

# The CRITERION

## Franciscans to pull out of St. Simon parish

*Priestly personnel shortage cited for withdrawal*

The Conventual Franciscans who have staffed St. Simon parish here announced to parishioners last Sunday that the religious community would no longer be providing priests for the parish. No date has been set for the departure of the current staff, according to associate pastor Father Alphonse Boardway.

The news came as "a surprise to me and the congregation," he said, but he and Father Brendan Rosendall, pastor, and Father German Belen, associate pastor, plan to stay until new appointments can be made by the archdiocese.

According to a letter from Archbishop Edward O'Meara announcing the departure of the priests, the Franciscans' contract with the archdiocese expires at the end of the month. Father Juniper Cummings, provincial of the Conventual Franciscans of the Province of Our Lady of Consolation at Mount St. Francis, phoned the archbishop last week to tell him the contract could not be renewed.

He cited the province's personnel commitments and limitations for the decision.

The positions at St. Simon are expected to be filled within a month, according to Msgr. Joseph Brokhage, director for priest personnel.

He said that no indication was given that the contract would not be renewed. The news "came as a surprise at this particular time," he said.

The withdrawal of the Franciscans "will necessitate taking two priests out of assignments at the present time and leaving those assignments unfilled," Msgr. Brokhage said.

Praising the service of the staff at the parish, he added, "The archdiocese is very grateful to the Conventual Franciscans for the work they have done at St. Simon." The Franciscans have been at the parish for five years.

A special meeting of the Archdiocesan Priests Personnel Board was held July 20 to make plans for a new staff at St. Simon. Msgr. Brokhage said the two-hour meeting was "quite successful" and the board members were optimistic about filling the positions.

The archbishop was in contact with the meeting by phone, he said.

The board made proposals to the archbishop as to who should be asked to take the positions, and will be contacting several priests in the archdiocese.

In appointments made by the Conventual Franciscans at Mount Saint Francis, Father Lawrence Mattingly, former minister provincial, will be heading to Central America as a missionary. Father Kent Biergens, former vicar general of the province, has been appointed guardian of Kolbe Friary, a community house for Franciscans in Terre Haute. Kolbe Friary is the residence for Franciscans who staff St. Benedict's and St. Joseph's parishes there. Brother Campion Erdei, former secretary of the province, will be attending Notre Dame University. Father Charles McCarthy, former vocations director, will be joining the house of formation in St. Louis.

## Pope's trip to Poland postponed, says Archbishop Glemp

VATICAN CITY—Pope John Paul II's visit to Poland, planned for August, has been postponed, announced Archbishop Jozef Glemp of Warsaw and Gniezno, Polish primate, July 21.

The archbishop said at the Vatican, however, that the trip would take place before September 1983. A similar announcement was made the same day in Warsaw, Poland, by Gen. Wojciech Jaruzelski, Poland's military ruler.

Jaruzelski said Poland would welcome a papal visit but not in August.

Archbishop Glemp's announcement came during the homily of a Mass which he celebrated in the Polish chapel of St. Peter's Basilica in the Vatican.

He indicated that the current political and social unrest in Poland was the reason for the postponement of the visit.

Martial law has been in effect in Poland since Dec. 13 of last year, and the nation's communist government has suspended many civil freedoms.

"The holy father himself, reflecting on the circumstances, has decided on the postponement of his visit to a later time, although always within the framework of the jubilee year," said Archbishop Glemp.

The Vatican Press Office distributed the section of the homily which discussed the papal visit.

Pope John Paul had spoken on several occasions of his strong desire to be present in his homeland Aug. 26, the 600th anniversary of the arrival at the shrine of Jasna Gora of the revered icon of Our Lady of Czestochowa, Poland's patroness.

Archbishop Glemp noted in his homily that the celebration of the jubilee year will continue for several months, ending in September 1983.

Archbishop Glemp suggested that the message of the pope could be better understood apart from the politically charged atmosphere which prevails in Poland at present.



AHHHHH! SO COOL!—This was last winter—remember? Now the cold sounds refreshing, but lest we forget winter's dangers, turn to page three to see what happened to this Indianapolis youth shoveling snow from a roof. (Photo by Ruth Ann Hanley)

## Board elects new officers for '83

New Archdiocesan Board of Education officers were elected July 20 at the board's monthly meeting at St. Bartholomew in Columbus.

Joseph Smith, former vice president of the board, was named president. Smith, a member of Lady of Lourdes parish is on the finance committee on the East Deanery board.

The new vice president is William Ratcliff, who served as interim secretary for the board. He is a member of St. Susanna parish in Plainfield.

Mrs. Ellen Healy was elected secretary. She is completing her second term as president of the board and has served as president of the North Deanery board. A member of Immaculate Heart of Mary parish, she was recently appointed a member of the National Council on Education.

The installation of officers is scheduled Aug. 19 at Our Lady of Lourdes parish.

### NOTICE

The Criterion offices will be closed from Thursday, July 22, through Wednesday, July 28 because of the scheduled move to the new Catholic Center. Therefore, the July 30 issue of The Criterion will be suspended.

the criterion

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Indianapolis, Indiana

# Music director tries 'to encourage growth of good music for worship'

by JIM JACHIMIAK

As music director in the archdiocesan Office of Worship, Charles Gardner serves as both musician and administrator. "I consider myself very blessed to be able to make a living doing that," he says.

He sees the job as "generally, to encourage the growth of good music for worship." The position involves planning and participating in liturgical music for episcopal functions of the archdiocese, music at SS. Peter and Paul Cathedral, and helping parishes in the archdiocese with their own music.

He is available "as a consultant to parishes about any aspect of liturgical music." That often involves meeting with the parish's musicians and pastor to discuss expanding their program. It may also include listening to a tape recording of Mass in the parish and offering suggestions for improving music.

Gardner "gradually started working" into his position. After graduating from the Latin School, he attended St. Meinrad College from 1965 to 1970. "That's really where I learned in a practical way about liturgical music," he says. In 1970, he was hired as music director at Little Flower parish, where he and his family are still members. While working there he earned a master's degree in music from Butler University.

He began working with the archdiocesan liturgical commission, he explains, and continued that association when the Office of Worship was organized in 1976. In 1980, he accepted a full-time position as archdiocesan music director.

**GARDNER BELIEVES** training is essential not only in his position, but also in liturgical music on the parish level. "Volunteers are very important," he says, "but as far as leadership, it has to be someone who is trained."

As one way to develop that leadership, a chapter of the National Association of Pastoral Musicians (NPM) has been organized in the archdiocese. Gardner directs the chapter, which meets six times each year to "support each other and learn from each other."

Parishes and their pastoral musicians are encouraged to join NPM and participate in other programs related to liturgical music. Workshops are planned and a certification program for parish liturgical musicians is being developed.

NPM includes local chapter meetings and a "very productive" national convention, Gardner explains. He is also organizing

meetings in the seven deaneries outside Indianapolis. Deanery meetings will help solve a geographical problem since Indianapolis is not centrally located in the archdiocese.

The certification program, Gardner notes, "will be based on what you can do, not how many lessons you have had." For organists and cantors, there will be an initial evaluation to determine ability, private lessons and workshops. Gardner sees it as a matter of "matching up willing students with good teachers," but adds, "we're not talking about awarding an academic degree."

**UNDER THE PROGRAM**, music directors must already be certified organists or cantors and complete a course, taught by Gardner, based on a 1972 U.S. Bishops' Committee statement on "Music in Catholic Worship." A director must also hold a degree in music, music education or arts with a music major, or complete a non-credit course at Marian College.

The Office of Worship will make recommendations within the next year concerning salaries for certified pastoral musicians. Gardner notes that the bishops' statement mandated that "every diocese and parish should establish policies for hiring and paying living wages to competent musicians." The statement recommends a salary scale similar to that of teachers.

Gardner acknowledges that it is "unrealistic" to hope for a paid music director in every parish. "There aren't many trained people, and those who are usually couldn't make a living doing it." But the certification program, while not mandatory, "gives us a

basis to address the question of compensation" and "what is a 'competent musician.'"

The music program is "very similar to religious education," according to Gardner. "In fact, we're using that as a model. If you're serious about religious education, you have to have volunteers, but you also need a staff person to oversee the program." In pastoral music, "that person also has to know something about liturgy."

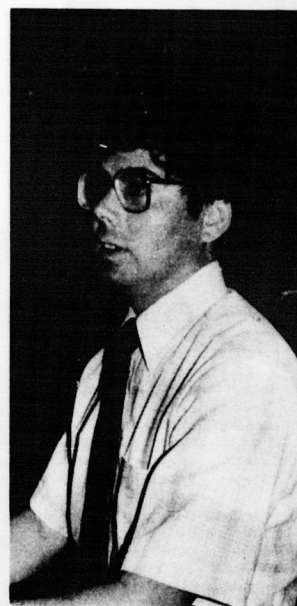
Through episcopal functions, the Office of Worship attempts to "model good liturgy." Gardner works closely with Father Stephen Jarrell, director of the office. Celebrations are carefully planned and the congregation is encouraged to participate. "That is a way of teaching," Gardner believes.

"This is an exciting time," Gardner says. "The leadership in the archdiocese has put a priority on liturgy that we can be proud of." In addition, "church music has changed tremendously."

In the past, "people were generally silent." When the celebration of Mass was changed from Latin to the vernacular, "the majority of the old music was not usable on the parish level. Everyone scrambled to compose new music." Now, however, "just because something is old doesn't mean we can't use it. It can be used, if it is used carefully."

Gardner is pleased with that "balance between old and new." Too much of either one, he says, can be divisive, but "music can be a tremendous force for unity."

While Gardner has composed some of his own music, he prefers not to think of himself as



Charles Gardner

a composer. "It's part of my job, and I'm very willing to share that with the people of the diocese," he says. Gardner's compositions are primarily settings for various acclamations, responsorial psalms and litanies.

"Music is my life and I really enjoy it," says Gardner, whose wife also plays piano, organ and bass. "We have three children, and they like music, too—of course, they don't have any choice."

## Deadline nears for Salvadoran progress

WASHINGTON—El Salvador, shoved off the front pages by new wars in the Falklands, Lebanon and Iraq, is returning to the center of attention again as the July 28 deadline nears for a second certification by the Reagan administration of human rights progress there.

The House, on a 399-1 vote July 13, approved and sent to the Senate legislation which would require the administration to certify progress in the investigations of the murders of six Americans—including four Catholic churchwomen—before any more military aid can be sent to El Salvador.

A State Department official said later that the administration did not oppose the added requirement. "We were going to report on it (progress in the investigations) in any case, and we would be glad to certify on it," said the official, Thomas O. Enders, assistant secretary of state for inter-American affairs.

Enders, at a Senate hearing July 15, also predicted that the Salvadoran judge handling the case of the five ex-National Guardsmen accused of the murders of the four women would set a trial date in August with the trial itself to follow in the fall.

The U.S. Catholic Conference, public policy arm of the U.S. bishops, urged Congress to approve the added certification requirement because of what it called the significant questions still remaining in the deaths of the Americans.

**PRESIDENT REAGAN LAST** January certified to Congress, as required by law, that El Salvador was making a "concerted and significant effort to comply with internationally recognized human rights."

He also certified progress in the investigations of the deaths of the Americans. But that was required only once under the

belief that trials would have been completed by summer.

Sen. Patrick Leahy (D-Vt.), whose questioning at the Senate hearing prompted Enders to predict the setting of a trial date, said the fact that a trial had not yet been held in the case was "incomprehensible and inexcusable."

The four women—Maryknoll Sisters Ita Ford and Maura Clark, Ursuline Sister Dorothy Kazel and a lay missionary, Jean Donovan—were found murdered near the San Salvador airport in December 1980.

Enders, under questioning by Leahy, said that under Salvadoran law the judge in the case had five months in which to complete his review of the evidence compiled by a special investigating commission.

Since the case was given to the judge in February with the formal indictment of the five soldiers, Enders said the judge is nearing completion of the review.

Enders was not asked and did not volunteer any information on whether the investigation had pointed to the involvement of Salvadoran officials higher than the sergeant being held in the case. Several persons in El Salvador and the United States, including Bishop Arturo Rivera Damas, apostolic administrator of the San Salvador Archdiocese, have expressed skepticism that no one higher than a sergeant was involved in the murders.

**ENDERS ALSO DENIED** charges that the State Department was trying to cover up aspects of the investigation. He said the murdered women's families, who recently filed suit over the State Department's alleged refusal to release information about the investigation, had been provided with "a substantial number of documents."

He added that some were being withheld because of fears that their release might jeopardize the trials, but that all documents would be made available after the trials.

Enders comments came at a hearing called to examine the Reagan administration's proposed 1983 aid package for El Salvador.

In written testimony submitted to the appropriations subcommittee which conducted the hearing, Enders said the administration was seeking \$61.3 million in military aid for 1983.

The administration is providing El Salvador with \$81 million in military aid in the 1982 fiscal year, which ends Sept. 30, and also is seeking \$35 million in supplemental military assistance to train a fourth "rapid reaction battalion" to respond to guerrilla attacks.

Meanwhile in El Salvador, Bishop Rivera in consecutive Sunday homilies in July condemned foreign support for both sides in El Salvador's civil war.

He cited help from Cuba and Nicaragua for the guerrillas and help from Honduras for Salvadoran government forces as examples of the "feared internationalization of the conflict."

Also in July, four U.S. peace activists staged a five-day hunger strike at the U.S. embassy in San Salvador to show their opposition to further U.S. military aid for El Salvador.

The group, all from Long Island, N.Y., said in a letter to President Reagan that the observance of human rights in El Salvador had not improved.

They criticized "such genocidal armaments as incendiary bombs, armored helicopters, cluster grenades as well as training by U.S. personnel of Salvadoran troops."

The hunger strikers were Father William Brisotti, John Blatz, Kathy Boylan and Mary Jane Heinrich.



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# Meeting draws pickets as well as support

CHERRY HILL, N.J.—“After 12 and a half hours labor, I saw my little girl. She was beautiful, but she was dead,” Nancy Mann said.

Her tearful story of having an abortion nearly eight years ago succinctly summed up

See related article on page 5

to participants at the three-day 10th Annual National Right to Life Convention what the event was all about.

The convention, held July 15-17 at the Hyatt House in Cherry Hill, featured a closed-circuit TV message from President Reagan urging an end to legalized abortion, speeches by leaders of pro-life movements and individuals who addressed the issues from personal experiences, and an emotion-charged closing rally in nearby Cooper River Park.

There marchers heard Sigmund Gorson, a Polish-born Jew and survivor of the Auschwitz death camp tell them, “We must disqualify all these political leaders who condone murdering the unborn from holding public office.”

The convention also drew pickets, led by Bill Baird, Long Island, N.Y., abortion clinic owner, and a counterrally on the final day by groups favoring legalized abortion. Some 100 pro-choice groups, banded together under the slogan, “In Support of Women’s Lives,” said their counterrally drew some 3,000 to 10,000 participants.

In his talk, Gorson, a resident of Wilmington, Del., who at age 13 lost his parents, two sisters and 58 other family members in the Holocaust, described his persecutors as “Nazi barbarians, men who rejected God’s teaching and tried to steal God’s power over life and death, where men and women were objects to be experimented with.”

Noting that six million of his people had died because of “social necessity,” Gorson said, “I am here to speak about the right of every human being to live. The right to live is God-given and is the first right. How can it be that in this great land of ours, we are knowingly permitting the slaughter of innocent victims?”

Gorson said Americans should apologize to the Nazis for having convicted them at the Nuremberg Trials, because Americans condoned the legal killing of 1.5 million babies each year.

Stephen Friend, a Pennsylvania state representative, co-author of Pennsylvania’s most recent anti-abortion law, compared members of the pro-life movement to the abolitionists of the Civil War period and said that they, like the abolitionists, would ultimately win.

The convention chairman, Rita Martin of Bridgewater, N.J., said some 2,000 people took part in the three-day affair.

Dr. Jack Willke of Cincinnati, president of the National Right to Life Committee, said at press conferences that number comparisons between the convention and pro-choice rallies were “like comparing apples and oranges.”

“Our goal (at the convention) is not numbers, but to bring the leadership together for dialogue. Our rally is Jan. 22 in Washington,” he said.

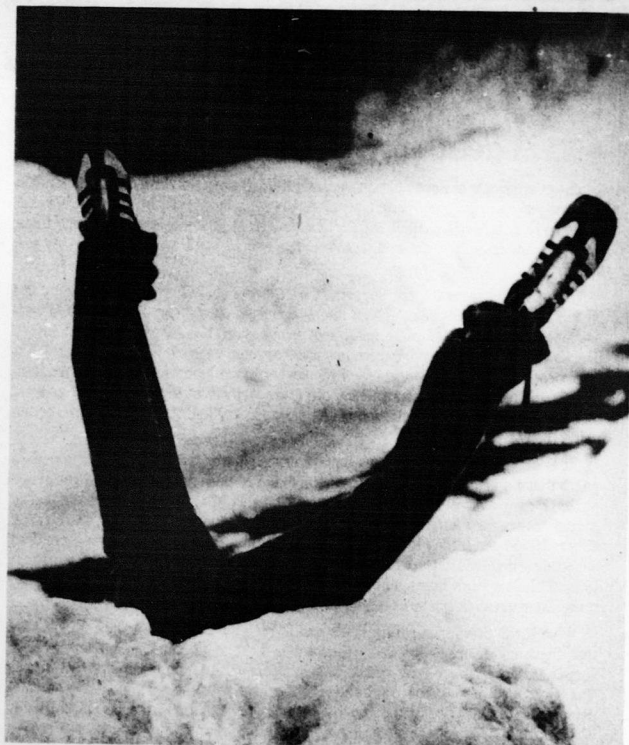
The highlight of the convention was a closed-circuit television address by President Reagan the evening of July 15, who said that the unborn “deserve to have their right to life fully protected by law.”

Noting that Congress was approaching the three-quarter mark in its current session, the president said, “The time has come for Congress to face the national tragedy of abortion, to fully discuss and debate on the House and Senate floors the heartbreaking dimensions of this tragedy.”

“MAJOR HUMAN LIFE measures such as Sen. Helms’s human life bill, Sen. Hatch’s human life federalism amendment, and Sen. Hatfield’s abortion funding restriction bill deserve full consideration by the Senate this session,” he said.

“You know,” Reagan continued, “it’s always puzzled me that those who favor abortion will argue that because a child is not old enough or wanted enough, that it’s an act of kindness to deny him or her the chance of life.”

(See MEETING DRAWS on page 20)



OUCH! NOT SO COOL!—Too much energy on such a snowy surface as a roof may have disastrous results. The young man on page one fell head over heels into the snow—or did he? Well, it looks like the same young man. Or did some winter culprit set the whole thing up? (Photo by Ruth Ann Hanley)

## Reagan signs bill including postal subsidy

Catholic newspapers and magazines.

He also said passage of the subsidy, which is scheduled to expire Sept. 30, could “have significant impact on the possibility for keeping rates at the lower level for the next year.”

Under a 1983 budget plan approved by Congress in June, postage rates for the Catholic press could jump an additional 30 percent Oct. 1 from their pre-subsidy levels. Details of that budget are still being hammered out by congressional committees.

The battle over postal subsidies also has a significant impact on the fund-raising activities of non-profit groups, such as religious orders which send direct-mail appeals for contributions for their overseas missions.

Congress last year approved cuts in the

postal subsidy resulting in rate hikes of up to 150 percent and more for non-profit users of second-, third- and fourth-class mail services.

The proposal for a new subsidy that would partially offset those cuts was first floated last February by Sen. Quentin N. Burdick (D-N.D.). After several delays the subsidy was approved by the Senate in May.

Then in June came back-to-back vetoes of the spending measure by President Reagan, first because of a \$3 billion housing stimulus program, then because of several other spending measures Reagan considered unnecessary, including the postal subsidy.

Less than a week before Reagan signed the third bill, the future of the proposed subsidy looked bleak after the House July 13 failed to override Reagan’s second veto.

But one day later a House-Senate conference committee, working on a third bill, agreed to restore the postal subsidies even though the proposal had not been contained in the original House- or Senate-passed versions.

Reagan originally had wanted a spending bill of less than \$5 billion but finally accepted the \$5.5 billion figure because it was about \$400 million less than the second bill he vetoed.

Last year’s cuts by Congress almost entirely wiped out a complex 16-year plan begun in the early 1970s to slowly reduce the postal subsidy to zero. Because of the cuts, postage rates for the Catholic press jumped immediately to levels that would not have gone into effect until 1987.

The new subsidy approved by Reagan orders the U.S. Postal Service to reduce rates for the Catholic press and other non-profit mailers to the level that would have gone into effect in 1984. That means that the rates will be rolled back, but not all the way back to the level they were at before last year’s cuts.

The measure also calls for the subsidy to go into effect 10 days after enactment by the president, which would be July 28.

## Franciscans conclude chapter, target development

OLDENBURG—In a seven-day assembly of 41 elected representatives, the Sisters of St. Francis here overwhelmingly accepted four-year congregational goals and targeted three areas of development for special emphasis over the next five years.

The assembly, the Franciscan chapter, meets every four years and sets direction and government for the 580 member religious community.

At the 1982 chapter the delegates agreed “to challenge one another to continuous personal and communal conversion; to prepare ourselves and others for active participation and leadership in the church; to work in collaboration with others toward creating those structures that ensure the dignity and rights of the human person.” The assembly targeted Hispanic ministry, pastoral ministry (especially family ministry) and religious

education for particular concern.

Delegates reaffirmed the community’s commitment to justice and peace issues, especially in the needs of blacks, Hispanics, native Americans, Appalachians, refugees, women and handicapped persons—all groups included in the Oldenburg Franciscan’s traditional apostolates.

In their dedication to peace, the delegates emphasized the Franciscan call to promote peace by working for justice, to work for the reduction and eventual elimination of all weapons of modern warfare, and to promote alternative ways of resolving conflict among peoples.

The chapter delegates unanimously endorsed the willingness of the congregation to take a corporate stance regarding “issues of human concerns, Gospel values and societal systems.” In the future such positions will

require preparation and voting on the part of the entire membership before public statements and/or action is issued.

In other decisions, the delegates agreed to create a search committee to study the possibilities of providing for the elderly parents of their members; to establish a commission to plan a renewal program for the sisters; to develop and implement a plan whereby sisters will experience over the next few years some type of local leadership; to change the title of the leader of the community from superior general to congregational minister.

Chapter sessions were a culmination of a year’s preparation on the part of the entire community. Each sister participated in meetings placing special emphasis on future trends of the congregation, church and society. On July 31, a community-wide assembly will explain chapter highlights.

# EDITORIALS

## A death rattle not for children

The death rattle of the child pornography industry echoed throughout the land on July 2 when Justice Byron White announced the unanimous judgment of the Supreme Court in *N.Y. v. Ferber*. Paul Ira Ferber, convicted of selling two grotesque films involving children 12 years of age and under, should begin serving his 45 day jail sentence.

In a stunning reversal, the Supreme Court threw out last year's decision by the New York Court of Appeals which had overturned New York's ban on child pornography on assumed First Amendment grounds. *N.Y. v. Ferber* is a landmark decision not only for its contribution to our understanding of "freedom of speech" but also for its wide-awake awareness of the severe harm "kiddie porn" merchants inflict on the children they use. All too often the welfare of these children has been forgotten in theoretical discussion of the sex industry and its perceived protection under the First Amendment.

At Covenant House—the Times Square crisis shelter for runaway and homeless youth that I started five years ago—we have never been able to forget sexually exploited kids. Well over half of the 200 or more kids we shelter each night have traded sexual favors for money, food, or a place to sleep, just to survive on the streets. Others have been forced to make pornographic movies. On behalf of these children we became involved in the *Ferber* case as a "friend of the court," urging the justices to uphold New York law against the selling of "kiddie porn"—whether or not the material in question can be deemed legally "obscene."

What the Supreme Court ultimately saw, which the Court of Appeals did not, was that the issue of obscenity was irrelevant in light of "a government objective of surpassing importance (prevention of sexual exploitation and abuse of children)." The legal obscenity standard fails to take cognizance of the harm inflicted on child performers. As the Court noted, the making of a "kiddie porn" movie is nothing short of sexual abuse, with the resulting film being a "permanent record of a child's participation," which can haunt the child for the rest of his or her life. Brooke Shields' efforts to suppress lewd photographs taken, with her mother's consent, when she was ten years old, are a classic example of what that "permanent record" can mean to the victim.

The horrors of the child pornography industry thus fully justified the Supreme Court's decision recognizing and classifying "kiddie porn" as outside the protection of the First Amendment. Manhattan District Attorney Robert M. Morgenthau, and Assistant District Attorney Robert M. Pitler who argued the case before the Supreme Court, deserve the highest accolades. It is now up to the U.S. Congress to amend the federal statute to eliminate the onerous obscenity standard from its "kiddie porn" law. New York's 30 sister states, which do not have statutes similar to New York's, should also consider amending their respective statutes to the full extent permitted by the Supreme Court's decision. As the New York experience proves, the market for child pornography can be crushed with strong enough laws and law enforcement.

Even more important, though, is a growing national recognition that sexual exploitation of children—through prostitution and sexual abuse far more than pornography—is a daily fact of life in every part of this country. The one million children who run away from home each year, along with many others who are simply pushed out by their parents, have few options for survival. The most accessible is, all too often, participation in some aspect of commerce in sex, although the overcrowding of adolescent prisons and detention centers is testimony to the fact that other, equally damaging alternatives, are available.

The saving of America's troubled children is a goal as important as the protection of free speech, as the health of our economy, and as the strength of our national defense. For as our highest court has recognized, the loss of these children is ultimately the loss of our country's future.—**Father Bruce Ritter, O.F.M. Conv.**

(Father Ritter is the president and founder of Covenant House, a program for runaway and homeless youth under the age of 21. Its mailing address is: 460 West 41st St., New York, N.Y. 10036.)

## Thank you for the present

President Reagan gave a gift to *The Criterion* (and, in effect, to the Archdiocese of Indianapolis) this past week. In signing a spending bill into law, he provided a \$42 million postal subsidy (see page 1) and reduced our weekly second class postage bill for about eight weeks by 35 to 40 percent. This could mean as much as a \$1,000 per week savings in postage for us until September 30.

For the moment we are rejoicing. Soon we will have to think ahead to the possibility of an October 1 increase of 30 percent before the subsidy (about \$600 more than our current \$2,500 per week cost). But for now, *The Criterion* (and, indeed, the whole religious press) thanks our many readers who wrote to Congress encouraging support of the Burdick amendment which eventually brought the rollback.

Last but not least—thanks to President Reagan.—TCW

## WASHINGTON NEWSLETTER

# And now the Hatfield proposal

by JIM LACKEY

WASHINGTON—The Hatch amendment and the Helms human life bill in recent months have been the chief focus of the abortion debate on Capitol Hill. But with the Hatch amendment perhaps dead in the Senate and the Helms bill looking for a free ride on another measure, a third proposal by Sen. Mark O. Hatfield (R-Ore.) may be gaining prominence.

Hatfield's bill was quietly introduced in April as a "fallback" measure should the other two proposals fail. It may very well emerge as the pro-life movement's last best hope for action on the abortion front during the 97th Congress.

But what would the Hatfield bill do, and how does it differ from the Hatch and Helms measures?

Basically, the Hatfield bill would make permanent many of the abortion funding restrictions which Congress now must attach each year to the annual appropriations bills. Most prominent among those is the Hyde amendment, enacted annually since 1976 to prohibit Medicaid funding of abortions except when the life of the mother is at stake.

Other Hatfield provisions include limits on health insurance coverage for abortions for federal workers and limits on federal funding for agencies—such as hospitals or medical schools—which discriminate against persons opposed to abortion. Those provisions also have been attached in previous years as riders to federal appropriations bills.

Thus the Hatfield proposal appears to be less ambitious than either the Helms or the Hatch measures. The current version of the Helms bill, introduced by Sen. Jesse Helms (R-N.C.), includes provisions similar to the Hatfield measure but also attempts to reverse the Supreme Court's abortion decisions by declaring that life begins at conception.

**THE HATCH** measure, proposed by Sen. Orrin Hatch (R-Utah), bears little similarity to either the Helms or Hatfield bills since it is a constitutional amendment and leaves many of the nitty-gritty details of implementation to future legislation.

But abortion rights groups in recent weeks have become just as concerned about the Hatfield bill as they have about the two Helms and Hatch measures, particularly as time begins to run out on the current Congress.

One reason the Hatfield proposal may have a better than average chance of passage is Hatfield's position as chairman of the Senate Appropriations Committee.

Strictly speaking, appropriations bills are supposed only to provide funds for federal agencies and programs rather than set policy on controversial issues such as abortion. Thus Hatfield is a leading proponent of eliminating the abortion riders from the appropriations process and putting them in separate legislation. He may have enough support from other senators frustrated with the annual appropriations battles over abortion to get his measure passed.

But another reason pro-abortion groups fear the Hatfield measure is other sections of the bill which they fear could set the stage for a reversal of the court's abortion precedents.



Hatfield, in introducing his bill, maintained that he was not attempting to reverse the Supreme Court on abortion. But the bill itself states that "unborn children . . . are living members of the human species," and authorizes states to appeal directly to the Supreme Court if a lower court strikes down any state law which restricts or prohibits abortion.

**ONE OTHER** reason being cited for Hatfield's better than average chances of passage is that some senators, hoping to avoid votes on the Hatch and Helms measures, may opt instead for the Hatfield bill since it would do little more than make the status quo a little more permanent.

That scenario may not take place, though, since a vote on the Helms measure seems almost assured sometime this summer or fall when Helms is expected to attempt to attach his bill to a "must pass" extension of the debt ceiling.

The threat of a filibuster also looms over not just the Hatfield bill but the Helms and Hatch measures too. Sixty votes are needed in the Senate to break a filibuster.

But Congress is now nearing the point at which it will begin floor consideration of the various annual appropriations bills. If abortion again becomes an issue which bogs down the appropriations process and threatens another shutdown of the government, Hatfield's proposal may become even more attractive.

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# Right to life convention dispels myth: abortion not just a Catholic issue

by FRANCIS SPELLMAN

CHERRY HILL, N.J.—If the 10th annual National Right to Life Convention July 15-17 in Cherry Hill accomplished nothing else, it should have dispelled the myth that abortion is solely a Catholic issue.

A plethora of organizations was represented at the meeting. Whatever their views on other issues, they were united in their opposition to abortion.

To be sure, the Catholic League for Religious and Civil Rights had a booth at the convention, as did Catholics United for the Faith. But so did Lutherans for Life, Methodists for Life, the Brigham Young University Press, Presbyterians Pro-Life, the National Association of Pro-Life Nurses and National Democrats for Life.

There are perhaps few other issues on which, for example, some black rights activists, the International Society for Krishna Consciousness, and Alternatives to Abortion International could find common ground.

"Hopefully, our contribution will be to aid in the understanding of what is life," said Larry Pugliese of New York City of the Hindu Krishna movement. "Most people have come to realize that the soul is part of God and causes the development of life and of the body. Without the soul there is no life; with life there is growth."

Pugliese, 32, and a graduate of Albright College in Reading, Pa., said he had been a celibate monk for 10 years. Born and reared a Catholic, he attended parochial school and public high school. He said he is primarily a lecturer on the philosophy of the Bhagavad Gita, Hindu religious classic.

HE SAID THAT philosophy puts in perspective the position of the child in the womb. "A living force," he said, "must be present in the womb and causing the development of the child: a separate living entity, separate from the mother. Because of the soul, the body is developing from its early stages right on down to the last phases of the body."

Another convention participant was Mrs. Sheila Jones, 31, a black who said she is a former Midwest coordinator for the National Anti-Drug Coalition and is running for the House of Representatives in Chicago's Ninth Congressional District.

Mrs. Jones described herself as a product of the ghetto. She put the abortion issue in terms of genocidal pressures against the poorer minorities in the population.

"For me," she said, "the primary issue is to build a grassroots movement in this country to combat and defeat those institutions pushing genocide and replace them with institutions who will serve as watchdogs to any future appearance of such."

Asked if she felt that the abortion issue is more important to the black population than to the white, she responded, "At this point, yes—only because blacks and minorities have had a little more time to live in poverty than the white population."

ANOTHER BLACK WOMAN at the convention, Erma Clardy Craven, a social worker and author of the book, "Abortion, Poverty and Black Genocide," also saw abortion as a social policy with underlying racist motivations.

"To use abortion as a means of cleansing a race is very offensive to me, two generations removed from slavery," she said.

European-born Lore Maier, another convention participant and co-founder of Alternatives to Abortion International, a world federation of pro-life emergency pregnancy service centers with some 2,500 centers around the world, was a child in Upper Silesia when Adolf Hitler came into power.

A U.S. citizen since 1957, she saw a strong parallel between what is happening in this country and what happened in Germany but said the goals are different.

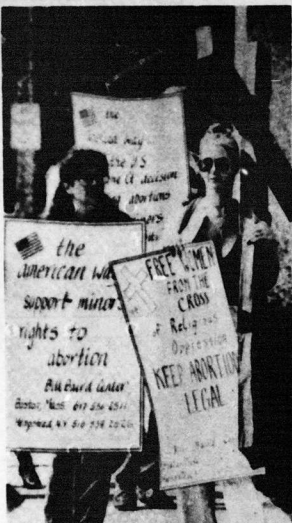
"Hitler wanted power," she said, "while our object is the quality of life. But the people in Germany were not free. The people here are free to change."

"Man has turned against himself because he accepts abortion, which is a war within the woman herself against the intruder. There are 50 million abortions in the world annually."

"Even to intelligent people (abortion) becomes viable. It is sold under compassion," said Ms. Maier, who was a court reporter at the Nuremberg trials of Nazi war criminals after World War II. "All Hitler's deeds were always called atrocities. Here we call it compassion."

## Catholic sailors receive 'unsuitable' discharges

ORLANDO, Fla.—Brian Kokenparger, of Columbus, Ohio, and Paul B. Wheeler, of San Bernardino, Calif., two Catholic sailors at the Navy's Nuclear Power School, have received discharges for being "unsuitable for military service." The two young men were disciplined last spring for disobeying orders, taking an absence without leave, and refusing to wear a uniform. Both men said that as their training went on they found themselves unable to do in conscience what they were being trained to do. After receiving refusals of their requests for honorable discharges as conscientious objectors, Kokenparger and Wheeler were told on June 11 that they were to be discharged for unsuitability for military service. It is believed that these discharges will have the 'honorable' designation. Both men now plan to enter seminaries.



MARCHERS—Pro-abortion demonstrators file past the hotel where the National Right to Life Convention was held. (NC photo from UPI)

## Can a married person be committed both to God and to one's spouse?

by DON KURRE

After reading the article entitled "Pope's Comments on Marriage, Celibacy Require Careful Analysis," (Criterion July 9, 1982) by Father Kenneth J. Doyle, I felt hurt. It's a hurt something like having my fingers brutally crushed in the car door. I felt hurt because again I heard the leadership of the church putting down the vocation of marriage.

The fundamental question raised by the pope and addressed by Father Doyle is, can a married person make a total commitment to God and the furthering of his kingdom? Or, to put the question another way, are married persons distracted, that is, less able than a celibate to live out a total commitment to God precisely because of marriage? Is marriage in the final analysis really a hindrance to making a total commitment to God?

The pope's position, as Father Doyle tells us, is that the married person, by the very nature of marriage, is incapable of fully and totally committing him or herself to "the things of God." The married person will be distracted and less able, when compared to the celibate, to live out the Christian life. The logical con-



clusion of the pope's position is therefore that it is better to be celibate than married. No amount of sugar coating or wishful thinking by Father Doyle, himself a celibate, can lead to any other conclusion from what the pope has said.

It is time that the church, "the Magisterium," and especially the pope stopped talking about the higher nature of celibacy in relation to marriage. It is time for the church to stop bad mouthing marriage—yet, they would have us believe they are not. It is time for the church and its leadership to unequivocally admit that celibacy and marriage are two equally valid and important modes or ways of living out totally our commitment to God—a responsibility given to each person in Baptism. Faithfulness to God and not our state in life is the determining factor here.

AS ST. PAUL so aptly put it, in one of his most basic tenets, "For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love." (Gal. 5:6) Might we also add, neither married nor celibate is of any count in Christ?

It is time that the leadership of the church began to support in deed and word equally those who follow both vocations. There is clearly a place in the world for the witness that the celibate has to offer, and we really need that witness. But, the married couple also has a very important witness to make to the world. The unconditional love a husband and wife have for each other is a witness to and making present of the love that God has for each of us.

The celibate leadership of the church must begin to realize and acknowledge that their vocation is different, but in no way better. They have no advantage, no special "boost" in living out their vocation or in their attempts to make a total commitment to the advancement of the kingdom of God. After all, marriage is one of the sacraments too! And celibacy of itself is not a sacrament (Orders is the sacrament).

The love and the total commitment that I give to God is in no way—not even theoretically, as the pope would apparently have us believe—any less a commitment than that commitment made by the celibate. The inability to live a total commitment to the advancement of the Kingdom of God is found in

the person and not in the vocation by which that person lives.

FURTHERMORE, marriage itself does not hinder me from being available totally nor does it cause me to be preoccupied with other concerns—that are not things of God—as the pope seems to think. In fact, insofar as I am preoccupied with other concerns—I presume he means job, money, sex, etc.—my marriage suffers. It is precisely my total commitment to God that leads me to give my relationship with my wife priority over these things.

Marriage does not hinder me from being able to dedicate totally my thinking, my effort, my heart, to the things of the Lord. For it is the Lord who called me to this relationship. It is the same Lord that blesses this relationship. Christian marriage enables me to commit myself totally to God, it does not hinder that commitment.

In fact, it is precisely my marriage that continually calls me back to the things of the Lord. Do not the celibates have to eat, have housing, be clothed, and come to terms with sex? According to the pope, celibates have an "easier" time resisting these temptations than the married person, not because of themselves but because of their state.

Apparently, the pope believes that God favors some, namely the celibates over the married, with his gifts and graces. That is not the God I find in my experiences or witnessed to in the Gospel.

FATHER DOYLE is right when he says, "Since the time of Aquinas, the theology of marriage has grown by leaps and bounds, and the pope shows that he is aware of the advance." But, what the pope is unwilling to do is to admit the final conclusion that must be drawn from these advances, here he still holds out.

The conclusion that must be drawn is that as vocations, celibacy and marriage stand as equals, both providing equal yet different paths to dedicating oneself totally to the advancement of the Kingdom of God. Until the church is willing to admit this, it will continue to alienate the faithful that fill its pews, and its efforts at supporting marriage will be heard as so many noisy gongs and clanging symbols!

## Catholic and Orthodox dialogue completed

MUNICH, West Germany—The International Mixed Commission for Theological Dialogue between the Catholic and Orthodox Churches completed a week-long plenary session July 6 which focused on the Eucharist as a sign of unity. The 60-member commission discussed the centrality of the Eucharist for an understanding of unity within the local church and the universal church. Heading the Catholic delegation at the conference was Dutch Cardinal Johannes Willebrands, president of the Vatican Secretariat for Promoting Christian Unity.

# Resettlement of Haitians begins despite problems

by STEPHENIE OVERMAN

WASHINGTON—Voluntary agencies, including the U.S. Catholic Conference Migration and Refugee Service, have begun the process of resettling Haitian detainees without clear assurances of financial help from the U.S. government.

At a press conference July 14 John McCarthy, MRS executive director; Wells Klein, chairman of the Migration and Refugee Services Committee of the American Council of Voluntary Agencies; and Livingston Chrichlow, coordinator of the Cuban-Haitian Program of Lutheran Immigration and Refugee Services, said their agencies were working out the logistics of resettlement.

About 1,800 Haitians have been detained, some for over a year, at camps in Puerto Rico and around the United States. The 11th Circuit Court of Appeals in Atlanta July 13 upheld a ruling to release the detainees.

The federal government announced July 14 that it would not ask the Supreme Court to bar the release of the Haitians.

Klein said it would be "about two weeks before the first Haitian leaves" detention but "we are working as fast as we possibly can."

The agencies will submit proposals to the government for funding, but "there is no commitment," according to Klein. Although not specifically outlined, he said, the voluntary agencies have "a partnership with the government."

"The coffers of the churches are not that deep," he said, but "we have the necessary human resources."

Whatever the cost of resettling the refugees, either to the church agencies or the taxpayers, Klein and McCarthy said that it would be less than the money spent to detain all of the refugees who fled from poverty-stricken Haiti to enter the United States illegally.

McCarthy said resettling the detainees could save the government millions of dollars. The MRS director suggested that the government "put that \$25 million each year into Haiti so people wouldn't have to put two-by-fours under their chins and paddle up the Caribbean."

## Religion reporter dies

NEW YORK—Jo-Ann Price Baehr, a prize-winning religion reporter for the New York Herald Tribune for 14 years and New York correspondent for the National Catholic News Service for nearly a decade, died July 15 in Brooklyn Hospital. Mrs. Baehr, 57, had been suffering from cancer and heart disease. Born in Calgary, Alberta, on Sept. 22, 1924, she earned a bachelor's degree with honors at Northwestern University in 1944 and a master's degree from the same university a year later. She won two awards for religion reporting, the George Polk Memorial Award in 1952 and the James D. Supple Memorial Award of the Religion Newswriters' Association in 1965.

## Hehir asks reconciliation

WASHINGTON—Father J. Bryan Hehir, associate secretary for international justice and peace of the U.S. Catholic Conference, said that U.S. policy should be committed to reconciling Israel's security with the need for a Palestinian homeland. Presenting testimony July 13 on behalf of the USCC before the House subcommittee on Europe and the Middle East, Father Hehir said that such a reconciliation "remains at the heart of the Middle East problem." He also criticized the extent of the Israeli invasion of Lebanon but said the "PLO should be forced to leave" that country.

The Haitians who have come to the United States, when released, will be considered applicants for political asylum and will be on parole. If they violate that parole they can be detained again; if their asylum applications are refused they can be deported.

Before being released the Haitians must go through a medical screening procedure, McCarthy said, because "we're concerned about the American community." He said the detainees will need an orientation process to be taught English and how to apply for jobs and to explain what the parole requirements are.

Also, as soon as the Haitians are out on parole, "we'll need 1,800 attorneys," McCarthy said. "This is not going to be a cake walk."

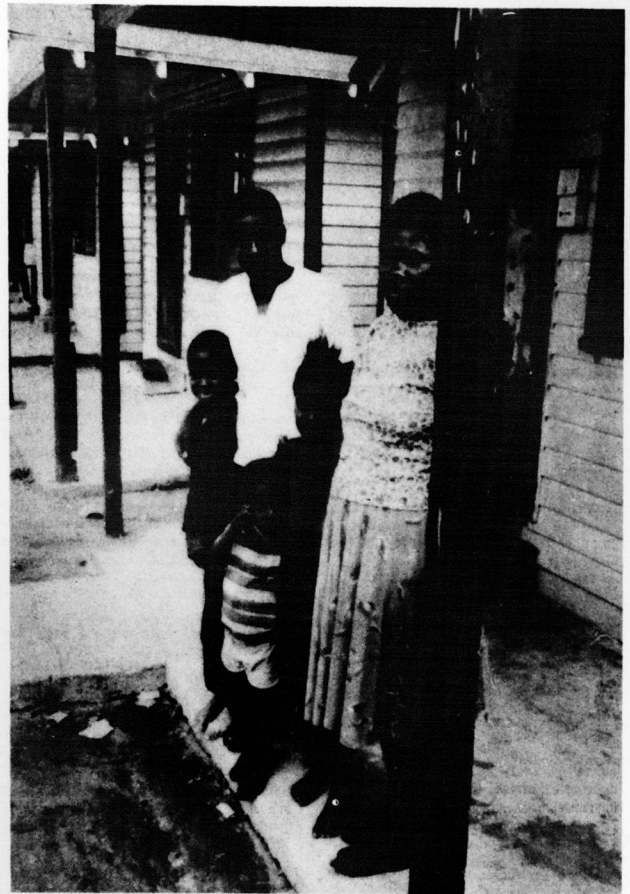
McCarthy and Klein emphasized that the agencies would avoid resettling many of the Haitians in the Miami area, which is already crowded with other immigrants, but said if the Haitians have family members in Miami some of them may stay there.

"Miami has had its fair share of newcomers," Klein said. "We are aware of this and will operate accordingly."

The Krome Avenue Center in Miami, the largest facility for Haitian detainees, is the first place MRS is working, according to Don Hohl, associate MRS director. MRS preparations began July 10 in Miami and July 12 at Fort Allen, Puerto Rico.

Archbishop Edward A. McCarthy of Miami said of the impending release, "I am relieved that an inhumane situation which was embarrassing to our community has been resolved. The proud American and spiritual tradition of respect for the dignity of the human person has prevailed in the face of inappropriate efforts to protect our nation."

"Now is the time for healing, for recognition of the good intentions by those on both sides of the controversy, for cooperation in expediting the directions of the courts and for restoration of tranquility with a minimum of additional human hardship," he said.



HAITIAN REFUGEES—As some Haitian refugees such as this Miami family seek new lives in America, the U.S. Catholic Conference has announced efforts to resettle other Haitians who have been held in detainment camps. (NC photo by Paul Conkling)

## TO THE EDITOR

### Osborn urges 'both sides make positive moves toward peace'

The May issue of "Scientific American" observes that the Reagan nuclear build-up will result in an arsenal equivalent to two gigatons of TNT, or roughly 10 tons of TNT per Soviet citizen. Since such a stockpile is far in excess of what is needed to destroy the USSR, even disregarding the delayed effects of fall-out, it seems that the Administration has more in mind for its nuclear arsenal than the retaliatory destruction of the Soviet people.

Such massive explosive power is necessary to destroy reinforced missile silos, should the U.S. desire to launch a surprise first strike, or to use the threat as blackmail. That would be a gamble which presumes the USSR would not detect our attack in time. It would be a gamble with our national survival, and we citizens need to question it based upon self-preservation, if not upon the immorality of being the first power to use nuclear weapons.

The other purpose of the Reagan arsenal is because the Russians are building one. It seems that there are many Americans, including the President, who are emotionally unable to see the Russians "ahead" in anything, even something as useless as how many times over we can kill each other. If the Russian military government is squandering its resources to attempt a first-strike capability, then we need only an adequate warning system in order to preserve the

Mutual Assured Destruction that has kept both sides alive this long.

It is not logical to think that our having a first-strike option makes them less likely to use theirs; if you think about it, the opposite is true.

I support the Freeze. We cannot presently

destroy Soviet missiles but we can destroy their nation, and that is all the security that is possible, until both sides make positive moves toward peace.

Terence P. Osborn

Indianapolis

### 'People are people first,' says Secrest

Doris Peters raised the issue of sexual preference/tendency.

I choose as my friends and give my love to people whose beauty shines through their humanity. Funny, I never check their sexual preference. I have some homosexual friends mixed in with my heterosexual friends. God gave them all to me as gifts to treasure and not to analyze or judge.

I am studying to be an RN (I am almost 42) and I pray that I can have the sensitivity, wisdom and strength of conviction I find in Father Henry's answer to the young man in quest of peace and self-acceptance.

People are people first and labels second or third or fifteenth.

All are created by God with gifts and abilities and a need to be loved and accepted. I hope I can continue to believe that all men and women are capable of giving and receiving

unbounded loyalty no matter the dark secrets only the narrow minded condemn.

Jesus loved all of us. Can it hurt to try His way?

Terre Haute

Marie Secrest

### Thanks for article

My thanks to you for your outstanding article (July 9, 1982) on Peter. I, like you, have a definite interest in him, "because I can see some of myself in him."

Please continue this practical approach in your editorials. I think Catholic lay people want you to be a priest, first, last and always, but also to tell us you are human!!!

Charles E. Hite

Columbus



## CORNUCOPIA

# Fix-up campaign helps group pull together

by JIM JACHIMIAK

An Indianapolis tenant group is beginning a "fix-up campaign" in the Clearstream Gardens public housing project.

The "Pulling Together Committee," organized by the Indiana Nutrition Campaign (INC), recently reached an agreement with the Indianapolis Housing Authority (IHA) to repair occupied apartments in the complex at Emerson and Raymond Streets. The agreement calls for tenants to provide much of the training and at least 34 percent of the labor. IHA is to provide tools and materials.

INC received a local Campaign for Human Development grant through Catholic Charities Special Projects this year, and part of the grant will be used to fund the program.

"We often hear that people wonder if anyone lives here when they drive by," said Barbara Cross, a tenant group leader. "This campaign says we're here and we care about having decent places to live and are more than willing to work."

To implement the agreement a "Repair-a-Month" plan was devised by the group with assistance from INC. It will include a different kind of repair each month. Screens and screen doors were repaired this month, with two sessions held to provide tools, materials and training. It was estimated that 63 percent of this month's repairs would be completed by

tenants. In coming months, repairs will involve plumbing, walls, furnaces and other areas.

According to Joyce Edwards, another tenant leader, "What many people don't realize is that while tenants may have done some of the tearing up of the poor condition of apartments is due to inadequate IHA maintenance. But we see this as a new day and a chance for us to work together cooperatively, with Housing providing what we have lacked in the past—materials, tools and in some cases, know-how."

She continued, "We plan on living up to our end of the bargain and feel confident that Housing will live up to theirs. According to our surveys and research, tenant labor will save them at least \$10,000. We feel this is a bargain that shouldn't be overlooked in these hard times."

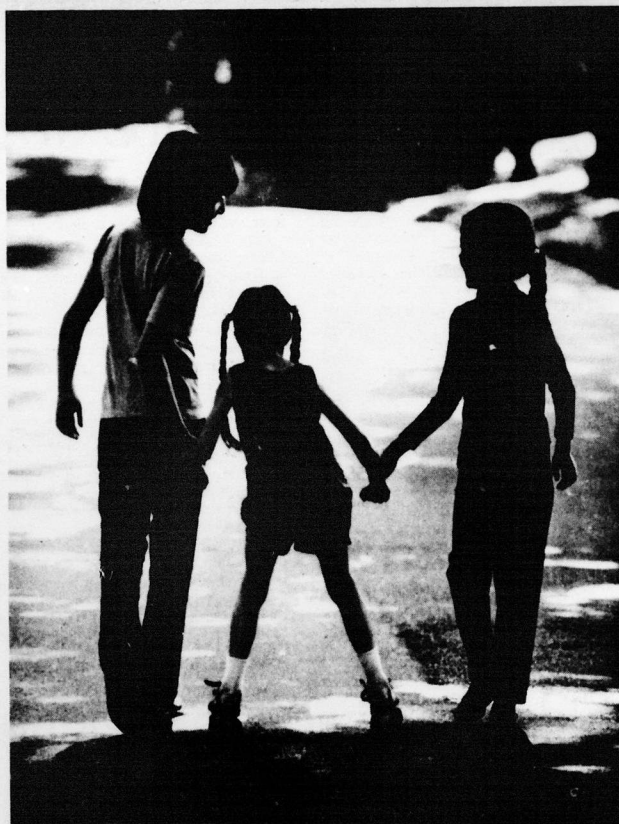
## check it out...

✓ "A Spiritual Journey—Healing Dialogue Between Native and Catholic Ways" is the theme of the 43rd annual National Tekakwitha Conference, to be held Aug. 9-13 at Gonzaga University, Spokane, Wash. The conference will focus on understanding native American worship. Workshops will deal with improving participation of Indian Catholics in the church and with problems such as alcoholism, chemical dependency and racism. The National Association of Native Religions meets in Spokane Aug. 7-8. Registration forms can be obtained from the Tekakwitha Conference National Center, 1818 9th Ave. South, Great Falls, Mont. 59405, (406) 727-0147.

✓ Franciscan jubilarians will join their community in a Liturgy of Thanksgiving on Monday, July 26, at the motherhouse chapel in Oldenburg. Celebrating 75 years in religious life are Franciscan Sisters Mary Clement Boehm and M. Doloretta Keller. Celebrating 60 years are Franciscan Sisters Lucian Burkhard, Richard Marie Elstro, Elizabeth Hess, M. Elise Jakoby, Rose Edith Kirsch, Michael Louise Meyer, Charles Louise Mueller, Regina Marie Nieman and Agnes Regina Walsh. Golden jubilarians are Franciscan Sisters Marie Pierre Buttel, Mary Mark Deters, Mary Clare Ennis, Therese de Lourdes Galm, Seraphica Kochert, Adriana Lentz, Maureen Mara, Joannes Pardo, Mary Vigil Schneider, Dorothy Steckler, Kathryn Ann Vukovic, Maria Werle, Marie Celine Wilhelm, Conradine Will and Marie Bernard Witte. Silver jubilarians are Franciscan Sisters Helen Eckstein, Rose Marie Weckenmann and Agnes Wilhelm.

✓ Maryknoll Father David Sullivan is visiting his parents, Mr. and Mrs. Hugh R. Sullivan, 1226 N. DeQuincy St., and will return to his missions in the Philippines in September. Friends may call at their home. Father Sullivan was ordained to the priesthood at Maryknoll, N.Y. in 1960. Among his current missionary projects is the construction of a hospital in the Philippines.

✓ Do you have room in your home for a foster child whose family life has been disrupted? The Marion County Department of Public Welfare is in need of families for children up to age 18 who have been removed from their parents' care, especially in cases of neglect or physical or sexual abuse. The goal of the department is to reunite the families after the parents are able to raise their children properly. For more information, call the Marion County Department of Public Welfare Children's Services Division at 633-3804.



HELPING HANDS—In Flint, Mich., a young girl gets an assist as she tries to get the knack of roller skating. (NC photo by Michael Hayman)

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Catholic Charities Special Projects	236-1550
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Office of Family Life	236-1400
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## THE QUESTION BOX

## Why is there suffering?

by Msgr. R. T. BOSLER

**Q** A young girl is after me to explain why I believe there is a God. She can't accept the fact that God is a reality. When I told her about God's revelation in the Bible, she wanted to know who told the writer of the Bible that God created the world in a few days. She can't understand why babies and young children suffer if there is a God. When I replied that it was because of sin, she couldn't accept this. How can I help her?



**A** If you believe that the Bible reveals that God created this world of ours in a few days or that he makes innocent children suffer because of sin, you can't help her.

The trouble with this young friend of yours, and many like her, is that she has been asked to accept the existence of a god who does not exist.

I don't believe in a god who reveals in an ancient writing that he created the sun and the moon and this earth, with its almost infinite variety of life forms, in a few days, yet gives humans the intelligence to discover by studying the laws of nature that it has taken billions of years for life forms to reach their present level.

It is overly literal readings of the Bible that have been responsible for much of the atheism in the Western world.

God's revelation, indeed, comes to us through the Bible, but not through isolated texts or individual books. The Bible is a compilation of stories. In the Old Testament stories, God gradually reveals information about salvation in the history of a chosen people. In the New Testament, a variety of stories reflect the fullness of revelation made known in Christ.

The Bible describes how a primitive people thought of God as angry, threatening, revengeful; how they mistakenly believed that God commanded them to kill the women and children of their enemies in war and to stone to death incorrigible juvenile delinquents (read Deuteronomy).

But the story does not stop there. The chosen people's notions of morality developed over time. The Bible depicts the chosen people's recognition of the fatherly love of God, their appreciation that suffering is not meant to be punishment but something ultimately good for humans, which only God can understand.

The interpretation of Biblical revelation is something that goes on continually. We learn how to understand the Bible from the mistakes we make and from the revelation God gives to us through creation.

Christians once quoted the Bible to justify slavery, the torture and killing of heretics by the Inquisition and the burning of witches.

These are mistaken readings of Scripture, which we hope will never be made again.

The knowledge of the world we have gained through the discoveries of science has helped us read the Bible with more discernment. In particular, science has helped us recognize that we were misreading the stories of creation in the Bible.

Properly understood, the first chapter of Genesis is not an account of how the world was created. Rather, it is a glorious profession of faith in a Creator who wants humans to share in the creative work of developing the unfinished world in which they live and to discover that everything in the world is good, despite appearances to the contrary.

If someone will help your young friend meet the God revealed in the Bible as the church reads it today, her problem should disappear.

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

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## Elderly individuals seeking housing with others

by Dr. JAMES and MARY KENNY

**Dear Dr. Kenny:** I read about the lady who does not have a home. I'd like to find someone like that. I am so lonesome.

I just can't get over my husband passing away about a year ago. We were married 63 years. I am 88 years old and have a nice home. I wish I could find someone like I read about.

**Dear Dr. Kenny:** I am 74 years old and live with my son-in-law and daughter. They have five children and have told me that they no longer have any room.

They want me to go into a nursing home, but I want to stay where I can manage for myself. I'm slowed down, but I'm not helpless. I can still shop and keep house. Please help me.

**Answer:** These letters are similar to many we have gotten about housing for the elderly. Many seniors are not able to live alone, but are too healthy and active for nursing homes and care centers.

There is a long waiting list for subsidized housing. It will get worse. The government is tightening up its financing of housing projects for the elderly.

Inflation plus threatened cutbacks in Social Security add to the financial burden. Many seniors who preferred to remain alone in their own homes can no longer do so.

The obvious next step for someone who can no longer live alone is to live near or with family. Those interested in this possibility might refer to Theresa Buccheri's inspiring book, "Keep Your Old Folks At Home" (Alba Books, Canfield, Ohio, 1975).

However, this arrangement is not always possible or desirable.

"Congregate living" is a possibility for those who want a semiprivate, homelike residence in company with other seniors. There are many private and church-supported homes which offer individual rooms or kitchenette apartments. Meals and housekeeping services may be provided where required.

These homes may resemble a large hotel or be spread out like cottages. Residents generally manage for themselves with some help. Unfortunately, they are frequently rather expensive.

There are two other possibilities which fall between family care of the elderly and congregate living. Assuming that there are a number of seniors living alone in a large house, they have the possibilities of sharing or renting.

Sharing is a form of group living. Housekeeping, shopping, meal preparation and finances are shared. An elderly person with a house invites others who do not have a home to come and live with him or her and share the work and the cost.

Renting means exactly what it says. An elderly person with a large house converts his or her home into two or more living units and rents them out to other elderly persons.

We have already had many letters from seniors asking to be put in touch with other seniors who want to rent or share. What is needed is a local clearinghouse to put those people who need a home in touch with those people who have one.

Find an agency in your area that would agree to aid home-minded seniors in discovering one another. Possibilities include your council on aging, senior citizens' group or parish.

The central agency would not need to assume any liability. It might simply publish a list periodically of names and addresses of seniors who had a home and those who needed one. The seniors would have the responsibility of contacting one another and exploring cooperative living arrangements.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872; St. Joseph's College; Rensselaer, IN 47978.)

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# Ugandan writer helpless in a familiar language

by GINA JUNG

Henry Owino did not want to leave Uganda. The situation, however, made it difficult for him to stay in his native country.

"They were killing every day," Owino recalls. "They were killing prominent people—judges, lawyers, doctors. It was a terrible place.

"One day they came to Emmanuel's (his son) school to shoot one teacher." The teacher was an English priest, he says.

Owino and his family were in Uganda when dictator Idi Amin came to power. They lived through some of the tragedy caused by the dictator.

In Uganda, which is 98 percent Christian with the majority being Catholic, Amin did not want schools run by the church, Owino says. An Anglican archbishop had been shot. Only a few Catholic schools were open.

Because of the political situation he was forced to go to Tanzania. He eventually went to Kenya, and from there to the United States and Bloomington, and finally Indianapolis.

The Owinos are now staying in the St. Joseph rectory with Father John Elford, pastor of the parish.

When Amin took over Uganda in 1971, Owino was working as a reporter for the People, a government-owned newspaper. Amin did not want people with government ties to stay on the paper, Owino says. "Some fled. Some were killed."

## OWINO WAS AMONG those who fled.

He and his family found refuge in neighboring Tanzania to the south. He worked in that country as an information officer for the former East African Community. Uganda, Tanzania and Kenya formed the community which weakened with Amin's rule in Uganda.

Owino moved to Kenya in 1973 when he was promoted to regional information officer for the community.

While he was working in information services, he wrote and published a short novel, "A Man of Two Faces." The story, written in English, is about an African educated in the west facing the conflict of two cultures.

Discovering that Owino had written a novel, a former journalism instructor encouraged him to write American universities to further his work in English. Indiana University accepted Owino and Missio, a Catholic charity organization which his former instructor was working for, helped finance part of his tuition.

The Ugandan came to the United States in January 1977. While his family remained in Africa, he began working for a master's degree in English literature and creative writing.

Meanwhile he applied for political asylum. "I didn't want to associate myself with dictators in the developing countries," he explains. He was accepted for asylum in 1978.

## THOUGH HIS FAMILY was permitted to

## Honduran bishops critical of committee report

TEGUCIGALPA, Honduras—The Honduran bishops have criticized a report by a committee of the Latin American Bishops' Council which says that some Catholics, including priests, are influenced by Marxism. Leaks from the report had led to press comments that there are Marxists in the Honduran church. The section of the report on Honduras claims that at all levels in the Catholic Church of Honduras, there are those who "have opted for the Marxist approach and even committed themselves to the violent struggle of the guerrillas." The bishops "vigorously denied" that assertion.

join him in the United States, he had no means of bringing them.

In November 1980 he received word in Bloomington that his oldest son had died in the boarding school where he was staying. According to reports Owino had received, his son had had convulsions before his death.

But "nobody knows" how he died, Owino says. It was a case where "someone who had not been sick just died."

He adds, "The situation in Uganda was so bad. There was no investigation—nothing."

After his son's death Owino moved to Indianapolis to find a job.

A professor who was sympathetic to Owino after his son's death suggested that he contact the World Council of Churches for assistance with bringing his family to the United States. The WCC made arrangements for his family to leave from Nairobi, Kenya to New York City later joining him in Indianapolis.

Since his family joined him in August 1981, Owino has found it difficult to support his family. He has only been able to find factory work though he is searching for a writing job.

In March he cut his fingers at work and is seeing the doctor for the injury. "I am not happy with the work, but I am going to do it to provide food for the family," he says.

THE OWINOS STAYED at Trailer City for six months paying \$60 a week. His salary was only \$140 week. "There were so many things we could not do," Owino admits.

He explained his situation to Father Elford who asked him if he was willing to move to the rectory with his family. "The problem was so big that I had to accept his offer. I had no other alternative." The Owinos have been living at the rectory since February.

Thankful for Father Elford's offer, Owino says, "We have no other words to describe what he has done for us. He has done a wonderful thing."

For now "this is a solution," he says, "but it is not the solution. If I can get a job, I can take my responsibility."

However, he has had no success in finding a good job. "I can write, but nobody believes I can write," he says. "I have an accent so people think I write with an accent... English is the official language of Uganda so I have studied English." (Owino authored a column on a couple in St. Joseph's parish in last week's Criterion.)

Language has not been a major problem for his family. His two sons Emmanuel, 17, and Charles, 14, "came well versed in the English language," Owino says. Though his 11-year-old daughter, Alicia, "didn't know how to speak one word of English" when she came, he says, she can now read and write in English and can speak to her friends.

His wife, Dalia, knew little English, but after taking a course, "she can now understand what someone is talking about and can answer back," he says.

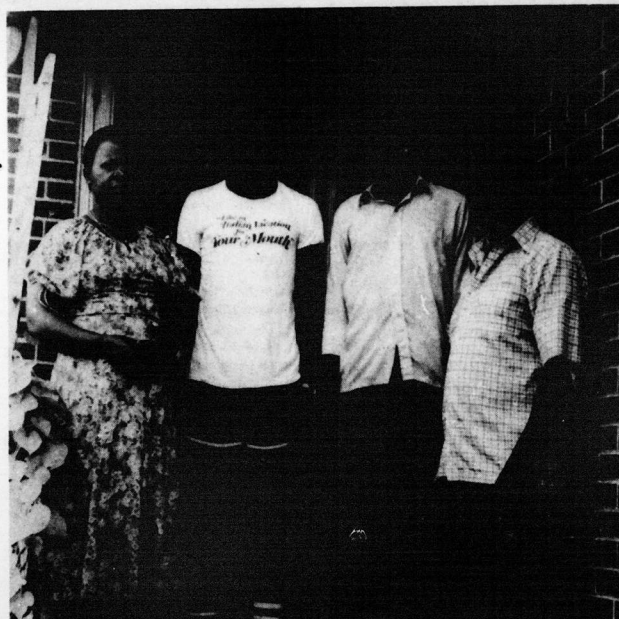
Food, however, has been a problem. Adjusting to a different diet is difficult for the Owinos. "We are limited to a few types of food like spaghetti, rice, potatoes and meat," says Owino.

Some foods are unfamiliar. "We never saw watermelon in our lives," he says.

Despite the strange foods, Owino says he likes the United States because of the freedom. "As a writer I can sit down and write what I want... without fear someone will not like what I write."

He also sees opportunities for his children to get a good education.

"I think if I get a good paying job, we will like (the United States) all the more."



STARTING OVER—Henry Owino, right, a former newspaper reporter in Uganda, fled after Idi Amin's take over in his native country. His family joined him in the United States last year. From left to right are his wife, Dalia, and his sons Emmanuel and Charles. Owino also has an 11-year-old daughter, Alicia. (Photo by Gina Jung)



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# Get information from within one's dreams

by JIM JACHIMIAK

A dream directed her to a course in self-mind control, and she's been researching the mind in general and dreams in particular ever since.

Sister of St. Joseph Elizabeth Reis of Michigan became interested in dreams about eight years ago, as a result of her studies of Scripture and the role of dreams in the Bible. "My Scriptural background is in the prophetic area," explains Sister Reis, who led a workshop on dreams at Alverna Center earlier this month.

So it should not be surprising that a dream directed her to a Silva Mind Control class several years ago. While the decision about whether to take the class was on her mind, Sister Reis had a dream in which the words, "Lord, send three" were spoken. She saw "clear images" of three people, on bar stools, in front of a blackboard, Sister Reis remembers.

After the dream, three people advised her to attend the class. When she did, she found that the three who taught it were the people from her dream, and they sat on three bar stools in the front of the classroom.

Sister Reis compares that dream to visions recounted in Scripture, "where the clarity of the dream shows you what to do when you have no idea what is ahead."

But that is only one aspect of the value of dreams, Sister Reis notes.

SILVA MIND CONTROL, she explains, is a "mental training course" on meditation, intuition and clairvoyance—"how to get information from within." Part of the course deals with dream programming.

Sister Reis's presentation at Alverna also focused on dream programming—controlling when and what one dreams—and understanding those dreams.

Few people take dreams seriously today, says Sister Reis, at least in Western culture. Since St. Thomas Aquinas suggested that the five senses are the only way to experience reality, the dream world has not been seen as important. However, Sister Reis says, "There are two worlds and both are real."

She points out that dreams are still considered important in Eastern culture and, to some extent, in South America. Furthermore,

Eastern writings do not distinguish between dreams, reality and vision.

Dreams can occur when awake or asleep, Sister Reis says, and participants in her workshop were able to experience "conscious dreams."

Participants were told to relax and Sister Reis began the dream process by describing a stairway. As she counted the steps, participants began their dreams. While the experience lasted about 15 minutes, some thought it took more time and others thought it took less. "Dreams are an area of no time or space," Sister Reis explains.

"YOU BRING TO DREAMS your own language and your own experience," she says. In addition, the mind follows a pattern or dream cycle. Programming the mind to certain patterns can make it easier to remember and understand dreams.

An electroencephalogram (EEG) allows those patterns to be studied. Four stages of consciousness in a 90-minute cycle have been identified, based on the frequency of brain waves.

At more than 14 cycles per second, one is in Delta, the outer conscious stage, representing the physical world. Alpha, 7-14 cycles per second, and Theta, 4-7 cycles per second, represent inner consciousness or the spiritual world. Rapid eye movement (REM) during Alpha and Theta, while awake or asleep, signifies dream activity. The "deepest" sleep is during Delta, the unconscious stage, at less than four cycles per second.

"The mind is a computer and you can tell it what to do," Sister Reis says. Programming the mind just before going to sleep allows the cycle to operate more smoothly. Programming oneself to wake up without an alarm will prevent the alarm from interrupting the dream cycle and allow time to "let the dream sit with you." Keeping a journal of each day's events and dreams will also help to understand the dreams, Sister Reis says.

Dreams may deal with three areas, she explains—daily experiences, past events which have caused inner turmoil, and present or future events. Through dreams about past events, it is possible to resolve the turmoil. Dreams about the future may "let you know where you are and where you might go if you continue that way," Sister Reis notes.

Whereas "at the physical level" one may not be aware of all options, dreams can point out options, relationships and opportunities for growth or destruction. But the directions are "not necessarily fixed," Sister Reis says. "A lot of people don't realize that."

Several elements are important in understanding dreams. The "dream ego"—action, color, people, setting, words and other things in a dream which touch one's own life, should be noted. Dream amplification, "ways to stay with the dream before trying to see what it means," are also helpful. One should also look for association and repetition in dreams, Sister Reis points out.

She acknowledges that this type of dream interpretation is "a very radical and very serious approach to life's directions." She also notes, however, that Peter's vision or dream about unclean creatures, which led to the admission of pagans into the early church, was also "a radically new idea" for the Jewish people.

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## Namibian independence looks brighter today

UNITED NATIONS—Prospects for Namibia's independence from South Africa brightened in mid-July when all parties to the decade-old conflict agreed on election procedures to determine a black majority government and a constitution.

The major sticking point left was whether neighboring Angola would agree to South Africa's demand for withdrawal of about 18,000 Cuban troops from Angola before the actual election process, under U.N. supervision, could begin. South Africa says these troops have been aiding Namibian guerrillas using Angola as a base for attacks.

The agreement culminated years of effort by five Western powers—the United States, Great Britain, Canada, France and West Germany—to reach a negotiated solution for the independence of Namibia, also called South West Africa.

The agreement, forwarded to U.N. Secretary General Javier Perez de Cuellar by the five powers, was also agreed to by the front line African states of the region and by the black guerrilla movement SWAPO, the South West Africa People's Organization.

(A Reuters report from Paris, however, said SWAPO leader Sam Nujoma denied that an agreement had been reached. "The war for Namibia's independence is continuing," he was quoted as saying.)

The agreement provides:

—Every adult Namibian will be eligible, without discrimination or fear of intimidation from any source, to vote, campaign and stand for election to the constituent assembly.

—Voting will be by secret ballot, with provisions made for those who cannot read or write.

—Electoral times and procedures will be promptly decided upon so as to give all political parties and all persons fair opportunity to participate fully in the electoral process.

—Full freedom of speech, assembly, movement and press shall be guaranteed.

—The electoral system will seek to insure fair representation in the constituent assembly for all political parties that gain substantial support in the election.

—The constituent assembly will formulate a constitution for an independent Namibia by a two-thirds majority.

—Namibia will be a unitary, sovereign, democratic state.

—The constitution, which will establish separate executive, legislative and judicial branches of government and define their powers, will be the supreme law of the land. It can be amended only by a designated legislative process or popular referendum. The executive and legislative branches will be constituted by periodic elections with secret balloting.

—There will be a declaration of fundamental rights, consistent with the provisions of the Universal Declaration of Human Rights, which guarantees basic human rights and freedoms and is to be enforced by the judiciary.

With a substantive agreement established, negotiations now must focus on the conditions under which elections would take place.

South Africa has been pressing for an early decision, perhaps by mid-August, on all remaining issues, including the future of Cuban troops in Angola.

The United Nations would need at least six weeks to deploy a 7,000-man force in Namibia to prepare the election and certify its results.

South Africa has tentatively scheduled elections in Namibia for next March under its own aegis, should the U.N. independence plan fail.

White-ruled South Africa has administered Namibia, a former German colony, since the end of World War I. Blacks are 88 percent of Namibia's 800,000 people.



# LIVING YOUR FAITH

## What's missing in worship? Sense of sacred suffers

by JANICE NIINISTO

An increasing number of Catholic Christians, myself included, find that they are coming away from the church's liturgy with a growing frustration, however inarticulate, that something is missing—that their worship needs are not being satisfied. The nearly two decades of innovation and experimentation in liturgy following the Second Vatican Council have stressed the horizontal, communal dimension to balance what had been a "private devotion" approach to public worship.

Noting the cozy, shoulder-rubbing familiarity prevalent in many places, the disturbing idea arises that we have neglected the transcendent dimension. Our innate sense of the sacred is suffering from malnutrition in worshipping together as a community.

This sense of the Other, of the Holy, which liturgy properly evokes, distinguishes the worshipping community from a happy hour, concert hall audience, block party or football crowd. While the whole of life is meant to be worship—"at all times and in all places"—this implicit thanksgiving is heightened by the formal act of corporate thanksgiving.

The rich liturgical traditions of the past nurtured the transcendent and contemplative dimension. We used symbols, gestures, music, and art in order to inspire belief in God's presence among his people. While there is no going back to the past, its wisdom must never escape us. Nor should we be reticent to preserve with respect its magnificent cultural achievements. Indeed, we need to take another searching look at the role of the arts in worship to see how they contribute to a sense of the transcendent.

If, in this connection, we recognize that the aesthetic sense is common to all people, we can consider that a work of art stands apart to point

directly at a deeper meaning. It not only implies an absolute; it implies more—namely that the society in which it appears should orientate itself to that absolute. To frustrate this quickening of the aesthetic sense with ill-made liturgy is a far worse crime than snobbery, for we assume that the other knows less than we do about the cultivation of art.

THOMAS MERTON put it this way: "The liturgy, chant, and church art are all supposed to form the and spiritualize consciousness, to give it a tone and a maturity without which prayer cannot normally be very deep or very wide or very pure." And it is in the area of music that we see most clearly the integral connection between art and the church.

Recent and not-so-recent statements on music and liturgy are instructive. Pius X in his prophetic statement on church music knew that music had a role to play in enabling the transcendent nature of God to shine through. And he sensed that this could best happen if the music were of the highest possible quality. Today's bishops recognize that liturgical music must combine both artistic dignity and spiritual superiority in order to be admitted into the sanctuary.

These statements imply a basic understanding in the matter of liturgical renewal which has been largely ignored. We need to appreciate that the Church through its worship "is holding a conversation to which it is wise to listen before contributing." This means that musicians and liturgists have an obligation to be informed by their church tradition.

That is, they must seriously study and reflect on those artistic expressions of previous years. They must learn what it is that serves to evoke the religious or transcendent dimension of the human person. Then they will be in a better position to create expressions for our time which will not be abrupt interruptions in



**LITURGICAL MUSIC**—Charles Gardner (second from left), archdiocesan director of music, has responsibility for assembling musicians and music for celebrations like priesthood ordinations at St. Peter and Paul Cathedral. Janice Niinisto writes about music at worship in the accompanying article. (Photo by Charles J. Schisla)

the conversation (worship) of the church. Rather, they will be adding in our era to the ongoing rich ecclesial tradition.

**ALL THIS POINTS** to the necessity for a vital commitment to excellence in liturgy. This may mean humbly admitting that in many cases our encounters and experiences in the area of music, especially in the wake of the Council, do not allow us to stand as qualified discerners. Instead we must support and commission professional musicians who know their craft and have a deep love for the church's liturgy.

These will be men and women who have studied the tradition and who strive for musical honesty and integrity above fortune and popularity. Their music, whether in hymn, psalm setting, gloria, holy will mirror a stunning modesty, clarity, grace, and simplicity as it engages our religious imagination and fosters our growth toward spiritual maturity.

Parenthetically, hymns are vehicles which contribute uniquely to spiritual understanding. They give expression to religious experience, for the great hymn writer is one who has tested

the promises of God and found them true. His/her hymn has the power to awaken a similar emotion in others.

Hymns and other compositions for liturgy will steer clear of the showy, the repetitive, the trite, the assertive, the affected and the vulgar. This refined music will enable us to give voice to our faith by its directness. It will be truly catholic musical expression which will find a welcome in all churches. And it will merit approval from the amateur while commanding the respect of the professional.

Finally, we must have the courage to believe that good liturgy is not simply a matter of taste. There are rights and wrongs. "Anything goes" is out if we hold liturgy in high esteem and truly appreciate its place in our life. We must seek quality and trust, that we will recognize it as we are quickened in new and unexpected ways in our service of prayer and praise. Recapturing the beauty and dignity proper to corporate worship will not be easy, given the informality in present-day liturgy. But it is one of our most pressing needs, and essential to the life of the People of God.

(Niinisto, an Indianapolis-based free lance writer, has an interest in liturgical music.)



**SING A JOYFUL SONG**—Parishioners gather at St. Mary's church, Indianapolis, for the feast of Our Lady of Guadalupe. Janice Niinisto suggests some of our worshipping habits are less than sacred in the accompanying article. (Photo by Ruth Ann Hanley)

## Cardinal Hume says confusion about nature of man causes conflict

**LONDON**—Confusion and conflict over the nature of man are at the root of the problems in the Western world today, said Cardinal George Basil Hume of Westminster in a speech July 16.

"If we disagree on that, what chance have we to build a coherent and compassionate society?" he asked, analyzing Pope John Paul II's teaching on man as expressed during his pastoral visit to Britain, May 28-June 2.

The history of our time has been written largely in human blood, and inevitably respect for life has been eroded, he said.

"The innocent civilian, the casual bystander is taken as a legitimate target by state and terrorist alike," Cardinal Hume added. "Nuclear destruction is an ever-present threat. The sheer horror of it stirs millions to protest but is dumbly accepted by millions more as an inevitable fact of modern life."

Nazism, fascism and communism have been the major secular heresies of our age, he said, but Western capitalism also can be exploitive and unfeeling.

The Christian approach is to see in Jesus Christ what man can be and was meant by God to be, the cardinal said.

The most striking feature of the pope's visit was how he conveyed by sign and word his respect for others, he added.

"This respect stems from a fundamental belief that God reveals himself in all creation and in every human life," said Cardinal Hume.

The pope stressed the need to respect the dignity of every human being and spoke against any idea that sickness, handicap or old age could diminish or destroy human dignity and human rights, he said.

# Some conservatives and liberals have given up

by FR. RICHARD P. McBRIEN

Catholics on both sides of the ecclesiastical spectrum have formed strong judgments about Pope John Paul II.

Some liberals have given up on him, as it were. They believe him to be a man of inflexible views, despite his personal charm. He is occasionally compared with President Reagan.

Meanwhile, some conservatives have taken to him as "their kind of pope." They believe he is restoring the Catholic Church to its pre-Vatican II glory by pulling in the reins on experimentation and innovation.

Pope John Paul II's recent trip to Britain challenges both prejudices.

He did not act according to conventionally conservative form, as some liberals cynically assumed he would and as some conservatives presumptuously expected.

When asked for one word to sum up the Pope's six-day visit, Magr. George Leonard, a principal aide to Cardinal Hume, tendered the word "respect."

Contrary to the hopes and urgings of some

right-wing English Catholics, Monsignor Leonard reported, the Pope did not come to England to crack the whip. He did not scold anyone or any group, nor did he suggest, even indirectly, that the many changes (especially in worship) since the council are contrary to Catholic tradition and should be stopped.

INSTEAD THE POPE displayed, in an extraordinarily compelling manner, respect for the local church, respect for the local bishops, respect for the handicapped, the sick and victims of tragedy, and respect for other Christian churches as well.

Monsignor Leonard was struck, as were many others, by the Pope's opening homily at Westminster Cathedral. "I come among you as the visible sign and source of unity for the whole church," he proclaimed. "I come at the service of unity in love: in the humble and realistic love of the repentant fisherman..."

It was not as the triumphant successor of Peter, primate of the Apostles, Vicar of Christ, Pontifex Maximus, and all the rest, but as a minister of love in the service of unity—a minister conscious of his own need for repentance, in the spirit of the saintly Apostle who was himself a "repentant fisherman."

Following a joint prayer service with Archbishop Runcie the next day at Canterbury Cathedral, the Pope and the Anglican primate signed a common declaration warmly praising



**TOUCHING MOMENT**—Despite efforts by security officers to hold him back, a man manages to touch Pope John Paul II as he arrived at the Palexpo exposition center in Geneva, Switzerland, for a Mass. Father McBrien suggests some liberals and conservatives still fail to understand the pope's popularity. (NC photo from UPI)

the work of the Anglican-Roman Catholic International Commission (whose Final Report had earlier been criticized by certain Vatican officials) and launching yet another dialogue process, not limited this time to theological matters.

The new international commission will be required "to recommend what practical steps will be necessary when, on the basis of our unity in faith, we are able to proceed to the restoration of full communion." It's not just talk this time, but action.

IF POPE JOHN PAUL II had once given the impression that he was primarily interested in reconciliation with the Orthodox East, even at the risk of damaging ecumenical prospects with the Protestant West, the trip to Britain decisively dispelled it.

The Pope is clearly committed now to dialogue with the Reformation churches as well. An editorial in *The Tablet* (of London) found it remarkable "how the Pope throughout all his discourses dwelt on those basic truths which unite all Christians, how he did not enter into the definitions and expressions of those truths that divide them."

And just as the Pope did not divide church from church, neither did he divide Catholic

from Catholic. When he touched upon issues which have provoked controversy among Catholics, like contraception or divorce, he did so in a healing rather than confrontative manner.

He did not speak about the divorced, for example, as if they are somehow stained with guilt and pushed to the edges of the Church. He spoke instead with compassion about "the pain of failure in marriage," of the "loneliness of bringing up a family on their own," about those "wounded by the breakdown of their marriage."

Furthermore, he urged all pastoral ministers to reach out to such people, "showing them Christ's compassion and counseling them according to Christ's truth."

There are some significant points of contrast between this journey to Britain and the previous trip to the United States in 1979.

The papal visit to Britain was thoroughly ecumenical, contained not a hint of whip-cracking over liberals' heads, and reached out to the divorced and other alienated Catholics with a full measure of pastoral sensitivity and compassion.

The *Tablet* headlined it as "a charismatic visit." The U.S. Church looked forward to having him back for just that kind of visit.

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## The word

by PAUL KARNOWSKI

Sometimes children can annoy us to no end with one three-letter word. When they're told they must go to bed they ask, "Why?" They want to know why it gets dark at night? Why we stop at stop signs? Why it never snows in the summer? Why they mustn't eat too many sweets? We adults often find that we don't have satisfactory answers.

But sometimes we can annoy children to no end. At a magic show children are satisfied that the lady has vanished; satisfied that a pigeon has flown from the volunteer's purse; satisfied that quarters grow behind the magician's ears.

But the look of satisfaction on their beaming faces is transformed to an insecure frown when they hear us use our favorite three-letter word: How. "I wonder how the trick is done?" We'll ask the nearest adult.

Even though we know that today's gospel story is no magic show, no mere illusion, we still ask how? How did Jesus feed an enormous crowd with two dried fish and five barley loaves? We might reason that since Jesus is

God, He has power over every molecule in the universe. For a supreme being with such power, the formation of adequate bread for the crowd would be an easy task. Jesus merely willed it to be so.

Or we might subscribe to another popular interpretation of today's miracle story. By sharing what little He had with those around Him, Jesus inspired others in the crowd to do the same. In a gigantic chain reaction those who had food shared with those who did not. As a result of Jesus' initial act the entire crowd was fed.

Either hypothesis supplies an answer to our question, how? But both answers seem rather flat. Maybe we're missing the point of today's gospel; maybe we're asking the wrong question.

Perhaps we adults should take a cue from the children on this one. A child would ask, "Why did Jesus feed the multitude with two dried fish and five barley loaves?" The answer is simple. He fed the crowd for the same reason He feeds us. The people were hungry; and so are we.

JULY 25, 1982  
Seventeenth Sunday in Ordinary Time (B)  
II Kings 4:42-44  
Ephesians 4:1-6  
John 6:1-15



## Living the questions

## Blessed are the peacemakers for they beget love

by Fr. THOMAS C. WIDNER

The breviary is the book which contains the Divine Office, the prayer of the church which clergy and Religious pray on a daily basis. On the Fourth of July, the feast of St. Elizabeth of Portugal, one of the readings in the breviary was a sermon written by St. Peter Chrysologus who, in the fifth century, lived in what had been part of the Roman Empire. Peter was a bishop of the city of Ravenna. The sermon in question was on one of the beatitudes.

Blessed are the peacemakers, the beatitude says, for they shall be called sons of God.

Any Christian who has paid attention to his studies in religion knows that the beatitudes are at the heart of church teaching. They convey in the most succinct terms what it was Jesus wanted to tell people about the kingdom he offered. From the so-called Sermon on the Mount, the beatitudes express a simple yet quite radical message. They counter the most hostile of human activity.

Peter Chrysologus says that peace "rescues man from servitude, provides him with the name of a free man, changes his identity before God together with his condition, from a servant to a son, and from a slave to a free man." If you can get past the sexist language and remember that Peter was writing in the fifth century, one can hear the message being directed toward all human beings. The peace which we call



Christ's peace makes human beings free individuals before God. No other human endeavor can do that.

THE AUTHOR EVEN GOES so far as to say that no one can "come to the title of son of God except through that of peacemaker." Peace, he goes on, "is the will of God, the joy of Christ, the completion of holiness, the rule of justice, the teacher of truth, the guardian of morals and a praiseworthy discipline in every regard." Why, then, does peace elude modern people? Or, more clearly, why do we turn away from peace?

"We must condemn our hatred of men," Peter Chrysologus states, "for it is written: 'He who hates his brother is a murderer.'" Some people often ask why various Catholics refuse to be obedient to the church in this or that matter. Depending on where one's interests lie, certain Catholics demand adherence to a more conservative theology while others demand adherence to a more liberal one. Why do none of these demand adherence to the Gospel?

Danny Collum in a recent issue of Sojourners magazine notes that "each war brings with it the hope that the world will learn a lesson from the folly and destruction." Wars, he goes on, "are often waged to divert attention from oppressive social and economic conditions." Wars bring nationalistic fervor which is "more often than not, a blind, irrational, and destructive force." War also reminds us "that weapons are made to be used." Peace is not possible if an arms race is being run.

WHY SHOULD WE encourage peace, Peter Chrysologus asks? "Because it begets and nurtures love," he says. "Love

comes from God" as the apostle John tells us, and, Peter continues, "whoever is not with God does not possess love." "We must keep peace before all other virtues," the bishop wrote, "since God is always in peace."

Peter Chrysologus is one in a history of church scholars, saints, theologians, believers, etc. who have recognized the temptation in humanity to wage war on itself. He was not necessarily speaking prophetically but that does not matter. There have been prophets of peace all through history. Unfortunately, prophets of peace usually remind us how far away from peace we are.

The same is true today. Perhaps never before have so many human beings realized the need for peace in our world. And yet our world seems to be exploding—not in a world confrontation—but in pockets of confrontation which ultimately will lead to a worldwide explosion.

There is no stamp of approval from the church or from God for any war. Even last week it was reported that the Holy Father, in addressing 150 students from the NATO Defense College in Rome, said "peace is the only setting in which adequate defense is possible." And he repeated to them what he told the British at Coventry during his recent visit there. "The horror of warfare—whether nuclear or not—makes it totally unacceptable as a means of settling differences between nations."

Some are ready to leap and applaud at the pope's demand that Father Drinan give up his seat in Congress. Others applaud when he says the worker is more important than a corporation's profits. But why haven't we taken to heart his appeals for an end to war, to the arms race, and to the scourge of nuclear weapons?

## Focusing on our failures destroys our self-truth

by DOLORES CURRAN

"My Mom makes bread every day," he said boastfully, looking with disdain at the cracked wheat sandwich bread I layered around his bologna.

"Yeah, well my mom writes books," said my own, feeling he had to defend me.

A moment of silence and then from the 11-year-old guest, "Yeah, but you can't eat books."

"Well, you can't read bread, either," retorted mine.

I stopped them before their excessive logic got out of hand and threatened their friendship but I was amused at the exchange. I suspect mine would, put to the wall, choose baking bread over writing books if he had his druthers for his mother, simply because he eats more than he reads these days.

And he certainly doesn't spend a lot of time reading my stuff. Maybe if I wrote science fiction or drew Family Circus cartoons, he'd reconsider, but at eleven the stomach comes first.

What amused me was my own reaction. Not so many years ago, I would have felt a twinge of guilt and defensiveness at our young guest's remarks. But now I just laugh. That's because I've worked with enough parents, particularly mothers, to realize that one of the most debilitating habits we have is that of focusing on what we aren't and what we don't do rather than what we are and what we do accomplish.

It's a human failing. At the end of the day we go over in our minds the things we didn't get done, not the many meals we prepared, the laundry we finished, the phone calls we made,

or the errands we ran. We sigh and say, "I wish I could get everything done."

And we usually end up labeling ourselves failures in some way. We know there are women out there who bake bread from scratch daily. What we don't know is that they feel inadequate because they aren't writing books or running committees.

I've done a number of family stress workshops the past year and since guilt is the most pervasive attitude to surface over and over, I've come up with a five-part assignment that forces women to reflect on who they are and who they aren't. For those interested, here it is.

Find yourself a quiet place for an hour—a park, a bedroom, or even the bathroom—some place you won't be bothered. Take pencil in hand and:

1. Make a list of who you are. List your gifts: I make great bread. I'm a good organizer. I can listen, etc.
2. Next list what you aren't. Count your voids: I can't sing. I'm not a good den mother. I hate to garden, etc.
3. Now list what you want to be and do before you die—a fantasy list.
4. Next make a long-range and short-range plan, i.e. I want to deal in antiques someday (long-range); next fall, I'll take a course in stained glass or furniture restoration (short range).

Or "Someday I'd like to work with the elderly"; tomorrow I'll check our local hospices to see if that's work for me. Sharing them makes them real and achievable, not fantasy.

This exercise helps us focus on our gifts and voids and to accept them. It gives us some control over our lives. And it keeps us from getting resentful every time someone achieves what we don't.

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## The Criterion Is Moving

Effective: July 26, 1982

That's right! The Criterion is joining the other archdiocesan agencies at the new Catholic Center, 1400 North Meridian Street in Indianapolis. As of July 26, 1982, we shall be operating from a new address and may be contacted at a new phone number. We ask our readers to make special note of this change.

Our New Address: The Criterion Press, Inc.  
1400 North Meridian Street  
P.O. Box 1410  
Indianapolis, IN 46206

Our New Phone Number: (317) 236-1570

Also, let us remind you that we have suspended publication for the issue of July 30, 1982 due to our move and that on July 31 we will have a Moving Sale at our old address of 520 Stevens Street, Indianapolis.

(See advertisement on page 17 in this week's Criterion)

# St. Mary Parish

Aurora, Indiana

Fr. Harold Rippenger, pastor

by RUTH ANN HANLEY

St. Mary of the Immaculate Conception is a stately old brick church which hovers over the turn of the century town of Aurora like a friendly sentinel. On a hill above the Ohio River, it has been a boon for artists on peaceful days, and a place of refuge for townfolk when the river is out of control.

According to Father Harold Rippenger, its pastor, it is number one in the archdiocese! Number one alphabetically.

Nine years ago Father Rippenger was asked to consider the pastorate of Aurora, known to be in the poverty area of the state.

He says he looked at all the statistics and was impressed with the amount of dollars sent out from the parish. "When a parish is a tithing parish and one-tenth is sent to other people, this is a generous, giving type of parish."

One of its financial priorities is the missions. Another is a save-a-child program which solicits from the good fortune and excess of some parishioners to provide Catholic education for children whose parents are unable to afford it. "Each year," according to Franciscan Sister Karla Barker, principal of St. Mary's school, "Father makes a pitch from the altar. What people do then is

promise a certain amount, anything they want, to be sent in at any time and used for the children."

In the nine years that Father Rippenger has been in the parish, it has grown from 270 families to 420. And though Father Rippenger himself enjoys all the advantages of a small town, such as "being able to walk anywhere in a few minutes time," his parish is strewn over the southern part of Dearborn County, all of Ohio, and northern Switzerland County.

**BUT SOMEHOW**, he says, the strength of the parish is that "there has been a jell." The people from the many little towns, many of whom are part-time farmers, have a friendly spirit. In summer and on weekends they welcome the vacationers who swell the ranks. Through the past years more and more who work to the East in Cincinnati, are making Aurora their home.

Cincinnati, in fact, pulls many Aurorans to its religious and social happenings. As secretary, Janet Craven puts it, "My friends in Cincinnati ask how I can come so far to a meeting. But it often takes them longer than it does me. I can be back to Aurora in a half an hour."

Standing behind the church on the hill as a tribute to the increasing numbers in the parish is a new activity center dedicated this spring.

"We didn't build it just for John Meyer (a parish son who said his first Mass this summer)," Father Rippenger laughs. "We just had no place to hold meetings except the church. In fact, the whole town had no place for wedding receptions. Our children have never had a gym."

Working beside the many families who contribute to the parish are some dedicated single Christians.

Helen Ullrich walks to church in all kinds of weather to help with the bookkeeping. Helen comes from a long tradition of parish helpers. Her ancestors kept the church organ busy, and Helen keeps Father Rippenger in chocolate cookies and date nut bread.

**FATHER RIPPENGER** says that Helen is his welcoming committee, and that she "was the legion of Mary."

Helen laughingly calls herself "the flunky." And Jim Walden, who directs choir, plays the organ and teaches fifth grade, says, "We flunk together."

Gathering with Janet Craven and Sister Karla for the interview, they agreed that in their parish high priority is given liturgy and spiritual values.

They claim an extremely active Cursillo with over 100 members. Retreats are held yearly and a Wednesday morning Scripture group prepares for the next Sunday readings.

Eucharistic ministers visit the local nursing homes twice a week. Helen often performs as song leader for the ecumenical prayer services held the Thursday before first Friday. Father gives a talk, says Helen . . . "but be careful with those rhetorical questions," she chides him with a twinkle. "Last time you got an answer."

"That's called dialogue," the pastor answers.

The pastor lists the present organizations: Parish Council, Altar Society, Knights of Columbus and the Legion of Mary.

And Helen fills in the history. The Busy Bees were a group of ladies who donated over 500 quilts, and then there was the Amateur Dramatic Club.

**HELEN AND LUCILLE** Neff put what they knew into a parish history in 1969.

They wrote that the first Mass in Aurora was celebrated by the archbishop of Cincinnati in 1846. The first church was on Market Street in 1855.

But before long, with the influx of Irish and Germans from across the river at Petersburg, a larger church was necessary.

It was built by a poor congregation. Each evening, according to the history, after their day's work was done, the men of the parish would stack the stone and brick upon the ground and prepare the scaffolding for the masons to use the next day.

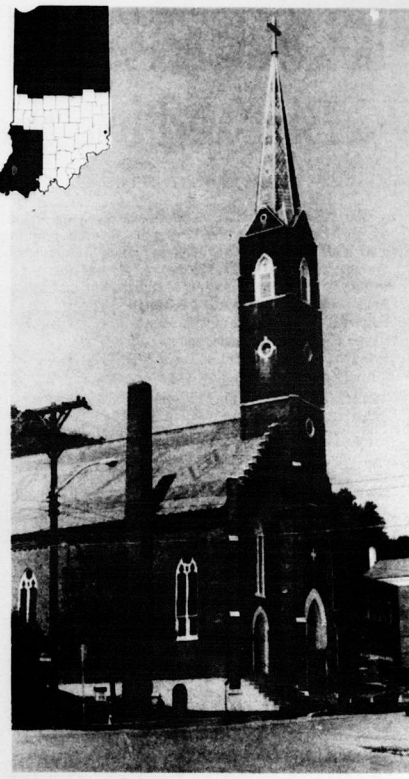
The Sisters of St. Mary of the Woods were the first school teachers, the Sisters of Oldenburg came later and directed a parish high school and commercial course from 1913 until 1937. It was discontinued for lack of teachers since the new college, Marian in Indianapolis, was in need of teachers. But the parish school grew and today accepts children from three different school districts. According to Sister Karla "they are bused even from Dillsboro which is ten miles away." This year the faculty will have four sisters, including one Maryknoll sister. The influence of former parishioners now serving in mission lands, and of the Glenmarys who once helped the parish, is reflected in the Mission Festival which the children sponsor to help them. It earned \$1,200 this year.

Helen remembers that those first Irish and German residents shared the same church but kept their national identity by sitting on opposite sides of the aisle. Each six months an auction was held for the pews.

Floods were almost an annual occurrence as spring swelled the river with winter snow and summer rain. But in 1937, the waters even reached the church on the hill, 89 feet above the usual level.

Again in 1964 the flood waters inundated the city and forced many from their homes.

It was a time of both trial and comfort for the parish. Its pastor, Father John Lynch, was in the hospital and Glenmary



missionaries, who had a novitiate in Aurora at that time, pitched in to help move people and belongings to higher ground. According to Father Rippenger, in a town that was once influenced by the Klu Klux Klan "that did more for ecumenism than anything else."

All those interviewed remember the Glenmarys with affection. When Father Gerald Peterson subbed for the sick pastor it was in the early days of Vatican II. His influence, they say, helped get things implemented in the parish.

In a town historically Protestant, with only 10 to 15 percent Catholics, Father Rippenger sees "an advantage in having much more need to be friendly, to evangelize and flavor the area."

## SUNDAY MASS READINGS IN BRAILLE, LARGE TYPE OFFERED FREE BY XSB

**NEW YORK** — The Large Print and Braille transcriptions of the Sunday Mass readings for Cycle B (beginning with the First Sunday of Advent) are available free of charge for the blind and partially sighted from the Xavier Society. These changeable readings, called the PROPERs, are transcribed from the text of the NEW AMERICAN BIBLE. Full permission for these transcriptions has been granted by the International Commission on English in the Liturgy.

The Sunday Proper as prepared by the Society are designed as a convenient companion to the book of the Ordinary, or unchangeable parts, of the Mass which is also available from the Society's headquarters, in either form, Braille or Large Print.

It has been very gratifying to hear that as a by-product of having these Proper's some visually impaired people are now tak-

ing an active leadership part as lectors during the Sunday Masses in their parish.

In making these Mass Proper's available the Society relies on the assistance of sighted persons to bring information on this and its other free services to the attention of any partially sighted or totally blind person who can use the Braille or Large Print assistance.

In addition to these liturgical prayers Xavier publishes a Manual of Prayers, a Braille calendar, and many other devotional materials in both forms, Braille and Large Print. All materials are mailed free of postal charges throughout the United States and Canada.

For further information regarding any of the Society's free Braille, Large Print or Tape services simply write to:

XAVIER SOCIETY  
FOR THE BLIND  
154 East 23rd Street  
New York, N.Y. 10010



**HELPFUL PEOPLE**—St. Mary's in Aurora would like to be known for its friendly people and good liturgies. Sister Karla Barker assists Father Rippenger in the top photo as he vests for Mass as Jim Walden and Janet Craven look on. In the bottom photo Helen Ullrich, life-long parishioner, savors a news clipping with the pastor. (Photos by Ruth Ann Hanley)



# Canadian priest supervises chaplaincy training here

by RUTH ANN HANLEY

Walking with people in crisis means much more than helping them face their terrors. It also means facing your own.

This is the message of the clinical pastoral education being taught seminarians and church personnel at Methodist Hospital the past two years by Father Jim Hanna, a diocesan priest from Toronto, Canada.

"It is not at all unusual," he tells his students, "for a patient to feel guilty at refusing treatment, treatment intended to preserve his life. . . to say 'I have had enough.' Yet he must face the fact that his family may want the treatment. Members of his family may get angry, fearing the loss of the person, forgetting all he has gone through. . . If he dies, the doctor (unable to deal with his own inadequacies) may simply throw in the towel, as it were, and leave the minister or priest to pick up the pieces."

Often the person left with this task feels as humanly inadequate as the rest.

That is why Father Hanna who is a temporary resident of St. Thomas Aquinas parish, has taken on this mission. He is learning to help his students minister in a crisis.

Ordained in 1974, it wasn't long before Father Hanna, as a new parish associate, began to "be aware of his own lack of schooling in dealing with problems of people in crisis." He felt he needed more training but found no schools which catered to that need.

WHAT HE DID then was begin to accumulate experiences: three months in a psychiatric hospital; three months in a

maximum security prison; and nine months as one of four ministers learning through the ministry of a Protestant pastor.

After this apprenticeship he came to Indianapolis to learn how to supervise such a program.

The task he gives his students, and would advise anyone dealing with a crisis situation, is to "learn to listen." The second, just as important, is "to become comfortable with your own feelings about sickness and death."

"I have to face my own disbelief that I will die," he says. "And that scares me. I don't like to be sick, or helpless or dependent. I don't like to have my control taken away."

"This is the biggest obstacle to ministry," he claims, "our own feelings on sickness and death. They remind us of our own vulnerability."

Equally difficult is our inability to listen.

"The first thing we need is to listen," he insists. "We're too quick to give advice. But if you really listen, you'll hear what's going on inside a person. You'll begin to hear where they feel that they can't cope, what resources they do have, where they're experiencing God. If they really experience you listening to them they will tell you about their personal concerns."

THE PROBLEM for the students is the helplessness most people feel listening to problems, without offering solutions. "It is easier to give advice than to just simply be present to a person, to be ready to enter into his space," says this supervisor.

The students in Father Hanna's classes tell him how difficult listening is. They admit that

they didn't know how hard it is to believe that listening is "really doing something."

But according to the Canadian priest "very seldom do people need someone else to act for them, to have someone run their lives. When they do come under the extreme stress of being rendered powerless, usually what they need is someone to offer to facilitate what they themselves will eventually do."

After a death in a family it is often necessary to be present and hear the sadness, grief and even anger. "It's good," he argues, "to let them know that it's OK to grieve." Then when they want help, one can be ready to do their bidding, to help make calls, etc.

Of course, this is the advice most students find easy to agree with and hard to implement.

Father Hanna admits that when he first began working at the psychiatric hospital he didn't know what to say. He translates that into "not knowing how to develop a relationship, how to listen, how to help." But he believes that "unless people learn how to be intimate with each other they will never succeed in being intimate with God."

"I DON'T THINK we relate to God any different than we relate to each other," he muses. "If we isolate ourselves and hide our problems, if I don't share our struggles with someone, I don't think we can ever share and develop an intimacy with God."

In the interests of this open relationship, Father Hanna believes that the one thing you should never say to a critically ill person is "everything is going to be all right" if you don't know it's going to be all right. How much better to say "I sure hope things will be all right."

He believes it is best for the patient to make all the decisions about his or her own care when possible. "I don't think any family member can say 'this is what you should do,'" he insists. "The patient may be tired and feel that 'I've had enough.'"

If it is difficult for ministers to relate to the patients objectively, he says, "It is doubly hard for a person to minister to his own family member." Because their past histories have dovetailed, they share concerns and even unresolved conflicts. "Usually all a family member can do for another family member is be supportive and loving," he maintains.

For the future of this type of ministry, Father Hanna sees this type of training becoming more and more available to



Fr. Jim Hanna

students, seminarians, sisters, priests on sabbatical, and lay persons getting into pastoral ministry.

AT METHODIST hospital there is a summer and winter session. The summer session runs about eleven 40-hour weeks. And the winter session runs four hours, two days a week; and eight hours on Saturday from September to April. Methodist Hospital, through its chaplaincy program, picks up the cost not covered by a \$300 tuition.

The students are assigned to units, including intensive care and critical care areas. For some it is the first time they have come in contact with old age, sickness, or death. "We have isolated these people who do not reflect youth," says Father Hanna. "Ours is a society that does not permit people to come in contact with these realities."

In September the hospital priest will return to Toronto with the hope of establishing clinical pastoral education within a parish. Hopefully, through his listening ministry, he will help others be more truly present to those in crisis.

## church in the world

### Two bishops resign

WASHINGTON—Pope John Paul II has accepted the resignations of Bishop Alfred M. Watson, 75, of Erie, Pa., and Bishop David M. Maloney, 70, of Wichita, Kan. Bishop Michael J. Murphy, 67, appointed in 1978 as coadjutor bishop of Erie with right of succession, immediately succeeds Bishop Watson. Bishop Maloney is to serve as apostolic administrator of Wichita until the appointment of a successor.

the nuns sought, saying reconciliation was unlikely. The NAWR said, "The denial of 'due process' illustrates just one more case of . . . and the ascendancy of the male hierarchy over women Religious."

### Polish visit 'unlikely'

ROME—Poland's primate, Archbishop Jozef Glemp of Gniezno and Warsaw, said that a visit by Pope John Paul II to Poland in August is "very unlikely." In an interview published July 17 in the Italian Catholic weekly, *Il Sabato*, Archbishop Glemp speculated that a trip may take place in October or some time next year. Vatican sources say that Poland's martial-law government does not believe conditions are stable enough to permit a papal visit in August, and the pope has insisted that unspecified "proper conditions" must exist in his native country before he will go there.

### Pope asks for prayers

CASTELGANDOLFO, Italy—Pope John Paul II, in his first Sunday address since moving to the papal summer retreat at Castelgandolfo, urged prayers for the victims of the Iraq-Iran conflict and of the siege of Beirut, Lebanon. "In the intentions of our prayer we cannot forget those who suffer, our brothers afflicted by calamities, by illness, and above all by the horrors of war," the pontiff told about 3,000 visitors who filled the courtyard of the papal residence.

### Father Wuerl appointed

WASHINGTON—Bishop John A. Marshall of Burlington, Vt., director of a Vatican study of all U.S. seminaries, announced July 19 that Father Donald Wuerl will become his executive secretary. Father Wuerl is a former secretary to the late Cardinal John Wright, prefect of the Vatican Congregation for the Clergy, and a priest of the Pittsburgh Diocese.

### Argentine lawyer speaks

WASHINGTON—Juan Mendez, an Argentine lawyer and representative for Americas Watch, a human rights group in New York, said the bishops in Argentina should exercise more influence on human rights and in guiding the country's recovery after losing the war over the Falkland Island. Mendez spoke July 16 at a panel discussion of the Washington Office on Latin America, an ecumenical coalition which monitors U.S. relations with Latin America. Mendez said that improvement of the human rights situation is "the key moral issue for the recovery of my country," and that on the whole, the bishops have not spoken out enough about the situation.

### NAWR backs nuns

CHICAGO—The National Assembly of Women Religious, with headquarters in Chicago, has stated support for four nuns involved in a dispute with Bishop Odore J. Gendron, a parish school board, and the Diocese of Manchester, N.H., over the non-renewal of the sisters' teaching contracts. The nuns, Mercy Sisters Catherine and Justine Colliton, Honora Reardon, and Mary Rita Furion, were told last spring their teaching contracts at Sacred Heart School in Hampton, N.H. were not being renewed for 1983-84. The diocese did not grant a public hearing which

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*The Word of the Lord  
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Word given to you, the Good News.*  
(1 Peter 1:24-25)

*I solemnly tell you:  
Those who have left everything  
and followed me will be  
repaid a hundredfold, and will  
gain eternal life.*



THE MONTHLY CHARISMATIC MASS  
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St. Rose of Lima  
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DATE: August 6, 1982  
Soup and Bread Supper — 6:00 p.m.  
Prayer, Praise and Mass — 7:30 p.m.  
Celebrant — Fr. Robert E. Mazzola

For further information contact:

Catholic Charismatic Community Center  
Phone: 844-0658

"May God our Father and the Lord Jesus Christ give you grace and peace."

(1 Cor. 1:3)

# The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 1600 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

## July 23, 24

The annual festival at St. Christopher parish, Speedway, will be in progress on the parish grounds, 5335 W. 16th St. when food service opens at 4:30 p.m. with festive activities commencing at 7 p.m.

## July 24

Family Fun Night and Monte Carlo is set for St. Rita parish, 1733 Martindale, Indianapolis, from 7 p.m. to 1 a.m.

\*\*\*

The St. Thomas Aquinas Singles Club has scheduled a bike trip. Call Sarah, 248-0871 for details.

\*\*\*

St. Patrick parish Social

Club is sponsoring armchair races in the school hall, 936 Prospect Ave., Indianapolis. Races begin at 6:15 p.m.

## July 25

St. Martin parish, Yorkville, will hold its annual picnic from noon to 5 p.m. (EDT). For dinner reservations call 812-623-2252 or 823-2257. Adult tickets: \$4; children under 12, \$2.

\*\*\*

St. Therese Ladies Auxiliary, Knights of St. John, will hold its regular card party at 2 p.m., Little Flower cafeteria, 1401 N. Bosart, Indianapolis.

\*\*\*

The parish monthly card party at St. Bernadette's, 4826

Fletcher Ave., Indianapolis, will begin at 2 p.m.

## July 26-29

Classes beginning at the St. Vincent Wellness Center, 622 South Range Line Road, Carmel, phone 317-846-7037, include the following: July 26, Cesarean Birthing and Basic Stress Management Techniques; July 27, Biofeedback; July 28, Our Growing Family—A Sibling Preparation Class; July 29, Seminars in Parenting: Birth to 12 Months.

## July 27

The Catholic Widowed Organization (CWO) will have dinner at the Ol' Spaghetti Factory, 210 S. Meridian, Indianapolis. For details call Neatha Diehl, 236-1565; Dolores Conner, 784-4207; Bert Abell, 783-0381; or Ann Wadelton, 253-7628.

## July 28 to August 4

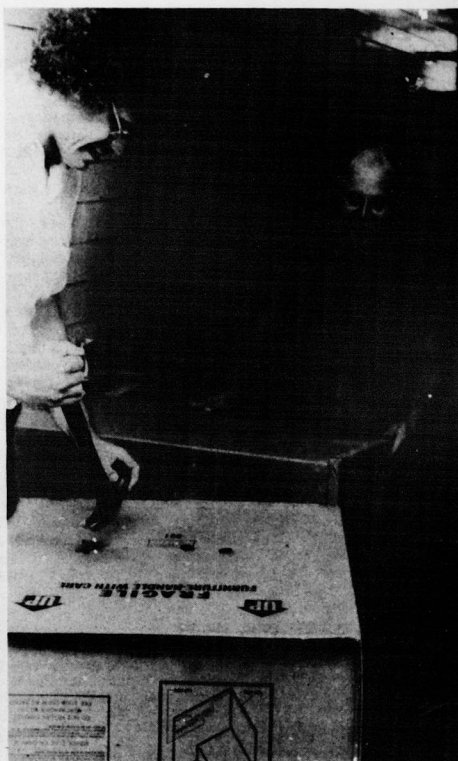
An eight-day directed retreat will be held at Mount Saint Francis Retreat Center, Mount Saint Francis, IN 47146 (west of New Albany). For reservations write or call 812-923-8818.

## July 30

Providence High School's JULYFEST will be held at the rear of the high school in Clarksville. Good food and entertainment from 6:30 p.m. to 1 a.m.

## Moving days are here for Criterion

Diek Jones (left), Criterion composition director, and Dave Thompson, maintenance director at the former Vocations Center, unpack furniture for the Criterion offices at the Catholic Center. The newspaper will make its move into new headquarters on July 28. Offices will be closed until July 28. A sale of items not moved will be held at 520 Stevens St. on Saturday, July 31. See the advertisement on page 17. (Photo by Ruth Ann Hanley)



## July 31

St. Mary's Church Youth Group will have a barbecue in St. Mary's cafeteria, 420 E. Eighth St., New Albany, from 5 to 8 p.m. Tickets: \$3.50 for adults; \$2.50 for children.

## August 1

St. Bernard parish picnic at Frenchtown will be held, rain or shine, from 11 a.m. to 3 p.m. The parish is located 20 miles west of New Albany on state road 64.

\*\*\*

The city-wide group of SDRS (Separated, Divorced and Remarried Catholics) will hold a picnic at Ellenberger Park beginning at noon. For further

information contact Herb Peterson, 298-8541; Becky Trainowski, 783-0169; or Janet Cook, 291-7016.

have its annual garage sale in the school cafeteria from 8 a.m. to 5 p.m.

\*\*\*

## August 4, 5

Chatard High School, 5885 Crittenden, Indianapolis, will

A free lecture on learning the discipline of meditation will be given by Franciscan Father (Continued on next page)

## St. Rita Church — 1733 Martindale FAMILY FUN NIGHT & MONTE CARLO

Saturday, July 24th

(7:00 PM to 1:00 AM)

- ✓ Games ✓ Food ✓ Refreshments
- ✓ Kiddie Corner ✓ Door Prizes
- ✓ Ice Cream Social

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Yorkville, Indiana (P.O. Guilford, IN 47022)

SUNDAY,  
JULY 25, 1982

Country Style  
Chicken Dinner

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

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

- ✓ Lunch Stand ✓ Booths
- ✓ Games ✓ Quilts
- ✓ Beer ✓ Country Store
- ✓ Live Music

Masses — 7:30 AM & 10:30 AM (EDST)

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ST. ANN'S

## FESTIVAL

2850 S. Holt Road, Indianapolis

Friday 4 p.m. to ? Saturday 1 p.m. to ?

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## August 6, 7 & 8

✓ Food ✓ Games ✓ Rides

Home Made Salads, Cakes, Pies & Ice Cream  
Corn on the Cob — Watermelon  
Chicken & Fish Dinners  
Beer Garden — Arts & Crafts — Entertainment

\$1,800 in Awards

1st Prize — \$1000.00 2nd Prize — \$500.00

3rd Prize — \$150.00 Cash plus \$150.00 in Groceries

## Fun For Everyone



# The Active List

Justin Belitz at Alverna Center, 8140 Spring Mill Road, Indianapolis, at 7:30 p.m. Call Alverna, 317-257-7338, for more information.

Franklin, at 7:30 p.m. A soup and bread supper will precede the Mass at 6 p.m.

## August 6, 7

The summer festival at St. Bernadette parish, 4826 Fletcher Ave., Indianapolis, will begin at 5 p.m. Dinners in the air-conditioned parish hall are family priced.

## August 6

The Channel of Peace will sponsor the monthly Charismatic Mass at St. Rose of Lima Church, 114 Lancelot Dr.,

## August 6-8

The three-day festival at St. Ann parish, 2850 S. Holt Road, Indianapolis, will begin at 4 p.m. on Friday and 1 p.m. on Saturday and Sunday.

\*\*\*

A retreat for young adults (ages 18 to 30) will be held at Mount Saint Francis Retreat Center, west of New Albany. For information or reservations call MSF, 812-923-8818.

## August 6-15

A course in the Silva Method of Meditation will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. For complete information call 317-257-7338.

## August 7

Pax Christi (Peace of Christ), the local chapter of the International Catholic Peace group will meet at 7:30 p.m. at Immaculate Heart School, Indianapolis. Call Maureen, 842-2776, for more information.

Alsace, will begin at noon. Chicken dinners will be served from noon until 4 p.m. (EDT). Adult tickets, \$4; children, \$2. Reservation deadline is Aug. 5.

## August 8-15

A semi-directed retreat for Religious will be held at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. Contact Sr. Donna at 317-788-7581 for details.

## Socials

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

6:30 p.m.; St. 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, 220 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. St. Simon, 5:30 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.

# OBITUARIES

† AUSTIN, Mildred M., 67, St. Andrew, Richmond, July 13. Mother of Mary F. Juerling; sister of Esther Richards, Dorothy Kuhn, Benjamin and Philip Martin.

† EMMINGER, Robert S., 65, St. Monica, Indianapolis, July 13. Husband of Dorothy; mother of Daniel and James Emminger.

† FISHER, Stella, 58, St. Lawrence, Indianapolis, July 3. Wife of Patrick; mother of Patrick, Michael, Barbara Ann and Kathleen Marie Fisher.

† FOREMAN, Louise, 83, Assumption, Indianapolis, July 10. Mother of Helen Clayton, Charles and Albert Hancock; step-mother of James and Arthur Foreman.

† KINDERMAN, Adella M., 70, Sacred Heart, Jeffersonville, July 13. Mother of Connie Kinderman, Barbara Spitznagle, Janet Foskuhl and Bernadette Mattingly.

† MCCARTHY, John J., 68, Little Flower, Indianapolis, July 14.

Husband of Nellie; father of Mary Ellen Bagher and John F. McCarthy.

† MCCONAHAY, Marie (Pohl), 84, Our Lady of Lourdes, Indianapolis, July 17. Mother of Theresa Meyer, Charlotte Scheibhut, Richard and Robert A. McConahay.

† McPHILLIPS, James P., 57, Holy Family, New Albany, June 19. Husband of Carolyn; father of Francis Owen McPhillips; brother of Elta Mae Combs, Frances Day and Celesta Smith.

† STUEHNENBERG, Frank H. Jr., 51, Immaculate Conception, Millhouses, July 9. Husband of Martha (Davis); father of Diana Bare, Jerry, Frank, David, William, Thomas and Dale Stuehnenberg; son of Alvira Stuehnenberg; brother of Dorothy Eden, Mildred Helton, Frances Worland, Mae Louise Mayer, Leah Humpert, Joann Brooks, Jane Stankovich and Paul Stuehnenberg.

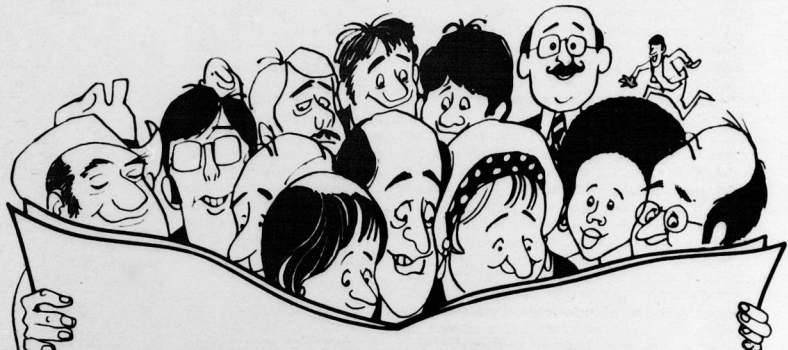
## Providence Sister McCauley dies

ST. MARY OF THE WOODS—The funeral liturgy for Providence Sister Germaine McCauley, 86, was held in the Church of the Immaculate Conception here on July 9.

During her years of active service, Sister McCauley taught at St. Anthony, St. Philip Neri, St. Patrick and Holy Cross Schools in Indianapolis and at

St. Mary School, Richmond.

She is survived by nieces and nephews including Jesuit Brother Kenneth McCauley, Providence Sister Teresa Mount, Mrs. Eleanor Saunders, Mrs. Teresa Streif, all of Indianapolis; John McCauley of Terre Haute, and a great niece, Providence Sister Mary Ann McCauley, Indianapolis.



# Moving Sale

The Criterion will move from its present location at 520 Stevens St. in downtown Indianapolis to The Catholic Center at 1400 North Meridian St. on Monday, July 26. All items not being taken to the new location are for sale. Sale will be held at 520 Stevens St.

## Saturday, July 31

### 10 a.m.-4 p.m.

TERMS: Cash Only; You must take item with you; All Sales are final.

## AMONG ITEMS FOR SALE:

Desks, Desk Chairs, Typewriter Tables, Steno Chairs, Filing Cabinets, Tables, Books, Misc. Items, Etc.



# PICNIC

## SUNDAY, AUGUST 1

## ST. BERNARD'S CHURCH FRENCHTOWN, INDIANA

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RAIN OR SHINE

# YOUTH CORNER

## Addiction to marijuana and alcohol easy for teens

CINCINNATI—"The sheer numbers of kids using marijuana and alcohol make these the most dangerous drugs," said an official of CareUnit Hospital of Cincinnati, which specializes in the treatment of drug and alcohol abuse.

Parents have a tendency to condone alcohol or marijuana abuse among teen-agers, to say "Thank God, they're not using anything harder," said the official, Conrad Foss, assistant administrator of CareUnit.

But because of their easy access to marijuana and alcohol, teens are more likely to become addicted to those substances than to more exotic drugs like heroin or to be involved in a fatal accident as a result of using them, Foss said.

Because parents and teachers have difficulty recognizing the early stages of a teen-ager's drug problems, most youngsters in treatment are referrals from the court system, he said. "Parents want to believe the best about their kids," until the son or daughter gets into serious trouble, he added.

The problem of adolescent alcohol and drug abuse is "epidemic," Foss said. According to national studies, at least 28 percent of those between the ages of 18 and 30 are problem drinkers and most of them are abusing drugs as well.

CareUnit is an 84-bed facility with a 24-bed adolescent unit, the first of its kind in the southwestern Ohio region.

The adolescent treatment uses what Foss called the "level approach." The program has 25 rules and if the teen-ager follows the rules, he moves to a higher level with increased privileges, such as outings, having a radio, and weekend visits with parents. Failure to follow the rules results in "dropping back to a lower level" with fewer privileges, Foss said.

Teen-agers rarely recognize that their actions have consequences, positive or negative, he said. Once they have some experience in associating actions with even short-term consequences, they are more likely to consider long-term effects of their behavior.

Consistency is the most

important factor in bringing a chemically dependent teen to that point, he said. Too often parents and schools unwittingly give the adolescent exactly what he wants, Foss said. For example, a teen who doesn't want to go to school is caught smoking marijuana and expelled, thereby achieving what he desired in the first place.

Working with families is essential, Foss said. "We can't get a kid straight and send him back to a sick family or the kid will get sick again."

Treatment at CareUnit is only the first phase of recovery, he said. The chances of long-term success with a recovering teen as with adults depend on involvement in groups like Alcoholics or Narcotics Anonymous and after-care sessions. "That's the prescription for staying sober," Foss said.

\*\*\*

CYO is holding talent show auditions Wednesday July 28 at the auditorium of St. Michael School at 6:30 p.m. The talent show is scheduled for Aug. 15 in the Garfield Park amphitheater.



UNIVERSAL BRIDGE—Even in Toksook Bay, Alaska, a game of "London Bridge" can be a pleasant diversion for Eskimo children on a summer afternoon. (NC photo by B. Reynolds)

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## Summer project aids sisters and kids

ST. PAUL, Minn.—After city budget cuts caused the cancellation of St. Paul summer school sessions, the Sisters of St. Joseph of Carondelet began some budgeting of their own.

As a result, some 70 students at three St. Paul parochial schools are taking summer classes taught by 15 sisters.

Some students are Catholic, others are not.

Sister Lucy Knoll, education consultant for the order, said the sisters began the summer school project to help students and to generate some funds for the order.

A survey sent to the sisters, after the announcements that the cities of St. Paul and Minneapolis had cut summer school programs, drew 50 responses from nuns who were willing to

teach this summer or next. The city of Minneapolis later reinstated its summer school.

Schools and staff were picked after the size of the enrollment was determined.

Most students registered for one-to-one or small group tutoring in remedial reading or mathematics, Sister Knoll said. Some, however, signed up for music lessons in piano, violin or — like a group of 12 adults at one school — guitar. Other classes offered include creative writing, square dancing, knitting, sewing and cooking.

Students do not receive

school credit for the classes, which are held from 8:30 a.m. until noon Monday through Friday for four weeks. Costs of the classes range from "zero to \$40" for each class. Sister Knoll said the sisters are pleased by the turn-out for summer school this year and plan to continue the project in 1983, with publicity beginning in the fall, so "more people will know we're going to have it."

Additional classes in drawing, painting, pottery and computer skills, taught by sisters who were not available this summer, are expected to be included next year.



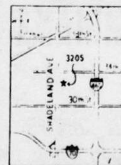
SUMMER SWINGING—Boy Scout Robert Johnson of Wilmington, N.C., gets in some hammock time during a week of hiking, fishing and camp programs at Fort A.P. Hill, Va. (NC photo from UPI)

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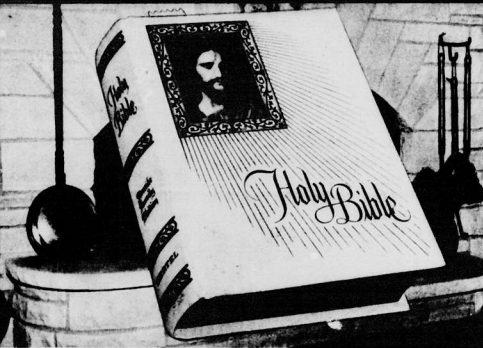


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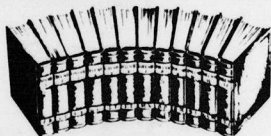
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# Meeting draws (from 3)

The world is not ours to superintend, nor is innocent life ours to dispense with or terminate. Those decisions belong to another, another to whom suffering in our world is fully comprehensible and our resignation in these matters to our credit."

Dr. Wilkie, obviously elated over the president's talk, said he regarded Reagan's statements as a commitment.

A syndicated columnist, Nick Thimmesch, assigned by Right to Life to investigate the nationally publicized discovery last February of some 17,000 fetuses at the home of a Los Angeles County pathologist,

was one of the many speakers at the convention.

Thimmesch outlined the details of the case and Dr. Alvin Romberg, founder of the American Center for Documenting the Holocaust, described slides that were shown of 43 allegedly viable fetuses found among them.

"IT TOOK months for the coroner and district attorney," said Thimmesch, "under pressure from Right to Life, to announce that there may be as many as 17,000 fetuses."

Thimmesch said that so far no charges have been filed against the pathologist or

anyone else, although the California abortion law prohibits abortions after the 20th week.

Two other speakers who addressed the convention were the Rev. Richard J. Neuhaus, editor of the Lutheran Forum, and James Bopp Jr., general counsel for the National Right to Life Committee.

The national right to life cause is "equivalent to the emancipation of the slaves" and right "in the judgment of the Lord," Mr. Neuhaus told those attending the convention.

Bopp, speaking about the starvation death of Infant Doe in Indiana, said the Indiana

Supreme Court ruling that the child did not have to be transferred to another hospital for surgery to correct its blocked esophagus was a "triumph of the quality of life ethic over the sanctity of life ethic."

He said that the U.S. surgeon general, Dr. C. Everett Koop, has warned that the newborn are being purposefully starved in hospitals across the country because of Downs' syndrome or some other defect.

Choking back tears, Nancy Mann, who said she had been a vocalist for a well known band, related how, as a result of an abortion on Oct. 30, 1974, when she was five and one half

months pregnant, the mental, physical and spiritual effects that ensued led her to drug addiction and eight months later, at 21, to a total hysterectomy.

"MY LITTLE girl would be seven years old today," said Mrs. Mann. "I saw shrinks and psychologists, and then the Lord came into my life. No doctor has ever helped me."

Patti McKinney, who also had an abortion, said she was thankful her reproductive organs were spared.

"Abortion is the most exploitative thing to happen to womankind," said Ms. McKinney, a member of Women Exploited, which she described as a "voice to women who have had abortions, urging them to forgive themselves and start anew."

Mrs. Denise Coccolone of Woodbury, N.J., national

director of Birthright, a direct service to girls facing pregnancy, told delegates her organization now had 500 chapters throughout the country.

Mrs. Coccolone said the most pressing need of pregnant women is for prenatal care, housing, legal assistance and adoption information.

"We who walk that extra mile, go to the 11th hour for any and every girl who needs it," she said.

Lore Maier, founder of Alternatives to Abortion International, a federation of pro-life pregnancy services based in Toledo, Ohio, said her organization had 1,100 groups nationally and 2,500 in 56 countries throughout the world.

"All women in the world have an intrinsic aversion to the destruction of human life. We can reach them—if only they know that we exist," she said.

## Film ratings

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The first symbol after each title

is the USCC rating. The second symbol is the rating given by the Motion Picture Association of America.

Here are the USCC symbols and their meanings:

- A-I—general patronage;
- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults, with reservations;
- O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

Here are the Motion Picture Association of America symbols and their meanings:

G—general audiences, all ages admitted;

PG—parental guidance suggested, some material may not be suitable for children;

R—restricted, under 17 requires accompanying parent or adult guardian;

X—no one under 17 admitted (age limit may vary in certain areas).

The Amateur . . . . . A-III (R)

Amb . . . . . A-I (R)

An American Werewolf . . . . . O (R)

Amade . . . . . A-I (PG)

Arthur . . . . . A-III (PG)

Atlantic City . . . . . A-III (PG)

Author, Author . . . . . A-III (PG)

Blade Runner . . . . . O (R)

Blow Out . . . . . O (R)

\* The Boat Is Full . . . . . A-II

The Border . . . . . A-III (R)

Butterfly . . . . . O (R)

Camouflage . . . . . A-III

Cat People . . . . . O (R)

\* Charlie of Fire . . . . . A-I (PG)

The Chosen . . . . . A-2 (PG)

Circle of Deceit . . . . . O

Conan the Barbarian . . . . . O (R)

Cutter and Bone . . . . . A-III (R)

Das Boot . . . . . A-III (R)

Dead Men Don't . . . . . A-3 (PG)

Death Train . . . . . A-III (PG)

Death Valley . . . . . O (R)

Death Wish II . . . . . O (R)

Diner . . . . . A-III (R)

The Dogs of War . . . . . A-III (PG)

Dragonlayer . . . . . A-III (PG)

Endless Love . . . . . O (R)

The Escape Artist . . . . . A-II (PG)

Escape from New York . . . . . A-III (R)

E.T., the Extra- . . . . . A-I (PG)

Evil Under the Sun . . . . . A-II (PG)

Eyewitness . . . . . A-III (R)

Fighting Back . . . . . O (R)

Firefox . . . . . A-III (PG)

Four Friends . . . . . A-III (PG)

The French Lieutenant's . . . . . A-III (PG)

Funhouse . . . . . O (R)

Gallipoli . . . . . A-III (PG)

Ghost Story . . . . . O (R)

Grease II . . . . . A-III (PG)

The Great Muppet Caper . . . . . A-I (G)

Gregory's Girl . . . . . A-II (PG)

The Hand . . . . . O (R)

Hanky Panky . . . . . A-III (PG)

He Knows You're Alone . . . . . O (R)

\* Heartland . . . . . A-II (PG)

Heavy Metal . . . . . O (R)

I Love You . . . . . A-III (PG)

I Ought To Be . . . . . A-III (PG)

In Pictures . . . . . A-III (PG)

If You Could See . . . . . A-III (PG)

What I Hear . . . . . A-III (PG)

I'm Dancing As Fast . . . . . A-III (R)

As I Can . . . . . A-III (R)

\* Kagempha . . . . . A-II (PG)

Kill and Kill Again . . . . . A-III

King of the Mountain . . . . . A-III (PG)

Lady Chatterley's Lover . . . . . O (R)

The Lion of the Desert . . . . . A-III (PG)

A Little Sex . . . . . O (R)

The Long Good Friday . . . . . A-IV (R)

Looker . . . . . A-III (PG)

Looney, Looney, Looney Bugs . . . . . A-I (G)

Love and Money . . . . . O (R)

Making Love . . . . . O (R)

Man of Iron . . . . . A-II (PG)

Megaforce . . . . . A-II (PG)

Mephisto . . . . . A-IV

\* Missing . . . . . A-III (PG)

Modern Problems . . . . . A-III (PG)

Neighbors . . . . . O (R)

Night Crossing . . . . . A-I (PG)

On Golden Pond . . . . . A-III (PG)

On the Right Track . . . . . A-III (PG)

One From the Heart . . . . . A-III (R)

Only When I Laugh . . . . . A-II (R)

Paradise . . . . . O (R)

Partners . . . . . O

Penitentiary II . . . . . O (R)

Peoples From Heaven . . . . . A-III (R)

Personal Best . . . . . O (R)

Pixote . . . . . A-IV

Pottergeist . . . . . O (PG)

Porky's . . . . . O (R)

\* Prince of the City . . . . . A-III (R)

Private Lessons . . . . . O (R)

Pursuit of D. B. Cooper . . . . . A-III (PG)

Quest for Fire . . . . . O (R)

Raiders of the Lost Ark . . . . . A-III (PG)

Raggedy Man . . . . . A-III (PG)

\* Reds . . . . . A-III (PG)

Richard Pryor Live on . . . . . A-IV (R)

Sunset Strip . . . . . A-3 (PG)

Rocky III . . . . . A-3 (PG)

Sea Wolves . . . . . A-III (PG)

The Secret . . . . . A-3

\* Policeman's Ball . . . . . A-3

The Seduction . . . . . O (R)

Shoot the Moon . . . . . A-III (R)

Silence of the North . . . . . A-II (PG)

So Fine . . . . . O (R)

Some Kind of Hero . . . . . O (R)

Soup for One . . . . . O

Squeeze Play . . . . . O (R)

Star Trek II: . . . . . A-II (PG)

The Wrath of Khan . . . . . A-II (PG)

\* Stevie . . . . . A-II (PG)

The Story of . . . . . A-IV

Christiane F. . . . . O (R)

Strange Behavior . . . . . O (R)

A Stranger is Watching . . . . . A-III (R)

Taps . . . . . A-I (PG)

Tattoo . . . . . O (R)

They All Laughed . . . . . A-III (PG)

The Thing . . . . . O (R)

This is Elvis . . . . . A-III (PG)

Three Brothers . . . . . A-II

Ticket to Heaven . . . . . A-II (PG)

Tragedy of . . . . . O (R)

Ridiculous Man . . . . . O (R)

Trojan . . . . . A-III (PG)

Under the Rainbow . . . . . A-III (PG)

Venom . . . . . A-III (R)

Vice Squad . . . . . O (R)

Victor-Victoria . . . . . A-IV (PG)

\* Victory . . . . . A-I (PG)

Victory Hours . . . . . O (R)

Whose Life Is It Anyway? . . . . . A-IV

Windwalker . . . . . A-I (PG)

The Woman Next Door . . . . . A-IV

Wrong is Right . . . . . A-III (R)

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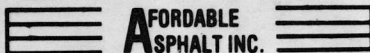
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## IN THE MEDIA

# Will 24 hours of news be overkill?

by JAMES BREIG

Are you old enough to remember when the programming day for television began at 5 p.m. and ended at 11? Do you remember when Sylvester Weaver, then head of NBC, got the crazy notion that people might like to watch the tube early in the morning and late at night, thus inventing "Today" and "Tonight"?

Those were the good old days when you could escape TV for a few hours a day. Not any more. You can watch the news on Cable News Network at 3 a.m., follow it with a 4 a.m. soccer match on ESPN and switch over to a movie on HBO.

Soon, the three major networks will be creeping into the wee hours with various news programs. I can't keep them straight so I leave it to you to figure out who is going to air a news show at midnight, who else is putting one on in the middle of the a.m. and who is backing up the start-time of their morning show by prefixing a news-roundup.

Even PBS is fooling around at midnight with a talk show. How's a body expected to get any sleep?

Now NBC and CBS have both announced the inauguration of teletext services to bring print copy onto your home screen with news, sports, weather, entertainment, stock market quotations, features on health and fashion, movie reviews and other goodies. In other words, they will get you with print if they can't get you with video.

I'm beginning to feel a little "newsed out." Was it Pope who said that a little learning is a dangerous thing? I'm starting to feel that a lot of learning is a dangerous thing. It's getting so that Americans are being



blitzed with information and can't make a decision for fear the next newscast will add a dollop of detail which will change their minds.

MALCOLM Muggeridge, the British curmudgeon given to bursting popular balloons, recently remarked that the three most dangerous inventions in the history of civilization included the TV camera, the birth control pill and nuclear weapons. I leave the last two for others to write about, but his swipe at TV is pertinent.

The problem, he explained, is that TV makes fantasy look real and reality look like fantasy. The escapist programs are accepted as real, as telling us "how things are." Converse-

ly, the reality shows—the news—make us think that what we are seeing must be just another drama.

What difference does it make if we see a TV detective shoot a villain or an Israeli soldier shoot a Lebanese citizen? It's all the same.

From the early morning news programs (and soon from their prefaces) through the noon news into the Dan Rather report and on into the late night wrap-up followed by "Nightline" and its soon-to-come appendices, all of these surrounded by "60 Minutes" and "20/20" and bracketed by CNN, CNN2 and its imitators—from all this, we get too much news. It stops computing. Our brains go on hold.

How many times can we watch President Reagan getting shot? How many times can we hear the same analysis of some international event? How many times can you listen to an expert testifying before Congress? How many times can

you wonder how a man with a speech defect became NBC's main news reporter?

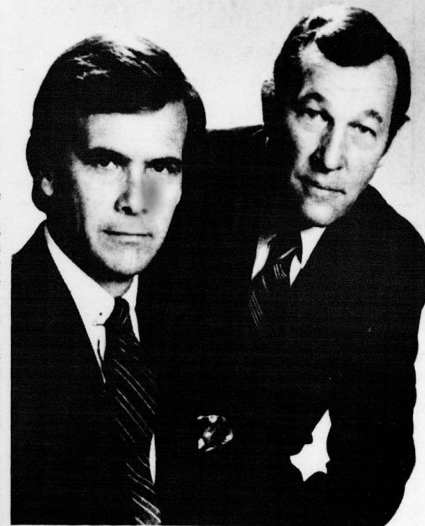
THE COMPLAINT used to be that TV was too frivolous. Soon, I may be whining that I can't find anything stupid on the box. It will be jam-packed with documentaries, in-depth reports, bulletins and updates. There seems to be no filling up the American cup of data. We keep asking, "What's new?" and can't get enough of the answer.

Am I serious? Well, not entirely. The expansion of news will make it very convenient for viewers to choose their time for information. And, for once, those who work the night shift will be thought of.

Andy Warhol once predicted that every American would be famous for 20 minutes. If so, there is now time for network coverage of each person's time in the limelight.

I wonder how the networks will fill all this time. I don't wonder if they will. They have to, so they will. Something will be shown us, but what? Will anything new be tried or will it be more of the same and simply later at night? Will we get more of the nonsense which passes for news on "20/20" when it airs segments on rock music groups, hillbilly singers and what drug killed which star? Will divergent viewpoints get a hearing?

It will be interesting to see what the networks do to fill all



**NEWSMAKERS**—Are you getting enough news from the likes of Tom Brokaw and Roger Mudd of NBC? Soon you'll be getting even more, says James Breig in his column this week.

that news time—if I can stay awake long enough or get up early enough to find out.

\*\*\*

CBS will rerun "The Children of An Lac" on July 24. It is a two-hour movie about two

women who evacuate hundreds of orphans from Vietnam during the final days of the war. First shown some years ago, the movie won praise for its skillful and sensitive handling of the topic.

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## VIEWING WITH ARNOLD

## Is 'Author' kidding or sincerely serious?

by JAMES W. ARNOLD

When I fall in love, it will be forever  
Or I'll never fall in love.

—Old song lyric

Since staying committed and especially staying married seem even tougher these days than staying employed, "Author!" is obviously a relevant movie, especially in a summer mostly dominated by orphans, barbarians and extra-terrestrials.

The main problem with "Author," which is mostly an intentional comedy, is trying to figure out how much it is kidding and exaggerating. Its premise is that a man (Al Pacino) with one child by a previous marriage is married to a woman (Tuesday Weld) with four children by three previous marriages. As if this is not trouble enough (five kids with a total of two mothers and four fathers in one household), the wife takes off again with another man. "That's what I do," she says. "Marriage is good for two or three years."

Now this New York-based movie might seem satirical to folks in Montana or even Jersey City. But in the fast lanes of contemporary society, "Author" may seem more like a dead-straight documentary about family life in the 80's. Whatever—even if it gets its gags as a kind of updated version of "Cheaper By the Dozen" or "The Brady

Bunch"—this film is solidly on the side of the angels in decrying the fate of the kids who are the primary victims of the transience of modern relationships. The film's most trenchant

moment comes when one of the distraught pubescent daughters (Ari Meyers) recites the litany of her blood-and-step-relatives, ending with an estimate of something like 200 cousins, and proclaiming that she never wants to get married.

It's funny, but also sad. Unfortunately, the moral perspective on all matters is not always so clearly in focus.

PACINO'S father-character is obviously the sympathetic "hero." Like Dustin Hoffman in "Kramer vs. Kramer," he is a loving parent sincerely trying to succeed in what (ironically) has been the traditional woman's plight, balancing the demands of family and career.

The pace is especially frantic here because (like screenplay writer Israel Horowitz) Pacino is a Broadway playwright coping with the usual madness of getting his latest play through casting, rehearsals and opening night. The atmosphere is very much like that of recent Neil Simon, and viewers will also be reminded of "Shoot the Moon" and "All That Jazz."

Weld's wife-mother is the heavy, artfully portrayed but much less likeable than Meryl Streep in "Kramer." In fact, she clearly plays the usual male role of confused sexual adventurer, and gets gloriously told off by Pacino in a climactic scene on (of all places) the pier in Gloucester, Mass.

AFTER she concedes, "I am what I am," the Popeye refrain that is the trademark of today's uncommitted Me Generation, his tirade describes all the people who have been victimized by her selfishness. "Don't go



AUTHOR, AUTHOR—Al Pacino, as New York playwright Ivan Travalian, relaxes with his five children, in the 20th Century Fox film "Author, Author," rated A-III, adults, by the U.S. Catholic Conference; and PG, parental guidance, by the Motion Picture Association of America. (NC photo)

swimming," he concludes, "give the sharks a break."

His position is hardly negotiable, however. In her absence, he has carried on an affair with the kookie, Hollywoodish star of his play (Dyan Cannon), adding her to the list of traumas the long-suffering kids have to put up with. ("Daddy, are we getting divorced again?" "Daddy, are you gonna marry this actress you've been sleeping with?"")

While the best thing in "Author" is Pacino's warm relationship with the kids, especially the oldest (Eric Gurry) who is his own son, the movie is otherwise not overly kind to males. The missing fathers obviously have no real interest in their offspring either. Horowitz suggests, perhaps over-optimistically, that today's kids are tough and survive well enough in this crummy environment.

As a film, "Author" has some fresh moments and clever acting in all the major roles, but wanders rather aimlessly to a fuzzy conclusion. (The director is yeoman Arthur Hiller, whose last film was "Making Love".)

The play-within-a-film aspect is particularly badly

handled. It intrudes constantly, and is made to seem vital, yet we never have the vaguest idea what it's about or why we should care about the mostly stereotyped people involved in the production.

I write on this subject with compassion but only part of the

relevant experience: my lover and I, parents of eight, are about to celebrate our 30th wedding anniversary.

(Semi-comic exploration of paternal love surviving amid marital and moral chaos; satisfactory for mature audiences.)

USCC rating: A-III, adults.

For the complete USCC rating list of recent films see page 20 of this week's Criterion.

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