

# CRITERION

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JULY 22, 1977

## Announce team ministry for five-parish rural area

Archbishop Bishop has announced the appointment of Rev. Gerald Renn, pastor of American Martyrs parish in Scottsburg as team leader for a new approach to ministry in the central area of the Archdiocese of Indianapolis. Rev. Carmen Petrone has been appointed associate with Father Renn in this ministry.

Besides the parish at Scottsburg, the team of priests and their helpers will be caring for St. Francis Xavier parish in Henryville, St. Patrick parish in Salem, St. Mary parish in Mitchell, and Our Lady of Providence parish in Brownstown.

FATHER PAUL DEDE, currently pastor of St. Mary parish in Mitchell, has resigned his pastorate and will be entering a clinical pastoral education program at St. Raphael Hospital in New Haven, Connecticut, on Sept. 1.

A similar team ministry project already exists in the Archdiocese in the Tell City area. In that instance, four priests minister to the com-

munities of St. Paul parish in Tell City, St. Michael parish in Cannelton, and St. Pius parish in Troy. The four priests serving the Tell City area are Rev. David Coats, Rev. Joseph Kern, Rev. Richard Lawler, and newly ordained Rev. J. Nicholas Dant.

Team ministry involves the cooperative effort of service to the parishes, with each team member contributing his services in the areas of special interest and ability. Thus each team member contributes to the pastoral care of each participating parish.

Father Petrone's appointment to Scottsburg is effective on July 27. The actual transfer of parishes to the team members will take place on Sept. 1. This will allow Fathers Renn and Petrone the month of August to study the schedules of the various parishes they will be serving, and consult with members of the various communities about appropriate programs for the

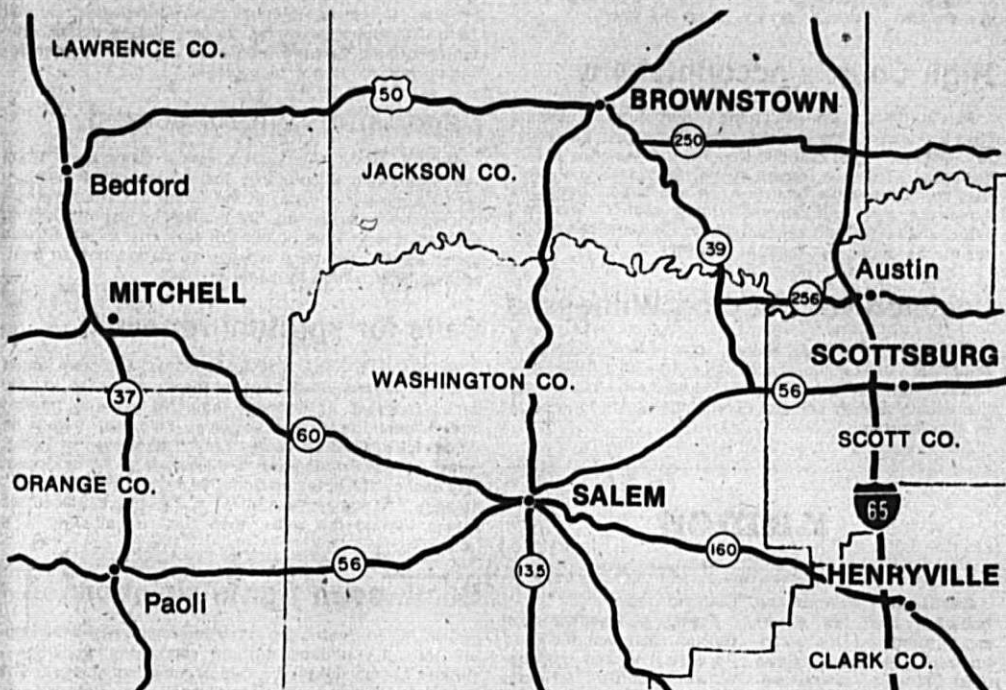
parishes as the transfer becomes effective. This will likewise allow the two priests adequate time to serve the needs of the many migrant farm workers who come to the area for harvesting crops at this time of year.

With a shortage of priests in the Archdiocese, and with the desire of many younger priests to live and work together as team members rather than in isolation, this approach to ministry is seen as a progressive step.

"We are often criticized," said Msgr. Joseph Brokhage, Priests' Personnel Director, "for not responding to the needs of priests, for letting them live alone instead of groups of two or more in rectories. Team ministry helps meet that need."

Msgr. Brokhage indicated that the Scottsburg based team will need assistance on week-ends for Mass schedules.

Team ministry suggests other possibilities for the area besides. It may be that the team ministry approach will interest Religious women in being present in an area where they are not currently based. The area is



mostly rural and the special needs of the Church in the rural environment offers the possibility of creativity and imagination. The role of the laity themselves will obviously be expanded in order to meet the day to day needs of all people in the area.

Team ministry allows each member some specialization in those areas that are especially attractive to him, and at the same time offers better service to parishioners than one priest working alone can offer. Such areas of ministerial need are youth work, the

care of aged and sick, education of the total community, adult, high school students and grade school students, home visitation, counseling, sacramental preparation, as well as celebrating the Liturgy with the various parish communities.



FATHER RENN



FATHER PETRONE

### NOT STRICTLY A MATTER OF LANGUAGE

## How does the Tridentine Mass differ from the revised liturgy?

DETROIT—Although it is clearly not the only area of dispute, the Tridentine Mass has been perhaps the most visible symbol in the controversy between traditionalist Archbishop Marcel Lefebvre and the Vatican. But how does the Mass really differ from the currently accepted practices?

Writing in the Michigan Catholic, Detroit archdiocesan newspaper, Father Gerald M. Shirilla, director of the Institute for Pastoral Liturgical Ministries, said that the difference is

representative portion of Scripture became a part of the new liturgy. On Sundays, the Scriptures cover a three-year cycle and weekday liturgies present the first Scripture reading in a two-year cycle, making the Scriptures more accessible on a broader scale, the priest said.

Father Shirilla said Pope Paul VI clearly stated the stand on the use of the Tridentine Mass in a May 24, 1976, address to a consistory of cardinals.

"The adoption of the new Ordo Missae (order of Mass) is certainly not left to the free choice of priests or faithful," the Pope said. "The instruction of 14 June, 1971, has provided for, with the authorization of the Ordinary, the celebration of the Mass in the old form only by aged and infirm priests, who offer the divine sacrifice 'sine populo' (without a congregation or people present, that is, offered in private)."

### Official Appointments

Effective July 27, 1977

Rev. Stephen Banet, newly ordained, to associate pastor of Immaculate Heart of Mary Parish, Indianapolis.

Rev. Carmen Petrone, from associate pastor of Immaculate Heart of Mary Parish, Indianapolis, to associate in a team ministry to the following parishes: Our Lady of Providence, Brownstown; St. Francis Xavier, Henryville; St. Mary Mitchell; St. Patrick, Salem; and American Martyrs, Scottsburg.

Effective September 1, 1977

Rev. Paul Dede, from pastor of St. Mary Parish, Mitchell, to Clinical Pastoral Education Program, St. Raphael Hospital, New Haven, Connecticut.



NEUTRON BOMB PROTEST—In near 100-degree heat, the specter of death, alias Bob Haberman of Omaha, Neb., stands in front of the Energy Research and Development Administration building in Washington to protest the development of the neutron bomb. The demonstration was one of a series by the Atlantic Life Community, an anti-arms group of religious and lay people. [NC photo by Bob Strawn]

### report from the chancery

A record of activities in Archdiocesan agencies published the third Friday of each month.

CHANCERY OFFICE—Harry Dearing wishes to remind everyone involved that the deadline for filing Annual Parish Reports is Aug. 1, and that date is rapidly approaching. If anyone has questions, Mr. Dearing asks that he be called at the Chancery (317) 635-2579. The Retirement Fund Campaign has completed its three-year time span. The final report is being prepared for publication in the near future.

CATHOLIC CHARITIES—The Ad Hoc Committee for a constitution for Catholic Charities has completed its final draft of Guidelines for Catholic Charities to be submitted to the Archbishop for ratification. Selection of the five at-large Board members is in process and should be completed by September. The remaining members of the Board of Catholic Charities will come from the four agencies. . . Catholic Social Services—The Board and staff recently completed their annual evaluation of the Child Welfare Program. The program is achieving its goals. Last-year more children were provided service in their own homes and fewer children were placed in foster care or institutions than last year. The agency continues to look for persons interested in being foster parents especially for teen-agers. There will be an introductory meeting about foster parenting on July 28 at the agency. A new program, "Children of Divorce" began July 10 to help children of divorced parents to better deal with their feelings surrounding divorce. The six week program uses videotaped vignettes to dramatize some of the issues. Weekly adolescent group counseling sessions were begun in June. . . Archdiocesan Social Ministries—has just completed a programmatic profile of the 1976-77 work year (see p. 2). Social Ministries staff trained 525 volunteers in 59 training sessions. These volunteers provided 65,545 hours of service to over 25,000 persons. The heaviest investment of time is in the Birthline and Simeon Projects. Training programs for adult counselors in the implementation of the policy for teenage marriages began July 12 in Indianapolis. Subsequent training sessions will be offered in Bloomington and New Albany throughout the summer.

OFFICE OF CATHOLIC EDUCATION—The OCE Program Brochure has been printed and is ready for distribution. Early copies were provided for the ABE at the July 19, 1977, meeting. Mailing for all others will be August 1, 1977. . . The Educational Planning Commission will meet on August 21. Sr. Mary Carol (Continued on Page 9)

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### Reminder . . .

Entries are now being accepted for the monthly amateur photo contest being sponsored by the Criterion.

The July-August competition has been combined into a single contest, with the winner scheduled to receive a \$50 cash award—twice the regular monthly prize. To be eligible for consideration in the current contest, entries must be received by Friday, August 26. The topic is "Patriotism."

Potential entrants are reminded that photos must be black and white glossy in either 8x10 or 5x7 size. Photos should be mailed to: The Criterion, P.O. Box 174, Indianapolis, IN 46206.



# week's news in brief

by no news service

## Karen Quinlan's 'testimony'

MOUNT ARLINGTON, N.J.—A priest close to the family of Karen Ann Quinlan believes that the comatose young woman continues to live on because she is serving a dramatic purpose: giving mute testimony to the evil of mercy-killing. Father Thomas J. Trapasso, the Quinlan family's parish priest, said that Joseph and Julia Quinlan, the stricken woman's parents, share his view.

## High Court's accountability

PLAQUEMINE, La.—Supreme Court justices should have to answer to the public for their decisions, according to the leader of the Catholic Daughters of America (CDA). Winifred L. Trabaux, regent of the 182,000-member CDA, said members of the court are, by and large, "good and honorable men," but "anyone holding such an important office should be held accountable to the American people for his decisions—at least at intervals."

## Decision reversed on Witnesses

BUENOS AIRES—A federal court has overturned Argentina's ban on public worship by Jehovah's Witnesses. The court said the group's refusal to honor the flag or sing the national anthem because of religious beliefs "is not due to ill intention."

## Housing subsidy proposal hit

WASHINGTON—A top U.S. Catholic Conference (USCC) official has criticized a Carter Administration proposal to "cash out" some \$4 billion in low-income housing subsidies. The Office of Management and Budget has suggested that the housing money be used instead to help finance a new welfare program. Msgr. Francis Lally, USCC secretary for social development and world peace, said that the USCC supported welfare reform, but he added, "the cutting of vital housing programs to secure revenue for welfare reform" is not "acceptable."

## Deportation efforts scored

RECIFE, Brazil—Archbishop Helder Camara of Olinda and Recife said attempts by the military government to deport a priest-moderator of the Young Christian Workers is a move directed at him. The ministry of Justice informed the moderator, Father Roman Zufferey, that an inquiry was under way to determine whether to deport him to Switzerland, from which he came in 1962.

## Calls for spiritual renewal

VATICAN CITY—A spiritual renewal program must follow a eucharistic congress, or there's no reason to have such a congress, according to the papal legate to the 41st International Eucharistic Congress held last August in Philadelphia. Cardinal James Knox, interviewed in Rome, called last year's congress "a marvelous event" and said, "My head is still spinning from that wonderful week. But," he added, "if the spiritual effect of the congress does not extend beyond the week, then such a gathering is a failure."

## Bomb seen rights violation

CHICAGO—Production of the neutron bomb—which can kill through radiation without destroying buildings—violates human rights, a group of nuns has charged. The National Coalition of American Nuns (NCAN), an organization concerned with social justice issues, called the bomb a "monster" in a letter to President Carter asking him to stop research and development on the bomb.

## Lay catechists admonished

MEDELLIN, Colombia—Adult laymen can be teachers of catechism but need to improve the knowledge and practice of their faith, said 20 bishops representing Canada, Latin America and the United States at a meeting on adult religious education. A report on the 12th Inter-American bishops' meeting also said theological research and catechists must work together for a consistent message to young and old.

## Bishop being denied visa

ROME—Socially progressive Bishop Francisco Claver, head of the prelature of Malaybalay, the Philippines, is being denied an exit visa to the United States by the government of President Ferdinand Marcos, according to reliable sources in Rome.



PROVIDENCE GOLDEN JUBILIANS—Sister Loretta Schafer, (front row, right) extends greetings to the golden jubilarians of the Sisters of Providence, St. Mary-of-the-Woods, at a reception in their honor on July 18. The Sisters observing their 50th jubilee include from left, front row, Sisters Cyril Maloney, Mary Redempta Scheldt, Winifred Ann Mullaney, Mary Bernardine Cassidy, Rosalita Mullen, Marie Rosalie Mullen, Patricia Borders and Helen Rose Newland; second row, Sisters Clement Brennan, Gertrude

Marian Bauer, Angela Garlat, Joseph Irene Soltau and Bernice Downs; third row, Sisters Mary Aloysius Nolan, Mary Catherine Gootee, Francis Pierre Pagels, Mary Hickey and Marie Celestine Stricker; back row, Sisters Aquinas Larney and Mary Loretta Hartigan. Jubilarians not pictured are Sisters Immaculee Krafthefer, Mary Jean Mark, Mary Gertrude Schuckman and Jane Francis Stanton. (For related item, see Tacker, page 3.)

## 'Women in Ministry' topic of Institute

SAN DIEGO—Although ordination of women was discussed at the Women in Ministry Institute held at the University of San Diego recently it took a back seat to concern about spirituality.

Although all four team members for the 10-day conference believe that women will someday be ordained to the priesthood, talks stressed the spiritual nature of ministry and the distinction between ministry and clericalism.

"The Church is in greater need of new forms of spirituality than of structural reform," said Sister Margaret Brennan, leader of the team of Religious of the Congregation of Sisters, Servants of the Immaculate Heart of Mary from Monroe, Mich., who conducted the institute.

OTHER TEAM MEMBERS were Sister Mary Ellen Sheehan, Sister Carol Quigley, and Sister Juliana Casey. The institute, which drew 107 persons from across the country, was the first on women in ministry ever offered on a national basis.

"The call to spirituality is to all Christians," Sister Brennan said. "There is no guarantee that higher spirituality or deeper, more profound experience of Jesus belongs in any one style of vocational life in the Church."

The Christian obligation to minister is not tied to cultic ministry, she added. "Often in the past, lay persons used to feel that if you really wanted to be a spiritual or holy person, you would enter the priesthood or

religious life" and because of that attitude, the experience of prayer in the life of laity was never "really validated," Sister Brennan said. She asked for some signs of formal awareness of the ministry of women by the clergy and hierarchy.

"There is a need for an official statement on the present position

of women in the Church in general and with regard to specific ministries," she said.

"We need to de-mythologize the 'taken woman' syndrome. Too much emphasis is still being placed on the 'first ever' woman appointed to a certain role or function, or to the 'only

(Continued on Page 3)

## names

Cardinal Francesco Roberti, canon law expert and reformer of the structures of the Roman Curia (the Church's central administration), died July 16 in Rome. He was 88.

Bishop Walter Sullivan of Richmond, Va., has called an attempt to block relocation of a Newport News, Va., Catholic hospital a "direct attack on the

Catholic Church." French philosopher Jean Guitton, personal friend of Pope Paul VI and mediator between Church officials and followers of traditionalist Archbishop Marcel Lefebvre, has said that "a traditionalist schism in the Church would not amount to very much."

Entertainer Bob Hope received Boys Town's Father Flanagan Award for service to youth at a dinner held in Omaha, Neb.

President Jimmy Carter concedes it is "not fair" that rich women can have abortions while many poor women will be denied Medicaid abortions. But he said he still believes the states and the federal government should not be required to pay for abortions.

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## in capsule form

Members of the printing and pressmen's union went back to work July 18 at the plant of Our Sunday Visitor Inc. in Huntington, Ind., ending a 17-day strike. . . The New Jersey legislature has completed action on a measure designed to permit the standards of the local community to be applied to obscenity prosecutions. . . The Catholic Church in Italy is sweating out a tough political fight with Italy's left over a law which some say could result in expropriation of many Church-run welfare institutions by predominantly leftist regional governments. . . The Pallottine Fathers have contributed \$250,000 to the Catholic University of America in Washington, D.C., to establish the St. Vincent Pallotti endowment fund for graduate students committed to missionary work. . . The work of retreat houses "is to lead people to holiness," Archbishop Jean Jadot, apostolic delegate in the United States told more than 500 delegates at the convention of Retreats International held July 8-10 in St. Louis. . . Angela Falciari has been an elementary school teacher at St. Joseph's School in Swedesboro, N.J., for 25 years. But she has never accepted a paycheck for her work. Mrs. Falciari, a mother of five who is now assistant principal at the school, was honored recently for her contributions to the Church and children of the South Jersey farming community.

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## Blarney stoned

by fred w. fries

More than 100 well-wishers (mostly distant relatives) gathered Sunday, July 10, at St. Michael's parish, Indianapolis, to felicitate Father Brendan Kavanagh, a visitor from County Mayo, Ireland.

Father Brendan, who is from the Diocese of Tuam, is spending a sabbatical with his cousin, Msgr. Richard Kavanagh, St. Michael's pastor.

Special reason for the gathering of the clan on July 10 was the fact that Father Brendan is observing his 25th anniversary of ordination.

LATER ON IN THE WEEK, the visiting priest, who has a brogue as broad as the River Shannon, took time out to give some of the local clergy a golf lesson. (He shoots in the 80's.)

"Students," in addition to Msgr. Kavanagh, included Father Paul Courtney and Father Thomas Carey.

At one point in the match Father Carey, who can trade five irons with the best of them and Irish brogues as well, was eyeballing a long putt with Father Brendan holding the flagstick. (For non-golfers—yours must be a vanishing breed—we should explain that it is essential that the person holding the pin must be careful not to move it so as not to disturb the putter's concentration.)

FATHER BRENDAN moved the pin slightly (we assume, of course, that it was inadvertent) just as Father Carey brought back his putter blade.

The Christ the King pastor paused dramatically, glared at the flag tender, then expostulated in impeccable Gaelic:

"Shure, and would the good Father stop wavin' the banner when a fellow's puttin' or would he perhaps like to play a number on the melodeon!"

THE REASON WHY—if you missed the column last week, it was not because Ole Tackler has decided to hang it up (wishful thinking). The fact is that we were on another golf vacation. Those chirping birds are still waking us up at ungodly hours. Entries are pouring in for our Chirp Chirp Contest (there were eight at last count), but the competition is still open. The rules are simple: Tell Ole Tackler in 25 words or less what he should do about the noisy birds outside his bedroom window who wake him up each morning at 3:30 a.m. The winner will receive a cash award of \$5.00. Address entries to: Chirp Chirp, P. O. BOX 174, Indianapolis, Ind., 46206.

LANDRY CONCERTS SET—Father Carey Landry, well-known composer and recording artist, has scheduled two concerts in the Indianapolis area: Saturday, July 23, 8 p.m., St. Bernadette Church, and Saturday, August 6, 8 p.m., St. Thomas Aquinas Church. Tickets can be purchased at the door.

GOOD LUCK, HERB—Genial Herb Gilligan, associate honcho at the Archdiocesan Purchasing Department (APD, as it is commonly called), retired on July 1, after 10 years of service. He will be sorely missed. One of Herb's principal areas of responsibility was handling purchases for schools, and in this capacity he dealt with scores of priests and nuns. Even on the rare occasions when the office was unable to fill an order promptly or had other disappointing news, Herb could always come up with a story or friendly quip to save the day and leave the customer smiling. Our personal friendship with Herb Gilligan goes back almost three decades when we worked together at the Indianapolis Times—he in circulation and this writer in editorial. We wish him good luck and God speed in his years of retirement.

KC CHAPTER OFFICERS—Sherman E. Sheridan, Msgr. Sheridan Council No. 6138, Greenwood, is the new president of the Indianapolis Chapter, Knights of Columbus. Other officers include: George H. Rolf, Our Lady of Fatima Council No. 3228, vice-president; Frank S. Wuensch, Msgr. Downey Council No. 3660, secretary; and John J. Roach, St. Pius X Council No. 3433, treasurer. Trustees include John Howard, St. Martin Council No. 6273, Martinsville; R. P. Massing, Msgr. Downey Council No. 3660; and Cale C. Dick, St. Pius X Council No. 3433. Filling the post of guard is Robert Kelley, Father Thomas Kelly Council No. 3923, Noblesville. The chaplain is Father Joseph Beechem, pastor of St. Lawrence Church, Indianapolis.

HOOSIER PRELATE HONORED—Archbishop William J. Borders of Baltimore, a native of Washington, Ind., who studied for the priesthood at St. Meinrad Seminary, received the title of honorary trustee of St. Mary-of-the-Woods College in ceremonies conducted there on Sunday, July 17. The award is presented to men and women "who have distinguished themselves as friends of St. Mary-of-the-Woods College and supporters of education." Archbishop Borders has served as chairman of the Education Committee of the U.S. Catholic Conference and was recently presented the Delta Epsilon Sigma Medal by the National Catholic Education Association. He was at St. Mary-of-the-Woods last week-end to participate in the 50th jubilee celebration of his sister, Sister Patricia Borders, S.P., a member of the Providence community.

POTPOURRI—Mrs. Don Moore is the new Director of Volunteer Services at St. Francis Hospital Center, Beech Grove. ... Mark E. Bauman of St. Andrew parish, Indianapolis, made the Dean's List at Notre Dame University the last three years and as a senior was named a Notre Dame Scholar. ... Bernard T. Gallagher, Captain and Reserve Commander of the Lawrence police, was named the Exchange Club "Policeman of the Year." He is a member of St. Lawrence parish.

## JULY 23

The Summer Fun Night (for adults only) will be held at Holy Cross parish, Indianapolis, from 6 p.m. to midnight.

## JULY 24

The St. Joseph Council K of C is sponsoring a Communion Breakfast following the 9:30 a.m. Mass at St. Simon Church, Indianapolis. The breakfast will be served at the Council Hall, 42nd and German Church Road. Adult tickets are \$1.50, children's tickets are \$1 and a family ticket is \$5. Call Dave Wallace, 899-1235, for reservations.

Little Flower Auxiliary Knights of St. John, Indianapolis, will sponsor a

## Rebel archbishop visits Colombia

PEREIRA, Colombia—As bishops from several South American countries warned Catholics against suspended Archbishop Marcel Lefebvre, in Pereira, Colombia, the archbishop restated his opposition to Second Vatican Council renewal and repeated his conditions for ending his rebellion.

The French archbishop arrived July 14 in Pereira, in the Colombian Andes, to visit his sister, Marie Therese, who has lived in Colombia for 18 years.

At a brief stopover in Bogota, the archbishop first refused to talk to newsmen, then agreed. When he was asked why he was opposing reforms of the council after he himself participated in its debates, Archbishop Lefebvre said:

"Yes, I attended the council. I chaired a group of traditionalist bishops who were trying to prevent the innovations that are now destroying the Church itself."

HE THEN repeated the three conditions that he said could lead to normalization of relations between his followers and the Vatican. They are:

"One, that the validity of the Mass of St. Pius V be recognized;

"Two, that a formula be

## 'Women in Ministry'

(Continued from Page 2) woman serving in some capacity."

Calling for an "un-learning" of traditional ideas of spirituality, Sister Brennan said that we need to "re-learn the spirituality of Jesus, which is creative, centered in our world and incarnational—the spirituality of Jesus for whom to be spiritual meant to be fully alive. It is a very positive approach."

SISTER SHEEHAN, speaking on ministry as the development of personal spirituality, said, "Ministry is an expression of the deeper sense of mission, and mission is the awareness of the need to proclaim the Gospel in words, preaching, in action, giving and receiving."

"Any woman entering ministry must be prepared for that kind of service," she said. Clues for direction today can be found in history and in theological reflection on the historical situation of women, Sister Sheehan added. From the earliest days of the Church, women have been part of the official organizational structure of the Church and for the first 600 years practiced a ministry that was perceived, at least to some extent, as sacramental, Sister Sheehan said.

IN THE FINAL sessions, Sister Brennan warned of the loneliness inherent in real commitment, presenting it as a positive rather than negative element in the growth towards individuality, freedom and

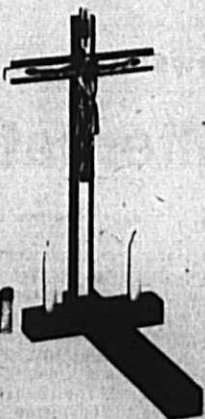
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## ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office on Monday of the week of publication.

## JULY 26

A Teen Marriage Training Program will be held at 7:30

dianapolis, will sponsor a Card Party at 2 p.m. in the parish auditorium, 13th and Bosart Sts. The public is invited.

## JULY 28-30

There will be fun, games and good food at the annual Summer Festival sponsored by St. Christopher parish, Indianapolis. Carryouts will be available at 4:30 p.m. with dinner serving to begin at 5 p.m.

## JULY 28 &amp; 31

A Pre-Cana Conference for Engaged Couples, sponsored by the Aquinas Center for Continuing Religious

## remember them

† AHAUS, Elizabeth, 61, St. Lawrence, Lawrenceburg, July 13.

† BARONE, Angelina, Immaculate Heart, Indianapolis, July 15.

† BERZENYE, George J., 67, Mary, Queen of Peace, Danville, July 18.

† BRUGGENSEHIMDT, John Lee, 46, St. Mark, Perry County, July 8.

† BUENE, Joseph, 60, St. Mary, Richmond, July 18.

† CARROLL, John B., 68, St. Catherine, Indianapolis, July 20.

† DAVIS, Gladys, 84, St. Pius X, Indianapolis, July 13.

† ELLIOTT, Leona, St. Benedict, Terre Haute, July 14.

† ENDRES, Harold D., 61, St. Joseph, Indianapolis, July 15.

† ERNST, Henry A., 79, St. Meinrad, July 8.

† GREENO, Margaret E., 79, Immaculate Heart, Indianapolis, July 16.

† GRIFFIN, Walter Andrew, 50, Sacred Heart, Jeffersonville, July 16.

† HEIDENREICH, Robert E., 59, Sacred Heart, Indianapolis, July 16.

† HILGENHOLD, Andrew J., 57, St. Paul, Tell City, July 13.

† HILL, Charles E., 74, Holy Spirit, Indianapolis, July 16.

† HOMAN, Thomas H., Christ the King, Indianapolis, July 16.

† KENNEDY, Edith, 86, St. Augustine, Jeffersonville, July 14.

† LAUGLE, Jeanette, 18, St. Lawrence, Lawrenceburg, July 9.

† LEE, Albert K., 63, St. Catherine, Indianapolis, July 18.

† LUECKE, Mrs. Edward, 71, St. Paul, Tell City, July 11.

† LUICHINGER, Martin J., Immaculate Heart, Indianapolis, July 15.

† OVEL, Joseph, 74, Mount St. Francis, July 13.

† SCHAEFER, Dorothy Eloise, 55, Holy Spirit, Indianapolis, July 19.

† SMITH, Frank M., 83, St. Mary, New Albany, July 13.

† STEVENS, Marjorie A., St.

Education, will be held at Providence High School, Clarksville, in a two-session program on Thursday, from 7:15 to 10 p.m. and on Sunday from 12:45 to 5 p.m. Interested couples are asked to pre-register with their parish priests.

## JULY 30

The 1967 graduating class of Our Lady of Grace Academy, Beech Grove, will have a reunion in the grove on the north campus of the Academy beginning at noon. Members of the class with their families and Academy faculty are invited. Mary (Skjoc) Wright of Dearborn, Mich., is general chairman for the event. For further information call Mary Lou (Helmer) McGaha, (317) 253-3003, or Sister Mary Jonathan, 635-4531 or 787-3287.

## JULY 31

The 1977 Picnic and Festival sponsored by St. Paul parish, Sellersburg, will be held on the grounds of Providence High School, Clarksville. Beginning at 11

## AUGUST 2

Persons interested in previewing the Genesis II, Phase Two module entitled "Trust" are invited to attend an introductory session at Fatima Retreat House, 5353 E. 56 St., Indianapolis at 7:30 p.m. Mrs. Thomas Herold will facilitate the two-hour session.

The session is intended especially for anyone who has completed the Genesis II program offered during the past year throughout the Archdiocese. For further information, contact Sister Mary Margaret Funk at the Office of Catholic Education, phone (317) 634-4453.

## SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Pius X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine's parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. SATURDAY: St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Fr. Carey Landry will give an

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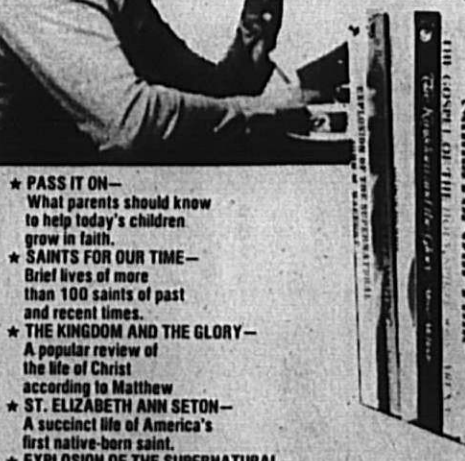
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# editorials

## Lack of communication

This month's Chancery Report includes a brief item from the Catholic Communications Center indicating that office's decline. A lack of commitment and support from the Archdiocese may very well force the closing of the Communications Office.

Oh, very well, you may say, after all, what good is it and who would care anyway? Many clergy often question the value and necessity of a Communications Office. That is unfortunate because one would think the Church has learned the lesson of not dealing with the media.

A recent survey by the Roper Organization indicated that 70% of all Americans believe that television stations have an excellent or good performance rating in doing their job. This is higher than the rating given police, newspapers, schools, local government and churches. Basically, the survey indicates what we all know—that television is the dominant medium in people's lives.

It should come as no surprise that more people will watch weekly television programs than will go to church. It should not be surprising that more people

will attend professional and college or even high school athletic events than will attend church. One thing the Church has never been good at is learning from such things and then relearning so as to take advantage of them.

The simple truth is that television and athletics are far more imaginative and eventful than church is for people. And while more people are being converted to the great god TV, our Church continues to bore them. The dynamics of "Charlie's Angels" are far more dynamic than those of the average Sunday homily.

Why do we need a Communications Office? Not to continue being a mere liaison as it has been in this Archdiocese. One person can carry out that function. We need a Communications Office to assist the Church in carrying out its duty to make known the Gospel message. All media should be employed. Only a strong Communications Office can help accomplish this.

Unfortunately, it is probably too late in this Archdiocese. And in less than a year or two we will realize the mistake.—T.W.

## Bombing out

The following is a sampling of comments from diocesan papers regarding President Carter's consideration of the neutron bomb development.

Perhaps our hope rests with the defense secretary as President Carter's advisor who is acknowledged to have "the full faith of the President." Obviously he has not been able to dissuade the President from approving the neutron bomb and requesting funds for its production. But with his acute awareness of the awesomeness of nuclear warfare, perhaps the Defense Secretary can use his influence to encourage President Carter to lead the heads of all nations to the conference table. There, perhaps, an agreement can be reached to outlaw war by international law and to use technology in striving for peace and harmony among nations instead of using it for out-

distancing one another on a collision course for the complete destruction of mankind.

—The Record,  
Louisville, Ky.

Meanwhile where are all those church leaders who want us to heed Pope Paul and his encyclicals? How about paying attention to Pope Paul's plea at the U.N. more than ten years ago. "War no more?" Well, obviously that's a little more complicated than pushing other encyclicals where you can jump on individuals to rap their knuckles. It's much harder to go after presidents, congresses, the big wigs of the Pentagon, and the big companies who buy good will for all. They have money to gain, millions to win, and to heck with people. We can always get more.

—The Catholic Accent,  
Greensburg, Pa.



MEMORIAL TO A RIOT—The statue of the Sacred Heart of Jesus at the Sacred Heart of Jesus Seminary in inner-city Detroit was painted black during the riots of July 23-30, 1967. As this winter photo shows, the hands and face remain black as a memorial to the riot which broke out a short distance from the seminary. [NC photo by Steve Rybicki]

dale francis says

## He's against tax aid to schools

by dale francis

The Vatican has urged the bishops of the Catholic Church to seek government aid to support parochial schools. The 10,000-word document from the Sacred Congregation for Catholic Education was the first public advocacy of government aid from the Vatican.

The Vatican said that Catholic schools are a necessary counterbalance to modern secularism, that they are necessary to provide pluralism in education and that they are a guarantee of religious freedom.

The Vatican document was, of course, directed to situations throughout the world. It may be helpful in many countries. It does not seem to me to be particularly helpful for the particular situation in the United States.

WHILE THE Constitutional principle of separation of Church and state has been grossly twisted in the propaganda of the most fervent separatists and carried beyond its original intent in some decisions of the Supreme Court, the truth is that in

the United States the Constitution almost certainly does draw some fairly hard lines against tax support of churches and religious enterprises.

This is surely not violated in the tax exempt status provided to religious enterprises but as it presently stands, the Constitution does probably forbid direct payments to churches for their religious enterprises.

That's why I have consistently—for the last decade and a half—opposed tax aid for Catholic schools. I said this 17 years ago when I spoke at the first national meeting of Citizens for Educational Freedom. I said it again ten years ago at another of their national meetings. I would say it now.

The principle of government aid for parochial schools as offered in the Vatican document is sound. Catholic schools do provide an antidote to secularism. Catholic schools do fulfill a pluralistic function and as a guarantee for religious freedom.

In those countries where there is no constitutional barrier to such direct aid for parochial schools, it is certainly right that such aid should be given. Our own situation is different because of the constitutional question.

But if I am opposed to government aid for parochial schools, I am totally committed to the cause of equal justice for all school children. The principle of educational freedom in the United States establishes a primacy of parental rights. Parents are guaran-

living the questions

## Nothing so complex about social justice

by fr. thomas widner

In June of this year, bishops of seven southern dioceses released a brief statement offering their assistance in the controversy between the J. P. Stevens Co. and the Amalgamated Clothing and Textile Workers Union of America (ACTWU). The controversy stems from the union's claim that the Stevens Co.—the nation's second largest textile manufacturer—is in gross violation of labor laws and practices. The union has initiated a nationwide boycott of Stevens' products.

The bishops refused to take sides on the boycott. They made clear, however, that "our silence on this issue should not be interpreted to mean that we are unsympathetic with the stated purpose of the boycott—namely, to speed up the organization of southern textile workers for the purpose of collective bargaining. To the contrary, we strongly support this objective as being in complete harmony with traditional Catholic social teaching and in full conformity with our government's long-standing policy of encouraging collective bargaining."



THE STEVENS' PROBLEM presents the opportunity to address the Church's position with regard to social justice. It is social justice that is involved here, and social justice is terribly misunderstood by most Catholics.

In the first place, few Catholics are really aware that the Church has anything to say about social justice. Many do not know what it is. Some who are aware choose to ignore it as if it were not a major factor in being Catholic. Others are simply overwhelmed by the incredible complexity of the issue.

Perhaps more has been said about social justice since the Second Vatican Council. It would be wrong, however, to assume that the Church has never spoken about social justice. In their statement, the seven southern bishops used the term "traditional Catholic social teaching"—the sad fact is that most Catholics are not aware that the Church has a "traditional social teaching." It is even more sad that we do not often recognize our responsibility to it as being just as important as recognizing our responsibility to the interior life.

At one level, social justice is the same thing as "doing good works." What is new for most of us is the recognition that "good works" can be done either as one person or as one group of persons. Good works can be accomplished on larger levels, meaning Catholics joining together to accomplish a just society.

When we talk about social justice we talk about something that is as old as the Church itself. Not just the Church of the New Testament, but also the Church of the Old Testament. But, for our own purposes, we'll simply deal with the Church which developed after Jesus Christ.

Anne Fremantle, in a work entitled *The Papal Encyclicals in Their Historical Context* states the following:

"ALL REALITY EXPRESSES itself in a relationship. From the moment of her beginning, in the upper room at Jerusalem at Pentecost, when the Holy Spirit descended on the apostles in tongues of fire, the Church had to face one problem after another, one relationship after another. The early Christians first had to learn to live in two worlds: the pagan world all around them, and the small nucleus of the new world of the redeemed. The early Church letters deal with concrete examples of these problems as they come up: What to do about Christians who fall away under pagan torture and persecution? What to do about Christians who disagree with one another?"

It is my concern to discuss the Church and her relationship to social justice more often in these columns. We are in a century when, for the first time, each of us is individually and personally affected by our entire world and not just simply a part of it.

If we had never heard of social justice before this, it is because social issues were perhaps not understood on a worldwide basis. Social justice is significant now because the problems are significant and affect each of us and because each of us has a responsibility to do something about them.

washington newsletter

## The 'alternatives' are plentiful

by jim castelli

Recent Supreme Court and congressional decisions limiting the number of government-financed abortions have led to increased discussion of "alternatives to abortion."

Mrs. Eunice Kennedy Shriver, an active abortion opponent, put it well when she said, "Without alternatives to abortion, no free moral choice is possible."

ON ONE LEVEL, of course, the only "alternatives" to abortion are childbirth, miscarriage and not getting pregnant in the first place.

But on another level, there are any number of things that society, employers, churches, voluntary organizations and individuals can do to relieve the economic, psychological and social pressures which may lead a woman to have an abortion if it seems the only way out of a tough situation. Here are some frequently discussed abortion "alternatives":

—Pregnancy disability benefits. Congress is now working on legislation to require employers with disability insurance plans to treat pregnancy the same as any other disability.

This means that a plan which allows, for example, six weeks disability at half pay up to a maximum of \$150 a week for illness or injury cannot deny benefits to a woman who takes time off from work to have a baby.

Congress is trying to correct a December, 1976, Supreme Court decision which said the Civil Rights Act of 1975 does not require such equal treatment. This effort has been supported by a broad coalition, including women's groups who support legal abortion, anti-abortion groups and Catholic organizations.

The Senate Human Resources Committee passed the disability benefits bill by a 13-0 vote. The full Senate will vote soon and the House is now holding hearings on the bill.

—Health insurance reform. Some health insurance plans charge extra for maternity coverage, but pay for abortions as part of normal medical coverage. Like the disability benefits situation, this places economic pressure on some pregnant women. Abortions now cost about one-tenth what childbirth and related treatment cost.

—Adoption. The Carter Administration has just backed legislation to streamline the adoption and foster care system. This would include subsidies for low-and-middle income families which adopt children. It would also include paying the medical costs of mothers who are not

eligible for Medicaid and who want to give their baby up for adoption, although the Department of Health, Education and Welfare has not yet worked out the details.

This subsidy would remove economic and social pressures from women facing an unwanted pregnancy. HEW Secretary Joseph Califano says that anything that makes it easier to find a home for an unwanted child is an "alternative" to abortion.

—Life support centers for pregnant teen-agers. These provide maternal and pre-natal medical care, counseling, family planning information, and help young mothers to continue their education. Johns Hopkins University in Baltimore has one and there are several others throughout the country.

According to Mrs. Shriver, girls who are helped by the Johns Hopkins center fare much better than those who are not: "Prematurity has been cut in half. Infant mortality and disorders of the newborn have been reduced to levels associated with older women in the prime childbearing years. Seventy to 80% of the girls stay (Continued on Page 9)



CONVERT AT 99—Charles Winfield receives a candle from Father Gerald P. Pelletier symbolizing his new life in Christ after his baptism on his 99th birthday. The ceremony took

place at Manor Care Nursing Home in Cincinnati. [NC photo by Anne Bingham]

## features



## WHEN A YOUNG FRIEND PASSES AWAY

## Coping with the reality of death

BY MICHAEL SERETNY  
and  
DON RENFRO

Now that the initial shock is fading and the reality of death actually sets in, we can reflect on the most human of all experiences: the death of a close friend.

Disbelief, shock, anger, and a sense of "It's all a bad dream" often accompany the loss of a friend. The trauma cuts deep into the human soul where that person lived in you, and it removes a part of your existence that made up your friendship. In your personal reaction to the absence, disorientation often predominates an otherwise purposeful and meaningful life. How can one human, loving person actually deal with the finality of death, with the tremendous loss in being that accompanies the loss of someone that you have shared your existence with on earth? Just over a week ago, on July 6, these same feelings of remorse became part of the lives of the close friends of John R. Hearlly. John, a member of Little Flower Parish, died shortly after sustaining severe injuries from a fall. He left this world with his closest friends at his side, and with the strength of his faith expressed in the Sacrament of Anointing.

His earthly life and existence has ended, as final as the words on this paper. However he does live on in the people that he touched during his brief life, and in the reality of faith that joins him to his Creator. The following reflections on John's life and the effected presence that touches each of us left behind are the combined efforts of his friends and family. We share them with you in the hope that they touch your life and bring meaning to your existence also.

AS YOU LOOK AROUND a room, after a death occurs, you call to mind the tremendous void that exists because that person is gone. You recall the influence that often went unnoticed while the person was still living. The influence that daily became friendship, a bond of growth between two people, that death has severed. It is this influence that allows each of you to grow to your potential, yet brings your existence close together to form a meaningful experience on earth which we call life. Life with its potential for growth, with its "happiness and sadness, with its plans and

[This article, composed by the former teacher of John Hearlly, and a close friend and classmate, is offered in their words "as a personal message to those of you who have traveled this weary path called 'death' " with a close friend or relative. "We hope that these words of faith, belief, and promise can help you in your quiet moments."]

goals, and with its reality that one must live not merely exist." Shortly before his death, John recorded these feelings on paper. Those that knew him well know that he was a writer and philosopher. At 14 years of age, it is hard to have the depth of experience to be a good writer. However, John's potential showed through. The correctness of manner is inconsequential to the value of thought that he recorded during his writings. In a very real sense, these essays have prophetic meaning for all of us left behind.

"You have to live your life to a potential that you have set . . . reach out and achieve that goal no matter what . . ."

These few words carry the wisdom of ages, because they are a message of hope to us that we can carry out our lives while still living with the loss of

his presence. It is hard to comprehend that a young teen-ager could so clearly foresee that dangers exist with which each person has to deal, and yet at the same time not to allow these dangers to impede your growth and existence.

"I think everyone should do something with their life, because they have to live it . . ." It is this optimism, in the face of harsh reality, perhaps even a naiveness, that characterized his belief in God and in the wholeness of life. He found an answer at a tender age that many of us are still groping for. Faith, or whatever name you wish, is the essential thread that brings meaning to life and our interaction with others on earth.

Perhaps John felt that this is the reason he was potentially called to the priesthood. In every essence of the word, his daily activities among us exemplified the care and love that this word priesthood should in its fullest exemplify. His dedication to serving at

Little Flower, and his willingness to help in the school and the rectory encompassed a desire to help others and to forego one's self which is typical of maturity. His loss is made no easier by the fact that his plans and goals never realized fulfillment in our own vision. However, the effect of his life will be felt, and our vision cannot encompass all that he continues to do through the people that he knew.

TRYING TO GRAPPLE with these questions, especially when it involves one that is so close, is a very painful and difficult process. There are no answers; how can the human mind foresee the total logic that would permit him to be taken at 14 years of age. Perhaps John's favorite reading, from his eighth grade school year, holds the answer that he already knew.

"When I was a child, I used to talk like a child, think like a child, reason like a child. When I became a man I put childish ways aside. Now we see indistinctly, as in a mirror; then we shall see face to face. My knowledge is imperfect now; that I shall know even as God knows me . . ."

## letters

## Msgr. Bosler 'missed an opportunity'

To the Editor:

In general I agree with Msgr. Bosler's column in *The Criterion* and admire his knowledgeability and good sense. I also think his response to "Questions Lay Attire for Clergy, Religious" in the July 1 issue will be approved by many if not most people. However, it seems to me he missed an opportunity to put in a good word in favor of clerical and religious garb.

He apparently approves of the widespread use of lay attire by priests

and religious and gives some good reasons for doing so. He states as a motive, seeking relevance with the world in which we live. But what kind of relevance should that be?

Obviously, it should be the ministry of religious service, which for the Christian is not part-time but life-time. And like that of the military, the police, etc. It calls for a uniform for clergy and religious. If it is fitting for the soldier, policeman, and others to wear their uniform on duty, it can well be part-time because their service is

part-time. But the priest and religious are always "on duty" or call, they are 24 hour people.

We hear today, "cry the Gospel by your lives," to which is added "rather than by your dress." Yes, but shouldn't we do both? Lives and services are not purely spiritual matters, they necessarily become externalized in signs and symbols, one of which is the religious garb. As such it influences society, directs it upward to God.

Wearing secular attire by priests and religious when not called for seems to me to be another concession to secularism, one of the most insidious enemies of religion today.

Following the directives of Vatican Council II, we should, of course, adapt our garb to the day and age and not cling to the customs of the Middle Ages. Nor need we always be "dressed up." We all recognize there are times, places, and circumstances calling for common sense in dress.

Wisdom dictates that we change according to Vatican II and yet not go so far as to discard the priestly garb and the religious habit, but as much as possible to "hold on" to them.

Rev. Maurus Ohligslager, O.S.B.  
St. Meinrad, Ind.

## 'Arbitrary' financial efforts

To the Editor:

An open letter to Harry Dearing, Business Administrator, Archdiocesan Chancery Office

Dear Mr. Dearing:

As outgoing president of the Indianapolis North District Board of Education, I feel obligated to voice my protest along with members of the Indianapolis District Coordinating Committee and its Subcommittee over the manner in which the Parish Sharing Assessments were rather arbitrarily altered.

At last evening's meeting of the North District Board of Education

(July 11), all board members supported this view. They feel the concept of "shared responsibility" is being challenged. If the Chancery does indeed have information which is pertinent for committee consideration, should it not be given before deliberation rather than after?

Lay representatives and several priests on the I.D.C.C. and especially members of the subcommittee, spent many evenings and into the early morning hours poring over parish financial reports, request forms from various parishes, past history of payments, consultation with the superintendent of education and several pastors etc. before reaching their decisions that were approved by the Coordinating Committee.

Such dedicated lay involvement was beautiful to behold and I expressed this personally to Herman DeHart, Chairman of I.D.C.C.

With these efforts and accomplishments almost entirely negated, it is my opinion that it will require some strong persuasion to secure volunteers to serve on future I.D.C.C. boards from the five districts in Indianapolis. I do hope I'm wrong in this conclusion!

Rev. Joseph V. Beechem, Pastor  
St. Lawrence Parish  
Indianapolis

Protests were not a surprise,  
Carter's Vatican envoy says

BY FRANK HALL

MIAMI—David M. Walters says the protests against his appointment as President Carter's personal envoy to the Vatican by two Baptist organizations and Americans United for Separation of Church and State are "really nothing new."

"Their position has been that way all the time," said the Miami-based international lawyer recently appointed by President Jimmy Carter. "I was glad to see that they didn't oppose me personally as a Catholic or as an individual," Walters said. "It's a stand that they have taken for some time . . ."

Walters said that the Vatican "is able to do much more in areas than we can, to our common purposes,

because of the fact that there are over 700 million Catholics spread around the world."

CITING THE SETTLING of the fighting in Lebanon as one example, the new envoy also said that cooperation between the Vatican and the United States "has been very helpful in dealing with matters concerning Africa, which has developed so fast that we've had no political connection with many of these countries."

He said the Vatican "could certainly be of great assistance" in settling disputes in the Middle East.

Walters said he feels there is no advantage to having a Catholic as envoy to the Vatican. "I think it's an indication there is no prejudice involved in the heart of Jimmy Carter," he said. "It might just as well have been a Jewish person because it's certainly not a clerical mission at all. It's something in the national interest and anybody could do it as an American."

He pointed out that neither of his immediate predecessors—Henry Cabot Lodge and Myron Taylor—are Catholic, and added, "The envoy could just as well be of any other faith as long as the real objective is our national interest."

WALTERS AND HIS WIFE Betty met personally with Pope Paul VI several years ago. When their granddaughter

died of leukemia in 1970, the Pope granted them a 30-minute private audience at which he consoled them.

"I will never forget it," Walters said. "Betty was very distraught, and the Pope did much to get us through that very difficult period."

Walters met with Archbishop Jean Jadot, apostolic delegate in the United States, during a recent week-long briefing by the State Department on his new post. "I'm very impressed with the accomplishments that have been of value to the United States," he said.

He called the meeting with Archbishop Jadot "just a friendly exchange of getting to know each other."

Won't forget  
this one!

RICHMOND, Ind.—Members of Holy Family parish here made sure last week that their pastor, Father Robert Minton, won't easily forget his 65th birthday.

Three surprise celebrations and the applause of those attending each Sunday Mass went toward marking the event and expressing appreciation for the priest who established Richmond's third Catholic parish and will soon oversee construction of new facilities for it.

It all began at Sunday Masses two days before his July 12th birthday, when a parish member at each Mass approached the microphone to ask for applause for their long-time pastor as he marked his 65th milestone.

After the last Mass, the parish and about 20 area priests fêted Father Minton with a surprise—"and it was a surprise," he says—party. He was presented miniature tools to aid in groundbreaking and groundkeeping of the proposed new church along with other remembrances.

But other surprises were yet to come. Parishioners who regularly attend the daily Masses held a breakfast for him on the day of his birthday, and the parish Council planned a steak cookout later.

Father Minton draws a lesson from the celebrations. "How nice it is to remember to thank people while they're alive for the things they do," he commented.—By Carol Fasnacht

the word  
this sunday

By Father Donn Raabe

SEVENTEENTH SUNDAY  
OF THE YEAR

"Lord, teach us to pray"

Genesis 18:20-32  
Psalm 138:1-3, 6-7  
Colossians 2:12-14  
Luke 11:1-13

When asked how they should pray, Jesus told His disciples not to babble words but to talk to God as they would to their best friend. His emphasis was not on the saying of something or the doing of something, but on the relationship of love between them. That love had been recounted in so many ways in the past and was being demonstrated again in His Son Jesus—a God who is slow to anger, rich in kindness and abounding in goodness. Just trust that God will always respond to you with love—so seek His love, and know it will be there.



DAVID M. WALTERS



## the criterion

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## report from the chancery

(Continued from Page 1)

Schroeder, O.S.F. will make a presentation on current and projected personnel statistics and concerns of the Sisters of St. Benedict, the Sisters of St. Francis, and the Sisters of Providence. The EPC will also finalize their evaluation of the Phase I process and complete discussion of the planning process assumptions.

**OFFICE OF VOCATIONS**—The Summer Ministry Program is half completed. This summer twelve students participated at the following assignments: CYO Camp: Jeff Charlton, Dan Kriech, Mike Marini, Neil Schaefer, and Jim Waldon; Parish Assignments: Mike Fredrick, Immaculate Conception Parish, Rushville, Ind., John Brandon, St. Andrew Parish, Richmond, Ind., Paul Shikany, St. Theresa Parish, Indianapolis, Ind., Ted Lang, St. Jude Parish, Indianapolis, Ind., John Hall, St. Bernard Parish, Frenchtown, Ind., Bill Christopher, St. Gabriel Parish, Connersville, Ind., Glenn O'Connor, Office of Catholic Charities, Indianapolis, Ind. . . Two brochures

explaining the diocesan priesthood are being printed and will be distributed to parishes in the next month.

**OFFICE OF THE PERSONNEL DIRECTOR**—When the Personnel Board resumes its meetings in August, a review of the appointment process will be made with the possible hope of completing the appointments earlier so as to correspond with the appointments of sisters and the hiring of other parochial ministers. This would prevent interfering with the continuing education of the clergy and vocations. Further attention will also be given to Deans, a revised Personal Inventory Form for the priests, and a policy for the appointment of the newly ordained.

**CATHOLIC COMMUNICATIONS CENTER**—Much of the time during the month since the last staff meeting has been spent in budget evaluation and revision. The Communications Center ended 1976-77 with a \$3,900 deficit and anticipates a deficit of

double that amount for 1977-78 fiscal year based upon a lessening of donations to the Center. Mr. Schisla has requested a very realistic and honest evaluation of the Communications Center and its place and future in the structure of the Archdiocese of Indianapolis. . . In addition to the announcement of clergy appointments, regular programming and services of the Center, it has worked closely with the Office of Catholic Education, the Priests' Senate committee on Spiritual Development and the committee on Teen-age Marriage Policy in recent weeks. Media coverage, news releases and planning have continued to be developed to inform the people of these important activities in the archdiocese. In addition, several interviews have been arranged dealing with Catholic reactions to decisions by the U.S. Supreme Court, Vatican statements and the recently published statement by a committee of U.S. Theological Society regarding sexual ethics among Catholics. . . Mr. Schisla has developed contact with the Media Division of the Religion Section of Lilly Endowment on behalf of the President and General Secretary of UNDA-World (the International Catholic Broadcasting organization). This liaison will continue through 1977 until a decision has been made regarding a pending UNDA proposal to the Endowment.

**FATIMA RETREAT HOUSE**—As of June 1, 1977, Sr. Mary Grace Pesavento, S.P., has come to Fatima Retreat House to work in the area of promotion of week-end retreats. Sr. Luke Crawford, S.P., left Fatima Retreat House on June 13, 1977, to begin her duties as a member of the Provincial Council of Sacred Heart Province of the Sisters of Providence. . . Summer is the time for planning for the coming year at Fatima and for clean-up and fix-up activities. . . Look for the complete listing of Fatima-sponsored programs to be sent around the 10th of August.

—Compiled by Fr. Thomas Widner

## The 'alternatives'

(Continued from Page 4)

In school until a few weeks before delivery and return to school soon after their baby is born."

**DR. JANET HARDY**, who heads the Johns Hopkins center, says 70% of the pregnant teen-agers in Baltimore chose to keep their babies rather than abort. This appears to be just slightly better than the national average.

But the life support centers may be more important in preventing future abortions. According to Mrs. Shriver, 20% of teen-agers who become pregnant become pregnant again within two years, but only 1% of the girls helped by the Johns Hopkins Center are pregnant again within two years.

Bayh and Sen. Edward Kennedy (D-Mass.) introduced legislation to provide federal funding for life support centers almost two years ago, but nothing happened. Rep. Gladys Spellman (D-Md.) has introduced a similar bill this year. Her office says Rep. Paul Rogers (D-Fla.), chairman of the House health and environment subcommittee, will look at the proposal as part of the public health program soon.

—Welfare. The Supreme Court ruled

two years ago that the Social Security Act does not specifically require that pregnant women on welfare receive additional payment for their unborn children. There is nothing to prevent Congress from allowing welfare to pay for such aid, according to Magr. James McHugh, director of the U.S. bishops' Committee for Pro-Life Activities, but no action has been taken.

Other services which make it easier for a woman with a problem pregnancy to give birth rather than abort, according to Marjorie Mecklenburg of American Citizens Concerned for Life, include day care, flexible working hours, rape treatment, sex education and "parenting" education.

"Americans must examine the pregnant woman's life situation, assess what is necessary to preserve her personal dignity and her mental and physical health and then provide for these needs," Mrs. Mecklenburg told a Senate subcommittee two years ago. . . Women must not be forced by circumstances to seek an abortion because of the lack of an acceptable alternative and an implied national policy against life."



**FRANCISCAN GOLDEN JUBILIANS**—Ten Sisters of St. Francis of Oldenburg will observe their golden jubilee of religious profession at the Franciscan Motherhouse on Tuesday, July 26. The jubiliarians, standing from left include Sisters Leona Burkhardt, Elsetta Roseman, Florence Marie Rose, Margaret Hauer, Armella Marie Petrotte, Mary Benjamin Stock and Estelle Nordmeyer; seated from the left are Sisters Mary James Gardner, Theofrieda Angst and Anastasia Lamping.



**SILVER JUBILEE CELEBRANTS AT OLDENBURG**—Silver Jubiliarians of the Sisters of St. Francis at Oldenburg include, from the left, Sisters Marietta Sharkey, Mary Paul Larson, Julie Hampel, Ruth Schoenung, Mary Hautman, Barbara Hirt and Janice Scheidler. Sister Estelle Nordmeyer, at the right, novice director for the group, is a golden jubilarian. Three other jubiliarians were absent for the picture. They include Sisters Ann Manderscheidt, Myra Peine and Doris Holohan. A joint celebration for the diamond, golden and silver jubiliarians will be held at the Franciscan Motherhouse on July 26.

## Cursillistas told to spread Good News

**DE KALB, Ill.**—Those who have received the Good News preached by Jesus "can and must spread it," Bishop Arthur J. O'Neill of Rockford, Ill., told more than 700 participants in the third annual Cursillo Encounter, held July 5-9 on the Northern Illinois University campus in De Kalb.

Bishop O'Neill was the keynote speaker at the encounter and one of several bishops asked to review Pope Paul's document on evangelization—the theme of the encounter. He emphasized that the document warns Christians that the work of spreading the Gospel "is never over until the last day."

The kingdom of God "is available to every human being yet each one must gain it by acceptance," Bishop O'Neill said.

## Junior CD of A sets parley

**PHILADELPHIA**—"To Be Alive" will be the theme of the sixth biennial convention of the Junior Catholic Daughters of America (JCDA), to be held Aug. 10-13 at Chestnut Hill College in Philadelphia.

The JCDA is the official youth program of the Catholic Daughters, the largest Catholic women's organization in the country.

## New papal medal struck

**VATICAN CITY**—An official medal marking the 15th year of Pope Paul VI's pontificate has been struck according to a design by Italian sculptor Giacomo Manzù, the Vatican announced.

The medal shows a side view of the Pontiff in cope and mitre on the obverse and a man standing at a window and releasing a dove on the reverse.

The inscriptions on the medal read: Paulus PP. VI and Anno MCMLXXVII Pont. Sul XV—A Nativitate LXXX.

The medal commemorates both the Pope's 15th year of reign and his 80th birthday, which he will celebrate Sept. 26.

Manzu was a favorite artist of John XXIII. He designed during John's reign the "doors of death" for the left side doorway into St. Peter's Basilica.

## Friday is Sunday

**VATICAN CITY**—Friday is Sunday and life is rough generally for the Catholic chaplain in the oil-rich Arab emirate of Qatar, reports the Vatican daily L'Osservatore Romano.

The priest, who resides in a rented home in Doha, Qatar's capital, says Sunday Mass on Friday—the only weekly holiday recognized by the government.

## Cop tennis trophy

St. Catherine captured the 1977 CYO Tennis Tournament Over-All Award in a final surge in the Open Division of the competition.

Northside rival St. Luke won the Novice Division, but fell short in their bid for the Over-All Award.

Our Lady of Lourdes placed second in the Open competition as did Holy Name in the Novice Division.

By Criterion deadline, two Open events were still uncontested:

## STANDINGS

### BOYS' SOFTBALL

**Final**  
DIVISION I—St. Michael 7-1; St. Christopher 6-2; Holy Cross 4-3; Our Lady of Lourdes 4-4; St. Andrew 4-4; St. John of Arc 2-2; Immaculate Heart of Mary 2-8; St. Lawrence 0-6.  
DIVISION II—St. Philip Neri 7-0; St. Catherine 6-1; St. Jude 5-1; Sacred Heart 4-3; St. Mark 3-4; Holy Name 3-5; Nativity 1-7.

### GIRLS' SOFTBALL

**Final**  
DIVISION I—St. Lawrence 6-1; Holy Spirit 5-1; St. Gabriel 3-3; Little Flower 4-4; St. Malachy 2-8.  
DIVISION II—Holy Name 5-0; Nativity 4-1; St. Catherine 3-2; St. Barnabas 3-2; St. Philip Neri 2-3; Sacred Heart 0-6.

## CYO Notes

The second bulletin regarding the National CYO Convention has been mailed. The bulletin requests that young people and adults planning on attending the National Convention make a \$50.00 deposit to reserve a seat either on the plane or bus. Seats will be reserved on a first-come, first-served basis.

The CYO Summer Outdoor Dance has been rescheduled for next Friday, July 29, at St. Catherine, Indianapolis.

The Entry Deadline for the 1977 Football season is Friday, July 29. Coaches will meet at 8 p.m. Thursday, Aug. 18, at Chastard High School.

Members of the CYO Priests' Advisory Committee meet at 8 p.m. Thursday, July 28, in the CYO Office.

Any person interested in officiating CYO Football during the coming season should call the CYO Office at 632-9311.

Auditions for the 1977 Talent Contest are scheduled Wednesday, Aug. 3, at St. Michael parish.

Teams playing in the Post-Season Softball Tourney should receive their schedules in the mail: Competition starts Sunday, July 24.

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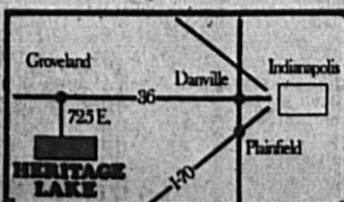
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## viewing with arnold

## 'Like watching time-bomb'



BY JAMES W. ARNOLD

In "Sorcerer," director William Friedkin, in his first movie since the original "Exorcist," tries to re-create one of the great horror-suspense films in history. He succeeds up to a point. Watching "Sorcerer" is like watching a ticking time-bomb that doesn't go off until somebody drops it for the sixth time.

But when it's over, you realize the fascination has been only physical. Will the worst happen? (The answer is probably). Whether it all means anything, or nothing, is open to speculation. This adventure thriller, but does not disturb. Excitement without significance is acceptable, may even be what the audience prefers right now. But it's less than a first-class artist would give them.

THE OLD FILM was, of course, "The Wages of Fear," by the undisputedly first-class French director, the late Henri-Georges Clouzot. It was a grim, coldly realistic and sardonic tale about four penniless European outcasts trapped in the seediest Latin American backwater shantytown imaginable, owned by an American oil company.

They are suddenly given the opportunity to make a lot of money by risking their lives, driving two nitro-loaded trucks 300 miles to the interior to help blow out an oil-well fire that is blazing out of control.

The suspense is terrific, because the alternately jungle-and-mountain road is virtually impassable, the trucks are junk heaps, and we know the nitro may go up at the slightest impact.

AS THE FILM proceeds, we also develop a modest affection for the characters, disreputable as they are, as they use their wits and courage to surmount each new obstacle. It's also clear that Clouzot is telling a bitter parable about capitalist exploitation and greed, perhaps even an absurdist parable about life itself.

Despite all their efforts, the men are defeated—by chance, fate, essential flaws of character. (The one who survives longest is the one who becomes increasingly ruthless and dehumanized). One may not agree with the nihilism, but the film's honest, multi-layered power still grips the memory and imagination.

"Sorcerer's" plot is practically identical, and its surface suspense is almost as nerve-wracking, but it doesn't explore all those possibilities. It tells us more about the men, and why they are in this miserable town.

One of them (Roy Scheider) is an American criminal who has made the mistake of being involved in the holdup-murder of a money-loaded New Jersey priest, who just happens to be the brother of a Mafia kingpin (a sequence that Catholics may find gratuitously offensive). Another (Francisco Rabal) is a ruthless assassin, another (Amidou) is an Arab terrorist, the fourth (Bruno Cremer) is a French aristocrat on the lam for investment fraud. None of them change or grow after their violent introductions.

THE MOVIE'S first half relentlessly establishes the

sleazy cruelty of the environment—the hot filth of the disease-ridden town, the hardships of laboring for the oil company, the corrupt banana republic politics (actual locales are central Mexico and the Dominican Republic). The physical horrors of the oil well ex-

plosion are underlined, and when the maimed bodies are trucked back to the town in bags, the furious natives annihilate the guards and burn the truck. We can well understand why the four fugitives are desperate to leave (So are we).

The trip itself, which

begins about 70 minutes into the two-hour film, is a tour de force of tense visual cinema. The longest episode gets the trucks across a battered rope suspension-bridge over a roaring jungle river in the middle of an apparent hurricane. (Just photographing the sequence

must have been like going over Niagara in a barrel). There is also a more subtle nail-biting passage in which the heroes construct a makeshift Rube Goldberg-style bomb to blast out a tree blocking the road. The final obstacle is a nasty roaming band of anti-government guerrillas.

EXPANSIVE thrills and violence abound (the film is reputed to have cost an incredible \$21 million), but missing is that crucial "something more." In Clouzot's version, while we're watching one truck, the other blows up in the distance. Like the charac-

ters, we don't know what happened, a factor that adds to the terror. (Friedkin removes the mystery by making us witness the accident—a flat tire).

Clouzot's unforgettable scene shows one driver plowing through a pool of oil (if he stops, he can't start again) and deliberately driving over the legs of his trapped companion. The agony is excruciating, the inhuman effects of greed are clear, and both men are covered in symbolic black oil. Friedkin offers nothing comparable, and the survivors' ultimate "success" loses much of its irony. Clouzot ended his movie

by having the last driver, joyously waltzing his truck to radio music on the way back, plunge off the mountain road to his death. Compare the implications of that to Friedkin's suggestion that the newly rich hero is being stalked by Mafia killers and will never escape. "Sorcerer" remains a brutal film with expertly crafted suspense. But in missing so many of the human complexities of its model, it offers little beyond fear-of-death as entertainment and humans struggling without purpose in a moral swamp. (Rating A-3—morally unobjectionable for adults)

from the uscc film and broadcasting office

## Russian entry wins Berlin Film Festival award

[Rev. Gene D. Phillips, S.J., is a consultant to the Office for Film and Broadcasting and a professor of fiction and film at Loyola University in Chicago.]

BY GENE D. PHILLIPS, S.J.

Each year the International Catholic Cinema Organization (usually known OCIC, the initials of its title in French) sponsors a jury at the Berlin Film Festival, among others, made up of members drawn from the various national Catholic film offices around the world. This year the present writer represented the American OFB on what must be one of the most truly international juries that OCIC has ever assembled, for the jurors hailed from not only Germany and America but also from Egypt, Hungary, and Italy as well.

One of the friendliest and most efficiently run film festivals anywhere, the Berlin Festival this year offered a wide selection of movies from East and West Germany and from countries as far apart in distance and culture as Australia, Russia and Brazil (including three American films, *Nickelodeon*, *Between the Lines*, and *The Late Show*). From the official entries the OCIC jury was charged to select for its prize a film "of outstanding artistic quality that confronts its audience with vital issues and fundamental values of life." This year's choice is the Russian film *The Ascension* (*Woschoshdenie*) directed by Larissa Schepitko.

Miss Schepitko's film deals with two Russian soldiers captured by the invading Nazi army during World War II, but she says that it is not so much a film about war as about how some people can summon the moral stamina to meet a crisis while others will be crushed by the same challenge. This is borne out in the movie when one of the Russians achieves the status of a Christ-figure while the other degrades himself into becoming a Judas. Hence the OCIC jury's statement about the picture: "The film depicts in an austere and dramatic fashion the moral force of an officer who accomplishes the mission confided to him. In the triumph over his enemies, he earns their admiration and, at the same time, inspires his friends to work for a better world through human forgiveness and love."

THE WRECKING CREW (1969) (ABC, Tuesday, July 26): More juvenilia with Matt Helm and his bevy of cuties (Sommer, Tate, Kwan, Louise), with a good actor (Nigel Green) thrown in as super-villain. Vulgar, gaudy, in the accepted Dean Martin, self-spoofing comic-strip style. Not recommended.

THE JURY, furthermore, recommended three films which it singled out as being of special value for educational use. They were: *Day For My Love* (Czechoslovakia), directed by Juraj Herz, which is about young parents who lose their only child and which in the words of the Jury's citation, "describes with a sensitive camera and good acting the problems experienced by a married couple in living together. It demonstrates that, in spite of the severe crisis which culminates in the loss of their child, solutions to their problems can be found by patience, understanding and optimism"; *Probably the Devil* (France), directed by Robert Bresson, which explores the problems of an adolescent dropout who receives understanding neither from his peers nor from adults and which, according to the Jury, "is an uncompromising accusation against the modern world which by its external pollution of the environment and its inner corruption can drive men to destruction. This film shows in a tragic way by the suicide of the young protagonist, thereby suggesting critical reflec-

tions for the viewer"; finally with regard to *The Strange Role* (Hungary), directed by Pal Sandor, the story of a young male refugee during wartime who must disguise himself as a woman in order to escape the enemy and carry on his resistance mission, the Jury said: "The film endorses the accomplishment of the mission of a young man who sacrifices his life in the hope that his fidelity will help to build a better future for mankind."

The OCIC jury furthermore recommended a fourth movie, a short film from West Germany entitled *Not Known at This Address*, directed by Hans Sachs and Hedda Rinneberg, which portrays a senile old woman who looks fruitlessly for an old friend whom she has forgotten has long since died. "The film is remarkable for both its intelligent script and for the depiction of the old lady which expresses a pathetic failure to communicate."

IN ADDITION to the OCIC prize and citations awarded to the movies in competition, the OCIC jury regularly singles out for praise one or more of the films shown out of competition in the series called the Film Forum which presents motion pictures

made for the most part by young independents whose work deserves notice and encouragement.

The Jury conferred its prize of 1,000 Marks for films of the International Forum to *After Death We Will Have Time for Sleeping* (Mauritania), directed by Med Hondo, which examines "a social, historical, and political reality in a sincere and dispassionate manner and courageously affirms the right of a small nation to live and to possess the land on which it can develop."

The Jury also recommended the following two films to encourage their widespread use for film education: *Nine Months* (Hungary), directed by Marta Meszaros, "which shows with optimism the particular problems and commitments of a young woman of today, who wants to take the responsibility for motherhood and exercise the right to work"; and *The Perfumed Dream*, directed by and starring Kidlat Tahimik as an immigrant to the U.S. who expects it to be the land of promise, a "simple film by a new director who depicts himself in it as someone searching for a new personal identity, a film which ironically criticizes the myth of the 'American Way of Life.'"

AS IN PAST years, Interfilm, the Protestant counterpart of OCIC, also presented film awards in Berlin. Both groups came together for a joint presentation of their awards and this event provided the occasion for some speculation about the possibility that OCIC and Interfilm might consider co-sponsoring a single ecumenical jury each year in Berlin as is already the case at the Cannes and Locarno Festivals.

On the one hand, the mutual interest and concern for the cinema which is shared by the two groups would be underlined by a single jury, and both groups would still be free to give separate citations of their own to individual films over and above their joint prize. On the other hand, there is something to be said for the double attention drawn to the Church-sponsored prizes awarded at Berlin when the two groups have separate juries and awards; in addition both groups under the current system can—and sometimes do—give simultaneous recognition to the same film, as happened this year in Berlin when both OCIC and Interfilm recommended the Bresson film.

In any event, there is no doubt that these juries are a

testament to the Church's abiding involvement with the art of the cinema. As John Taylor, president of Interfilm, put it "this powerful means of conveying ideas, this most effective vehicle for social commentary, this most youth-oriented of media in an age of media" is an instrument that the Church must continue to respect if it is to be relevant in today's world.

One particularly felicitous note was struck in Berlin this year by the fact that the OCIC prize-winner, *The Ascension*, was also chosen

by the main jury to receive the Grand Prize of the Golden Bear, and was furthermore selected by the International Federation of Cinema Journalist as the best film in competition; moreover, the four competition films to which OCIC accorded recommendations also received Silver Bears for their cinematic excellence from the main jury—a strong indication that artistic merit and thematic substance can and do coincide in films. And that, in essence, is what the Church-sponsored film juries are all about.

## this week's tv films

THE OTHER (1972) (CBS, Friday, July 22): Robert ("Summer of '42") Mulligan's powerful and frightening film of the Tom Tryon novel about twin boys, living on an otherwise picture-perfect 1930's farm, who have a perverted fascination for black magic. Many will find this well-drafted offspring of "Psycho" and "Rosemary's Baby" very depressing. Imaginative horror, not for the squeamish or immature.

THE TAKING OF PELHAM 123 (1974) (CBS, Sunday, July 24): A semi-farce, semi-thriller about a gang of tough bandits led by Robert Shaw, who hijack a subway train, take hostages, and try to extort a million from New York's impoverished City Hall. Despite a few exciting moments, a wry script and the bright presence of Walter Matthau, Joseph Sargent's film is insensitive to people, and the plot runs out of thrills and credibility early. Satisfactory for adults and mature youth.

THE BRIDGE AT REMAGEN (1969) (ABC, Sunday, July 24): A solid

action film about a famous WWII battle, with a few crumbs even for the thinking person. George Segal tries to lead the Americans across the Rhine, and Robert Vaughn is the sensitive German officer trying to hold his troops together and stop him. Satisfactory, but there is plenty of realistic violence.

SSSSSSS (1973) (NBC, Monday, July 25): Perhaps the ultimate in campy, creepy-crawly horror films, about a Mad Scientist trying to change young men into snakes to preserve intelligent life when the earth's ecology goes haywire. What about intelligent life now? Strother Martin makes a notable villain. Not recommended.

THE WRECKING CREW (1969) (ABC, Tuesday, July 26): More juvenilia with Matt Helm and his bevy of cuties (Sommer, Tate, Kwan, Louise), with a good actor (Nigel Green) thrown in as super-villain. Vulgar, gaudy, in the accepted Dean Martin, self-spoofing comic-strip style. Not recommended.

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# What is Evil?

*What is its origin? How does it operate?*

By Father John J. Castellet

The problem of evil has plagued people ever since they began to reflect on the human situation. Evil is terrifying; it has to be controlled, and the first step is to try to understand it.

What is its origin? How does it operate? All sorts of answers have been given, but the mystery remains.

In Mesopotamia (Assyria-Babylonia), which exerted such a powerful influence on Israelite culture, the answer was sought in the activity of an almost limitless army of demons, created by the primeval goddess Tiamat to fight for her against a rival god.

**THEY ATTACKED** humans in every area of existence; there were even specific demons for different parts of the body, and one especially gruesome monster harassed pregnant and nursing women. It had a lion's head, a woman's body, dog's teeth, eagle's claws.

The far-reaching effects of these pagan superstitions is evidenced by the fact that representations of demons in the Christian art of the Middle Ages were based on Mesopotamian models.

The Old Testament rejected this superstition. The Mosaic Law strictly forbade magic and witchcraft and so ruled out any sort of demonology. The author of the Temptation story offers an explanation of the origin of moral evil and its consequences in human history. But he attempts no explanation for the origin of evil itself. He simply presumes the prior existence of an evil force which seduces the first humans, and pictures that force under the symbol of a serpent.

But that's as far as he goes, and throughout the whole Old Testament there is hardly any mention of evil spirits or of one chief evil spirit, ruler of the realm of evil.

**THE LATE** Book of Wisdom, heavily influenced by Greek culture, identifies the serpent of Genesis with "the devil," but between Genesis and Wisdom there was a long development in popular Jewish thought.

Notice well: "popular" Jewish thought, not official biblical teaching. "Satan" makes a rather tentative appearance in a few late, post-exilic biblical books. Significantly, however, during the exile the Jews had been in intimate contact with Babylonian mythology, and after the exile they were satellites of Persia.

The Persians had developed an exaggerated dualism which viewed reality as ruled by two supreme principles, one good and the other evil, in eternal conflict, each served by an army of lesser spirits. The monotheistic Jews could not accept this as it stood, but they seem to have accepted the existence of a dominant evil spirit, in some way under God's control.

**IN 2 SAMUEL**, Yahweh is said to have incited David to take a census which, in turn, brought about a plague (2 Sm. 24).

In the post-exilic book of Chronicles, it is "Satan" who is responsible (1 Chr. 21.1).

Once again, in the fictional prologue to the Book of Job, Satan appears as a sort of prosecuting attorney, accusing men before the heavenly court and obtaining permission to harass them. The whole scene is obviously folkloric and reflects popular speculation of the period. A common noun in Hebrew, *satan* (adversary) has now become a proper name to designate evil personified. And as far as the Old Testament is concerned, that's about it.

**BUT WHERE** did all the details about Satan and devils and fallen angels come from? Not from the Bible, but from late, popular Jewish speculation, heavily influenced by pagan myth and superstition, and expressed in apocryphal writings, especially of the highly imaginative apocalyptic type.

And there was an abundance of this literature from the second century B.C. through the second century A.D. It is sadly true that popular theological speculation, sometimes wildly imaginative and often bordering on superstition, seems to hold greater fascination for people than the truth which God has revealed in so many authentic ways. But so it is, even today.

In tracing Satan's "Roots," we are led back to the mythology of Mesopotamia, the demonology of Persia, and some later Greek influences. These captured the popular imagination of the Jews and became a fixed part of their view of the universe.

This same world-view is reflected in the New Testament. Jesus, Paul, and all the others did not live in a cultural vacuum. Their world-view was that of their contemporaries and, as a result, we find many references in the New Testament books to Satan, the prince of this world.

**JESUS DID** come to conquer evil, and if in His culture evil was popularly personified, then His conquest of sin and evil was expressed in terms of victory over "Satan."

In preparing His apostles for His departure from this world, He told them, "... It is much better for you that I go. If I fail to go, the Paraclete will never come to you, whereas if I go, I will send him to you. When he comes, he will prove the world wrong about sin, about justice, about condemnation. About sin — in that they refuse to believe in me; about justice — from the fact that I go to the Father and you can see me no more; about condemnation — for the prince of this world has been condemned. I have much more to tell you, but you cannot hear it now. When he comes, however, being the Spirit of truth he will guide you to all truth." (John, 16, 7-13).

The essential, saving message of Jesus was uniquely new. Rather than to reveal the kingdom of a mythical Satan, Jesus came to reveal and inaugurate the Kingdom of God and His saving love.

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'Where did all the details about Satan

and devils and fallen angels come from?'

(A man dressed in a devil suit leads a Halloween parade.)

**KNOW YOUR FAITH**



# What control do we have over evil?

By Monika K. Hellwig

In the Scriptures, traditional plays, stories, Christian art, and the lives and visions of the saints, the devil plays a prominent role. Both the Scriptures and the official Church teachings give all sorts of advice as to how to deal with the devil. They assume that we have noticed there is an evil force (devil).

But the Church is concerned that we not try to blame the devil for our personal sins and that we not think of the devil as the counterpart or sparring partner of God. In fact the Scripture and the Church teaching attempt to place evil in a proper perspective.

**THE BELIEF** the Church is at pains to shrink down from exaggerated proportions is the belief that there is a source of evil, destruction and confusion that precedes anything human persons have done, and that makes it all much more difficult for us in this world.

Most people would really like to blame all sin and failure on something for which

they cannot be held responsible. It is in response to this tendency that the Church insists that what we call Satan (i.e. adversary) or the devil, cannot deprive us of moral freedom and responsibility (i.e. can not force us to sin).

In response to such thinking, also, the Church likewise insists that the devil is not uncreated and is not like to God in power to create and sustain, but is in the first place created and dependent upon God, though evidently in a state of disruption and confusion and opposition to Divine ways.

Before the Church existed, there had already been a struggle going on in Israel, of which we have some records in the Scriptures. In ancient times, belief in great superhuman destructive forces was quite general.

**IN FACT** the peoples surrounding the Jews, were in fear and awe of many gods, some of whom were capricious and threatened all order and control and peace in the world. It was the constant task of the leaders of Israel and of the

prophets to try to shrink these gods down into common demons in the minds of their own people. The testimonies we have from those times do not offer us any definition of demons (or devils).

We do know that they were seen as subject to the power of God, though in rebellion, and that prophets continued to proclaim that God in His own good time would vanquish them.

In the New Testament the demons are blamed for sicknesses, both physical and psychological, and for tempting Jesus and others. They are not blamed for any sin committed by human persons. Jesus is shown as the mighty conqueror over them when He cures physically sick and maimed and mentally deranged people, and when He dismisses the temptations presented to Him in his desert fast, and most of all in His death and resurrection.

This is seen as the great conquest, because sin is seen as making people slaves of "the evil one" inasmuch as sin traps people into situations where the easiest thing to do is to go on deeper and deeper

into dishonesty, cruelty, selfishness, violence and so on.

**THE QUESTIONS** many Catholics today want to ask are: What exactly is the devil, and must we believe in a personal devil? But the Church is really not too interested in answering these questions. The focus of official teaching has been as above.

The Church took over pre-Christian ways of speaking about the source of evil that is pre-human and super-human, just because nothing more penetrating has in fact been revealed to us, and the language of Satan and the demons was quite a good way of describing and interpreting our experience.

If we take a survey of all the Church's official teaching in the course of 20 centuries, it becomes clear that the Church is not concerned to promote belief in a "personal devil" but rather to scale down existing beliefs, so that they do not contradict the power and mercy of God and the freedom of human persons.

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## 'Do you reject Satan, father of sin, prince of darkness

By Father Joseph M. Champlin

Having your house ransacked, your wallet stolen or your car broken into over night are devastating experiences. In fact, any theft seems to cause enormous inner pain.

I foolishly left a watch, an ordination gift from my mother, in my pant's pocket at an unattended locker room one summer afternoon as I went for a swim at Notre Dame. That cherished present had disappeared when I returned from the lake.

**A THIEF** somehow got into the rectory during the night several years back and made off with a few hundred dollars from our fund for the poor.

In both instances I felt angry, frustrated, and crushed. My troubled feelings came not so much from the monetary loss as from the pointlessness of it all and the hopelessness of ever retrieving what had been stolen. Moreover, I sensed an overwhelming discouragement in the face of such evil.

Last Saturday night I witnessed again the bitter presence of evil in the world. A young couple from Naples had driven to Rome and were in the midst of a very successful Marriage Encounter. Their faces radiated the love for each other

they were tasting already on that special weekend.

Then, the husband discovered his auto had been vandalized the evening before — chrome stripped, tape recorder removed. Victimized in similar fashion some months before, the youthful naval officer just stood there dumbfounded and his wife sobbed uncontrollably when she viewed the damage done.

With great courage, they continued on through the encounter, but their minds and hearts, full of love moments before, had to struggle constantly with the distraction of this evil which had once again touched them so personally.

**A WEEK** earlier I was in Galilee and cupped water from the Jordan river at a spot where the journey begins from that beautiful lake to the Dead Sea. John the Baptist centuries ago used the waters of this stream for his preaching and, near the Jordan's other end, for the Baptism of our Lord.

The priest chaplain for our tour group suggested, appropriately, that we renew those baptismal promises made in our name when the holy waters were poured over us as infants.

"Do you reject Satan?"  
"And all his works?"



### Baptism in the waters of the Jordan...

"And all his empty promises?"  
"Do you reject sin, so as to live in the freedom of God's children?"  
"Do you reject the glamor of evil, and refuse to be mastered by sin?"  
"Do you reject Satan, father of sin and prince of darkness?"

**THE WORDS** sin and Satan dropped out of many contemporary persons' active vocabularies a decade or so ago. However, the "Exorcist" and the "Omen" as well as many contemporary instances of hatred and evil have slightly reversed that trend.

I sense today no objection on the part of parents, godparents, family or friends during a baptismal liturgy as we pray:  
"Almighty and ever-loving God, you sent your only Son into the world to cast

out the power of Satan, Spirit of evil, to rescue man from the Kingdom of darkness, and bring him into the splendor of your Kingdom of light.

Or,

"We now pray for these children who will have to face the world with its temptations, and fight the devil in all his cunning.... By his victory over sin and death, bring these children out of the power of darkness."

**THE NEXT** time you visit an airport, examine the security system for checking passengers, compute the cost involved in this necessary preventive procedure, and ask yourself: Why this waste?  
Then raise the question: Is there evil in the world today?

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## The Dameans

# 'My Heart Belongs to Me'

### My Heart Belongs to Me

*I got the feelin', the feelin's gone  
My heart has gone to sleep  
One of these mornings I'll be gone  
My heart belongs to me.*

*Can we believe in fairy tales?  
Can love survive when all else fails?  
Can't hide the feelin', the feelin's gone  
My heart belongs to me.*

#### CHORUS

*But now my love,  
Hey, didn't I love you?  
But we knew what had to be  
Somehow my love, I'll always love you.  
But my heart belongs to me*

*Put out the light and close your eyes  
Come lie beside me  
Don't ask why  
Can't hide the feelin', the feelin's gone  
My heart belongs to me.*

Sung by: Barbra Streisand  
Written by: A. Gordon, (c) CBS Inc. 1977

**FEW PEOPLE** can communicate the depth of emotion in a song the way Barbra Streisand does. She has the definite gift that allows her to enter into the soul of the music and she calls us to join her there.

In her latest single, she uses an already beautiful melody and makes it even more captivating by practically crying the words so that we, too, can experience the genuine sadness. Since we have all known that feeling, we are easily touched and nod our agreement to the song.

Because this song is so well done, we may be tempted to accept it wholeheartedly. However, there may be some subtle dangers in what the song is asking us to believe. The message here depends on your interpretation of the title, "My Heart Belongs to Me."

If the title simply refers to the fact that

a relationship has not been successful, then my heart is mine to give again, and this is just another sad song. However, if the title refers to the fact that "my heart belongs to me" because I am unable or unwilling to give it away, then the song is more than sad. It is tragic.

**THIS LATTER** meaning seems to be the overriding content. The singer bemoans the fact that "the feelin's gone" and so "one of these mornings I'll be gone." The relationship seems to have stopped at the feeling level with no deeper commitment made. Her heart has not been given away.

To give your heart away, you must be willing to risk. You must risk opening yourself to another so that they can come to know you. It is true that this same risk can open you to being hurt. But it is also true that without such a risk, no lasting relationship can be established. The singer asks, "Can love survive when all else fails?" The answer is yes only if you are willing to risk giving it away.

The singer's sadness comes from wanting something badly, but being unable to pay the price to get it. This is much like the story in the Gospels of the rich young man who came to Jesus in search of a deeper relationship with Him. When Jesus told him to sell all and follow Him, the young man went away sad. He could not let go and so he could not know the joy of commitment.

There doesn't seem to be an easy way to love. It is not something that can be bought or taken. The only way to receive it is to give it away first. Because of that, love will never really happen as long as "my heart belongs to me."

(All correspondence should be directed to: The Dameans, P.O. Box 2108, Baton Rouge, La. 70821.)

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## Discussion questions

1. Discuss this statement: "The idea of the devil belongs more to the superstitious mentality of the pre-industrial age."

2. Do you observe evil in the world? Discuss.

3. Discuss this statement: "...Humans seem quite capable of the most monstrous evil with no apparent help from the devil."

4. How would you define evil? Discuss.

5. How was the problem of evil approached in the Old Testament? In the New Testament?

6. Why did Jesus come into the world?

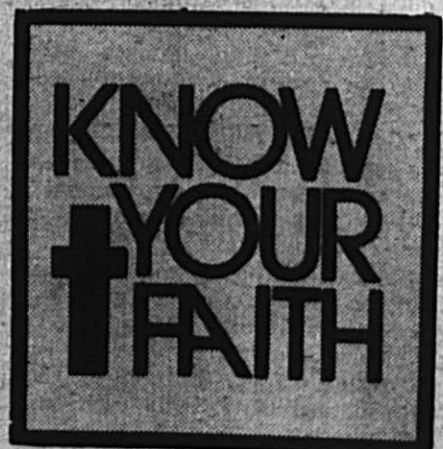
7. Read Chapter 16 in The Gospel According to John.

8. What does Scripture teach about evil? Discuss.

9. What does the Church teach us about evil? Discuss.

10. Can the devil force us to sin? What does the Church say about the nature of the devil?

11. Discuss this statement: "... Sin is seen as making people slaves of 'the evil one' inasmuch as sin traps people into situations where the easiest thing to do is to go on deeper and deeper into dishonesty, cruelty, selfishness, violence and so on."





## Is there a Christian position?

# War and Peace

By Father John J. Castelot

The problem of war and peace is particularly acute in our day, and like all important problems, it admits of no simple solution. If we look to the Scriptures for help, we discover more questions than answers, but in the long run we find some guidelines, principles, ideals that must be taken seriously if we are to be faithful to our Christian heritage.

The Old Testament historical books reflect a cultural situation in which war was taken for granted as a fact of life. Farmers went out to sow in the spring; armies went out to fight, in an ever-recurring cycle. This was little more than organized gangsterism; peoples, large and small, simply set out to acquire more territory, loot the possessions of the vanquished, and add to their own slave labor force.

**SINCE THIS** sort of thing called for some justification, they developed a kind of "theology" of war by which they convinced themselves they were fighting for their local or national gods. These gods were pictured as leading them into battle and, they hoped, assuring them of victory.

Records of battles, in ancient secular documents and the Bible, are shocking in their portrayal of inhuman cruelty and brutality. Whole populations could be reduced to slavery, the men could be annihilated or emasculated; reducing

towns to rubble was standard practice. But rather than recoil in mock horror, we must admit that modern "civilization" is just as barbaric. All we have done is develop more sophisticated methods of wholesale slaughter.

The Israelites belonged to this culture and their history reflects the same attitudes and procedures. For them, too, especially in the early days, wars were Holy Wars, a phrase about as contradictory as Holy Sin. But this was their cultural mind-set, and it didn't die with their culture; Christians, too, have fought "Holy Wars," to our shame. They carried this fiction of "holiness" throughout the whole process.

The fighting men were "consecrated" before battle, preparing them to engage in a "holy" activity (*Jer. 6,4; Jl. 4,9-10; 1 Sm. 21,6; 2 Sm. 11,10-11*). Yahweh went to war with them; His presence was symbolized by the Ark of the Covenant, which they carried into the camp (*1 Sm. 4,7; 2 Sm. 11,11*). Yahweh Himself is pictured as a warrior (*Ex. 15,3; Ps 24,8*); He fights for His people and leads their armies. This theme is repeated frequently with several variations.

**NOW THIS** may seem cruel and primitive and quite at odds with our picture of a loving God of peace. And so it is. But it is important to remember that biblical history is not a simple record of events. It is an interpretation of those events from God's viewpoint.

In those events God revealed Himself — not, however, directly or perfectly, but indirectly, imperfectly, very gradually. And if this history was an interpretation of events from His point of view, it was also an interpretation from Israel's viewpoint. It was, after all, their history. Convinced they were in a special way His people, they concluded their way was His way. If they went to war, they reasoned, then He had to approve, He had to be on their side.

They even pictured Him as ordering them to fight, commanding them to wipe out conquered people ruthlessly. They would have done so anyway, but this furnished some sort of self-justification. If, in their culture, the warrior was the ideal hero, then Yahweh must be the Warrior par excellence.

In other words, God did reveal Himself in their history in many wonderful ways. But His self-revelation was refracted through their culturally conditioned minds, inevitably.

**THERE CAN** be no revelation without people to receive it, and they are always real people, living at a definite period of history and conditioned by a specific culture. All of these factors color the way they receive and interpret that revelation. The result will always be, to some extent, a fashioning of God after their own image. This must be taken into serious account when assessing the attitude to war expressed in some Old Testament books and especially in

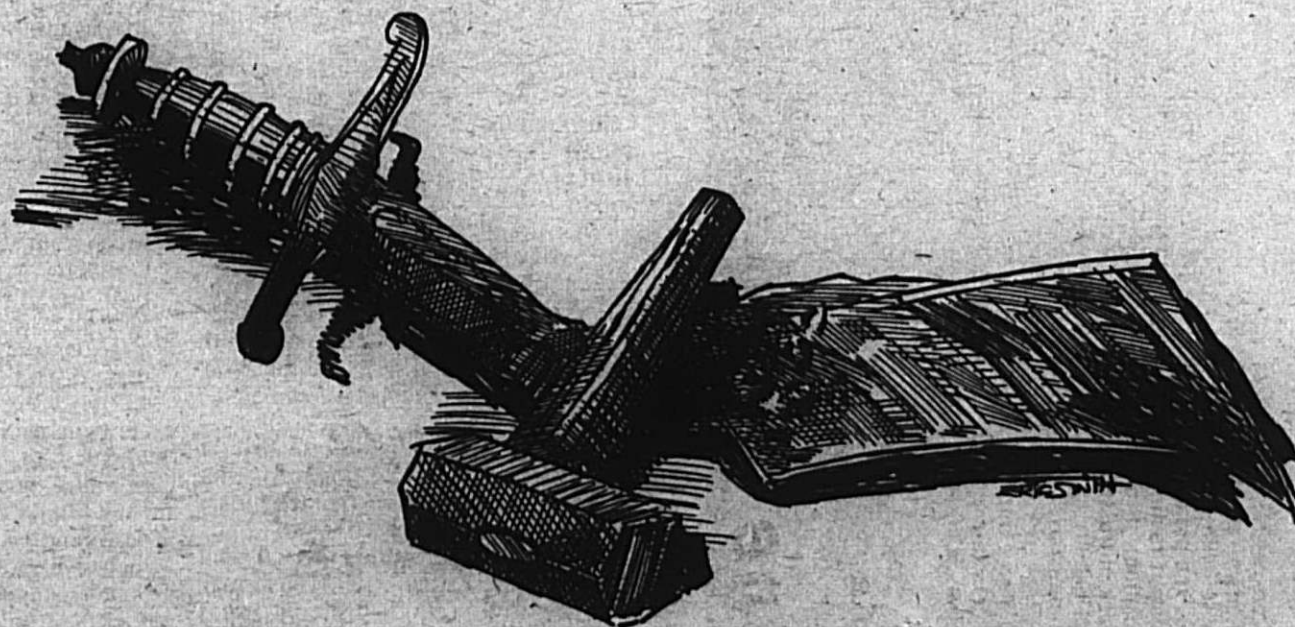
evaluating the attitude to war which they ascribe to God.

There are other books which provide a reassuring corrective to this unsettling material. The prophets frequently reject war: It is a curse, a form of divine judgment on the people. Their only hope for survival and success lies not in military action but in fidelity to Yahweh.

Peace is held up as the ideal, and one of the prominent features in their dreams of the messianic age is a great peace, when people "shall beat their swords into plowshares and their spears into pruning hooks. One nation shall not raise the sword against another, nor shall they train for war again" (*Is. 2,4; see Zech. 9,9-10; Is. 9,4-6*).

**WHEN THE** messianic age dawned with the birth of Jesus, it was heralded, in Luke's infancy story, by the angels' song proclaiming "peace on earth" (*Lk. 2,14*). Jesus' message was essentially one of peace and reconciliation. His distinctive commandment was that of love, extending even to love of one's enemies! (*Mt. 5,43-44*). His whole person, His whole message cried out against retaliation, violence, war. When Peter drew a sword in defense of His master, Jesus reacted with a statement which sums up the Christian attitude to the futility and insanity of war: "Put back your sword where it belongs. Those who use the sword are sooner or later destroyed by it" (*Mt. 26,52*).

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**'A great peace...when people shall beat their swords  
into plowshares and their spears into pruning hooks'**