

the CRITERION

Commitment to parish cited in report

WASHINGTON (NC)—Although many Catholics do not find their parishes helpful, many have a new commitment to parish life, according to a report to the National Conference of Catholic Bishops.

The Parish Project, whose members worked from 1978 to 1982 as staff to the bishops' Ad Hoc Committee on the Parish, cited impressions of the general quality of parish life, as well as statistics from studies of parishes, in its final report, "Parish Life in the United States."

Many Catholics are "unhappy with the liturgy and preaching, unwilling to accept the teaching of the church, at least skeptical that the parish pertains to the circumstances and challenges of their lives," said the report, issued at the end of July.

The report said part of Catholics' discontent comes from changes in their needs, which are calling for new responses from parishes. As Catholics become better educated and "more cosmopolitan," they may seek more persuasive preaching and more prayerful liturgy than they once needed, the report said.

However, the report noted, "remarkable examples of initiative and ministry exist throughout the country," and there is a new, high level of hope, energy and commitment on the part of many parishioners for developing a better parish life. "There exists great concern among people about their religious life and

widespread interest in the church which can be the basis for further development," the report said.

The report discusses the various styles of parish, what makes an effective parish, current responses to challenges of parish ministry and how dioceses can help parishes. It cites preliminary findings of the Notre Dame Study of Catholic Parish Life and makes recommendations for the future of parishes.

The report compared effective parishes, chosen by diocesan representatives, to parishes nationwide. Effective parishes are more likely to have a team style of staff operation, frequent staff meetings, parish councils, and mini-parishes or sub-committees, said the report.

Based on studies by Father Andrew M. Greeley, four key challenges of parish life are liturgy and preaching, the ability of a parish to help people deal practically with their concerns, a democratic style of leadership and an active quality.

Persons in nearly 21 percent of the parishes surveyed were very satisfied with their parish's organization to meet the four important factors. Persons in 45 percent of the parishes had "high medium" satisfaction.

Dioceses can develop support services which provide leadership, expertise and resources for parishes, said the report.

Liturgy will mark centennial of Edinburgh church

EDINBURGH—A special liturgy on Sunday will mark the 100th anniversary of the construction of Holy Trinity Church here.

Archbishop Edward T. O'Meara will be chief celebrant of the Mass at 2 p.m., which will be followed by a reception for parishioners and guests in the parish community center. All priests of the Seymour Deanery and past administrators of the parish have been invited to the celebration.

Holy Trinity Parish was organized and the first church built in 1851. The present

church was built in 1883, after parishioners decided to replace their old one rather than repair it. Construction began on July 23 and the church was dedicated on Dec. 16 of that year.

Plans for renovation of that church began last year, while Father Michael Welch was administrator, and the work continued this year under Father Paul Shikany, current administrator.

The renovation is being done by volunteers from the parish, Father Shikany said. Their work has included painting and carpeting, refinishing pews and reupholstering kneelers. A reconciliation room is also being built.

Father Shikany added that much of the work has been accomplished by parishioner Jim Jarboe, who has taken responsibility for parish buildings for the last 21 years.

During its 132-year history, Holy Trinity has been without a resident pastor for all but five years.

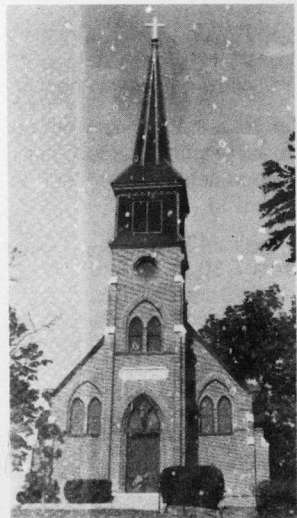
When the parish was founded, Father Daniel Molony of Scipio was celebrating Mass in Edinburgh homes. During its early years, Holy Trinity was also served by priests from St. Vincent de Paul in Shelby County and St. John in Indianapolis. Beginning in 1865, it was served by Father William Orem of St. Bartholomew, Columbus.

Father Victor Schnell was named pastor of Holy Trinity in 1868 and intended to make the Edinburgh parish the center for a number of missions. But he was transferred to Columbus in 1873, and Holy Trinity again became a mission of St. Bartholomew.

Other Columbus pastors who served Edinburgh were Fathers Andrew Oster, Charles Wagner, James Delaney and Peter Baron.



EVANGELISTS—Young missionaries send messages of the Good News in balloons during a joint vacation Bible school held by Holy Family, St. Andrew and St. Mary parishes in Richmond. In upper photo, a young evangelist prepares to release her balloon, closing the three-day event, while another in the lower photo wonder. If his message got off the ground. The Bible school was conducted by co-leaders Sally Hutton and Diane Mustard, and 108 children participated. Crafts, music and stories were part of the program. Themes varied each day, and on the last day the theme was words Jesus might say if He were in Richmond. "Peace" and "love" were among the messages attached to the balloons. (Photos by Ruth Alderson)



Beginning in 1925, an assistant pastor was assigned to Columbus and given charge of missions at Acton, Edinburgh and Franklin. The first was Father William Knapp, followed by Fathers Joseph Schaefer, Ralph Doyle and Anthony Seger.

In 1934 Father Seger became pastor of St. Rose of Lima in Franklin and continued to serve the Edinburgh parish. Father John Bankowski, who succeeded him to Franklin in 1949, also took responsibility for Edinburgh.

Father Richard Zore served Holy Trinity from 1961 to 1974, while he was an instructor at the Latin School in Indianapolis. Father Welch was appointed administrator of the parish and vocation director of the archdiocese in 1974.

Father Shikany, an assistant to the Archdiocesan Metropolitan Tribunal, became administrator of Holy Trinity in January. His residence is at St. Barnabas Parish in Indianapolis.

the CRITERION

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Past members of order reunited at Woods

by BARBARA BRUGNAUX

Reunions are emotional events. Individuals with some bond, usually family or school, gather together to catch up on news, brandish photos of offspring and visit well-remembered sites between screams of delight at the sight of a familiar face.

The scene was much the same at St. Mary of the Woods on June 18, but the bond which brought women from as far away as California and Massachusetts was membership in the Sisters of Providence. More than 180 former Sisters of Providence returned to the Providence motherhouse for the first SP reunion. About the same number of Sisters of Providence also returned.

Recognition of old friends was sometimes aided by viewing through cupped hands to simulate the old face-framing religious habit. And religious names were frequently substituted for family names. (Both versions were on name tags.)

Many of the former sisters were accompanied by husbands and children who were anxious to tour the motherhouse and adjoining college campus.

Why would women who left the convent want to return for a reunion? Typical responses were:

"Because these are my friends."

"Because a part of me is here and always will be."

"To reinforce the goodness of my life which I experienced here."

"Because I wouldn't have missed it."

Marge Tye Zuba of Oak Park, Ill., summarized the situation well: "People think that if you leave, you pull up the roots. That's not true."

Marilyn Maurer Fincutter of Deerfield, Ill., provided yet another viewpoint. "I firmly believe I am where I am meant to be today. Being an SP for 12 years was part of that."

Questionnaires completed by participants showed a continuing commitment to community service, education and church-related activities. While many remained active in education as teachers, principals and counselors, others listed occupations varied as a U.S. Department of Justice investigator, oceanographer and goatherd.

The day was largely unstructured to allow those who returned time for visiting not only with each other but also with retired sisters and residents of the motherhouse infirmary.

Activities were centered in Owens Hall, built as the novitiate in 1960 but now home to retired sisters and congregation administrative offices. Several reunion participants, who had been novices in Owens, thought they were sneaking in a visit to residence floors of the building only to find that the retired sisters were waiting for them—and would have been disappointed if no one had come.

A speech by planning committee member Beverly Ann Kastner McGovern of Indianapolis featured many "do you remember?" that sparked much laughter from both former and present SPs. Door prizes provoked more laughter and memories as tokens of a past era were given out.

Mrs. McGovern touched a more serious note when she said, "The Woods has not changed in 20 years. There is still something when you come in that gate that gets you right in the middle . . . Some describe it as coming home . . . and some very, very much at peace."

Peace was the prevalent emotion at a late afternoon Eucharistic liturgy in the Church of the Immaculate Conception, scene of reception and profession ceremonies over the years.

In his homily, Franciscan Father Kent Biergans, pastor of St. Benedict's, Terre Haute, said that all were called to serve Christ as a Sister of Providence, single woman or married. The Mass ended with a forceful singing of the traditional "Our Lady of Providence," which brought tears to many eyes and concluded with rousing applause.

The Mass also provided the setting for an anecdote which best describes the day and all its emotion. An elderly sister moving slowly down the aisle after receiving Communion, recognized one of the former sisters and silently mouthed, "Welcome home."

(Ms. Brugnaux, former chairperson of the St. Mary of the Woods College Journalism department and now a law student at Indiana University, covered Reunion '83 at the request of the Sisters of Providence.)



SP REUNION—Foley Fountain (upper photo) was the traditional gathering place for Sisters of Providence when members of the congregation came home. It was an appropriate spot to hold registration for Providence Reunion '83. Providence Sister Bernice Kuper (far left in lower photo) greets women who had been novices during her term as director of novices. (Photos by Barbara Brugnaux and Providence Sister Margaret Meade)

Office moves to Catholic Center

The Senior Companion Program has moved its office to the Catholic Center as of July 27. The program, sponsored by Catholic Charities, offers part-time employment for low income older adults to provide companionship to homebound clients.

Program director is Judy Russell and staff includes Sylvia Amos, Dorothy Becker, Marcia Colar, Carl Mason, Ann Wilkins and Kay Wilson.

The program occupies rooms 209 and 216, and may be reached at 317-236-1565.

church in the world

Nicaraguan situation is 'tragedy'

WASHINGTON (NC)—"The polarization within the Catholic Church in Nicaragua is a great tragedy" and the chances of its immediate healing are slim, according to Father Henri Nouwen, pastoral theology professor at Harvard Divinity School. Differing attitudes toward the Sandinista government cause the polarization, Father Nouwen said in a July 28 interview in Washington after spending a

month in Nicaragua. "A large part of the people feel the revolution is good and support it," he said. "Others, including some bishops, think it is a Marxist-Leninist revolution and Christianity is being used by the revolution and manipulated by it."

Efforts backed

WASHINGTON (NC)—The National Assembly of Religious Brothers has backed efforts by the Sisters of Mercy of the Union in filing a canonical appeal in the case of former Mercy Sister Agnes Mary Mansour. The NARB, in a statement issued by its national board, also has urged the Mercy Sisters and Catholic Church authorities to seek reconciliation. The actions came after support for the nuns was raised—at the end of an NARB meeting in Washington in late June, said Brother Patrick Hanson, NARB spokesman, and was released Aug. 1.

Diocese created

VATICAN CITY (NC)—Pope John Paul II created a new diocese in Bolivia July 28 and named a U.S.-born Franciscan missionary to head it. Bishop Thomas R. Manning, a 60-year-old native of Baltimore, becomes the first bishop of the new Diocese of Cordoba, Bolivia, which had previously had the ecclesiastical status of prelature.

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Conflicting opinions expressed on Central America

by AGOSTINO BONO

President Ronald Reagan's two-track approach of favoring regional negotiations to solve Central America's problems while announcing a build-up in the U.S. military presence to isolate Nicaragua has caused confusion about U.S. policy and sparked diverse views about Nicaragua's Sandinista government.

Nicaragua says it favors negotiations but U.S. intervention, which includes support for guerrillas seeking to overthrow the Sandinistas, is not establishing the proper atmosphere.

Nicaragua is participating in discussions "with a pistol placed at our head," said Father Miguel D'Escoto, Nicaraguan foreign minister, referring to regional talks sponsored by Mexico, Venezuela, Colombia and Panama.

In announcing the military build-up, Reagan said it was to provide a "security shield" against Nicaraguan aggression.

Cuban President Fidel Castro, whom Reagan accuses of using Nicaragua as a military base for spreading Marxist revolution in Central America, said he would abide by a regionally-negotiated agreement involving an end to outside military interference. But U.S. reaction to Castro's words have been mixed. Reagan said Castro deserves "the benefit of the doubt," while White House officials said the United States was not inviting talks with Castro.

Meanwhile, the Democratic-controlled House of Representatives dealt a blow to Reagan's policy when on July 28 it voted to cut off U.S. covert aid to the anti-Sandinista guerrillas by Oct. 1. The vote does not mean an end to the aid as the measure would also have to pass the Republican-controlled

Senate, which is more favorable to Reagan policy. But the Democratic majority in the House can hold up covert funding in separate legislative action by blocking the intelligence authorization bill for fiscal 1984, which begins Oct. 1.

TO FURTHER confuse the aims of U.S. policy several administration officials have leaked to the press different views as to the type of government the United States wants in Nicaragua. These range from a Yugoslavian-style independent Marxist government with no Soviet military ties to a pro-U.S. government to replace the Sandinistas.

Matching confusion over U.S. policy is the diverse viewpoints expressed about Nicaragua.

The Reagan administration says that there are 2,000 Cuban military advisers in Nicaragua, the Sandinistas have violated international pledges favoring political pluralism and elections of a democratic government and the government is guilty of human rights violations against religious groups and Indians.

Castro puts the number of Cuban military advisers at 200. Nicaraguan officials have said that religious freedom is guaranteed under law, Indians have been moved to protect them from the guerrilla fighting, several political parties representing a broad spectrum of views are allowed to exist and elections are planned for 1985.

The Reagan administration says Nicaragua is a Soviet-Cuban surrogate, thus putting Central American problems in an East-West ideological context.

Tomas Borges, Nicaraguan interior minister and member of the ruling directorate of the Sandinista movement,

disagrees. He says relations with Soviet-bloc countries are within "normal parameters" and that "neither the Cuban ambassador nor Fidel Castro, with whom we have frequently conversed, nor the Soviet leader, Yuri Andropov, with whom we have also spoken, has ever told us what to do."

"THE PROBLEM of Central America is not the supposed expansionism of Cuba or the Soviet Union in the region," said Borges in an interview in the July 31 Washington Post. "The problem is the philosophy of the big stick: the inconceivable concept that the United States believes it has the right to decide who should govern our countries, and to become irritable if other peoples determine styles and forms that fail to please whatever president happens to be in office."

A consistent factor during the July debates over U.S. policy has been that statements by U.S. and Latin American Catholic Church leaders oppose foreign interference in Central American affairs, with U.S. leaders specifically critical of the U.S. approach.

On July 22 Archbishop John R. Roach of St. Paul-Minneapolis, president of the U.S. Catholic Conference, reiterated the U.S. bishops' support for diplomatic rather than military solutions. He criticized covert U.S. aid to anti-Sandinista guerrillas as "unwise, unjustified and destructive of the very values a democratic nation should support in the world."

The U.S. bishops in November 1981 issued a major statement on Central America urging diplomatic solutions. It said the key indigenous reasons for political turmoil in Central America were social and economic inequities rather than

East-West ideological conflict. Since then the USCC has issued similar statements, applying the 1981 principles to updated situations.

A statement similar to Archbishop Roach's was issued July 27 by U.S. religious leaders representing more than 65 national Catholic organizations. They called any U.S. military intervention in Nicaragua "unjustified, illegal and immoral."

"We call upon our government to cease any support of armed attacks upon the government and the people of Nicaragua," said the Catholic leaders. Many of them represent organizations having missionaries in Nicaragua and which have sent fact-finding teams to the country.

Previously, 50 Latin American bishops meeting in Bogota, Colombia, asked all "foreign powers" in Central America to withdraw. The statement did not name any foreign country but asked for an end to arms trafficking in the region.

"As do the majority of these peoples, we hope that the governments and opposition groups will abstain from asking the intervention of foreign powers in these countries and, whenever such powers are already present, they will be withdrawn," the Latin American bishops added.

On July 13 the Honduran Catholic bishops also expressed worry about the region's growing militarism and warned that Honduras, which borders Nicaragua, could become engulfed in the "spiral of violence."

"We should, therefore, remove the obstacles opposed to dialogue, exhaust all its possibilities and remember that dialogue for peace requires great efforts including sacrifices," said the Honduran bishops.

Retirement brings note of nostalgia for organist

by KEVIN C. McDOWELL

"The organ, to my eyes and ears," Mozart noted in a letter to his father, "is the king of instruments."

But even a king must have its master, and one such recently retired after over 60 years of ruling the keys.

Mary Helen Brook, organist for 63 years at St. Philip Neri Parish on the Indianapolis eastside, retired June 27 at a party given in her honor by the parish.

A member of the parish for more than 70 years, Miss Brook and her family moved to St. Philip's in 1913 when she was only four years old. "My mother prayed to St. Joseph for a nice house," she said. Miss Brook still resides in that same house, surrounded by musical instruments and compositions and family memorabilia.

She attended St. Philip's grade school, the former St. John Academy and the Academy of Music and Fine Arts, now the Jordan School of Music at Butler University. She has four music-related master's degrees ranging from education to music composition and theory.

"I started on the piano in the third grade. Music was very natural for me. I came from two musical families. We sang all the time." Her grandfather organized a town band in Goodland, a small burg in northern Indiana. "My father played the violin. He could pick up anything. He taught my mother to play."

In the seventh grade, she studied the violin herself, and later learned to play the trumpet and the five-string banjo. The first thing she ever bought was an Apollo parlor grand piano, which she still has. "They don't make them anymore."

She has taught more than 3,000 students at St. Philip and St. Joan of Arc over a 12-year span. She has also studied voice and dancing, receiving a number of accolades for the latter.

But one of her passions is not music—it's travel. Miss Brook has visited 72 countries in the past 30 years, as well as 48 states.

Her travels, she stated, inspire her music. While visiting Russia in the mid-1950s, she heard a 62-piece Russian orchestra play, using mostly traditional East

European instruments, including the balalaika, a triangle-shaped instrument that resembles a guitar but ranges in size to a bass fiddle. She brought a smaller version back with her.

She has also had the rare opportunity to play the famous bamboo organ in the Las Pinas Church outside Manila in the Philippines. The organ is constructed of 950 bamboos and was built in the early 19th century.

She has also visited China, Japan and South America, and has shaken hands with Pope Pius XII. In Egypt, she received a rather brisk ride on a camel named Moses, though the ride, she said, "was easier than riding a horse."

This quest to travel was inspired in the seventh grade when she received a new geography book. "I looked at all the pictures. I wanted to meet these people."

One of her organ teachers told her she "was blessed with the gift of melody." She has used this gift to compose a number of original pieces, accompaniments and adaptations. At her retirement party, she played three original works, accompaniments to "Ave Maria," "Panis Angelicus," and the St. Philip Neri Hymn. She has also scored for orchestra Hans Christian Andersen's "The Garden of Paradise," arranged the music for a children's operetta entitled "Dandelion Jubilee," as well as composed a lengthy list of patriotic songs, accompaniments for hymns, miscellaneous pieces and three Masses.

Miss Brook professes a favoritism for the music in the St. Gregory Hymnal rather than many of the modern liturgical arrangements. "Sometimes we have music, sometimes we don't. Gregorian chant was most exacting, most holy. Now much of the music seems to be too flippant, too jazzy."

During her tenure at St. Philip's, Miss Brook said, she played at all hours of the day except between 1:30 a.m. and 4 a.m. One time she had a wedding at 4 a.m. She played as quietly as possible so as to not awaken the pastor, who was sleeping next door. Unfortunately, the wedding party had not purchased rice the day before, and with

no stores open at that hour, had to make do with what they had—hard shell beans. When they threw the beans and they hit the pews, it sounded like marbles hitting a tin roof. The words of the pastor are not recorded.

Miss Brook also is planning to add to her

repertoire of talents by taking up art, a discipline she wished to study in the early 1950s but could not because of priority status given returning Korean veterans.

Although she isn't likely to play for any more 4 a.m. weddings, Miss Brook said that she will still play for funerals at St. Philip's and "If I get a job, I'll go."



CHANTS OF A LIFETIME—Miss Mary Helen Brook plays a piece from her St. Gregory Hymnal at St. Philip Neri parish. Miss Brook recently retired after 63 years of playing the organ at the Indianapolis eastside church. (Photo by Kevin C. McDowell)

Bishop says media ignores abuses

SAN SALVADOR, El Salvador (NC)—The Salvadoran news media are keeping quiet about killings and human rights abuses, forcing Catholic officials to publish weekly reports on the political violence, said Auxiliary Bishop Gregorio Rosa Chavez of San Salvador.

"If you want to know what is happening in El Salvador, listen to the foreign radio stations and read the foreign press," he said July 31 during a Sunday homily in the cathedral.

Salvadoran newspapers and radio and television stations are owned by backers of the government.

Reports in the Salvadoran press are "at

such an extreme that the church is obliged to publish a report of each week's political violence as a service to truth and peace," said the bishop. If Salvadoran journalists were to report objectively, "they would lose their jobs," he added.

Bishop Rosa Chavez said that church-gathered figures show that 188 people had died the previous week as a result of the guerrilla war. Government soldiers killed 26 people, the guerrillas killed 31 soldiers and 131 other people died in military operations during the week ending July 28, he said.

During the same period, security forces arrested 18 people, including four Catholic relief workers, said Bishop Rosa Chavez.

POINT OF VIEW

Time to return to Christian love

by EILEEN EGAN
Pax Christi USA

The heart of the Good News that Jesus brought is love. He brought the vision of the Creator's love which streams uninterruptedly over all His creation. It was that love which became flesh in the Incarnation and bathed all humankind in its light.

Just as the love of God is spread indiscriminately over creation, Jesus told his followers to love indiscriminately, not only their families, not only their friends, not only members of their tribe or nation, but their enemies. As Jesus emptied himself to become human, He put the seal of divinity on every human creature.

The early centuries of Christianity saw the followers of Jesus responding to atrocious persecutions with methods left them by their master. They prayed for their persecutors. Though innocent of wrongdoing, they willingly accepted suffering and chose not to inflict it on others. Though, as the old creature, the natural creature, they shrank from humiliation, torture, and death, as witnesses to the

"new creature" of the Gospel, they found transcendent strength in the knowledge that all innocent suffering is redemptive.

The evidence is clear that their motivation sprang directly from the Gospel, and from what was, in human terms, most scandalously new in it, namely, love of enemy.

Gospel nonviolence is the application of the Good News of love to human conflict. It is a theology of peace and reconciliation grounded only in the message and witness of the Lord of history. It accepts innocent suffering as the engine of the world.

Gospel nonviolence is preferred to the term pacifism since pacifism may have many meanings and rationales. In the Catholic community, pacifism has often been confused with passivity in the face of evil, while Gospel nonviolence implies a militant stance against evil and a way of defending truth by truth.

Justin Martyr, who died witnessing in 165 A.D., explained to the emperor Antoninus Pius that Christians strove to be good citizens. It was their conviction, however, that "It is not right to answer fighting with fighting." In his "Apologia,"

Justin asked, "If you love merely those that love you, what do you do that is new?"

Origen, the most renowned theologian before Augustine, explained that Christians, like the priests in certain Roman shrines, kept their hands free from blood, but instead prayed for the emperor: "We no longer take up 'sword against nation,' nor do we 'learn war any more,' having become children of peace for the sake of Jesus who is our leader."

The examples of many Christians who refused to serve in the armies of Rome have come down to us. Maximilian stated: "I cannot serve as a soldier; I cannot do evil. I am a Christian." As he refused to take the sword, he was condemned to die by the sword. He was 21 years of age when he was beheaded in 295 A.D.

There came a time when the Christians were no longer a persecuted minority in the Roman Empire. Their numbers having grown, it was a concern to them that the empire, with its sinews of order, was being threatened by marauding armies. A rationale had to be found if Christians could join in the common defense.

St. Ambrose of Milan and St. Augustine of Hippo found a basis for defensive war in the work of the Roman philosopher Cicero. Thus the justification for participation in war was found outside the message of Jesus and the teachings of the early church fathers.

But a crucial question must be raised. If in Augustine's time, the Roman armies had

discovered a weapon which could consume not only marauding armies, but their families and their towns and destroy the known inhabited world, would he and Ambrose have accepted from Cicero the reasonableness of defending the community by such means?

One of the basic criteria for a "just war," as developed over the years by St. Thomas Aquinas and others, was the inviolability of the life of non-combatants. Another was "proportionality," namely that the good to be achieved not be exceeded by the evil inflicted.

Modern warfare, which at any time may lead to nuclear exchanges, escapes all the criteria for a just war. Millions of non-combatants would be vaporized in a nuclear war and the continuance of life on earth imperiled. The picture is one of holocaust and counter-holocaust.

In this setting, the reemergence of Gospel nonviolence among Catholics testifies to the recognition that we are living in a "post-just war" age.

At such a time, should not the followers of Jesus be champions of the inviolability of all life, from the unborn child in the womb to the far-off stranger whose home place is targeted by indiscriminate weaponry?

It is time for Christians to opt again for the nonviolence of Jesus, for a humanity bathed in the light of the Incarnation. The other option may lead to a humanity enveloped in the nuclear flash that brings darkness.

WASHINGTON NEWSLETTER

Reagan policy sparks fears of Latin American war

by JIM LACKEY

WASHINGTON (NC)—The recent statement from the president of the U.S. bishops' conference warning about new dangers of war in Central America was only the latest suggestion by church officials that the Reagan administration's policy in the region is on the wrong track.

Archbishop John R. Roach of St. Paul-Minneapolis, president of the U.S. Catholic Conference, the bishops' public policy arm, said in the July 22 statement that U.S. policy toward Nicaragua is "escalating the dangers of war in the region." He also expressed support for efforts in the House of Representatives to end covert funding for rebels trying to destabilize the Nicaraguan government.

Several days later another statement, this time endorsed by representatives of more than 65 church-related organizations, also called for an immediate halt to U.S. intervention in Nicaragua. The latter statement urged resistance to "thoughts, words and actions that can lead to war."

Warnings about war, particularly a war between Nicaragua and Honduras, have come from the bishops before, most notably in congressional testimony delivered in March by Archbishop James A. Hickey of Washington on behalf of the USCC.

Archbishop Roach's new statement, in fact, relied heavily on Archbishop Hickey's testimony, which called for a "new diplomatic initiative to reduce the danger of a Nicaraguan-Honduran war."

According to Archbishop Hickey's testimony, now five months old, tensions

between Nicaragua and Honduras were not helped by a U.S. decision to increase military aid to Honduras and by the suspicion that the Reagan administration was funding covert activities along the border of the two nations share. He said those kinds of activities are "precisely opposed" to the diplomatic efforts the U.S. bishops long have urged in the search for a solution to Central American tensions.

"PRESENTLY THERE is little evidence that the United States is playing a positive role to ensure peace in the region," Archbishop Hickey remarked in the testimony.

As for Nicaragua itself, Archbishop Hickey's testimony said U.S. policy was partly to blame for the "garrison-state mentality" prevalent in the country. The U.S. policy, he said, has "served as a continuous provocation which has given a pretext for ever-increasing governmental attempts to control important elements of Nicaraguan life."

He added, "My point is not that Nicaragua is without fault; it is that the United States reinforces Nicaraguan errors."

Significantly, Archbishop Hickey's testimony followed by a month a trip he and two other U.S. prelates—Archbishops Peter L. Gerety of Newark, N.J., and Patrick Flores of San Antonio, Texas—took to Central America. During that trip U.S. armed forces conducted military exercises in Honduras much smaller than the new exercises only recently announced.

Archbishop Hickey noted in his March testimony that those earlier exercises had helped contribute to Nicaraguan fears about U.S. intentions in Central America.

The new statement by Archbishop Roach did not mention specifically the new military exercises, but it said a "siting of U.S. actions"—such as "unrelentingly hostile policy rhetoric" and the Reagan administration's efforts to prevent Nicaragua from obtaining international credit and loans—were running counter to the diplomatic moves urged by the bishops.

At his July 26 news conference focusing on Central American policy President Reagan tried to allay fears that his administration was overemphasizing military solutions to the region's problems. He embraced the peace efforts of four Latin American leaders—the Contadora group—who are seeking regional negotiations aimed at a diplomatic solution to the tensions.

But one USCC official, Thomas Quigley, the bishops' chief adviser on Latin American issues, said it would be premature for the bishops to judge whether the Contadora initiative—or Reagan's endorsement of it—would adequately meet the bishops' call for a diplomatic, non-military solution.

In addition to the new military exercises, which some in the administration said were intended to deter the Sandinista government from aggression in the region,

the administration also was floating proposals for a new 40 percent increase in military aid for friendly Central American governments.

In short, both the administration and the U.S. bishops desperately want to avoid a new war between Honduras and Nicaragua. But while the administration believes a show of force is needed to counter communist aggression, the bishops fear such force only will have the opposite effect.

Encyclical creates problems for pastors, laity

by CINDY WOODEN
Second in a three-part series

woman's cyclic infertility, it would meet with church approval.

WASHINGTON (NC)—For Jesuit Father Richard McCormick, professor of Christian ethics at Georgetown University's Institute of Bioethics, some important questions addressed in the encyclical "Humanae Vitae" in 1968 remain unanswered today.

But John F. Kippley, co-founder of the Couple to Couple League, a natural family planning organization, welcomed the encyclical and called it a relief.

Patty Crowley and her late husband, Pat, who had founded the Christian Family Movement, served on the papal commission on birth control. She said she considered the document a disappointment then but now it is simply a "non-issue" in the lives of most Catholics.

And amid those reactions are concerns of the pastoral problems the encyclical poses for priests who may not agree with the document and concerns that a lack of compliance with the document makes church teaching less credible.

After 15 years, Father McCormick said, the basic question remains: Is every contraceptive act intrinsically evil?

"We know from experience that the theological foundation (for saying that it is) extremely shaky—it's just not there," he said.

Prior to the issuance of the document, many Catholics thought a change in the church's official teaching would be forthcoming. In 1962 the birth-control pill made its public debut and some thought that since it was a chemical, not a mechanical barrier, which prolonged a

THE PROPOSERS of change were also encouraged by the majority report of the papal commission set up by Pope John XXIII in March 1963 to examine the birth control issue. The 57-member commission included theologians, priests, three married couples and three women.

The majority opinion of the commission, voted on only by the theologians, stated birth control was not "intrinsically evil" and that the church's teaching on the matter could be changed so that married couples could be free to follow their consciences on birth regulation, provided they were open to having children at some point.

When the document came out with a different position, there were a number of dissenters, including 60 Washington priests who issued a "statement of conscience."

For Kippley the encyclical was a "relief," he said, because it cleared the confusion which abounded about the church's position on modern birth control methods in the face of worry about population growth and of changing women's roles.

While much "practical non-compliance" with the encyclical's teaching does occur, Kippley said, most people are not dissenting. "They have not been instructed about the teaching of the church."

A PRINCETON study released in 1978 which showed 71 percent of U.S. priests disagreeing with the teaching

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LIVING THE QUESTIONS

Politics makes us feel helpless; love does not

by Fr. THOMAS C. WIDNER

There are some things in my life about which I feel completely helpless and one of those is the politics of this world. I read the newspapers and feel helpless about other people's problems knowing full well there's little if anything I could do anyway. But that doesn't stop my feeling of helplessness. One of my biggest global worries is Central America. I can't do anything about it either but I am turned off by people who think they can. I'm also turned off by people who think it's easy to figure out.

The issues in Central America have too many gray areas to be all that easy to figure out. Yet at least one editorial in the July 2 Indianapolis Star seems to say it's easy as pie.

"Fortunately for the people who suffer under but survive them," the writer wrote, "right-wing dictatorships are mortal. They last too long, no doubt, in the opinion of multitudes who are ground under their heels. Still, in time they come to an end. Communist dictatorships never seem to."

The specific issue was the current trouble in Chile. It was the writer's way of justifying right wing dictatorships (which is most of central and South America) as opposed to left wing dictatorships (which is most of the eastern European countries, Cuba and a few

other spots in the world). Well, the statement is asinine and suggests that oppression under a right wing dictator is a lot nicer than oppression under a left wing dictator. It seems to me one takes away one set of human rights and the other takes away another set. Both right and left wing dictators seem to do equally well at destroying peoples' rights.

There's a new book about the nun who was the so-called power behind Pope Pius XII. Apparently the book talks about that pope's so-called softness on the Nazis because he feared the threat of Communism. It could very well be, I suppose, but I'm not concerned about what a dead pope did or didn't do. The point seems to me to be that it's easy to fool ourselves by thinking we can make life tolerable by choosing one serious evil when we fear another.

A couple of years ago Vanessa Redgrave was verbally assaulted for playing a Jewish lady imprisoned in a concentration camp during World War Two in a TV movie called "Playing for Time." Vanessa is an outspoken champion of Palestinian rights. Her Jewish detractors objected to her portraying a Jewish woman who had suffered through the Holocaust. The real objection though was that the story seemed to say there's a fine line between love and hatred. It could be Jews oppressing Germans or Catholics oppressing Protestants or blacks oppressing whites. All of us have the capacity for hatred. It is only the grace of God that gives us the ability to love.

The Reagan administration would have us believe central America is all Communism vs. Freedom. Some

opponents would have us believe it is Americanism vs. Freedom. I think anybody who blames one or the other entirely is opting for a naive solution to an historically long and involved problem. Both politically and religiously it has been a question of the rich oppressing the poor. The only issue worth dying for there is relieving the human suffering.

Is an American presence so bad there? We are truly paying for our own past sins. We set up many of the right wing dictatorships there. We bear some responsibility for the suffering there. It should not surprise us that some of the Central Americans are angry with us. We have exploited those nations and now there are others in the world who would like to do the same.

It all comes down to the old question of whose ox is being gored. In the play "1776" Benjamin Franklin is asked by John Dickinson if Thomas Jefferson actually plans to publish a paper (the Declaration of Independence) "declaring to all the world that an illegal rebellion is, in reality, a legal one?" Franklin's response is "you should know that rebellion is always legal in the first person—such as 'our' rebellion. It is only in the third person—'their' rebellion—that it is illegal."

There are too many questions about Central America for it to be so cut and dried. It looks like no matter who wins—the people will lose. We should not underestimate the ability of any human being to be oppressive toward another. At the same time, however, we might do well not to underestimate the ability of human beings to love. Yes, any of us is capable of destroying another. We are also capable of loving others as well.



Bishops call for affirmative action in pastoral letter

by JIM LACKEY
An NC News analysis
Seventh in a series

WASHINGTON (NC)—If peace is to be an enduring reality, then society must do more than simply avoid war, the U.S. bishops say in their new pastoral letter on war and peace. Affirmative action for peace is required.

Thus the pastoral, "The Challenge of Peace: God's Promise and Our Response," does not stop at judging nuclear deterrence policies and assessing the possible uses of nuclear weapons. It also proposes several steps individuals and nations can take to reduce the dangers of war. They range from accelerated efforts for arms control to the development of non-violent ways of resolving conflicts.

According to the bishops, Catholic teaching on war and peace is not exhausted by the task of paying "consistent attention . . . to preventing and limiting the violence of war."

"A complementary theme, reflected in the Scriptures and the theology of the church and significantly developed by papal teaching in this century, is the building of peace as the way to prevent war," the pastoral notes.

Pope John Paul II, for instance, said during his trip to Britain in 1982, "Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements. Like a cathedral, peace must be constructed patiently and with unshakable faith."

FIRST ON THE bishops' list of steps to reduce the danger of war is accelerated work for arms control, reduction and disarmament.

Here the pastoral laments that though there have been serious arms control negotiations, "the results have been far too limited and partial to be commensurate with the risks of nuclear war."

The bishops repeat their call, made earlier in the pastoral, for a negotiated halt in the development of new nuclear weapons systems, followed by reductions in existing weapons. And they say each side must be willing to take some first steps which, although risky, can beneficially influence the arms race.

Such steps, the bishops quickly add, would not be permanently binding if an

"appropriate response" does not come from the other side.

In addition to arms control negotiations there must also be "persistent and parallel efforts to reduce the political tensions which motivate the build-up of armaments," the bishops say, citing regular summit meetings as such an effort. They also call on the United States and other nuclear-exporting nations to adhere to the Nuclear Non-Proliferation Treaty of 1968 in the export of fissionable materials for the production of energy.

NEXT ON THE list are continued efforts to minimize the risk of any war since, as the bishops note, negotiated reductions in nuclear weapons "could conceivably increase the danger of non-nuclear war."

Therefore the bishops call not only for limits on nuclear weaponry but also for limits on conventional forces and for reaffirmation of existing prohibitions on the production and use of chemical and biological weapons.

The pastoral also criticizes the United States for the role it has played in the increasing international sales of conventional arms. Such sales, the bishops note, have been deplored by Pope John Paul as "truly alarming."

Closely related is the third point on the bishops' list, namely the relationship of nuclear and conventional defenses.

Here the bishops acknowledge that the price of reduced reliance on nuclear weapons may well be the strengthening of conventional defenses. But since conventional war "can also become indiscriminate in conduct and disproportionate to any valid purpose," any effort aimed at reducing reliance on nuclear weapons "is not likely to succeed unless it includes measures to reduce tensions and to work for the balanced reduction of conventional forces."

The fourth point on the bishops' list is civil defense. But here the bishops do not endorse strengthening of civil defense systems but rather ask if such systems offer a realistic prospect of survival.

Noting that the purpose of existing programs for fallout shelters and citizen relocation is unclear in the public mind, the pastoral calls for an independent commission of scientists, engineers and weapons experts to examine whether civil defense programs have any value.

Finally the bishops urge further

development of non-violent means of conflict resolution. They also cite the role of conscience in personal decisions to resist war.

"Non-violent means of resistance to evil deserve much more study and consideration than they have thus far received," the pastoral says.

"There have been significant instances in which people have successfully resisted oppression without recourse to arms," it adds, citing the Danes who would not turn Jews over to the Nazis and the Norwegians who would not teach Nazi propaganda.

Non-violent resistance is to some extent derived from Christian teachings, the bishops also note. "Christ's own teachings and example provide a model way of life incorporating the truth and a refusal to return evil for evil."

Thus the bishops endorse congressional proposals for the establishment of a government-sponsored U.S. Academy of Peace. They also urge parishes and educational institutions to develop programs in the field of peacemaking.

And they reiterate their long-standing support for selective conscientious objection. Federal law currently requires that conscientious objectors be opposed to all wars and allows no room for objection to a particular war.

But all those steps—from accelerated arms control efforts to training in peacemaking—are not the only proposals the bishops have for securing a long-lasting peace. Equally important for peace, they say, is the establishment of a world order and an understanding of the interdependence of nations.

(Next: Shaping a peaceful world.)



OPPOSING THE CRUISE—Chris Graham holds up a burning model of a cruise missile in front of the American Consulate in Toronto. About 3,000 demonstrators marched through downtown Toronto protesting upcoming testing of the missile in Canada. (NC photo from UPI)

TO THE EDITOR

Reader calls articles 'unbalanced'

I seldom write letters to the editor but several articles in the July 15 edition of The Criterion were so unbalanced or incomplete that I felt compelled to let you know of my strong opinion on that particular issue of the paper.

In the article on page 1, several people said they visited Nicaragua from July 3-8 and spoke in high praise of the Sandinista government and how wrong the U.S. government was in its policy toward Nicaragua. If The Criterion wants to publicize the people who oppose the United States and support a Marxist government of course it can. However, wouldn't it have been more objective and more in keeping with the repeated pious pronouncements about "seeking truth" to point out that the "democratic form of socialism" which Mr. Day says is "almost intolerable for some in this country" is his code word for a non-elected Marxist government? What ever happened to self-determination? As for Franke's testimony, I doubt if she would see "repression" in Russia or Afghanistan.

The story headline is contradicted later in the story by noting that there was "some censorship" and "some churches were persecuted." But that's not repression—right?

On page 4 of the same edition, in an article by a Chuck Walters, wouldn't it have been enlightening to tell people that Bishops Gumbleton and Hunthausen are pacifists, are for unilateral disarmament and subscribe to the "better Red than dead" idea? Most people know Philip Berrigan and probably dismissed his bizarre behavior, but when Mr. Walters tries to tell us how wonderful Bishops Gumbleton and Hunthausen are, readers should know the positions they have taken. I believe it was Bishop Gumbleton who told

us during the 1960s and 1970s that if the U.S. would only leave Vietnam, a happy agrarian society would spring up and peace would reign. It hasn't quite worked out that way, has it? At least the refugees and survivors of the genocide in Cambodia don't find him to be a reliable political pundit.

I hope these examples will help explain my complaints. Please try to give some balance to the paper or people will dismiss it as being out of touch with a substantial number of Catholics who think as I do. It would be tragic if your paper became ignored and unread.

One more point. Is it possible to publish an article by an articulate Catholic spokesman like Michael Novak or Jeffery Hart to point out some problems with the bishops' letter on war and peace? How can genuine "discussion" be held without talking about some of the flaws? (It is not perfect, you know!) Or don't you or the bishops really want a discussion—only an "amen?"

Martin J. Cavanaugh Jr.

Greenwood

Churches used as 'wedding chapels'

A great big hearty "well done" to Roseanne Huckleberry of Indianapolis for her July 22 letter, "More questions on marriage." She tells it like we all know it is.

American Catholic churches are used as wedding chapels today. Reno and Las Vegas were quite famous for their wedding chapels. They are outdone nowadays by American Catholic churches and their money-conscious pastors. The young people of today use our beautiful Catholic churches built and maintained by another

generation as a convenience with total disregard for the Holy Sacrament of Matrimony. I would guess less than 10-15 percent permit the priest to celebrate Mass for their intentions. Have you witnessed some of the weddings in the average Catholic church today where some of the music being played is direct from "American Bandstand?" Six months of instructions? What for?

H.V. Skelly

Terre Haute

More peace actions are mandated

I want to express my profound appreciation for Bridget Tynan Hodge's article, "A generation wonders, 'what is war?'" As the mother of two, I have come to realize that children do not have an understanding of what a war is. For that matter, neither do most Americans today. Of course, we are extremely thankful that we have not had such personal experiences, but we cannot allow ourselves to become complacent and think it won't happen to us. It can, and it becomes more likely with each new weapon deployed and each dollar expended in Central America for military rather than negotiated solutions.

And, as Mrs. Hodge points out, we could all be affected by a future war wherever it

breaks out, not only with the loss of some of our best young men, but also their families and my family and your family.

I think it is time to turn around this insane rush to disaster. It is time to learn ways to resolve our differences without violence. It is time to let our "leaders" know they are attempting to lead us where we don't want to go. I realize the direction can not be changed overnight, but we can begin the task. First, in our own families by teaching peaceful problem-solving. Next, in our community by taking a stand for peace and justice and joining with others that have thrown off their complacency and are working for a future of peace.

Awareness of the evil of war is just the first step. If we stop there, the fear can be paralyzing. But taking the next step into some form of action can have two profound benefits—an increase in the numbers working for peace and an elimination of the feeling of helplessness.

We should pray that the consciences of world leaders will be guided by a Superior Authority, as Mrs. Hodge recommends. But we can have a further influence on those leaders by making them increasingly aware that our consciences are leading us and that if they want to continue as "leaders" they had better go in the right direction.

Ann Proksch

Indianapolis

Final tributes paid to Dr. Farrell

Final tributes have been paid to a great man, Dr. Joseph T. Farrell, who died this past week. It is not unusual to recognize outstanding statesmen, educators, scientists, etc., but how often do we take time out to think of the greatness of a person like Dr. Farrell, a dedicated "family doctor."

Many are the young people who are alive and happy today because it was he who delivered them or saw them through a serious illness. Countless are the elderly

who enjoy life today because he spent tireless hours seeing them in his office, in their homes or in the hospitals. Many are the families who feel honored just to have known him, and they are grateful for the part he played in the lives. Thank God for this special person and also for his wife and family who so generously shared him and his talents with his patients.

One of the "many,"
Shirley Dreyer

Indianapolis

HOLY NAME'S 75th Anniversary

CALENDAR OF EVENTS — AUGUST 1983

7 SUNDAY	12:00 Noon — Homecoming for all former teachers of Holy Name School. Mass, followed by Luncheon for teachers. Open reception from 3:00 to 5:00 PM.
8 MONDAY	1:00-3:30 PM — Pre-school and grade school age party. 7:00-10:00 PM — Teen Dance.
9 TUESDAY	1:00-4:00 PM — Seniors Party. Ice Cream Social Party.
10 WEDNESDAY	7:30 PM — Concert in Beech Grove High School Auditorium given by Mr. J. Jerome Craney. Accompanists are Holy Name Graduates.
11 THURSDAY	7:30 PM — "The Legend of Honabeg" — A Hysterical and Historical Pageant presented by Holy Name parishioners. All invited. Hartman Hall. Come dressed in the fashions of 1908.
12 FRIDAY	7:00-11:00 PM — Regular Holy Name Friday Night Bingo.
13 SATURDAY	8:00 PM-12:00 Midnight — Adult Dance. Homecoming for all present and former parishioners. Music provided by the Bands of Holy Name Musicians.

14 SUNDAY

12:00 Noon: MASS OF THANKSGIVING

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CORNUCOPIA

Family vacation cures cabin fever

by CYNTHIA DEWES

When cabin fever strikes the parents of young children, all kinds of erratic behavior may follow. Sometimes, for example, a junk food orgy with the kids at McDonald's or Showbiz Pizza Palace occurs spontaneously, casting normal emphasis on nutrition to the winds. Crafty small fry load up on French fries and ersatz milkshakes knowing that when sanity returns it will be whole wheat toast and milk for them.

In summer there may be daily baby pool parties in backyards where groups of mommies endure water fights, thrown sand, kool-aid, endless bawling and lack of air conditioning just for the sound of other adult voices.

In winter there are trips to the library for story hour or tiny tot aerobics while Mom is working out at the Y. Daddies take up bowling in weekend leagues or volunteer firefighting. Come to think of it, maybe the over-organization from which some children suffer is merely the result of parental claustrophobia!

This kind of isolation can be so stressful that when vacation time comes and the struggling young couple can't afford to get away from it all (meaning Them), they actually take desperate measures such as family camping trips.

The idea here is to have some fun inexpensively and yet (sigh!) together. We ourselves, with borrowed equipment and a lifetime supply of paper diapers used to drive forth hopefully into a summer morning with the kids still asleep in the back seat.

The day would wear on in direct proportion to the shortening of tempers. By evening, everyone present was hungry and tired, the surprises in each kid's duffel bag had been ravished and scattered, it looked like rain any minute, and a tent pole was missing.

By day we looked at natural wonders or Civil War sites (free). These appeared to the uninformed eye to be more like basic holes in the ground than historical shrines. Ignoring the cries of our young we avoided reptile museums, restaurant meals, toll bridges or anything else that might cost money. However, each child was allowed one souvenir from his favorite place on the trip. Thus today we own one of the finest collections of ceramic Yellowstone bears, plastic tri-cornered hats, and Indian beadwork neck chokers ever made in Taiwan.

Relatives with whom we visited here and there along our way would smile hospitably but carefully stand downwind when we arrived from a few nights' stay in public campgrounds. And many a bathtub or washing machine in their homes never recovered from the workout we gave them.

When the kids come over these days we get out the old slides and look back at ourselves happily enduring the gritty sandwiches, the mosquito bites, sunburn and poison ivy rashes, the blown down tent and the sight of raccoons munching on our last bag of food. Now we have a fancy two-man tent, down sleeping bags, cook kits and outdoor equipment from here to there. Too bad. It spoils most of the fun.

check it out...

✓ Franciscan Sister Michelle Corliss will profess her final vows as a Sister of St. Francis of Oldenburg tomorrow at 2 p.m. in the motherhouse chapel. Sister Michelle is the daughter of Mary and Michael Corliss of St. Simon Parish. She is a graduate of St. Simon's School, John Marshall High School and Marian College, and has taught for three years at Our Lady of the Angels High School in St. Bernard, Ohio.

✓ Mr. and Mrs. Philip L. Early will celebrate their 50th Wedding Anniversary tomorrow with a Mass in St. Philip Neri Church followed by a reception in their home. Philip Early and the former Florence Maloy were married August 5, 1933 in SS. Peter and Paul Cathedral. They are the parents of five children: Roseanne Gadbury, Agnes Marie Cramer, Theresa Weigler, Philip Leo, Jr., and Edward. They also have 18 grandchildren and nine great-grandchildren.

✓ Indianapolis Sisters Marikay Duffy and Patricia

Archbishop O'Meara's Schedule Week of August 7

SUNDAY, August 7—100th anniversary celebration of the erection of the present church building of Holy Trinity Parish, Edinburgh; Mass at 2 p.m. followed with a reception.

SATURDAY, August 13—Dedication of the newly renovated Church of St. Monica, and installation ceremonies of Father Clement Davis as pastor, Mass at 5:30 p.m. followed with a reception.



Fillerworth recently returned from a short-term medical mission to the Dominican Republic sponsored by the Christian Medical Society. The Society, headquartered in Texas, is an association of Christian physicians and dentists who witness their Christian faith through their professions.

✓ The St. Mary Academy Class of 1943 is planning a luncheon reunion in the Indianapolis Museum of Art's Garden on the Green Restaurant on Aug. 27. Five graduates remain to be located: Rosalyn Downing, Marcella Gillespie, Selma Healy, Sylvia Jones and Ellen McGinness Cote. Please call Agnes (Kelly) Langenbacher 359-6160 or Gen (White) Coffey 849-6770 if you have information about them.


✓ The 1983 Education Leadership Conference, "Toward Building the Kingdom: Catholic Education and the Issues of Our Time" will be held Sept. 17 at the Beech Grove Benedictine Center. Fees are \$4.50 for Marion County residents, \$3.50 for outside Marion County, and \$4.50 for lunch. Make checks payable to Office of Catholic Education and return to Peg Roland, Catholic Center, P.O. Box 1410, Indianapolis, IN 46206.

✓ St. Vincent Hospital and Health Care Center has named Frank T. Magliery as administrator of the planned satellite hospital in Carmel. Magliery holds master's degrees in health care administration and business administration and a bachelor's degree in pharmacy. He was formerly chief operations officer of Victory Memorial Hospital in Waukegan, Ill.

✓ Three Archdiocese of Indianapolis delegates attended the Knights of Columbus supreme convention at Columbus, Ohio August 24: Caran Siefert, Batesville, and John Holloran and Thomas Bulley, Indianapolis. State Deputy Raymond C. Alter, Ft. Wayne, headed the delegation.

✓ The Polish Cultural Society of Indiana will sponsor a traditional Polish harvest festival called Dozynki on Aug. 27 at Hillsdale Nurseries, 7800 N. Shadeland. Feasting and dancing will be available from 1 p.m. until dusk for \$1 admission (children under 12 free).

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✓ The annual national Tekakwitha Conference for native American ministry will be held Aug. 10-14 at St. John's University and St. Benedict College in Collegeville, Minn. For registration information write: Tekakwitha Conference National Center, 1818 9th Ave. S., #5, Great Falls, MT 59405, or phone 406-727-0147.

✓ The Indiana State Fair Board will sponsor a Collegiate Day at the State Fair on Aug. 18. On this day Indiana public and private colleges and universities will staff booths where their alumni, faculty, students and staff may obtain midway discounts and free shuttlebus rides.

✓ A weight loss program developed by psychology professor Dr. Judith Rodin of Yale University will be offered by St. Vincent Hospital and Health Care Center for 20 weeks beginning with a free orientation session on Aug. 15. Call 871-2349 for information.

✓ Churches or other organizations interested in fund raising projects may call Jere Crawley at Archer Recycling 248-8514. The new recycling firm located at 4312 W. Minnesota St. accepts aluminum cans, glass and newspaper for recycling.

✓ Central Indiana Regional Blood Center donors may now donate blood at an additional facility located at 822 S. Range Line Rd. in Carmel. Call 926-2381 for appointments.

✓ A Fashions and Fitness Style Show to benefit the Indiana Chapter of the National Multiple Sclerosis Society will be held Aug. 12 at 7:30 p.m. in the German-American Klub, 8602 S. Meridian St. Tickets at \$6 may be purchased through the MS office or by calling Jean Gartner at 783-0828.

✓ WIBC personality Jeff Pigeon has been chosen Celebrity Chairman of the Exchange Clubs of Indianapolis benefit night for United Cerebral Palsy; at the Speedrome on Aug. 20. Tickets for the stock car event are \$4 purchased in advance. Call Nancy Gilson at 634-7134 for information.

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Encyclical creates (from 4)

and 72 percent of the laity in non-compliance with it is "not a coincidence," he said.

Many couples are, in effect, being told that "God has no expectations above the cultural norms," Kippley said.

A study conducted in 1975 by the Princeton Office of Population Research showed that 76.4 percent of married Catholic women from 18 to 45 were using some method of birth control, including rhythm. Of Catholic women married less than five years, only 9.5 percent were following the

Church's teaching on birth control and only 4.5 percent of women married five to nine years were in compliance, the study showed.

Sheila Daley of Chicago Call to Action said most of the dissent stems from people carefully following their consciences.

The main thing "Humanae Vitae" did, she said, "was bring married couples into conflict with the church. It forced them to look at their own consciences and many came to see their consciences as better informed than the document."

The conflict, Mrs. Daley said, resulted in a "painful struggle and a growing up" which she said she sees as positive.

But for Diane Daly, president of the American Academy of Natural Family Planning, the encyclical's teaching leads not only to physical health, but also to health in a marriage.

Mrs. Daly said she and her husband have used natural family planning for the 16 years of their marriage. By studying and following the encyclical, she said, married couples "experience growth in their sexuality."

If the encyclical has caused some difficulties for the laity, it has done the same for the clergy.

Father Charles Curran, professor of theology at the Catholic University of America, thought that in 1968 "Humanae Vitae" was a "mistake," and his feelings haven't changed.

Father Curran led the theological dissent in the United States after the encyclical's release, issuing a statement signed by over 600 theologians.

One significant outcome of "Humanae Vitae," he said, "is that the vast majority of Catholics see they can disagree with the church in theory and in practice and still be faithful Roman Catholics."

The pastoral problems created by the encyclical are not great, he said; "I think most people have made up their minds." The major problem he sees is the encyclical's effect on the credibility of church teaching.

"When you admit three quarters of your people don't go along with your teaching, you have a credibility gap," Father Curran said.

The church's teaching on birth control should be changed, he said. "It makes church teaching less credible on other matters."

William May, associate professor of moral theology at the Catholic University of America, also signed the statement of dissent, but he regrets having done so.

The encyclical was "prophetic," May said, and Pope Paul VI "got hell for issuing it." May said the pope "quite rightly rejected" the majority opinion of the commission which, he said, argued that the ends justify the means.

"That is used to justify all sorts of sexual immorality," May said. The pope was right that the widespread use of contraceptives would "lead to the degradation of women, increasing divorce rates and premarital unchastity."

May said that church is unfortunate couples would re-encyclical they grow in their marriage.

"I think it's time to put it into practice."

At an international family in M. Cardinal Karol Wojtyla that "contraception."

Two years later, he continued to

THE QUESTION BOX

How does church

by Msgr. RAYMOND BOSLER

Q I was not satisfied with your explanation of why the Gospel stories about the death and resurrection of Jesus, the Christian God, are so much different from the myths about pagan gods. The people who first accepted the story about the resurrection of Jesus were already familiar with gods and goddesses who had died and returned to life. It would have been easy to sell them one more myth about a resurrection god. How would you answer this from the Bible?



A The God of Christians is the God made known to us in Jesus: the God of the Jewish people, the God of the Old Testament, who is one, who is creator of all that exists, the God who has no beginning, no end, who did not and cannot die and, therefore, was never described as rising from the dead.

The resurrection myths about the pagan gods and goddesses were

attempts to give a constantly repeating day and night, the west and rising a never-repeating cycle of birth and death. They were but human, inescapable. Not so the God of Jacob. The story of the myths of the gods is that a man rose from a marvelous new life.

That man is with God, so understood, it can be experienced here again. But it was rose.

St. Paul found easy to sell to a preached in Athens, interesting accounts. Doubtless, who tried, as did ridicule the Christians another myth.

The Second seems to refer to way of cleverly of we taught you power of our Lord

THE WORD

by PAUL KARNOWSKI

We have our reasons for not living up to our potential. One of the most common (and probably the most legitimate) is the lack of time. By the time we take care of all the necessary concerns and problems of everyday life, which of us has the time to fully develop the gifts, talents and abilities with which we have been blessed?

But when we do find ourselves with free time on our hands, we manage to find other excuses. "I'd never really be all that good," says one person who shows a natural talent for art. Another person, who has a flair for cooking, dismisses the idea of going gourmet because "it's just not my style."

Most of our excuses center around two fears. Possessing a natural fear of the unknown, we are afraid of discovering what's really underneath all the busyness of our lives. And we're also afraid of what other people might expect from us. We know all too well that other people are more demanding on those who have developed their talents.

AUGUST 7, 1983
Nineteenth Sunday in Ordinary Time (C)
Wisdom 18:6-9
Hebrews 11:1-2, 8-19
Luke 12:32-48

Most of us, then, never enjoyed the sunshine of our days, choosing to live in a twilight world of maybes and could-have-beens. We never clearly see who we are and what we can be. Unfortunately, we cast the same shadow on our spiritual potential.

At first, today's Gospel tends to support our twilight choice. The Lord says that the servant who does not know what his master expects will not be as accountable as the servant who does know what is expected. The Lord seems to be telling us that ignorance is bliss; that if we do not take the time to learn more about Scripture, for instance, we will not be held as accountable as the person who does.

But the catch comes in the last line of the Gospel. "When much has been given a man, much will be required of him," Jesus says. As believing, baptized Christians, we know that we have been given much. As good servants, we are expected to discover the details of the Master's wishes. Ignorance is bliss only for those who live in the dark. We who insist on living in the twilight do not qualify.

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the dissent in the
ate and if married
ad and follow the
would experience
riages.

to quit griping and
"he said.

ional conference on
ilan, Italy, in 1978,
ojtyla of Poland said
n is opposed to love."

r, as Pope John Paul
o defend "Humanae

Vitae" after Indonesian bishops stated
that artificial birth control was per-
missible in some cases.

He told them: "Let us never fear
that the challenge is too great for our
people. They were redeemed by the
precious blood of Christ; they are his
people... It is he, Jesus Christ, who
will continue to give the grace to his
people to meet the requirements of his
world, despite all difficulties, despite all
weaknesses."

(Next: A boon to natural family plan-
ning.)

Which answer myth?

some meaning to the
ding rhythm of life—
the sun dying in the
gain in the east, the
ycle of the seasons,
And the gods them-
a part of the perpe-
cycle.

of Abraham, Isaac
whole Old Testament
the rejection of the
and goddesses.

claim of Christianity
from the dead into
life of the resurrec-

believed to be one
that, properly un-
e said that God died,
man death and rose
as man he died and

ed out this was not
the Greeks when he
ens. (Read the in-
in Acts 17:16-34.)
ere were scoffers
to skeptics today,
istian claims as just

Epistle of Peter
this: "It was not by
ncoined myths that
about the coming in
rd Jesus Christ, for

we were eyewitnesses of his
sovereign majesty." (1:16)

"Eyewitnesses"—that's the key
word. Christianity did not develop
from myths out of some unknown
past.

It came into being suddenly, when
a number of persons who knew Jesus
of Nazareth were crushed with
disappointment at his death and then
experienced him alive and with them
in a new way.

In matter-of-fact language, totally
unlike anything in mythology, St.
Paul spelled it out for the Corin-
thians:

"I handed onto you first of all
what I myself received, that Christ
died for our sins in accordance with
the Scriptures, that he was buried
and, in accordance with Scriptures,
rose on the third day; that he was
seen by Cephas, then by the Twelve.
After that he was seen by five hun-
dred brothers at once, most of whom
are still alive, although some have
fallen asleep. Next he was seen by
James, then by all the apostles. Last
of all he was seen by me." (1
Corinthians 15:3-7)

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

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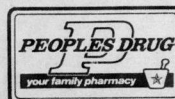
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Holy Trinity Parish

Indianapolis, Indiana

Fr. Larry Crawford, pastor

by SUSAN M. MICINSKI

"Holy Trinity Church has done some very innovative things for a church to do in a major metropolitan area," stated Father Larry Crawford, pastor. "For example, in October of 1980 we started what is the only full time adult day care center in Indianapolis."

"It's a place that provides a step between independent living—living at home—and dependent living—such as a nursing home or custodial care facility," explained Amelia Pieczko, a lifelong member of the parish, and director of All Saints Special Fund Athletic Program, the major fund raiser of the school Holy Trinity was consolidated into in 1976.

"Say you have an elderly parent or parents living with you, and you work," stated Father Crawford. "You might be afraid they'd leave the gas on or fall down if left alone. The Adult Day Care Center could be an alternative to placing them in a nursing home or institutionalized setting on a full time basis."

According to a brochure describing the center, it provides a friendly, homelike atmosphere for adults 60 years or over who are handicapped, blind, arthritic, frail or have some other limited impairment, which could be the result of a stroke or other illness. Fully equipped with counseling offices, a kitchen, dining hall, and craft and recreational facilities, the center is staffed by a full time nurse, an occupational therapy technician, nutritional counselors and volunteer workers. It offers a wide range of programs, and is open to persons of all races and creeds.

Largely supported by grants and donations, with major support coming from the Central Indiana Council on Aging, the City of Indianapolis and the Indianapolis Foundation, the center charges no set fees for services or meals it provides. However, each client is asked to make minimal donations based on income. It is open from 8 a.m. to 5 p.m. Monday through Friday.

"This is one way an inner city parish works at something more than being a church," declared Father Crawford. "And that's something a parish like this really needs to do in order to survive."

Since Holy Trinity is an inner city parish, "we are extremely conscious of the poor and needy, and hence the purpose of the church here," declared the pastor.

In addition to providing day care for adults, Holy Trinity offers kindergarten and day care for children. Located in a brick structure across the street from the church, the center accepts children three to five years of age—"younger ones will also be taken if they are potty-trained," chuckled Father Crawford.

Kindergarten is run as a half-day program, "although most of the children are here a full day because they stay on for day care after they're through with kindergarten," explained the pastor.

Furnishing working parents with a place for their children to stay is not the only function of the day care

center. "Many times it initially acquaints people who are poor and black with the Catholic Church," stated Father Crawford. "They see these big buildings and they're frightened. This is one way to show them what we're like and all about."

Holy Trinity's board of total Catholic education is very interested in sacramental preparation and all educational aspects of its programs. Franciscan Sister Alice Retzner, parish pastoral minister, coordinates programs for grade and high school students, as well as adults. Every Lent a special program is offered that draws more than 100 participants. Other special programs included a film series by Father Ralph Pfau, the first admitted alcoholic priest to join Alcoholics Anonymous, and filmstrips dealing with community and the Eucharist.

All Saints School committee, which has three representatives from each parish in the consolidation, is concerned about showing people what the Catholic faith is all about. "The school committee is extremely conscious of the evangelization aspect, and has never turned down anyone wanting to go there because of cost," stated Kathy Tichenor, All Saints principal.

Although a member of St. Barnabas, Tichenor stated that the parish is very warm and dedicated to All Saints School. Twice a year Holy Trinity's Altar and Rosary Society, a group that donates \$10,000 annually to the church, invites the school faculty over for fellowship and refreshments.

The school principal explained that All Saints, which includes grades one through eight, "is a Catholic school and not a private one. We are interested in providing a solid, Catholic-based education that is not something exclusive—but rather something reachable in terms of inner city people."

Before anyone can be reached, however, a church must have leaders. "Urban church leadership is different from that found in suburbia," declared the pastor. "In the suburbs people are used to being leaders—they have doctors, lawyers and other professional types. But that isn't the case for inner city parishes. Getting people to assume leadership is often a great undertaking."

But a greater portion of the laity here is assuming leadership roles. "More and more people are calling this 'our parish' now instead of 'your parish, father,'" explained the pastor. This idea of ownership by the parishioners is especially good since Father Crawford is also director of the Office of Pro-Life Activities for the archdiocese.

"And the people are taking this upon themselves—no one asked them to do this," exclaimed Pieczko. "We also have a great group of lay people sacristans who always have everything ready, such as having flowers in the church and candlesticks polished for funerals."

Holy Trinity, the 13th of 43 parishes in Marion County,



begin as a national parish for the Slovenes, European immigrants from what is now Yugoslavia, in 1906. The present church was dedicated by Auxiliary Bishop Denis O'Donoghue in 1907.

For 23 years the Conventual Franciscans managed the parish. In 1933, because of declining income and rapidly increasing debts, they withdrew, and Father Joseph Sornes was appointed to the pastorate by Bishop Chartrand.

Although no longer a national parish, "Holy Trinity has retained that heritage," stated Father Crawford. "At Christmas and Easter we still have a Slovene Mass. The only thing is, now we have an Irish priest saying the Mass in English with the people singing Slovene hymns. In addition, potica, a type of Slovene bread is still made by parishioners, the majority of whom are not Slovene, and sold as a fund raiser."

"There are many other nationalities now at our church," stated Pieczko, "but we are very proud of our ethnic background."

Some of Holy Trinity's former pastors include Father Paul Landwerlen and the late Father John Kraka and Msgr. Edward Bockhold.

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YOUTH CORNER

JCDA members adopt N.Y. Covenant House as two-year beneficiary

BATON ROUGE, La. (NC)—The Junior Catholic Daughters of the Americas, meeting in Baton Rouge July 20-24, voted to adopt Covenant House of New York as the beneficiary of its national charity for the next two years.

The JCDA, which includes young people from the United States and the Caribbean, agreed to focus its attention on the shelter for young runaways operated by Franciscan Father Bruce Ritter.

At its ninth biennial convention, JCDA members

and adult counselors heard talks on abortion, alcohol and drug abuse, and discussed how the organization could be of greater service to the church and the community.

Three young alcohol and drug abusers told a hushed audience how they had succumbed to alcohol, drugs or both and how they had overcome their problems.

Mrs. Boots McArdle, an adviser for the Alcohol and Drug Abuse Program in Baton Rouge, told the JCDA members that the greatest problem of those who become chemically dependent is

"deluding themselves into thinking that they can quit anytime they want."

"Teenagers can become addicted to alcohol in just two or three months," she said. "And the abuse of drugs—both alcohol and narcotics—has reached epidemic proportions."

Drunk driving, she told them, is the leading cause of teenage deaths in America.

"Outside help is necessary to help the chemically dependent youth on the road to recovery," she said. "Schools can play a leading role in pointing students

toward help, but parents and siblings should be alert to recognize the problem in the home before it has gone too far."

New JCDA officers elected to two-year terms at the meeting include Renee Gravois of Baton Rouge, president; Madelon Ries, Torrance, Calif., first vice president; Christina Humphrey, Salina, Kan., second vice president; Kelle Rohan, Yoakum, Texas, secretary; and Mary Ann Cardona, Rio Piedras, Puerto Rico, reporter.

Beginning Sunday, Aug. 7 and continuing to Sept. 11, "Lifesigns," the radio show for youth will feature a six part series on cults. The program is aired at 11:35 a.m. on WICR 88.7 FM.

Auditions for the CYO Talent Contest will be held at the CYO Center on Wednesday, Aug. 10. The show will be held Aug. 21 at Garfield Park Amphitheater and will include a variety of acts. Call CYO at 632-9311 for further information.



INSTALLATION CEREMONY—Deanery CYO officers were installed in New Albany at the annual deanery awards banquet. From left to right are Elaine Finn, Brian Happel, Todd Kochert, Amy Jo Krueger, Jenny Shreve and Mary Jo Ernstberger. (Photo courtesy Jerry Finn)

Biker raises funds for parish debt

NEW MONMOUTH, N.J. (NC)—After riding a bicycle more than 3,200 miles from June 13 to July 13, Paul Bischoff, 21, raised pledges of \$17,000 for his home parish of St. Mary's in New Monmouth.

Bischoff had planned the trip, which started in Seattle and ended in New Monmouth, before his father suggested using the trip to raise money for the parish's debt.

Riding through rain storms, heavy wind and sleeping on church lawns or in parks was a new experience for Bischoff who had never been on an overnight bike trip before his cross-country venture began.

Before leaving, Bischoff received pledges from fellow parishioners, residents of New Monmouth and local

merchants. Msgr. Robert T. Bulman, pastor of St. Mary's, said Bischoff's efforts were "most commendable."

Bischoff's trip brought members of the parish together and added a "human touch," Father John Muthig, associate pastor, said.

Riding a 15-speed Nishiki bicycle, Bischoff averaged 100 miles a day, although he rode almost 200 miles one day in South Dakota.

He said doubts set in while taking a week to ride through Montana. "It's going to take me three years," he said he thought to himself.

Bischoff carried a 45-pound pack that included a tent, sleeping bag, clothes, some food, two extra bicycle tires, extra tubes and a bicycle pump.

DORIS ANSWERS YOUTH

Teen needs more self-confidence

by DORIS R. PETERS

Dear Doris:

I'm a guy of 17, senior in high school and have a problem getting and holding on to a girl. You see, when I want to get to know a girl I don't know exactly what to say. I know a few things but nothing that will catch her attention. So right from there it's hard to strike back for the better.

I feel the girls don't give me a chance. But then I have high standards for a girl so if she's not fine to begin with then I don't want her. Even when I do get to see a girl I'm quiet in the beginning but then when I start getting together it's too late. Then there is this friend of mine who is really good looking and every time I introduce a girl to him all I hear from her afterward is how's your friend? Or, what does he do? Or, he's good looking. And that really makes me feel like nothing.

There is also my way of

thinking which is I don't want to go steady, but to date a few. But when I do I get confused about what to do or say. Also when I find a girl I should love, like the girl I'm seeing now, for some reason she turns me off.

So what I really want to know is what could I do to attract a girl and how to use the right conversation to get her to like me and stay with me. I realize this letter is long so print what you can and as soon as you can.

Confused

Dear Confused: Your problem is an age old one and you are not alone. All of us, whether we are 17 or 71, have moments of self-doubt when we feel inferior and as if our feet are too big and our mouths full of cotton; not to mention that we have reason to doubt that our minds will be anything other than completely blank.

There is a tried but true cliché: "No one can like you until you like yourself." So give yourself a chance.

We all send out vibrations that stem from how we see ourselves. These vibrations are picked up by those around us and subconsciously influence the way they view us. If you feel you are important then others will take their cue from you. If you feel that your friend outshines you, you have given him an automatic edge—whether he deserves it or not.

There is not a person on earth who has the perfect approach for attracting members of the opposite sex. There are always going to be people you like who are not attracted to you and others who care for you when you really do not feel the same way about them.

All you can do is be yourself. Don't be so hard on yourself. It's not egotistical to say, "Hey, I'm O.K."

The more confidence you gain in yourself the easier it will be to talk because you won't be putting so much pressure on yourself to say "just the right thing."

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THE ACTIVE LIST



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

August 5

The monthly Charismatic Mass will be held at St. Rose of Lima Church, 114 Lancelot Dr., Franklin. A soup and bread supper at 6 p.m. will precede the Mass at 7:30 p.m.

The Catholic Alumni Club of Indianapolis will hold a Luau Party for all single Catholic adults at Glenbrook Apartments Party House, N. Keystone and 65th St., at 9 p.m. Call Mary 255-3641 or Linda 357-2219 for information.

St. Vincent de Paul Parish, Bedford, will sponsor a film on the life of St. Vincent de Paul at the K of C Hall, 22nd and M Sts. at 7 p.m. A free will offering will be accepted for the St. Vincent de Paul Society, and wine and cheese will be served at intermission.

August 5-6

St. Bernadette Summer Festival will be held beginning at 5 p.m. at 4838 Fletcher Ave. Included in the event are dinners and short orders, games, refreshments and Monte Carlo.

Sacred Heart Church, 2322 N. 13 1/2 St., Terre Haute, will hold a Summerfest from 3:30 p.m. to midnight on Friday and noon to

midnight on Saturday. Dinners, rides, games, prizes and drawings are offered.

August 5-6-7

Alverna Retreat Center, 8140 Spring Mill Road, offers a general retreat conducted by Franciscan Father Albert J. Nimeth for men and women on the theme "Let Christ Come Alive in You."

St. Ann's Festival will be held beginning at 4 p.m. on Friday, 1 p.m. on Saturday and Sunday, at 2850 S. Holt Road. Food, games, rides, beer garden, arts and crafts, and entertainment will be offered.

August 6

Catholic Widowed Organization (CWO) will hold a Harvest Fiesta at the South Side K of C, corner of U.S. 31 and Thompson Road. Fee is \$3 plus salad or dessert. Call Dolores 784-4207 or Ardella 255-1318 before August 3 for reservations.

St. Thomas the Apostle Church, 523 S. Merrill, Fortville, will hold its First Annual Festival from 11 a.m. to 7 p.m. In addition to bingo, other games and food, homemade chicken and noodle dinners will be served.

A Mass celebrating the Sacrament of the Anointing of the Sick will be held at St. Luke's Church at 10 a.m. For transportation call Irene Loughery at 846-7271.

The Fifth Wheeler Club will hold its regular monthly meeting at 8 p.m. in the Catholic Center, 1400 N. Meridian St. Reservations will be taken at this meeting for an evening Mass and dinner at Nativity Church.

August 7

The Annual Chicken Dinner and Festival of St. Cecilia Parish, Oak Forest, will be held on the church grounds located on St. Mary Road, 6 miles west of Brookville or 10 miles northeast of I-74 from the Batesville exit. Dinners are served from 11 a.m. to 2 p.m. and evening lunch at 4 p.m.

St. Nicholas Youth Center, 1640 N. Roosevelt, will hold a Fish Fry-Festival from noon until 7 p.m.

St. Bernard's Church in Frenchtown, 20 miles west of New Albany on S.R. 84, will hold a picnic with chicken dinners, games, bingo and quilts available from 11 a.m. to 3 p.m. rain or shine.

Separated, Divorced and Remarried Catholics (SDRC) will sponsor a Family Social at Central Library's Cropsey Auditorium with a free showing of "The Quiet Man." Call Bob Lawless at 546-3453 for information.

August 8

Northside Separated, Divorced, Remarried Catholics (SDRC) will meet at 7:30 p.m. at St. Thomas Aquinas parish center to discuss: "The Working Parent: Balancing Responsibilities." Call Jan Mills 875-9092 or Sara Walker 259-8140 for more information.

August 9

South and Eastside groups of Separated, Divorced and Remarried Catholics (SDRC) will hold a Picnic at the Beech Grove Benedictine Center at 7:30 p.m. For further information call Nancy Naberhous 881-7538, Delores Gibson 881-3977 or Jane Gilliam 359-8608.

St. Vincent Wellness Center in Carmel will sponsor free speech and hearing screenings for children and adults from 4 to 7 p.m.

The Ave Maria Guild will meet at 12:30 p.m. following dessert at the St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Call Ruth Allen at 786-1647 for information.

August 9 to September 1

Franciscan Father Justin Beltz will offer "Successful Living" classes at Alverna Retreat Center from 7:30 to 9:30 p.m. on Tuesdays and Thursdays. Fee is \$75.

August 10

First quarterly Archdiocesan Council of Catholic Women (ACCW) meeting will be held at the K of C Hall #1414, 4400 Middleton Rd., Columbus, beginning at 10 a.m. EST. Send \$4 reservations which include lunch to: Mrs. Alfred M. Bruns, R.R. 3, Box 231, West Harrison, IN 47060.

Men and women are invited to a Luncheon and Card Party at St. Mark's Parish Hall, Edgewood and US 31 S., beginning at 11:30 a.m.

August 11

Women's "Aglow" Fellowship meets for lunch at 12:05 p.m. in

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August 11-12

A Rummage Sale for the benefit of Fatima Retreat House will be held at Our Lady of Lourdes parish, 5333 E. Washington St., from 9 a.m. to 4 p.m. All eastside parishes will participate.

August 12

A workshop called "Stress on the Job: First Aid for the Working Wounded" will be held at St. Francis Hospital Center from 9 a.m. to 4:30 p.m. Call the Family Resource Center at 783-8983 for information.

August 12-13

Assumption Church will hold a Fish Fry which includes bingo, games and fun. Carry-out dinner service begins at 4 p.m.

August 12-14

Franciscan Father Martin Wolter will hold a Tobit Weekend for engaged couples at Alverna Retreat Center. Cost is \$100 per couple.

August 13

Holy Angels Church presents a Rummage Sale-Flea Market-Fish Fry from 8 a.m. to 7 p.m. Rent a table for \$15. Admission 25 cents. Door prizes every hour.

St. Martin of Tours Parish will hold an Antique Auction/Rummage Sale/Turtle Soup Feast at the parish hall in Siberia from 10 a.m. to 4 p.m.

The Sisters of St. Joseph invite women college age or older to reflect on their Christian call on an overnight stay at the St. Joseph Motherhouse, Tipton, Ind. beginning at 7 p.m. until Sunday at 4 p.m.

August 14

St. Paul's Church, New Alsace, will serve country style chicken and beef dinners from 12 noon to 4 p.m. EDT.

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See Next Week's Criterion for Details

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FAMILY TALK

Restructuring painful for family

by Dr. JAMES and MARY KENNY

Dear Kennys: My husband and I are in our early 40s and we seem to be drifting apart. I have been working about five years as a waitress, and I was recently promoted to hostess. This gives me more hours and more money, but I am also gone from home more. And I'm much more tired.

My husband was also promoted to a more responsible position, but he has clearly reached a plateau. I think he is somewhat depressed that he cannot advance any more.

Meanwhile, our two teenagers are demanding outrageous privileges and are constantly talking back in a huffy, put-down manner. Every one of us is getting irritable. Our whole family structure seems to be disintegrating and I'm scared. What can I do?

Answer: Your problem may be a common one, but it is dangerous as well. Your family is at a crossroad. There is no going back. One way or another your family is about to be restructured.

Your teens are readying to leave home for good. You and your husband are heading in different directions.

At such a time some couples decide they are no longer compatible and seek a divorce. But you also can take advantage of a crisis to grow in your relationship with each other.

One good choice at this time may be to respect your divergence. You are clearly going in different directions. This may not be the time to expect everyone to make all meals or to continue to go on trips together

as a complete family. Rather, you can support and encourage one another as each of you reaches out in separate and exciting new endeavors.

You are excited about your job and career. Hopefully, your husband is interested in hearing about your day's activities. Also he can begin to take over his share of the housework.

You say your husband is both excited at his promotion and discouraged that he has attained his career potential. Now may be a good time for him to develop a hobby, perhaps a craft to learn or an exercise program. You can help him find the time and motivation.

Your teens are looking toward high school graduation. Then it is finding a job or off to college. They surely need moral support and tolerance for their moody ambivalence. They also may need practical help in how to search for a first full-time job or how to select and apply at a college.

While this may be a time to support individual activities and directions, you also need time together as a family. Since everyone seems quite busy, this time may need to be scheduled. Perhaps one evening per week can be set aside for family movies or games. Or the family can make it a priority to eat Sunday brunch together. One Saturday per month can be set aside for a family trip. Keep plans minimal, but do what you plan.

All things change, including families. Change can be frightening, creating the ominous feeling that all is lost. Change also can be enlivening. Your family is alive and growing into a new stage. See the possibilities available to you and make the most of the good things that are happening.

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

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Film nudity: it makes me coil

by JAMES BREIG

Motion picture producers, directors and performers can drive me loopy sometimes. I get especially curlicue when they start spouting pious defenses of the First Amendment and their right to film some blonde in the buff.

I once asked Jesuit Father Morton Hill of Morality in Media whether or not he ever considered nudity in films justifiable. "Nope" was his answer.

Pope John Paul II, who has defended the use of nudity in paintings and sculpture for their depiction of the beauty of the human body, draws the line at nakedness in movies. What's the difference? The difference is that a movie is an actual photograph of an individual, whose privacy should be respected and protected, and whose private parts should not be on cinematic display for the multitudes.

I don't suppose too many Hollywood moguls have read the pope's reasoning or care much for Father Hill's view. They're too busy figuring out new ways to flash Bo Derek's physique on the screen.

"Don't stop us," they will tell interviewers, "because that would be censorship."

The same answer is given if you ask them about the amount of vulgar language or violence in their productions.

"It's integral to the script," they intone. "We do not put these things in gratuitously. They are part

and parcel of the story. Without them, it's not the same."

I would believe these gentlemen and gentlewomen, and I would not go loopy, were it not for one simple fact: these very same people themselves delete the nudity, four-letter words and blood scenes. When? When they make the movie. Why? In order to sell their wares to TV.

It happens all the time. Joe Director makes a scene. In it, two nude women are murdered by a cursing madman. Cut and print. "Now, we'll do one for television," he announces. The same scene is shot. But this time, the women are dressed, the murderer mutters lighter words and the blood does not spurt as freely.

If they don't do it then, on the set, the producers will do it later. The actors will return after the movie has been sold to the tube in order to dub in



FOUNTAIN OF YOUTH—On a hot summer afternoon in New York's Harlem, two boys turn a fire hydrant into an instant fountain to quench their thirst. (NC photo by Chris Sheridan)

their speeches, cleansed of unacceptable words.

In short, the makers of the film censor themselves. And why? The answer is colored green and has pictures of presidents.

Don't try to censor us," the Hollywoodites declare, "if you are trying to add taste, reserve and sensibility. We'll do it ourselves, however, if the price is right for a network airing."

Thus, when you see "10" on the network, Bo Derek has suddenly found a bathing suit to wear.

Pardon me while I coil up. The really worrisome thing, however, is that this self-censorship for bucks may become unnecessary in the future. The reason is that, slowly but surely, television is accepting the same standards as movies.

The evidence was clear on

March 1 when an historic moment occurred. Were you aware of it? On that date, WSBK, an independent channel in Boston (seen on many cable outlets around the country), aired "Carrie" without any changes from the theatrical version.

In other words, at 8 p.m. on a station freely available to pre-schoolers in search of "Laverne and Shirley," a film was aired which contained the following: an opening scene in a high school girls' locker room, featuring several young ladies in the nude; a slow-motion shower scene in which one young woman washes and then menstruates on camera; most of the vulgar words in the language; several gruesome murders, including a woman impaled to a wall by butcher knives and other kitchen utensils; and an

implied oral sex scene.

WSBK airs a weekly program entitled "Ask the Manager," in which the head of the station answers questions about its content. He has repeatedly defended showing such films without censoring them because he feels there is an audience for such movies. He may be right; he got very little mail objecting to "Carrie" from what I can tell. At least, little was read on the program.

Uncut films air all the time, of course, on pay services, such as HBO, Showtime and Cinemax. And Playboy has started a cable version of its magazine.

But WSBK did something one step beyond. And it could change your life, especially if you assumed it was safe to leave your kid alone with the tube.

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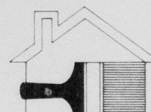
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OBITUARIES

† **BODINE, Arnold**, 68, St. Michael's, Indianapolis, July 19. Husband of Louise; father of Bonnie Clark and Cheryl Bosler; brother of Marcia Morrison.

† **CONNELTON, Francis Anthony**, 77, St. Mary of the Immaculate Conception, Aurora, July 15. Husband of Helen; father of Helen Ann Peters, Mary Trug and Stephen.

† **FARRELL, Dr. Joseph T.**, 72, Our Lady of Lourdes, Indianapolis, July 16. Husband of Annette; father of Maryellen Crump, Janet Geisting, John and Kevin.

† **FLAMION, William**, 64, St. Paul, Tell City, July 11. Husband of Irene; father of Carolyn Pfeiffer, Diana Wright, Linda Avenatti, Roger and Ralph;

brother of Florence Hubert, Hettie Pierrard, Goldie Sprinkle, Darrell, Homer and Ivan.

† **FRY, Mabel K.**, 65, Immaculate Conception, Millhouse, July 19. Wife of Urban; mother of Douglas; grandmother of Jennifer, Brad, Brooke and Kristen; sister of Clarence and Norman Bodenberger.

† **GALLAGHER, Hugh J.**, 62, Assumption, Indianapolis, July 16. Husband of Margaret; stepfather of Thomas L., Walter E. and James E. Wilson.

† **GRAMESPACHER, Andrew**, 85, St. Paul, Tell City, July 10. Husband of Edith; brother of Isabel Ernst.

† **HALL, Robert, Sr.**, 56, St. Joseph Hill, St. Joseph, June 19.

† **HAMMOND, Josephine**, 77, St. Joan of Arc, Indianapolis, July 19. Mother of Barbara Mascari, Carolyn Mahoney, Suzanne and William J.

† **HARLAN, Robert E., Sr.**, 65, St. Mary's, New Albany, July 13. Husband of Emily; father of Mary Lee Motley, Rose Kingsmith, Connie Nolan and Robert E., Jr..

† **HOLMES, Orville**, 80, St. Michael, Brookville, July 9. Husband of Wilma (Tragesser); father of Joyce Libbey.

† **HORNBACK, Herbert C.**, 74, St. Lawrence, Lawrenceburg, July 17. Father of Marlene Howlett, Deanna Delap, and Carolyn Fay; brother of Annette Prentiss, Frances Gehring, Bob and Charles.

† **JONAS, Clara F.**, 73, St. Paul, Sellersburg, July 15. Mother of Anna Mae Pumphrey, Clarence R. and Thomas E.

† **KING, J. Rol**, 78, St. Andrew, Richmond, July 16. Husband of Mary; father of Rita Ripberger and Ronald.

† **KITTLE, Charles**, 68, St. Mary of the Immaculate Conception, Aurora, July 15. Husband of Dorothy; father of Kathy Dittmer and John.

† **KOETTER, Hilda**, 77, St. Anthony, Clarksville, July 12. Sister of Agnes Grantz.

† **LEIST, John Christopher**, 19, St. Mary's, New Albany, July 4. Son of Henry and Mary Patricia; brother of Stephen and Mary Elizabeth; great-grandson of Antoinette M. Kraft.

† **MARCHAL, Albert**, 85, St. Paul, Tell City, July 7. Husband of Mary; father of Vergie Lee Smith and Joseph Marshall; brother of Michael Marshall.

† **MAYER, Frank B.**, 90, Our Lady of Lourdes, Indianapolis, July 20. Father of Dolores Con-

ner, Dorothy Catton, Jeanne O'Gara, Joanne Johnston and Richard F.

† **MCCARTHY, JOHN**, 62, St. Lawrence, Indianapolis, July 13. Son of Helene M.

† **MCCOY, Ella**, 75, St. Lawrence, Indianapolis, July 16. Mother of Patricia and Mary J.

† **MINER, Nellie M.**, 85, St. Joseph, Shelbyville, July 7. Mother of Patricia R. and Robert E.

† **MOLNAR, Joseph**, 22, St. Lawrence, Indianapolis, July 14. Son of Louis; foster son of Mr. and Mrs. William Schnebelt; brother of Patricia Barker and Gary Luckett.

† **MOSER, Margaret Marguet**, 82, St. Mary's, New Albany, July 17. Mother of Donald Moser; stepmother of Mrs. James Thornton; sister of Helen Schmitt and Anna Marie Osborn.

† **O'BRIAN, James J. (Jack)**, 86,

St. Catherine of Siena, Indianapolis, July 18. Husband of Julia M.; father of Virginia Hammel, Helen Cucci, Anna Hughes, and Robert J., Dr. Earl J. and William F.

† **POPP, Lorene**, 83, St. Joseph Hill, St. Joseph, July 15. Wife of Louis; mother of Ruth Sipes and James L.

† **ROTHWARTER, Mary**, 90, St. Mary's, New Albany, July 1.

† **SCHINDLER, Robert**, 88, St. Joseph Hill, St. Joseph, June 10. Father of Mary Campbell, Dorothy Vick and Robert.

† **SEMON, Florence B.**, 54, Mary's, North Vernon, July 14. Sister of Gertrude Hudson.

† **TRADER, Mary E. (Lib)**, 74, St. Mary, Rushville, July 14. Sister of Anna Bates.

† **WALK, Helen**, 86, St. Mary's, New Albany, July 19. Mother of Dr. Lloyd F. and James E.; sister of Mae Flynn.

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More Than the Price is Right

'The Survivors' is mixed comedy

by JAMES W. ARNOLD

"The Survivors" surely qualifies as dark comedy, because it paints a broad satirical portrait of a society gone hopelessly haywire, and then skewers in glee the only "solution" it considers, which is to escape to the mountains and prepare to take over when the collapse inevitably comes.

Its target is the survivalists, who are long overripe for spoofery and deserve what they get. These are the folks, some of whom write letters to Catholic newspapers, who have bought the Fall-of-Rome analogy. They're stowing away groceries and arms, digging shelters (or buying "survival condos") and taking ranger training so they can play the role of the Visigoths when our tired, decadent version of Rome falls (as they say) like a ripe fruit, due to (take your choice) the Soviets, the sexual revolution or the next garbage strike.

In the movie our comic hero (frenetic Robin Williams), driven by a new-found love for the power of guns, joins such a group in the New England mountains. There is a lot of physical comedy while Williams trains, mostly on skis, and the leader (James Wainwright) is portrayed as a Colonel Flagg type (TV's "MASH") who is a crypto capitalist, hoarding even Green Stamps among other investments, and therefore a phony.

Writer Michael Leeson E.g., as Williams explains, does offer some deft lines. When a target pops up and he



shoots the man's portable radio rather than the terrorist himself: "Without music they will have lost the will to fight."

But if things are really as bad as the movie suggests, then to say only that survivalists are also nuts doesn't offer a great deal of comfort or hope. If we're all stuck in a burning building, it's only limited fun to point out that the folks jumping off the roof with parachutes are going to break their silly necks.

The really important point about "The Survivors," once you clear away all the gags, deft and dumb, built around the formidable talents of Williams and Walter Matthau, is that it's moral to the extent of being moralistic about the current state of things. It's in a constant high dudgeon about the terrible stuff that's happening to people.

Consider:

In the opening minutes, Williams is fired from his white collar exec job by a boss who delegates the task, not even to his secretary, but to a parrot. And longtime gas-station owner Matthau is fired from his job by the oil corporation over the telephone.

At the unemployment office, both are frustrated by

encounters with long lines, crazy rules and foreign ethnics. (Sign of the times: unemployment line scenes are becoming a movie staple).

As they sit miserably munching their lunch, the restaurant is held up and they are told to strip to their underwear. In the ensuing struggle, Williams is wounded and the bandit escapes, thus becoming a permanent threat to their safety.

When Matthau (divorced, of course) gets home, he finds his 16-year-old daughter watching a video cassette of a stag film she acquired at a video arcade.

When the crook (Jerry Reed) is finally captured during a not-so-funny attempt on Matthau's life, the police station is so crowded they have to wait in line, and it's the armed Williams who's almost arrested. Later, naturally, Reed is released on bail because the computer that would've exposed his previous record had broken down.

Two of the movie's best lines are spoken by women. When Reed tells his wife that he's leaving town to commit a murder and not (as she feared) to see another woman, she sighs, "Thank God!" And when Matthau and his daughter are asked if they can think of one thing that's gotten better in the country in the last 10 years, the girl can hardly wait to reply: "Videogames."

"Survivors," directed by the very talented Michael Ritchie ("The Candidate," "Smile"), is down-deep angry that such events come perilously close to



THIRD 'STAR WARS'—Mark Hamill as Luke Skywalker and Carrie Fisher as Princess Leia prepare to swing to safety from the deck of Jabba's sail barge in George Lucas' "Return of the Jedi," the third "Star Wars" adventure. (NC photo)

reality and that comedy is the only bearable way to approach them.

But unfortunately, like several other recent attempts at contemporary social satire ("Some Kind of Hero," "Max Dugan"), the movie doesn't quite put all of its outrage and compassion together into Something Wonderful. The parts are much better than the whole.

The good parts include a smorgasbord of funny stuff in the snowy woods, which seem overrun with dogsleds, a shrewdly satirical scene inside Edelman's gun shop, which seems as busy as a supermarket, and a slapstick montage of the unemployed

Matthau doing odd jobs, like dog-walking.

But there is an overall lack of coherence and a few cheap shots. Typical is a moment when the hospitalized Williams is about to describe a vision of God he had in a near-death experience, and the whole sequence turns out to be a buildup for a vulgar exclamation caused by a sudden distraction.

(Very mixed dark comedy, witty and compassionate, but also diffused and bleak; profanity and verbal sex jokes; satisfactory for mature viewers).

USCC rating: A-III, adults.

Recent USCC Film Classifications

Class	O, morally offensive
The Draughtsman's Contract	O, morally offensive
The Grey Fox	A-III, adults
Jaws 3-D	A-III, adults
Staying Alive	A-III, adults
Zelig	A-II, adults and adolescents

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