. 17. Sister of John J. Bischoff.

† CAMPBELL, Joshua Duane, infant, St. Patrick, Salem, Aug. 20. Son of Mr. and Mrs. Mark W. Campbell; grandson of Mr. and Mrs. Richard W. Schmidt and Mr. and Mrs. Robert W. Campbell; great-grandson of Mr. and Mrs. Lewis Schmidt, Mr. and Mrs. Earl Jones, Mr. and Mrs. J. Warren Campbell and Leo Blessman.

† BONNER, Daniel L., 83, Little Flower, Indianapolis, Aug. 25. Husband of Alma; father of Barbara Nottingham; brother of Robert Bonner.

† BROTHERS, Angelina, 79, Mary, Queen of Peace, Danville. Mother of Rosalind Brennan and Norma Jeanne Harwood; sister of Thomas E. Clossey.

Providence Sisters buried

ST. MARY-OF-THE-WOODS, Ind.—The Mass of Christian Burial was celebrated in the Church of the Immaculate Conception here for two Sisters of Providence who died recently.

The funeral liturgy for Sister Margaret Elizabeth McCarthy, 91, was held on Aug. 14 and for Sister Viola Marie O'Donnell, 88, on Aug. 18.

Born in West Menkton, Ontario, Canada, Sister Margaret Elizabeth entered the Congregation of the Sisters of

Providence in 1918 and professed her first vows in 1921. She taught in schools staffed by the Sisters of Providence in Indiana and Illinois. Her last assignment was in Chicago.

She is survived by one sister, Ursuline Sister Maureen McCarthy of Chatham, Ontario.

Sister Viola Marie was an Indianapolis native. She made her first profession of religious vows in 1914. She served as directress of postulants for four years at St. Mary-of-the-Woods and taught on the junior high level in Chicago and Indianapolis. Her archdiocesan assignments included St. Ann, Terre Haute; Holy Trinity, New Albany; St. Joan of Arc and St. Philip Neri, Indianapolis; and Our Lady of the Greenwood, Greenwood.

One sister, Mrs. Anastasia Knue of Indianapolis survives.

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Memories of childhood treasured by writer

by MARY ROSE BIRCHLER

I carefully unlatched the wrought iron gate, skipped down the sidewalk between the giant magnolia trees, jumped on the front porch, and opened the screen door. I reached to the lower center of the heavy oak door and turned the key in the old round brass doorknob. It let out a crisp but melodious sound. In a minute I heard the shuffling of feet coming down the long, massive stairway.

Looking down at me with auburn but graying hair, ample bosom, and moss green dress, was a smiling face with sparkling green eyes covered with squarish, gold-templed rimless glasses. "Little One, Little One, you've come to visit your cousin Elizabeth."

"Yes, Miss Elizabeth," I giggled. She joined in laughing because both of us knew that sometimes I called her "Lizzie."

She reached toward me and said, "If kisses are free, where's mine?" So I planted a big one on her soft velvet face.

We walked inside hand-in-hand and she slipped over to the corner of the living room to turn off the somber music coming from the tall gothic shaped radio.

Cousin Elizabeth lived in the house-part of a large, stately, old building. She had a store on one side and living quarters on the other with a beautiful upstairs.

In between the living room and store was a large hall with the most handsome staircase I ever saw, hand carved for sure. I loved to run my hands over the smooth surface of the dark polished curved bannister. The thought of

sliding down it entered my mind from time to time but I had been cautioned that nice girls don't do such things. Besides, I figured that if I wasn't careful I would find myself propelled out the front door.

I SAUNTERED through the store. There were so many things to look at. Lizzie never bagged anything. All purchases were wrapped. At one end of a long wooden counter was a large roll of wrapping paper held in a frame with a cutter at the top. A fancy wrought iron holder with a ball of twine for tying packages hung from the ceiling. Large scissors lay nearby.

I walked behind the counter and climbed on a little ladder. As far up the wall as I could see was bolt after bolt of colorful yard goods—material for making dresses, aprons, and curtains. Most were cotton, rayon, and wool. There were all kinds of hooks and eyes and snaps. They were used for everything from a baby's dress to a heavy woman's corset. Zippers were starting to become popular, so there were some of those too.

Back of the high glass-enclosed counter on the other side of the store Cousin Elizabeth kept the small, more expensive items out of the reach of inquisitive fingers. I liked to smell the small, dainty French milled soap. But on the shelf to the left was the large bar soap—some wrapped, some not. Once I made the mistake of taking a sniff of a large, unwrapped bar. Boy, my eyes burned. That laundry soap should have cleaned anything it touched!

NEXT ON THE TOUR I stood and stared at the penny candy in shiny glass jars. Lizzie and



I knew the game. I stood and looked longingly at the candy and she'd say, "What are you doing, Mary?"

"Oh, nothing," I answered.

"I thought perhaps you wanted something."

And I'd say "No."

"Wintergreen?" she asked.

"Oh, yes," I answered quickly and we'd laugh until we ached.

I had the privilege of opening the thread cabinet. It was one made of dark wood with a glass front and it had "Clark's O.N.T." stencilled on it. I made sure the colors were in order and loved to handle the thread. I always wondered what "O.N.T." meant. It sounded sort of mysterious. (In later years, I learned that it meant, "Our New Thread," which Clark made especially for sewing machine use. How disappointing.)

In the late afternoon Cousin Elizabeth and I would go in her living room and sit in rocking chairs opposite each other and rock and talk. Mother would call and tell her it was time to send me home. Sometimes I'd talk on the candlestick telephone that you could carry around with you. But it sure was clumsy for a little girl.

LIZZIE STRAIGHTENED the ribbons on

my pigtails, brushed my blonde hair back from my face, retied the sash on my dress, and kissed me good-bye. We waved to each other until I was almost out of sight.

Miss Elizabeth was a fine lady who never tired of church bells even though she lived only half a block away. And she attended services regularly. She liked lavender tucked in every closet and dresser drawer, fancy handkerchieves, lace doilies, and her magnolia blossoms.

She wrote neat little notes in a nice script on classic, plain white linen stationery. She loved bright autumn leaves, snowflakes (not too many), and robins. She thought manners were of the utmost importance. She liked her coffee well sugared and creamed and her dresses starched.

Miss Elizabeth was a courtly business woman type and her ways covered a softness few people ever knew. She was genuine and didn't have time for a lot of nonsense, but she had a splendid sense of humor. She loved to hear my latest recitations which were, at times, quite dramatic.

I remember so many things about Sunday visits with Cousin Elizabeth. But what I remember most—she loved me!

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Alice J. Cobb, Advertising Director

LCWR gets (from 1)

"daybreak"—the Kingdom of God—and with Christ calling Lazarus forth from the tomb.

What are the tombs? Sister Mather listed these as dehumanization, violence, the legitimization of evil, fear, idolatry and isolation, describing them in both national and personal terms.

Dehumanization is achieved, she said, when people are put into categories, told who they are by their consumer status. She suggested that legitimization of evil—social sin—occurs when governments or individuals rationalize their selfish and destructive acts.

SISTER MATHER also struck out at the violence in society which "infiltrates children" through TV, toys and sports, and "the personal violence we do to ourselves" by our habits and heavy workloads.

Idolatry for Religious women, the Milwaukee nun said, might include the demand to be "at the center of power," or in the worship of scholarship, "where we think that if we know enough, the world would be transformed."

Maintaining that "you don't overcome these tombs completely," she suggested that daybreak approaches as you learn to move away from them.

Workshops, liturgies, business sessions, several more talks and officer elections were

scheduled through the rest of the week.

The assembly opened Monday night with welcomes from Archbishop Edward T. O'Meara and Indianapolis Mayor William Hudnut's executive assistant Tom Henry. Also attending were Archbishop Pio Laghi, apostolic delegate of the Holy Father, Bishop Bernard Ganter of Beaumont, Texas, and representatives of the Canadian Religious Conference and the Conference of Major Superiors of Men.

LCWR represents leaders of 80 percent of the Religious women's orders in the United States. It is the official liaison group between congregations of women Religious in the United States and the Sacred Congregation of Religious in Rome. LCWR represents some 100,000 sisters in the United States.

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TV PROGRAMMING

Classics programming expands

by HENRY HERX

NEW YORK (NC)—Come January, there's going to be a new TV syndication network on the scene—"Hostess Family Classics." What it offers is an intelligent approach to bringing classic family programming to new audiences. But first, the background on what it represents.

The most consistent family entertainment program in terms of production values and quality of content has been "Once Upon a Classic," British dramatizations of children's literature as packaged by WQED-Pittsburgh for airing by local PBS stations.

One of the reasons they are so good is because they are produced by the same BBC-TV drama department responsible for programs shown in such other PBS series as "Masterpiece Theatre" and "The Shakespeare Plays." Measuring up to the same high standards as their more sophisticated dramas, these BBC adaptations of children's programs appeal as much to adults as to their offspring and are twice as enjoyable when shared together.

THE "Once Upon a Classic" series is an asset to American television as demonstrated by its numerous awards and its endorsement by both the National Educational Association and the American Federation of Teachers. And yet, its future is seriously in

doubt. It is not only that the series has lost its underwriter, MacDonald's, but that the BBC has severed its connection with PBS in favor of other outlets such as the new RCA arts cable service.

Consequently, there won't be a new season of "Once Upon a Classic" on the PBS fall schedule. Instead, the series will return with a whole year of rebroadcasts of previous shows. Among them are James Fenimore Cooper's "The Leatherstocking Tales," George Eliot's "The Mill and the Floss" and Charles Dickens' "Tale of Two Cities." Repeats of such fine programs are always well worth seeing again but apparently PBS will not be the place to seek new children's productions done by the BBC.

This is not necessarily bad, however, because there are other broadcasting options available that may possibly bring these programs to an even larger public than that of PBS.

One way is through syndication to local commercial stations. That in fact is what the ITT Continental Baking Company has announced it is going to do by sponsoring a full year of weekly "Hostess Family Classics" premiering this January.

THE three BBC series selected for its first season are "The Prince and the Pauper" (6 half-hours), "Robin Hood" (12

half-hours) and "The Legend of King Arthur" (8 half hours), which you may remember seeing on PBS earlier this year. It was good enough to win a Daytime Emmy and well deserves to be part of this effort to bring quality family entertainment to new and substantially larger audiences than ever in the past.

Patterned somewhat on the highly successful model of "Mobi Showcase," the Hostess series is creating its own syndication network of over 50 commercial stations in major markets having the potential of reaching the vast majority of the viewing public. It will be scheduled for airing during

prime-time access or weekend afternoons for 52 weeks beginning in January, including two runs of each of the three series.

In today's rapidly changing world of television, announcement of the "Hostess Family Classics" series should bring a bit of cheer to parents concerned about what their family watches on TV. But in the homes of 16 million deaf or hearing-impaired Americans, there is another aspect of this new release that makes the series even more welcome.

ITT Continental Baking has become the first major advertiser to order closed-captioning for programs

following the recent American Association of Advertising Agencies' resolution of support during this International Year for Disabled Persons. Principally directed toward encouraging more captioning of commercials—over 40 national advertisers now do so—the resolution also encouraged the increased availability of captioned programs.

THERE are currently only about 25 hours of closed-captioned shows aired each week on ABC, NBC and PBS—CBS has chosen to develop a teletext system offering a number of other services in addition to captioning. Captioned programs are identified in TV listings by the use of a "C" or "CC" or the box-like symbol with a tag at the bottom.

Although originally shown closed-captioned on PBS, entirely new captioning had to be made for "The Legend of King Arthur"—for technical reasons, it was not feasible to caption the older two—giving it the distinction of being only the second entertainment series ever to be specially closed-captioned for airing in syndication distribution.

If all this seems rather esoteric to you, consider yourself fortunate. For the hearing impaired, ITT Continental Baking's support of closed-captioning is welcomed and appreciated as a significant step toward sharing more and more in television's world of information and entertainment.

'The Great Fortress' mystery is great family entertainment

NEW YORK (NC)—Even in the heyday of the foreign film during the 1960s, the few movies that came our way from India were almost all directed by one man—Satyajit Ray. It is not surprising, then, that the first in a series of new films from India is Ray's "The Golden Fortress," airing Saturday, Sept. 5, 10 p.m.-12:30 a.m. (EDT) on PBS.

What is surprising is that the film is a crackling good mystery story rather than the kind of serious social drama for which Ray is famous. Here the emphasis is upon the twists and turns of an ingenious plot that begins with a six-year-old boy's apparent remembrance of a previous incarnation where he lived in a gold fort that held a treasure in jewels.

A respected parapsychologist investigates the boy's claim, the story gets into the newspapers, a pair of con artists try to kidnap the child and a private detective is called in to protect him. The viewer is treated to a tour of the magnificent forts of the old Mogul Empire as the search for the lost treasure proceeds in the midst of dark plots and counterplots. The final chase and solution measure up to all that has gone before.

This is an old-fashioned adventure film—in the best sense—and Ray has made it great fun by playing it straight. The exotic setting, a marvelous assortment of strange characters and some well-paced comic relief add up to marvelous family entertainment as long as somebody reads the subtitles aloud for the tykes. Why this 1974 film was never released theatrically is one of those frustrating mysteries of the

American distribution system. PBS has done us another good turn.

Monday, Aug. 31, 4-4:30 p.m. (EDT) (CBS) "One Last Ride." The first of a series of five episodes being rebroadcast this week in the story of a carefree rodeo champion and the 10-year-old son he once deserted.

Friday, Sept. 4, 9-10 p.m. (EDT) (PBS) "No More

Mountains: The Story of the Hmong." This rebroadcast is a program about the Hmong mountain people who were used by the CIA to fight behind enemy lines. When the Vietnam war was lost, they were driven from their homeland and face an uncertain future as refugees.



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YOUTH CORNER

Domino reaction results from anger

by JENNIFER PETRONE
Illustrated by VIRGINIA POWELL

Have you ever played with dominoes? It's fun to do and there are a number of different ways you can use them. You

can build things out of them or pile them up as high as you can. One interesting thing to do is to stand them up on end about an

inch apart. They can be put in a straight line or in a row with many curves and bends. If the end domino is then tapped lightly, it will hit the second domino, which hits the third and so on. In just a few seconds all

the dominoes will be on their sides. Many of you have probably done this. If you haven't, try it sometime just for the fun of it.

Anger is often like the row of dominoes. If one person is angry and he speaks with a friend of his angrily, the bad feeling easily spreads to the friend and to others. It's like a chain reaction and once it starts, it is difficult to stop. Sometimes what anger creates is difficult to reverse, so it is better to prevent the very first domino from falling!

On a more positive side, forgiveness works like the chain reaction of the dominoes too. Sometimes it is difficult to give forgiveness or even to ask for forgiveness, but once the first domino is down, all the rest will fall, too! Try forgiving someone even when it's hard to do and see if it doesn't make a noticeable change in your attitude and in the other person's. You will probably find that the next time you need to be forgiven by that person, it will come quite easily. We should never expect to receive

forgiveness from others if we don't offer it freely to them in the first place.

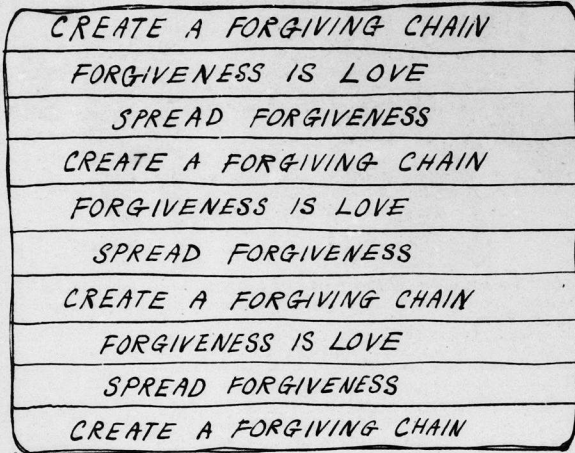
Start your own private forgiveness campaign and see if it doesn't make a more peaceful household for your family. Use the strips in today's artwork to help you. Cut them out and make more like them or with similar messages. Each time you forgive someone or you are forgiven, make the strip into a circle. Keep adding strips to make a long chain. See how long your "chain reaction" can get!

© 1981 by Petrone-Powell Features

Newman is first

Denny Newman, a junior at Cathedral High School, captured first place and a Gold Medal in the recent AAU/USA National Taekwondo Junior Olympic championships.

Newman, a yellow belt in Taekwondo, competed in the middle weight division. He also placed third in individual form at the competition held Aug. 16 at Indiana Central University. He is the son of Joe and Bunni Newman.



'How far can you go?' is loaded question

by TOM LENNON

Question: How far can you go before it is considered premarital sex? How far can you go before it is immoral?

Answer: The phrase, "premarital sex," now refers to sexual intercourse between an unmarried man and woman, whether engaged or not.

The teaching of our church about this is clear: Genital sexual activity is morally good only within the marriage of a man and woman and only when it honors the love-giving and life-giving meanings of human sexuality.

The reader's second long time. Even way back in the question, "How far can you go 1930s, young people were asking ...?" has been around a long, it.

Another way to phrase the question is: "How close can you come to sin?" And that may say something about what is in the heart and mind of the questioner.

Really, no specific answer can be given to this question. Each person is unique, has varying moods, his or her own ideas, and his or her own feelings. A single specific rule for millions of young people is impossible.

On a certain night a young man and woman may be very easily aroused sexually and will need to watch their step carefully. The same couple, on another night, may be having so many laughs that thoughts of sex recede into the background.

So—how do you make a rule for all occasions?

Really, wouldn't it be ridiculous to lay down some rule like, "You and your boyfriend may sit in the back seat of a car for 13 minutes and 27 seconds—anything beyond that is a mortal sin!"

And yet—perhaps we can learn much from these words of an unmarried mother that show what can happen to an unwary couple: "It just kind of went a little bit further each time we petted until finally we couldn't stop and I wasn't a virgin anymore. Then it was more difficult to say no the next time, and the next, and then one day I was pregnant."

(That quote is from "Virginity—Beautiful and Free" by Pat Driscoll in the July 1981 issue of *Liguorian Magazine*.)

The truly loving young man or woman does not want to hurt his or her date—in any way. The idea of seeing how close they can come to sin is far from their thoughts. Nor do they want to hurt or demean the person they love.

(Address questions on social issues to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005)

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VIEWING WITH ARNOLD

'Blow Out' fails

by JAMES W. ARNOLD

"Blow Out" is a semi-serious thriller about a movie sound technician (John Travolta) who, on a nighttime mission to park to record some realistic sounds of nature, accidentally tapes the car crash-assassination of a presidential-class politician.

The "semi-serious" label is important because title, subject and situation suggest this is a remake of Antonioni's "Blow Up," with some additional bows to Coppola's "The Conversation."

However, those were among the best and most important movies of the last 20 years. Writer-director Brian De Palma certainly had them in mind, but "Blow Out" is so far-fetched, sloppy and outrageous that he must have tongue at least tentatively planted in cheek.

Among the games De Palma plays is an opening sequence in which a weirdo killer appears to be loose in a ludicrously sex-crazed sorority house, ending with a murder in a shower (a genuine De Palma obsession). That turns out to be only a screening of a cheap horror flick ("Coed Frenzy") for which Travolta is providing the sound. It's a cheap laugh, and makes it hard to take the hero seriously as artist or moral champion.

Another ultra-cynical passage involves the killer (John Lithgow), who apparently becomes bored waiting for the arrival of the heroine (Nancy Allen) in a train station. He's set to murder her, of course, but to pass the time decides to do in a prostitute he's overheard servicing a young sailor. He strangles her as she brushes her teeth in the ladies room, and we watch her feet

fluttering pathetically in the air.

THE mixture of horror and a bizarre sort of ironic humor is, of course, a well-known characteristic of Hitchcock, whom De Palma greatly admires. But Hitchcock is never this cruel in his humor, and De Palma has never been able to perceive, much less emulate,

the late maestro's moral refinements.

The film's basic idea is that the politician's car crashes and spins into a lake while he's accompanied by a party girl (Allen). The man drowns but Travolta rescues the girl, then is urged to cover up her involvement (echoes of Chapquiddick). Later, he confirms from his tapes that a gunshot caused the "accident," but compared to the absorbing technical wizardry of similar scenes in "Blow Up" and "Conversation," this one seems laughably simple, like something from a "Carol Burnett Show" parody.

Squeezed into the plot about halfway through is a flashback revealing that the hero once goofed by messing up a wiring job on a police undercover agent, causing his death. (This, too, teeters on the edge of farce, since the victim was burning himself from his own sweat). Travolta hopes to atone for it by doing a better job of wiring Allen, but alas, that turns out badly, too. The terribly downbeat conclusion has him, a shattered man, using her recorded death screams as realistic sound for the shower



ZORRO DUELS AGAIN—George Hamilton, as the legendary Zorro, duels an opponent in a scene from the movie "Zorro, the Gay Blade," a one-joke spoof of the old Zorro story, set in Spanish California. (NC Photo)

murder in "Coed Frenzy." It's ironic, all right, but about as pointed and satisfying as Auschwitz.

THIS \$18 million film, like most De Palma efforts, does offer several bravura passages. It's shot in Philadelphia

locations by the artful Vilmos Zsigmond ("The Deer Hunter"), and the climactic chase occurs during the chaotically festive parade and fireworks display of the Liberty Day celebration.

As a preliminary, there is an

imaginative passage where Travolta tries to pursue the killer and his hostage through the train station and subway using only his sound equipment, but the idea is better than its execution.

While the moral level of "Blow Out" is often tacky and tasteless, it fails mostly by blowing a fuse on the levels of art and intelligence. If Travolta doesn't choose his films more wisely, "Saturday Night Fever" could turn out to be the highlight of his career.

(Nudity, language, violence, cynicism amid flashes of skillful imagery; not recommended).

(NCOMP rating: Not available.)

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Jesuit offers television viewer guidelines

NEW YORK (NC)—A Jesuit editor has urged television viewers to avoid watching anti-Christian programs and to avoid "just watching TV."

Jesuit Father Kenneth Baker, editor of the Homiletic and Pastoral Review, also warned Americans to "establish some objective, intellectual, artistic and moral norms to govern TV" or "it will destroy us."

In an article in the magazine's August-September issue, Father Baker proposed eight norms to guide adults:

—Select programs carefully. Father Baker pointed out that many TV channels are now available to viewers, with many more to come through cable and satellite transmission.

—Avoid "just watching TV." Simply to "turn on a TV set and watch it for want of something else to do," is "a bad form of escapism," the priest said.

—Ask "Why am I watching TV?"

—Avoid anti-Christian programs that "advocate or sympathetically portray materialism, senseless violence, explicit and suggestive sex, or anything else that is opposed to Christian faith and morals."

—Be a critical viewer. Active viewers should ask themselves: "What specific things did I like or not like about the program? What is the program trying to say? Is it

worth saying?

—Always remember: TV is a fantasy world. TV viewers "are not looking at the real world but only at dots moving on an electronic tube."

—Limit TV watching to about one hour a day. Because TV "has a hypnotic effect on

most people the best way to avoid the addition is to limit the amount of time spent watching TV."

—Once a month avoid TV completely for one or two days to help "maintain one's control over TV viewing, and one's independence from it."

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