

What are they talking about?

"It is an honest film. It is decent. It is something families can enjoy together. It is true to life."

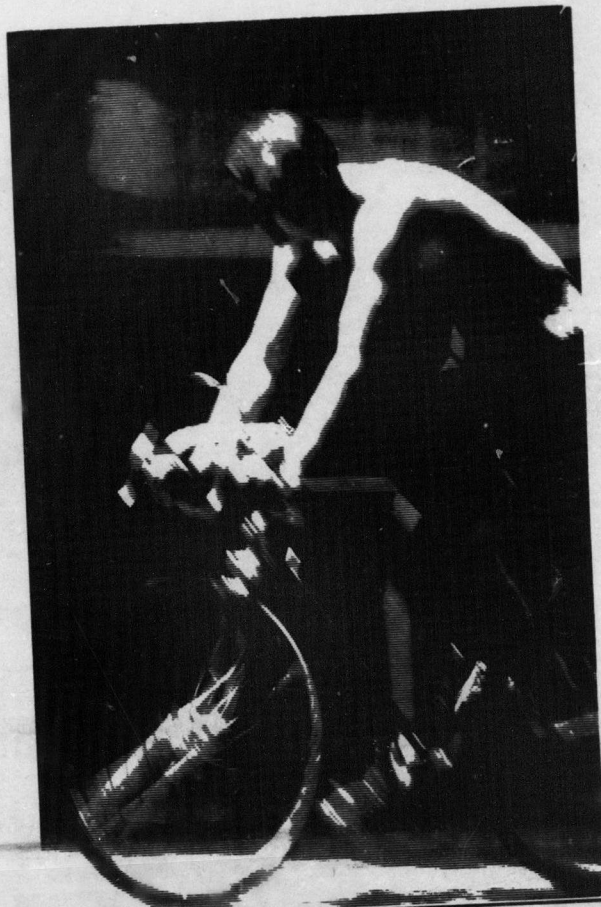
—Fr. Tom Widner, Page 4

"A little gem of a movie."

—Peter Feuerherd, Page 5

"One of the year's best sleeper hits."

—James W. Arnold, Page 19



THE

CRITERION

Vol. XVIII, No. 45

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August 17, 1979

Archdiocese of Indianapolis

The permanent diaconate and lay ministry

by Peter Feuerherd
(Second of a series)

"It's putting a rubber stamp on service that is already being done," stated Mike Gable, director of religious education at St. Mary's in Floyd's Knobs.

Gable was talking about the permanent diaconate and the disadvantages he sees in such a program. The director of religious education believes that it is more important to encourage lay leadership than to establish another clerical office.

"There is something that I find valuable in being a simple lay person. I feel that the Lord is calling me to a lay vocation," he explained.

Gable asserted that the shortage of priests has forced the church to more fully

recognize the ministry of the laity. He continued, "We lay people need to take an active part. There are more vocations going on now, but they are going on in less traditional ways."

THE DIRECTOR of religious education characterized his own feelings on permanent diaconate programs as "mixed." He believes that current diaconate programs deny the rights of women to participate in the church as deacons. "If I were a woman, I wouldn't know whether I would want my husband to go through this," he explained.

Jim Russell, an active layman in the New Albany area, echoed some of Gable's criticisms of permanent diaconate programs. Russell believes that dedicated

lay people can do much of the work that permanent deacons do. Russell also stated that the work of nuns in parish ministry has helped to alleviate the shortage of priests in some areas.

"Pastors could select one or two lay people in an informal way who would do the very things that a permanent deacon would do. It would emphasize the need and the dignity of lay people," Russell proposed.

"It (the proposal) would not create another box. Things are complicated enough as it is," Russell asserted.

Father Clarence Waldon, pastor of Holy Angels parish in Indianapolis, is enthusiastic about the potential of permanent deacons to assist in ministry in the archdiocese. The pastor sees the value

of permanent deacons especially in outreach to the black community. The parishioners of Holy Angels are predominately black.

"WITHIN THE black community there are so few black priests and sisters. The diaconate would be a help there so that the people in the pews could see role models. It (the permanent diaconate) would be a help to the whole concept of vocations in the black community," the pastor stated.

Father Waldon continued, "What the church needs are more people who are really committed to the church. Receiving holy orders in the form of the diaconate is a real serious step. Visibly, in a witness

(See **DIACONATE** on Page 3)

by Peter Feuerherd

There are currently over 2,000 Indochinese refugees who have found a home in Indiana. That number is expected to double in the next year as more of the "boat people" are allowed in this country. The problems that these Indochinese refugees have in adjusting to life in a new country was the subject of an Aug. 9 seminar at St. Vincent's Hospital in Indianapolis.

The seminar was attended by mental health professionals, staff members of social agencies, potential sponsors of refugees from various church

organizations and members of the Indochinese community of Indiana.

They heard a panel of experts that included Mrs. Sue Ley, Ms. Joyceann Overton and Bernard J. Sweeney of Archdiocesan Social Ministries.

Also included on the panel were Ms. Thuy Thi Vu, a counselor for Indochinese refugees in the Gary diocese; John Cullen, regional director of the Northeast Area Office of Migration and Refugee Service for the United States Catholic Conference; and Gene Niewoehner, Department of Health, Education and Welfare coordinator for refugee programs for the Midwest.

THE THEME of the conference was the role of sponsors in developing independence and self-sufficiency among the newly arrived Indochinese. Sue Ley described the work of Social Ministries in this area as "using every effort to get them (the refugees) self-sufficient as soon as possible."

At this point there is not a great need for sponsoring groups to support refugees, because the vast majority of newly arrived refugees are rejoining close

relatives that are already in this country. But in case the situation changes, potential sponsors are invited to submit their names to Archdiocesan Social Ministries. Sponsors have, in the past, included parishes and church organizations.

According to John Cullen, refugees who want to enter the United States are divided into four categories. These categories include those who have close relatives already living in the United States, those who worked for the American government during the Vietnam War, former employees of the South Vietnamese government and refugees who do not fall into any of the previous three categories. The USCC official stated that approximately 80% of the 7,000 refugees currently allowed into this country each month fall into the first two categories.

SUE LEY explained that sponsoring a refugee family is a moral commitment, not a legal one. She also emphasized that the role of a sponsor is to develop independence among the new arrivals. "Sponsorship does not mean ownership

... Sometimes it's a lot easier to make the people dependent on you," Mrs. Ley explained.

Mrs. Ley emphasized that the Indochinese refugees are generally hard workers. She stated, "Initially they will take jobs that Americans won't have. I don't know of any instance where refugees have taken a job from an American."

Bernard Sweeney is responsible for job placement and the development of English as a second language for Indochinese refugees in the 39 counties of the archdiocese.

HIS WORK is to encourage employers to hire Indochinese refugees in Indiana. To serve this end, Sweeney has developed a "Job Bank" program that matches workers with jobs that are available.

With the action of President Carter in raising the quota of Indochinese currently allowed in this country, Archdiocesan Social Ministries' work in the area of refugee resettlement is expected to get more hectic. "We expect it to get a little busier," said Bernard Sweeney.



MRS. SUE LEY



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New retreat center to open in South Bend

SOUTH BEND, Ind.—Kevin Ranaghan, director of the new retreat center here will explore the minimal criteria of the Christian life at a weekend retreat Sept. 7-9 as the inaugural event of the new center.

The center called "The LaSalle: A National Center for Christian Prayer and Study" is located in the former LaSalle Hotel here.

To live a "normal Christian life," Ranaghan said, a person should be doing a minimum of four things:

—Experiencing Jesus as the Lord and Savior of the person's life;

—Experiencing the power of the Holy Spirit in a daily way;

—Living in committed relationships with other Christians;

—Living a life of Christian service, especially telling others the good news of Jesus Christ.

"If you're not experiencing these four things in your life," Ranaghan said, "you're not living the normal Christian life that God intends for a follower of Jesus."

Also speaking at this first retreat will be Bill Beatty, the director of conferences for Charismatic Renewal Services.

The LaSalle is staffed by members of the People of Praise, a 1,000-member ecumenical Christian community.

"MEMBERS OF THE People of Praise have been fruitfully engaged in the

charismatic renewal, the Cursillo movement, the liturgical movement, the work for Christian unity, evangelism, community building, the permanent diaconate, contemporary church music and the development of new ministries within the church during the past 15 years," Ranaghan said.

"Beginning this September, we will offer approximately 20 retreats and conferences each year covering subjects rooted in these vital areas of Christian life and renewal."

Some of the retreats will be geared for leaders, Ranaghan said, and others for the general Christian public. Some events will be directed toward Catholic, Episcopal, Lutheran or other denominational audiences, and others will be designed for interdenominational groupings.



Ranaghan



Beatty



Sanford

Ohio conference to discuss future of education in Catholic schools

The 8th Biennial Ohio Catholic Education Association/Catholic Conference of Ohio Convention will be held in the Cincinnati Convention Center on Oct. 4-5.

Nine thousand school and religious education administrators and teachers are expected to attend. They will represent the six Ohio dioceses and the archdioceses/dioceses of Covington, Louisville, Wheeling-Charleston, and Indianapolis.

Some 300 exhibitors will be on hand to share the newest in textbooks and materials for schools and religious education. The convention theme: "Catholic Education: Our Ministry," will give direction to the 160 speakers scheduled to address the convention during the two days.

ON SEPT. 21-23, Ruth Sanford will lead a retreat for women on the theme, "Alone in the Spirit," addressed especially to those Christian wives whose husbands are reluctant to follow Jesus.

Other retreats scheduled include:

—Oct. 5-7, "Music Ministry" led by Joe Heintzelman and the People of Praise musicians.

—Oct. 19-21, a women's retreat led by Dorothy Ranaghan.

—Nov. 16-18, "The Christian Family," led by Clem and Julie Walters.

—Nov. 30-Dec. 2, "Growth in Worship," led by Kevin Ranaghan.

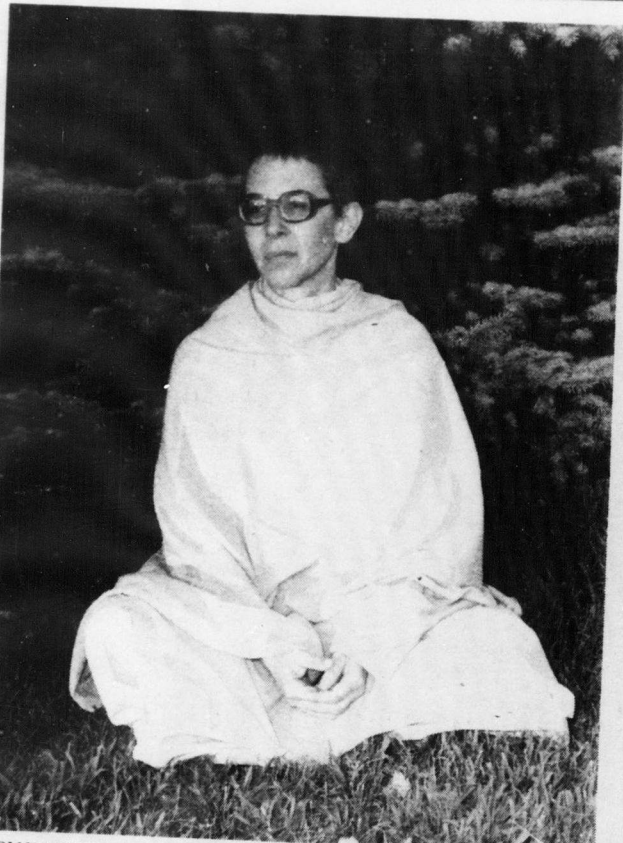
—Dec. 7-9, "Committed Relationships," led by Kerry Koller.

For further information, contact: The LaSalle, 237 North Michigan Street, South Bend, IN 46601.

Key speakers include Jesse Owens, best known for his athletic victories but today gaining new victories through his work with the youth of America; Father Andrew Greeley; Dr. Bernard Strennecky, addressing "Futuristic Education"; Dr. Elinor Ford, professor at Fordham University; Edwin Newman, N.B.C. News; and Sister Maryella Frye, co-editor of the National Catechetical Directory and responsible for assisting in its implementation.

The Archdiocese of Indianapolis was represented by Stephen Noone on the convention program committee.

This convention will bring together teachers and administrators dedicated to Catholic education—an opportunity to share experiences and to gain new insights through the 160 presentations by leaders from all fields of education.



INDIAN MONK—Hema, an Indian monk from the ashram of Kurisumala in the Himalayas Mountains, spends a great deal of time in prayer and meditation. (Photo by Sr. Mary Jonathan Schultz)

Diaconate (from 1)

fashion, it would show a commitment to the church."

The priest stated that he would like to see permanent deacons used in a full-time paid capacity. He stated that one of the major roles for permanent deacons could be in administering parishes.

FATHER HAROLD Kneuen, pastor of St. Gabriel's in Connersville, agreed with Father Waldon about the need for a permanent diaconate. "The permanent diaconate is an area that should be pursued," Father Kneuen said. The priest explained that there is a need for archdiocesan clergy to become better acquainted with the role of permanent deacons.

Father Kneuen stated that permanent deacons could be useful in a full-time paid capacity. The Connersville pastor asserted that training programs for candidates to the permanent diaconate and their wives would be a necessity in instituting such a program in the archdiocese.

The priest emphasized that the archdiocese could learn from other programs around the country. "We've got to get it done properly. We should have started eight years ago," Father Kneuen said.

The lack of a permanent diaconate program in the archdiocese Father Kneuen attributed to a lack of

leadership. "We haven't had any direction from the Chancery Office," the pastor stated.

Father Gerald Renn, co-pastor in team ministry to rural parishes in Scottsburg, Salem, Brownstown, Henryville and Mitchell in southern Indiana, does not share the enthusiasm for the permanent diaconate that Fathers Kneuen and Waldon have.

"I AM NOT that excited about it . . . Ordinary lay folk themselves are doing so many things today—I don't see where a deacon fits in," Father Renn commented. He explained that a permanent diaconate program would put too much emphasis on ordained ministry and not enough for increasing lay involvement in the church.

"It is not that I am opposed . . . I don't know if it is specified enough what a deacon can do," stated the pastor. Father Renn believes that the parish council is the most important way to develop lay ministry in the parish.

(Next week: A look at the work of a permanent deacon in the Louisville Archdiocese. Bishop Shea of the Evansville Diocese discusses the permanent diaconate and how it works in his Indiana diocese. Finally, a summation of our findings about the need for a permanent diaconate in the Indianapolis Archdiocese.)

Search for the Spiritual Life

Monk hopes for return to India

by Sister Mary
Jonathan Schultz

Her years of searching—always searching for the contemplative life—were painful years that began in the 60s in New York City but came to fulfillment in 1977 when Hema returned to India after an absence of some seven years to make her commitment to an Indian monk at the ashram of Kurisumala (mountain of the cross) in the Cardomon Hills in Kerala in the Himalaya Mountains. The ashram, specifically Indian, is a place of spiritual learning and retreat.

Hema, however, now experiences a different kind of pain—the pain of separation since June, 1978, from Kurisumala, from her monastic and spiritual father, Francis Acharya, her fellow community members and the Indian people whom she has come to regard as her own.

But in her quest to really experience Christ, to leave all to follow him, in her renunciation of worldly glory and a sense of homelessness, she has been able to accept with tranquility this separation as God's will for her at this time.

THE QUESTION might quickly come to mind, "Why a separation so soon after her commitment to this Indian-Christian monastic way of life?" When Francis Acharya invited Hema to come to see if she was suited to their life and if it was what she wanted, she left immediately for India on a visitor's visa.

At the expiration of the visa, she had to leave the country and reapply for admittance. But her two attempts to obtain an entry visa from the Indian government have been to no avail. Nevertheless, she remains undaunted as she has sought help on the local, state and the federal level. Her application is now being assessed in New Delhi.

What brought about such a dramatic transition in her life?

Born in Pittsburgh, Hema lived most of her adult life in New York City. She was reared in the Lutheran church. In college she was greatly drawn to the monastic life, but, she said, "the call was not strong enough to become Catholic," whose

prayer, liturgy and sacramental life she greatly admired.

Then disillusionment set in and she dropped away from the church altogether, but always searching and seeking experience of God through literature, the arts and nature. At this time she also went into yoga meditation.

In 1967 her family took a Franciscan priest who was ill into their home to care for him. Through her association with him, witnessing his faith and that of his fellow Franciscans, and having the opportunity for Mass to be celebrated in their home, Hema entered the Catholic church.

THROUGH LECTURE courses at Union Theological Seminary, Riverside Church and Fordham University in New York, the young woman came into contact with prominent people including Hans Kung and Eberhard Bethge, who had put

(See MONK on Page 3)

Women to hold workshop

The Archdiocesan Council of Catholic Women is sponsoring a Leadership and Informational Workshop for all deaneries on Sept. 12th at St. Maur's Seminary, 4545 Northwestern Ave., Indianapolis. Registration begins at 9:30 a.m. with the first session at 10 a.m.

Charles Schisla, director of the Catholic Communications Center, will speak on "Legislation—How I Can Be Effective." Mrs. John Stevens, Archdiocesan Parliamentarian for the CCW, will present "Parliamentary Procedures—What you need to know." Mrs. John Kremer, ACCW Organization Chairman and Mrs. Leo Kesterman will present "What ACCW is All About—Why Affiliate?"

The final session will feature each Commission Chairman in a workshop—Community Chairman, Mrs. Wayne Tolen; Family Chairman, Mrs. Patrick Lawley; and International Chairman—Mrs. Albert Long.

Cost including lunch is \$3.25. Make reservations with Mrs. John Konkel, 5318 Thornleigh Dr., Indianapolis 46226 (317-547-0314) by Sept. 8th.

Mrs. John W. Thompson, President of ACCW will have information and blanks available on the National Convention of NCCW to be held in Pittsburgh, Pa. October 21 to 25.

In addition to the workshop, the ACCW has announced the merger of the Indianapolis North and South Deaneries into a single unit to be known as the Indianapolis Deanery. This is being done in the interest of creating a stronger, more unified group.

Convention slated

WASHINGTON—The National Association of Catholic Chaplains, a 3,200-member association of persons involved in ministry to the sick and imprisoned, will hold its 14th annual conference Aug. 26-30 in Key Biscayne, Fla. "Evangelization and Chaplaincy" will be the theme.

Paulist Father Alvin Illig, executive director of the Catholic bishops' Ad Hoc Committee on Evangelization, will deliver the keynote address on "The Church's View of Evangelization; the Challenge to Evangelize."

Living the Questions

The church can learn from advertising

by Father Thomas C. Widner

There is a moment in the new film "Breaking Away" when the young man who wants so much to be as good a bicycle racer as Italians are (they're the best, he thinks) has what James Joyce called an 'epiphany,' a revelation, a recognition of something which changes the direction of his life. This 'epiphany' is the young man's discovery that 'everybody cheats.' "I didn't know," he cries on his father's shoulder. "Well, now you know," his father responds.

The moment is an epiphany for the audience too. At that point the film departs from its TV sitcom plot and takes on the very real, very human clothing of real life.

The film could easily have become the same kind of story that one sees on so many television family comedy shows. It didn't and we are so much the better for it.

"Breaking Away" is a very fine film about growing up in a family. It made an unheralded appearance but is gaining a receptive audience as a result of excellent reviews (cf., James Arnold on page 20 of this week's Criterion). It was filmed entirely in Bloomington, Ind., and so has the added special affection of Hoosiers.

It is an honest film. It is decent. It is something families can enjoy together. It is so true to life, however, that, as one woman told me, small children may not enjoy it as her youngest did not. "My kids liked it," she said, "but not as much as 'Love At First Bite' (a comedy based on the Dracula theme). This was probably because 'Love At First Bite' was fantasy and 'Breaking Away' isn't."

The revelation the young man has about 'everybody cheating' applies somewhat to the promotion of some recent films. In particular, it applies to "Breaking Away" and a horrid little Western called "The Villain."

I went to see "The Villain," a comedy-Western which takes Roadrunner cartoon stories and uses real people for characters, on the basis of a very excellent advertising gimmick in the trailers. Every funny scene

in "The Villain" is found in its trailer. Unfortunately, they only last a couple of minutes but the entire movie is nearly two hours long.

THE TRAILER WAS THE best part of the film. It is a splendid example of the selling of a movie. It is a splendid example of the selling of anything. I have since talked with several people who saw "The Villain" strictly on the basis of the trailer. All were disappointed in the film.

On the other hand, "Breaking Away" has sold itself mostly by word of mouth. As the good reviews have come in, more people have become interested.

I did notice, however, a radio announcement recently advertising "Breaking Away" which I thought to be extremely misleading and not likely to get people interested in the movie.

To the background music of "Pomp and Circumstance" an announcer describes "Breaking Away" as the film which "tells you exactly what you can do with your high school diploma." With the double entendre emphasis on the adverb 'exactly' the advertising makes the film sound as though it is in the same league with "Animal House" and "Meatballs." Both of these films are expressions of what some demented minds think college and summer camp could be like if perversion reigned supreme.

Advertising is a powerful tool. We should know by now that anything can be sold if the right technique is used. Certainly in the Church we should learn the tools of advertising and put them to our own use. Advertising is not a morally degrading business. Like anything which exists, it can be put to use for good or for evil.

From one perspective even faith and religion are commodities to be sold. The problem is not that we think of them as such but that we think of them **exclusively** as such. Faith and religion do not have sale prices on them but some in the Church do seem to think of them as specials to be marked down for clearance from time to time.

IN A VERY REAL sense Jesus sold listeners of his time a very intriguing message. They paid for it

with a change of their lives. He paid for it with his own life. If we want to purchase Christianity, we too must do so with our lives.

We are not asked to think of faith and religion as commodities to be bought and sold, however. It might make our efforts at evangelization a lot easier to understand if we realized that for some people such advertising gimmicks are useful.

In religion as in the products and goods we consume, the problem is often distinguishing between the good and the bad, the worthwhile and the not so worthwhile, the original and the cliched. Certainly the producer and the seller often fail to help us distinguish in this respect. A whole field of endeavor has grown up in consumer law, consumer reporting, consumer analysis. Such fields of work offer to assist us in distinguishing the good from the bad.

In our society the new comes into existence and our tendency in faith and religion is to condemn it or at least try to keep it from spreading until we can be sure it is safe. We lose the interest of people who are quick to adopt the new. Then we lose the interest of people who gradually pick up the new. Then we lose the interest of everyone else to whom it slowly becomes apparent that the new isn't so bad.

All this occurs while the Church often waits for the proof to appear in the pudding. By the time the Church has the proof, the pudding has already been consumed.

Whether it is the field of advertising or consumer products or anything else, the Church has a responsibility to study and learn everything that comes along.

If something does turn out to be an enemy, the Church will then know how to deal with it for an enemy has to be met on his own territory and defeated on his own terms. If, however, the new turns out to be a good (and, if it is the creation of man who is in turn the creation of God, why should it not turn out to be good?), then the Church is all the richer for it.

The Church could learn much from those whose business it is to sell commodities. Perhaps we would learn to lose our meekness in selling ourselves. We need to know, however, that we have a product that is worth selling.



Out of Place

On a battlefield, as sunrise lit the sky,
Some men had gathered there to fight and die
For the noble cause that other men might live
In the shadow of the lives that they would give.
And the blood they shed that morn was washed away
'Ere the silver dawn had turned to twilight grey,
Their spirits dead and gone without a trace,
And I saw You . . . but You looked so out of place.

In a prison cell where days had turned to years,
And the harvest of a lifetime was a crop of bitter tears;
When the sins against his brothers became sins against himself

And the dreams he used to live by were as dust upon a shelf.
A prisoner of his fellows, he had fashioned his own bars
And the sky that was his rooftop he had stripped of all its stars.
All life's sadness and its sorrows he had etched on his own face,
And I saw You . . . but You looked so out of place.

In a crowded Sunday chapel, organ music filled the air,
All the Christians, come to worship, all the heads were bowed in prayer.
And we looked so good and holy, so at peace and so sublime,
We once had found our Heaven, but had lost it all in time;
For our hearts were filled with hatred, and our thoughts were far away,
Tho' we knelt there in Your temple, we'd forgotten how to pray.
We never thought to ask for what we needed most—Your grace,
And I saw You . . . but You looked so out of place.

On a sidewalk in a city, dressed in rags and freezing cold,
Sat a child nobody wanted, still in youth, but growing old
As he learned about the cruelty, the pain and all the strife,
That we nourished here within us, brought it forth and called it Life.

He's a portrait of dejection on a canvas washed with blood,
And he cannot understand it, for he's innocent and good.
So I looked into those sorrowed eyes, set in that perfect face,
And I saw You . . . and I knew You'd found a place.

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Bridget Hodge

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'Second holocaust' continues as Congress moves slowly on refugee aid

WASHINGTON—The mass exodus of refugees from Vietnam and Cambodia has come to be called the "second holocaust."

However, the comparison to the plight of the Jews in Hitler's Germany is not exact. Technically, the persecution of Vietnamese, Cambodians and others is not strictly ethnic; many of the Vietnamese refugees are being expelled because they are ethnic Chinese, but others are being persecuted for political views and past ties.

The image of the holocaust better describes the physical plight of hundreds of thousands of people driven to sea in unseaworthy boats, hiking across the land, being turned back at borders and coastlines.



How well has the world responded to the "second holocaust?" Don Hohl, assistant director of the U.S. Catholic Conference Migration and Refugee Services, said "I'd give the world a 'B.'"

There seems to be a self-congratulatory air in Congress about the American response to the refugee situation, especially with the sending of a congressional delegation to Vietnam.

But Congress has been slow to act on refugee-related matters. A supplemental appropriations bill to pay for thousands of additional refugees taken in in the first half of 1979 passed the Congress just before its summer recess in early August; the delay left the State Department and voluntary agencies resettling refugees scrambling for funds to keep the program alive.

Congress is still moving slowly on a major revision of U.S. refugee law which

was drafted by the Carter administration. Sen. Edward Kennedy (D-Mass.), chairman of the Senate Judiciary Committee, and others.

Hohl said Sen. Walter Huddleston (D-Ky.), who has called U.S. refugee policy "overenthusiastic," has blocked floor consideration of the bill. If the bill is not passed by Sept. 30, Hohl said, funding for the refugee program will run out.

Hohl said the administration always eventually did the right thing by raising refugee quotas as needed, but only after prodding by voluntary agencies and some members of Congress.

IT WASN'T until former Sen. Dick Clark was appointed as an ambassador to handle refugee affairs early this year that there was someone to talk to about refugees in the administration, Hohl said. He said that Clark seems to have "good backing" from the administration.

Hohl adds that over the past decade, no one has done more for refugees than Kennedy, who chaired the Senate refugee committee before taking over the full Judiciary Committee.

In retrospect, perhaps the best thing that ever happened to the Indochinese refugees was that some government official in Malaysia threatened to shoot them; even Malaysia's decision to refuse to accept any more refugees did not stir world opinion as much as that brutal threat.

Within days after Malaysia announced its new policy (and withdrew the shooting threat), the international community began a series of meetings that United Nations, U.S. and church officials believe accomplished a great deal.

BRIEFLY, several nations pledged to resettle 260,000 of some 375,000 refugees within the year; Japan pledged to pay half the costs of new resettlement camps; the Philippines offered a site for a camp to hold 50,000 people; the United States doubled its refugee admission quota to 14,000 a month, asked Congress for \$207 million in new refugee program funds and began using U.S. ships and planes to rescue refugees at sea.

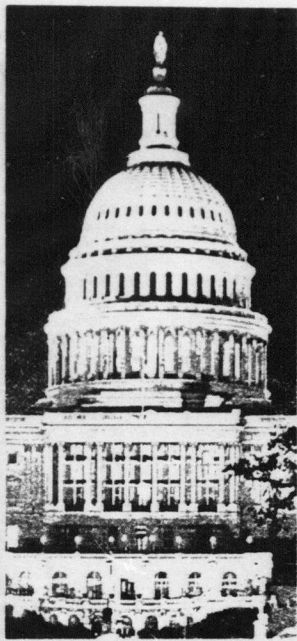
The government of Vietnam temporarily stopped the flow of refugees and set up holding camps, which, though they remind some people of concentration camps, were accepted as a lesser evil than continued mass drownings.

"We're buying time, and by buying time, we're buying lives," is the way Hohl described the present situation.

One problem is the re-emergence of an attitude that was seen when Vietnamese refugees first came into this country in 1975: the feeling that America has its own people to worry about and can't be burdened with others, especially as it enters a recession.

President Carter addressed this issue at a town meeting in Bardonia, N.Y.

"This is a nation of refugees... I believe that our country is big enough and strong enough and rich enough and generous enough to take care of a few refugees from Vietnam that were our allies and friends during the last war."



Reporter's View

A beautiful film about growing up

by Peter Feuerherd

"Breaking Away" is a little gem of a movie. This story of adolescent boys coming of age in Bloomington is funny, poignant and exciting. I can't remember the last time I saw a better film.

I hope that this film is doing better at the box office. When I saw "Breaking Away" on a Friday night a few weeks ago at Castleton Square the lines for "The Amityville Horror" stretched all around the shopping center mall while "Breaking Away" played to a half-empty house.

I find it hard to believe that such a brilliant portrait of Hoosier life can do less business in the heart of Indiana than another trashy ripoff of "The Exorcist." Well, I guess I'll never be a movie mogul.

"Breaking Away" is a beautiful picture about growing up. What makes it work is that it is, for the most part, so incredibly ordinary. Nobody is murdered, raped, or has anything happen to them that we couldn't believe could possibly happen to ourselves. "Breaking Away" oozes credibility.

WHEN I SAW THE FILM it reminded me of "Saturday Night Fever," the John Travolta blockbuster movie of two years ago. The heroes of both films are just out of high school and really don't know what to do with their lives. They both want to flee what they perceive to be a confining atmosphere (Travolta's Brooklyn neighborhood in this respect is very much like Dave's, the hero of "Breaking Away," Bloomington); and both live for the one opportunity to be a success in front of the world (Dave as the "Italian" bicyclist and Travolta swiveling his hips at the neighborhood disco).

But that is where the comparison ends. "Saturday Night Fever" is a brutal and depressing film, despite the well-phographed glittery disco scenes. There is very little sense at the end of the film that Travolta's Brooklyn friends and the hero himself will find anything better.

"BREAKING AWAY," on the other hand, is illustrative of what has become a 1970's cliché, a "growth process." Dave's victory in the "Little 500" (the only real "Hollywood"

touch to the movie) is a symbol that he has proven himself not only to the snobbish and clannish Indiana University fraternity boys but also to his father.

The relationship of the father and son gives this movie its most meaningful moments. Dad is played by Paul Dooley, a man who can't understand why his son hasn't begun to "shape up." The father is a reserved man who does not easily display affection. When he does display real affection to his son, his earlier aloofness makes these scenes even more touching.

The father and son scenes deal in a poignant and sympathetic manner about a real American disease; namely, the inability of men to show affection to one another. It handles this subject with the barest minimum of soppy sentimentality.

The movie does all this without being preachy. The light touches of humor give "Breaking Away" its final touch that proves that this film is truly a work of art because it reflects life the way it is—funny, dramatic, and sometimes just a lot of waiting around wishing you were somewhere else.

Creative havoc

Last weekend I had the opportunity to visit some friends who live in the New Albany area. The couple I visited are in their late twenties and have three boys that run the gamut from 10 weeks to almost four years old.

As you can imagine, having three children of those ages can cause a lot of havoc! I must admit that in a lot of respects I wanted to get out of that situation as quickly as possible.

But there was another feeling that I had. I had to look on in admiration at this couple for trying to raise three children in such difficult times. My hat goes off to their mother especially, for patiently dealing with the often agonizing tasks of constantly changing diapers, calming a crying baby and fixing the little hurts of a little one.

In this day and age when women are told that they should go off and be "creative" (namely, work for pay), there is something quite beautiful about what I experienced this weekend. I don't know of any more of a "creative" task than the careful development and nurturing of a child. The rest of us who try to develop our creativity through our paid work are klutzes in comparison.



Reader's Opinion

What is the church doing about social justice issues?

"What's the Church doin' in social issues anyway?" This very basic question was dealt with in length last week in Louisville, Kentucky at Spalding College during a three day program entitled, "Corporate Social Responsibility Workshop." Fr. J. Bryan Hehir, Associate Secretary of the Office of International Justice and Peace, USCC, Washington, D.C. pointed out the traditional role of the church in social ministry.

Fr. Hehir first made it clear that behind all social issues, the church begins with the religious conviction that each and every human person is sacred, made in God's image.

In the face of social evil then, Fr. Hehir says we have two equally important ways to deal with evil: 1) All Christians should be charitable and 2) All Christians ought to be just.

Fr. Hehir went on to explain that the institutional Church can't solve all problems of social justice but it can and must play a part. Although the institutional Church ought not to be a political party or social research institute, it ought to form the conscience of the community, based on a particular angle of vision that safeguards human dignity,

which has been the hallmark of Pope John Paul II's papacy.

More specifically, Fr. Hehir addressed the SALT II talks and the power of Multinational corporations in light of social justice by explaining that:

1) In the SALT II debate, the Catholic Bishops are suggesting that we contact our senators and urge them to vote for the ratification. Even though the limiting of arms is slight, it's at least some limit and if there are no limits there will be a higher risk of nuclear war.

2) In the growing power of the Multinational Corporations, the Church through its encyclicals and other national statements, are urging host countries to set up laws so that their national resources and labor will not be exploited unjustly and are urging base countries to pass laws and regulations on the multinationals so that unfair trade laws and unjust profits can be eliminated.

Reflecting on Fr. Hehir's remarks as a Catholic-Christian, a citizen of the world, with a wife and three small boys and as a religious education director in this diocese, I need to pose these questions:

1) What have I and the diocese done or will do to educate adults through preschoolers on social justice? Are we convinced of the human dignity of not only the unborn but the blacks and the poor the middle-class white church often closes its eyes to? Have we only taught "charity" and not justice to deal with the causes of racism and poverty?

2) Have we in our educational programs questioned the right to build nuclear weapons or the pressure put on our teens to join the armed services rather than study ways to develop peace and co-operation?

3) Have we educated Christians to use their voting power and voices to get politicians to vote for human dignity? Have we taught Catholics to be static and docile, not planning for the future of our world? Have we taught them to sit back and let others make up our minds?

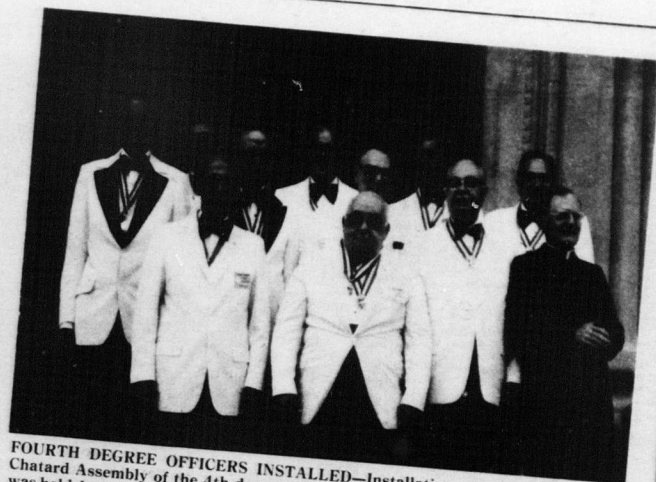
4) What are we teaching that will promote justice in the home? Are women permitted to develop their talents? Are husbands given time to develop spiritually? Are our children being taught that it is Christ-like to serve rather than only seek a future of material wealth and "good times"? Are we urging our children to think beyond their little corners of the world and seek world peace, justice, and service?

Lastly, have we put too much emphasis on "liturgical development" as a cop-out and forgotten the millions of poor we oppress by our fat life style??? "What care I (God) for the number of your sacrifices?" says the Lord. "I have had enough of whole-burnt rams and fat of fatlings: In the blood of calves, lambs and goats I find no pleasure." "Put away your misdeeds from before my eyes; cease doing evil; learn to do good. Make justice your aim; redress the wronged, hear the orphans' plea, defend the widow." Isaiah, Chapter 1.

Mike Gable
Director of Religious Education
St. Mary of the Knobs parish
St. Mary of the Knobs, Ind.

Name Withheld

Greenville



FOURTH DEGREE OFFICERS INSTALLED—Installation of officers of Bishop Chatard Assembly of the 4th degree, highest degree of the Knights of Columbus, was held during Mass at St. Peter and Paul Cathedral in Indianapolis. Officers from left to right: Cosmas Mascari, master of southern district; Virgil Rohman, warden to the master and trustee; Richard Keenan, faithful navigator; Father Charles Sexton, faithful friar. Second row: Theodore Bunce, purser; John Howard, captain; Louis Flesch, pilot; Donald Cales, admiral. Third row: Carl Schweinler and John Holloran, sentinels; William Gold, comptroller. Not in picture are Robert Cales, scribe; Carl Warnecke, commander; Dr. Niles Hansen Jr., and John Croda, trustees.

The 'new' Mass

To the editor:

Mrs. Roslyn Marks' letter printed in your August 3rd issue struck a responsive chord in me. In particular her remarks about even Communion being "disrupted by singing a hymn as we go up to receive communion."

This is one major difficulty I have with the new Catholic Mass; namely the emphasis on communal participation and

disregard for private "conversation" with Our Lord for the approximate ten minutes duration of his real presence within one from the time of reception of the host.

That was always a time I particularly treasured as our private, personal communication time, and now it is interrupted by hymns, public prayers and announcements. Staying after Mass is no answer—the immediate joy of mental "touch" is lost.

Indianapolis

J. Nancy Stewart

No coverage

To the editor:

I want you to know that I had to go all the way to the Pueblo, Colo., diocesan publication to find out what is taking place in the charismatic renewal in the Catholic church in our neighboring state of Ohio.

Every week I search the *Criterion* for some word of what is taking place in the renewal but to no avail.

I subscribe to *New Covenant*, *The Catholic Charismatic*, and *Charismatic News Letter* published in Louisville to learn of all the great things that are taking place through the power of the Holy Spirit today.

I have attended charismatic conferences at Notre Dame and Kansas City and I know we have some great speakers. Archbishop Bernardin of Cincinnati was great in his talk at Notre Dame in 1976 praising the charismatic renewal. I could hardly wait to pick up the next edition of the *Criterion* to read about it but there was nothing.

Up until four and a half years ago I thought this was against the Catholic faith so I was against it. Then I learned better and became involved and was cured of an ailment that the doctors said there was no cure for. That was great but the greatest part was how it changed my life. To know Jesus is with me constantly guiding my every move. How I love to read the Bible, attend the prayer meeting at Mount St. Francis every week, attend daily Mass which comes alive and understand it as never before.

Next week there will be a Leadership Charismatic Conference at Notre Dame and I pray you will have someone from the *Criterion* to let us know part of what took place there.

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Sister O'Brien dies

Josephite Sister Mary Anselm O'Brien, a native of Indianapolis who was a member of Holy Angels Parish, died in St. Louis at the age of 82 on August 7.

Sister Anselm worked on all levels of education, from

elementary school to higher education. She headed the graduate program of home economics at St. Louis University from 1953 to 1965 and served as an associate professor of home economics at Fontbonne College from 1965 until she retired in 1971.

Sister Anselm was also actively involved in social work. She was appointed a Head Start consultant in Missouri in 1965 and did social work after her retirement from teaching at the Missouri State Correctional Center for Women at Tipton.

Sister Anselm is survived by a brother, C. J. O'Brien of Chicago.



CELEBRATION—Albert and Alma Hofmann will celebrate their Golden Wedding Anniversary with a Mass and a reception at Little Flower, Indianapolis, on Sunday Aug. 26 at 2 p.m. Friends of Mr. and Mrs. Hofmann are invited to attend. The Hofmanns have three sons, Charles, Thomas and David and 12 grandchildren.



ANNIVERSARY COUPLE—Mr. and Mrs. Alfred J. Teare, who reside at St. Paul Hermitage, Beech Grove, will celebrate their 50th wedding anniversary on Sunday, Aug. 19, with a Mass at Holy Name Church, Beech Grove, at twelve noon followed by a reception in Hartman Hall from 1 to 4 p.m. Relatives and friends are invited to attend. Alfred Teare and Helen Krieger were married in 1929 at Hamilton, Ohio. Mr. Teare is a navy veteran of World War I and Mrs. Teare is a registered nurse. They have a daughter, Barbara J. Ro of Van Nuys, Calif., and a son, Dr. Robert J. Teare of Tuscaloosa, Ala.

Remember Them

† ARMITAGE, Douglas G., infant, St. Ann, Indianapolis, Aug. 11.

† CAHILL, Margaret E., 90, St. Augustine Home, Indianapolis.

† DALTON, John Jack, 73, St. Mark, Indianapolis, Aug. 11.

† DURAN, Joaquin, 49, Brownsville, Texas, formerly of Our Lady of Lourdes, Indianapolis, Aug. 11.

† DUNDON, Noreene W., 80, St. John, Indianapolis, Aug. 11.

† ELLERS, Freda, 79, Hawthorne, Calif., formerly of Holy Family Church, Richmond, Aug. 7.

† GEHLHAUSEN, Anna B., 90, St. Martin, Siberia, Aug. 4.

† GLASS, Stephanie Marie, infant, graveside services, St. Bernard Cemetery, Aug. 8.

† KOHN, Kathryn P., 82, St. Augustine Home Chapel, Indianapolis, Aug. 9.

† MALBON, Oscar B., 76, St. Augustine Home Chapel, Indianapolis, Aug. 7.

† MARSH, Elaine Rebecca, infant, graveside services at St. Anthony Cemetery by a priest from St. Anthony Church, Clarksville, Aug. 7.

† MINARDÓ, Magdelene M., 88, Holy Rosary, Indianapolis, Aug. 15.

† MODAFFARI, Mary, J., 71, Holy Rosary, Indianapolis, Aug. 12.

† MOELLER, Mary F., 84, Sacred Heart, Indianapolis, Aug. 13.

† O'ROURKE, Cecilia F., St. Ann, Terre Haute, Aug. 8.

† PETTER, Joseph A., 74, St. Augustine, Jeffersonville, Aug. 10.

† PLUCKEBAUM, Louis H., 76, St. Anthony, Indianapolis, Aug. 13.

† RAFTER, John J., St. Joseph, Terre Haute, Aug. 9.

† RESCH, H. E., St. Luke, Indianapolis, Aug. 10.

† THUMANN, Joseph A., 73, St. Mary, Indianapolis, Aug. 10.

† TIGHE, Mildred M., 70, St. Margaret Mary, Terre Haute, Aug. 8.

† TOWELL, Eugene B., 76, St. Charles, Bloomington, Aug. 10.

† WITTITH, Lesta, 79, St. Gabriel's, Connorsville, Aug. 13.



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Question Box

Overcoming a scrupulous conscience

by Msgr. R. T. Bosler

Q. How can someone overcome a scrupulous conscience? Even after I've been told by priests in confession something is not a sin, I still continue to worry, even about receiving Communion.

A. Scrupulosity is a peculiarly Catholic affliction. A Baptist friend once asked me for an explanation of what Catholics meant by scruples; he had never heard of the things. Even large English dictionaries fail to give a definition of religious scrupulosity; they describe a scrupulous person as one who is precise or anxious about details, as, for example, a scrupulously honest person.

The Catholic practice of examining one's conscience and confessing sins may develop religious scruples; a faulty religious and moral upbringing,

overemphasizing the justice of God and the dangers of sin—especially in sexual matters—may do the same. Notice that I did not say "cause," for thousands of Catholics may confess regularly and be reared in faulty religious atmospheres and only one of them become scrupulous.

Scrupulous persons cannot make proper moral decisions; they imagine that temptations or the slightest imperfections are serious sins worthy of damnation. They want to confess every tiny detail of what they think is sinful and then after absolution they start to worry again over whether the confession was valid. Confessors try to help them by reminding them of the love and mercy of God, but they keep coming back with the same old problem.

The word scrupulous comes from the Latin "scrupulus," meaning a small sharp stone. The life of a scrupulous person has been described as like that of a traveler with a pebble in his shoe, whose every step is painful and hesitant. As a confessor and spiritual director, I have

agonized for years with persons who have suffered your affliction; so I know the metaphor does not begin to describe how distressing the problem can be.

I am convinced that scrupulosity arises from a psychological defect, a form of what psychiatrists call an obsessive-compulsive neurosis. Persons thus afflicted feel themselves compelled to avoid germs, for example, by washing their hands frequently, wiping off doorknobs before turning them, or cleaning certain parts of the house every day, etc.

You and others who are tormented by religious scruples need to recognize that you do suffer from an illness. You may learn how to live with it reasonably well, if not cured of it, by visiting a psychiatrist. We who believe in the power of God must recognize that in matters of health the power normally works through the science of medicine.

But for this knowledge to be effective nothing helps more than the belief that

God ultimately is the one who cures. My suggestion to you is that you use the method of Alcoholics Anonymous: admit that you are sick and unable to handle your problem by yourself and be convinced that God can and is always ready to give you the power to overcome your weakness. Meditate on Ephesians 1:17-20 to appreciate how great that power is in us.

Before you consult a psychiatrist, discuss the possibility with your confessor to see whether your problem is serious enough to warrant such action. Often a patient confessor can help a victim of scrupulosity live with his or her compulsion to confess as sinful what is not sinful by allowing them periodically to unburden themselves in confession.

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



Liturgy and the world problem of food

AUGUST 19, 1979
TWENTIETH SUNDAY
OF THE YEAR (B)

Proverbs 9:1-6
Ephesians 5:15-20
John 6:51-58

by Rev. Richard J. Butler

Wisdom comes to each of us as food. God's presence nourishes us in life just as the food of our table nourishes us. In the Proverbs we hear of the wisdom of Solomon and in the Gospel we hear the words of Jesus. Both remind us that the power of God's presence is as food and drink—it is realized in our lives through a nourishing process.

The analogy is both simple and profound. Its simplicity lies in the common nature of the table of food wherein we are all nourished. The exceptions (far too many of them!)—poverty ghettos of our own land and hungry nations of the third world—only support all the more the basic simplicity of food. The profundity is in the revelation that it is through this simple procedure that we contact our God.

In the Proverbs of today's liturgy, Wisdom speaks, "Come, eat of my food, and drink of the wine I have mixed!" That word continues even to our own day. As a people celebrating God's Word we proclaim it as our Word. Thus it is imperative that we look seriously to the ways in which the world is fed both in the basic analogue—food—and in the new feeding proclaimed in the Gospel—the bread of life.

A people celebrating liturgy where food and drink are shared as evidence of God's

presence must come to grips with a world in which food is not shared adequately with those who hunger. The message of the Word and the celebration of the banquet cannot stay within the walls of a sanctuary. Those who gather must go forth to witness.

WITNESS TO THE problem of hunger in the world is indeed complex in an age when the distribution of food no longer focuses on the farmer bringing the produce to market and the consumer bartering with the farmer for this meal or that. The distribution of food involves the agricultural business conglomerates, the politics of world diplomacy, and the intrigue of merchandizing. These are beyond the direct control of those who grow the food and those who eat it. But the complexity of witness in the modern age is not an excuse to avoid the witness.

Proclaiming the Gospel we celebrate in the board rooms of the business world and the back rooms of the political world is as urgent on us as is the distribution of bread and water to individuals who hunger or thirst.

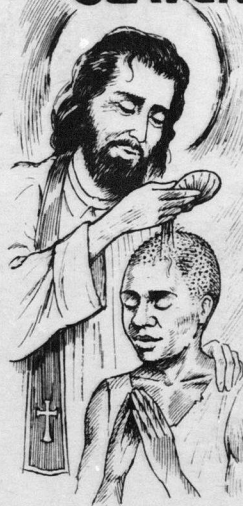
THIS IS NOT to say that attending to the world hunger crisis is a substitute for the Gospel. It is the fruit of the Gospel and becomes empty if it is not continually linked to the Gospel whence it came.

Getting involved in the real social issues is important. Equally important is the return week in and week out to the liturgical roots of the Gospel message in our lives. For the call is not simply to share food. The call is to come alive with the bread of life. The call is to eat of the Body of the Lord and to drink His Blood. The call is for each of us to embrace the Lord Jesus and to let Him live in us.

the Saints

by Luke

St. PETER CLAVER



PETER CLAVER WAS A SPANISH JESUIT. HE WAS ORDAINED A PRIEST IN NEW GRANADA IN 1615 AND WAS SENT TO CARTAGENA IN SOUTH AMERICA, THE GREAT SLAVE-MARKET OF THE WEST. THERE, HE VOWED TO LABOR FOR THE SALVATION OF THESE UNFORTUNATE NEGRO SLAVES. HE CALLED HIMSELF "THE SLAVE OF THE SLAVES." HE WAS THEIR FRIEND, FATHER, APOSTLE AND PHYSICIAN.

10,000 SLAVES PASSED THROUGH THE PORT EACH YEAR FROM AFRICA UNDER CONDITIONS SO FOUL THAT AN ESTIMATED ONE-THIRD DIED IN TRANSIT. PETER FED THEM AND NURSED THEM IN THEIR DISEASES. EVEN THOUGH VERY TIRED, HE REVIVED HIMSELF AT THE NEWS OF THE ARRIVAL OF A NEW SLAVE SHIP AND WENT ABOARD AT ONCE TO BE AMONG HIS DEAR PEOPLE, BRINGING THEM COMFORT TO BODY AND SOUL. PETER WOULD SAY, "WE MUST SPEAK TO THEM WITH OUR HANDS BEFORE WE TRY TO SPEAK TO THEM WITH OUR LIPS."

PETER SERVED THE SLAVES FOR NEARLY 40 YEARS, IN WHICH TIME HE TAUGHT AND BAPTIZED AN ESTIMATED 300,000. HE PREACHED IN THE CITY SQUARE AND ESTABLISHED CHARITABLE SOCIETIES AMONG THE SPANISH PEOPLE OF CARTAGENA. HE DIED ON SEPT. 8, 1654, AFTER A FOUR YEAR ILLNESS. HE WAS CANONIZED BY POPE LEO XIII IN 1886.

THE FEAST OF ST. PETER CLAVER IS SEPT. 9.

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Christian
love
is
challenging,
demanding

By William E. May

We know God's love for us is unbounded because, "while we were still sinners," he died for us in the person of his Son, Jesus Christ (Romans 5, 7-8). The commandment Jesus gives us is to "love one another as I have loved you" (John 15, 12). We are to forgive our enemies again, again and again. The love of God poured into our hearts is thus limitless.

But this does not mean that love is not challenging. Christian love does not mean that Christians are doormats. Nor does it mean Christians are spineless characters fearing to speak the truth, permitting anything and everything. Christian love is a caring love, a love that seeks to enable persons to be the beings they are meant to be. It is a sacrificial love in the sense that the Christian is willing to suffer injustice rather than do injustice and to forego even legitimate desires and aspirations when seeking their fulfillment would close, not open, hearts.

CHRISTIAN love perdures, even when it goes unrequited, but it is love that aspires toward friendship, toward communion in living. This love makes friendship and justice possible. But it is, precisely because it is sacrificial, redemptive and friendship-making, a demanding and challenging love.

When we love another person we accept that person for who he is and affirm him in being. We are ready to forgive faults and failings. But we are by no means accepting that person as he is.

'Love...ever seeks to remind the ones it loves who they truly are: beings made in God's image...'

Love is not bare acceptance. We will our friend — and we are to love our enemies as our friends — to be fully what he is meant to be. Because we love our friend, we want him to rid himself of his failings, to discover his true needs and struggle for their attainment. We are ready to help him in his struggle.

In the New Testament we read, "if you are left without discipline...then you are illegitimate children and not sons" (Hebrews 12, 8). Josef Pieper, in his beautiful book, *About Love*, offers a good paraphrase of this text that has much to tell us about the nature of love: "The bastards are pampered; the sons are put under discipline."

THE DEMANDING, challenging character of true love in no way puts limits on it; rather it broadens and

deepens love by summoning the one who truly loves to new creative, redemptive efforts. The wife who lets her husband drink or play around and the parents who let their children 'do their own thing' do not love them. Love is patient, kind, forgiving and long-suffering. But love is strong, not weak. It is persistent, while not stubborn, and it ever seeks to remind the ones it loves who they truly are: beings made in God's image and summoned to be truly his images.

Christian love is limitless. But paradoxically its very limitlessness requires it to impose limits upon those to whom it is extended. It imposes limits because it is something definite, not vague. If anything can count as love, then love is nothing, for it has no meaning or intelligibility.

In suffering and dying for us Jesus not only manifested the limitless love of God for us, he also reminded us who we are and who we are called to be. He told us we can be successful only by doing his Father's will. His boundless love binds us to act in specific sorts of ways and to refrain from acting in other specific sorts of ways. Our love for him and for our brothers and sisters in him is similarly boundless yet binding, limitless yet limiting.

IN LOVING others we must at times say no. To say yes is to be unloving. We must at times take in order to give. But "all that I took from thee, I did but take, not for thy harms but that thou might'st seek it in my arms" (Francis Thompson, *The Hound of Heaven*).

1979 by NC News Service



'Me you will not always have'

By Father John J. Castelot

Shortly before the last Passover of Jesus' life (two days before in Mark 14,1; six days in John 12,1), he was in Bethany reclining at table in the house of Simon the Leper (Mark 14,3). A woman came in carrying an alabaster jar of perfume made from expensive aromatic nard. Breaking the jar, she began to pour the perfume on his head. This was a gesture of extraordinary courtesy at a formal banquet, but one gets the feeling that in this instance it was motivated by tenderness and love.

The parallel to this story in John 12 has some puzzling differences, quite apart from the chronological setting as indicated above. The host is not named, but the woman is identified as Mary, sister of Martha and Lazarus, with Martha typically serving, which would suggest they were giving the party.

THE RAISING of Lazarus has just

been narrated in the preceding chapter. In almost word for word parallel to Mark, Mary brought a pound of "costly perfume made from genuine aromatic nard" (John 12,3). However, she proceeds to anoint, not Jesus' head, which would have been quite normal, but his feet, which was practically unheard of.

"Then she dried his feet with her hair, and the house was filled with the ointment's fragrance" (John 12,3). If the anointing of the feet was unusual, the wiping away of the precious ointment with her hair was even more so. Actually, this detail contributed to the symbolic meaning which tradition saw in the anointing: its connection with his burial. But how account for its presence in the story in the first place?

It would seem that there were two rather similar stories circulating in the early churches. One told of an anointing at Bethany as here, the other of a sinful

woman's entering a banquet, bathing Jesus' feet with her tears, and hurriedly brushing them away with her hair. In the course of the transmission of these two stories, there was a crisscrossing of details from one to the other.

THE LUKAN tradition concerning Jesus' feet and the drying with the hair seems to have influenced the Johannine story, where it is a question, not of tears, but of ointment, which would have involved Jesus' head, and where the scandalous letting down of the woman's hair in public to dry the feet is quite out of place. Similarly, the story in Luke 7 seems to have borrowed the ointment feature from the Johannine tradition. This would account for the puzzling confusion.

According to both Mark and John, the apparent extravagant waste of expensive perfume draws a protest from some of the guests. The money realized on its sale could have been much more profitably used to help the poor. John's account specifies that it was Judas who voiced the protest and, in an apparent attempt to explain how he could have betrayed his master for a paltry sum of money, ventures the information that "he did not say this out of concern for the poor, but because he was a thief. He held the purse, and used to help himself to what

was deposited there" (John 12,6). Jesus' answer to the protest is substantially the same in both versions: "Leave her alone. Let her keep it against the day they prepare me for burial. The poor you always have with you, but me you will not always have" (John 12,8).

It is this connection with Jesus' coming burial which may explain why John had Mary anoint the feet. For while one would not do this for a living person, one would do it in preparing a body for burial. Her action, then, goes beyond the literal and takes on a deeply symbolic meaning as a quasi-prophetic gesture.

AND THE remark about the ever-presence of the poor reminds us that there is more to religion than simply social service. Devotion to the poor is of tremendous importance; Jesus gave a very practical demonstration of that. But there is also the matter of devotion to the Lord, which is of supreme importance and which, in fact, motivates concern for the poor. It makes serving them something of a much higher order than merely handing out welfare checks.

Love of God and love of neighbor go inseparably hand in hand. The death and burial for which Jesus was being symbolically prepared demonstrated that most impressively.

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KYF synopsis

GOD sent Jesus not only to live among us but also to partake of our humanity. So that we may share eternity with our Creator, Jesus made the supreme sacrifice, death; so that we may have life. Jesus' whole life gives us a model after which to pattern our own lives. His every action proved how much he loved people and he made it very clear that if we are to share the bliss of eternity with him, we, too, must love our fellow man.

This is a great demand because it can be most difficult to love everyone, even those who are our enemies. Christian love does not mean we should allow another to walk over us. It does demand that we help a person who is wrong understand so that he may grow in goodness. Christian love means that we must give of ourselves, even to the point of giving up something. What we give up might be time or personal glory or monetary gain or recognition. Few of us are asked to give up our life for another. But self-sacrifice in numerous forms is asked of everyone. If we wish to live a fully Christian life and grow spiritually, we must accept the sacrifices God asks of us.

Shortly before Jesus' death, as he was dining, Mary, Martha's sister, anointed Jesus' feet with costly perfume, then dried his feet with her hair. This act was unusual because it was customary to anoint only the feet of the dead. Father Castelot points out, "Her action...goes beyond the literal and takes on a deeply symbolic meaning as a quasi-prophetic gesture."

Judas was upset because expensive perfume had been used in this manner and remarked that it would have been better to sell the perfume and give the money to the poor, yet the Gospel tells us that Judas often took money from the purse for himself. Jesus replied that the poor would always be with them but he would not. Father Castelot explains that "the remark about the ever-presence of the poor reminds us that there is more to religion than simply social service...Love of God and love of neighbor go inseparably hand in hand."

PHILOSOPHER Jean Vanier, the spiritual master we cite this week, devotes his life to making life better for the retarded. He sees in these people a simplicity and great capacity for love. He believes that humans are saved through love and only through love lived in concrete terms.

In speaking of the retarded, Vanier says, "They cannot be men of ambition and action in society and so develop a capacity for friendship rather than for efficiency...Living in a society where simplicity has been submerged by criticism and sometimes by hypocrisy, is it not comforting to find people who can be aware, who can marvel? Their open natures are made for communion and love."

Vanier makes us aware that those whom society at large feels have little to give actually can teach us a great deal about love. And love, after all, is what Christianity is all about.



Children's Story Hour: Mary shows her love

By Janaan Manternach

One day Jesus decided to visit his old friends in Bethany. He was eager to see Martha and Mary and their brother, Lazarus. They were eager to see him again, too. But they were also afraid.

They all knew that some Pharisees and others were plotting to kill Jesus. Ever since Jesus called the dead Lazarus from the tomb, bringing him back to life, some of the religious leaders were trying to capture Jesus. They were jealous because so many people followed Jesus.

JESUS WAS aware of their plot. He

had been staying out of sight in a remote town near the desert. But now, as the great feast of Passover was coming near, Jesus decided to go up to Bethany. He certainly knew his life was in greater danger there than in the desert. But he wanted to be with his friends.

Martha and Mary prepared a special dinner for Jesus and his disciples. Lazarus was close by Jesus as they ate. Martha was busy serving the meal.

To everyone's surprise Mary got up in the middle of the meal. She took a jar of very expensive perfume and poured it all over Jesus' feet. Then she untied her long black hair, letting it fall down over

her shoulders. She knelt down and dried Jesus' feet with her hair. The house was soon filled with the aroma of perfume.

MARTHA, Lazarus and the other guests were puzzled. The only time people anointed anyone's feet with perfume was when they prepared a dead body for burial. What was Mary trying to say?

Judas was more angry than puzzled. "Why wasn't this perfume sold?" he objected. "People would have paid a lot of money for it. Then we could have given the money to the poor." Actually Judas wasn't all that concerned about the poor. He loved money and used to steal

even from Jesus and the other disciples.

Jesus was upset with Judas. He quickly went to Mary's defense. "Leave her alone," Jesus told Judas. "She poured out the perfume to show her love for me. My death is not far off. The poor you always have with you. But you will not always have me."

Judas was still angry, but kept quiet. Mary was relieved. She had been so sad to think Jesus might soon be dead. She wanted to tell him how sad she was and how much she loved him. She thought of the expensive perfume. She poured it out on him in love. And he understood.

1979 by NC News Service

Jean Vanier: apostle to the handicapped

By Mary C. Maher

Jean Vanier, son of a former governor general of Canada, is a most impressive man. He began a naval career and later turned to philosophy.

In 1964, Vanier went to a small French town, Trostly-Brevil, where he

Spiritual masters

met mentally retarded men — men whom he called "wounded in mind and psyche since birth." He stayed awhile with them. They trusted him and he knew that because of their love and trust, he could not leave them. He started the Arche, a movement to help emotionally retarded men to live as fully as possible.

VANIER believed that the world of normal people who seek social status and are motivated by ambitions of efficiency and riches often does not reach out to others. The "abnormal" people, the

despised, the handicapped, the "non-adopted ones," are set aside as unworthy.

Yet Vanier sees only "the marginal" in the world as of true prophetic nature. The marginal have a truth which the others do not.

Vanier spent some time in India where he started a home for handicapped people. He found the East more receptive to real spiritual life than the West.

Vanier places most hope in youth. That often surprises his audiences for many think that today's youth do not have the depth to see the issues necessary for world and individual betterment. Vanier strongly commends the young. He says they are in a better position to understand the genuine nature of religion than anyone else.

VANIER LIVES a simple life. He cares for mentally retarded people. He believes that what is simple and concrete is also that which is most profound and mysterious. He lectures frequently and has spoken often in the United States. His message is always concrete. He

believes that humans are saved through love and only through love lived in concrete terms. He is not uneasy with theory; he himself is a recognized philosopher. But he believes the rationalism of the West must learn the kind of compassion which Eastern religions stress.

He often quotes Victor Frankl's *Man's Search for Meaning*. This book was written by a psychiatrist who survived the Holocaust. Frankl believed that only love and memory of those who loved him kept him during his concentration camp days from the despair which would have led to his death. Vanier sees most contemporaries in quiet despair and the West in a great crisis which can only be alleviated by love.

He writes: "Man, through his reason and his will, takes his place in society and acts according to the norms of that society. But it is his aspirations toward love which open him to other human beings, inasmuch as they are unique and have within them eternal and infinite potentialities whose depth transcends society, with its conventions and even its

laws. It is this love which instead of driving us to dominate others, helps us to feel for a man and identify ourselves with him, to communicate with him with a warmth of self-giving, self-effacement, sacrifice and humility."

AND HE believes that the mentally handicapped have more to tell the world than others. "The mentally handicapped do not have a consciousness of power. Because of this perhaps their capacity for love is more immediate, lively and developed than that of other men. They cannot be men of ambition and action in society and so develop a capacity for friendship rather than for efficiency. They are indeed weak and easily influenced, because they confidently give themselves to others they are indeed certainly simple but often with a very attractive simplicity...Living in a society where simplicity has been submerged by criticism and sometimes by hypocrisy, is it not comforting to find people who can be aware, who can marvel? Their open natures are made for communion and love."

1979 by NC News Service

An aide for those using 'Story Hour'

1. After reading the story, "Mary's Perfume," talk together about it. Questions like the following may guide your conversation:

- Why was Jesus in Bethany?
- Why were his friends worried?
- How do you know that Jesus also was concerned?
- How did Martha, Mary and Lazarus treat Jesus and the disciples?
- How did Mary surprise everyone?
- Why was everyone puzzled about Mary's action?
- How did Judas react?
- How did Jesus react to Judas?
- Why did Mary do what she did for Jesus?
- Why did Jesus understand Mary's action toward him?
- What do you like most about the story? Why?

2. Play a game of "What if..." with an adult you enjoy doing things with. Begin with questions like:

- What if you had three wishes, what would you wish for?
- What if your favorite TV personality were to call you and invite you to spend a day with him or her? How would you feel? What would you do?

Some time during the game ask, "What if you found out that someone you love very much had only a short time to live? How would you treat the person during that time?"

3. Select someone you love very, very much. Use up all your allowance on a gift for him. Wrap it and give it, without explaining. The chances are great that your action will be understood as an act of sheer love.

Discussion

1. Reflect upon the love God has for us. Then discuss the statement: "We are to forgive our enemies again, again and again."

2. God made the greatest sacrifice of all for us. What does this act have to say to you with relation to sacrificing for another person? Discuss.

3. By the Christian standard, who are we obligated to love? In this sense, what does "love" mean?

4. How does love impose limits? Discuss.

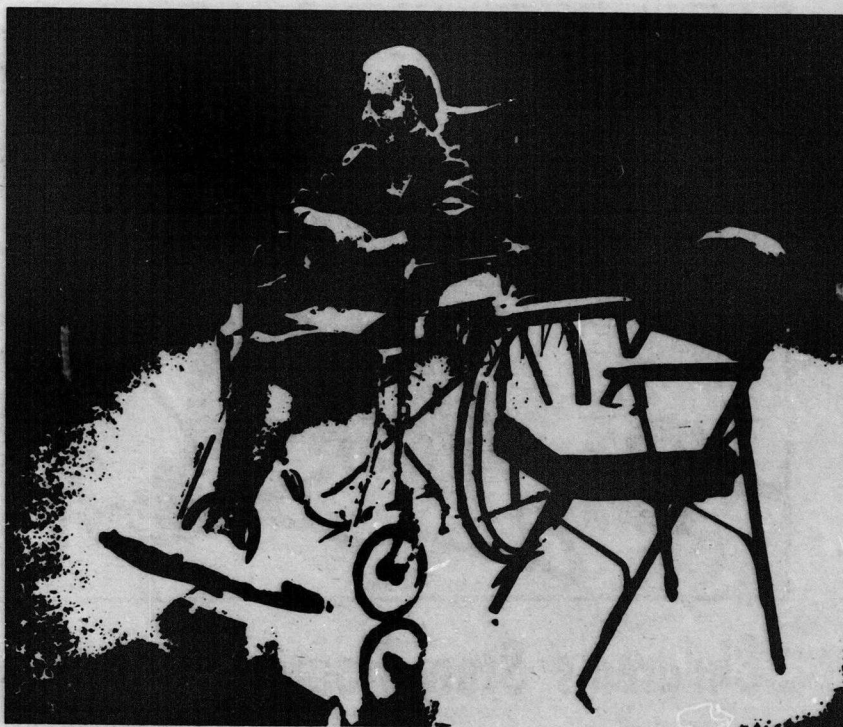
5. What is the meaning of the Gospel story which tells of Mary, Martha's sister, anointing Jesus' feet, then wiping away the precious ointment with her hair?

6. Discuss this statement from Father John J. Castellet's article: "Love of God and love of neighbor go inseparably hand in hand."

7. What is the core of Jean Vanier's spirituality?

8. How does the spiritual master, Jean Vanier, relate to the topic this week which focuses on self-sacrifice? Discuss.

9. What part does self-sacrifice have in your own life? What are your reasons for sacrificing for another? Do you consciously relate your sacrifices to your Christian life? Reflect upon your answers to these questions.



Hospice movement

'Loving martyrdom' seen in meeting invalid's needs

By Father Joseph M. Champlin

The recent, well received novel, *Final Payments*, opens with the funeral of Isabel Moore's father. A few paragraphs later, the young lady explains the background of this story.

"He had a stroke when I was 19; I nursed him until he died 11 years later."

"I gave up my life for him; only if you understand my father will you understand that I make that statement not with self-pity but with extreme pride...This strikes everyone in our decade as unusual, barbarous, cruel. To me, it was not only inevitable but natural...my decision at 19 to care for my father in his illness."

LATER ISABEL details some of the demanding tasks required in her lengthy, loving martyrdom.

"Care of an invalid has this great virtue: one never has to wonder what there is to do...My life had the balletic attraction of routine. Eleven years of it: bringing him breakfast, shaving him, hating to look at his face twisted from the stroke in a way that made me forget the possibility of beauty."

"And the bath. Moving his body around, the incredible weight of that body even though it appeared so thin, his left side paralyzed because something had gone wrong with the right side of his brain. Sliding bedpans under him, looking at the misery of his buttocks...And then I would put him in the chair and wheel him into the kitchen because, after

all that, the morning was gone and it was time to make lunch."

IN ADDITION to those tiring, tedious, draining duties, the daughter suffered, the frustration of poor communication with her crippled father. "And with his mouth twisted and his eye half shut he would try to talk to me."

Perhaps the greatest burden of all for Isabel was the confinement, the inability to get away for a day or a week. Even when she did escape for a brief vacation, the joy of that break was dampened by a constant image of the temporary departure scene when her weeping father grasped her hand, looked into her eyes with the pure terror of a child and begged, "Don't leave me."

That is a heavy, heavy introduction, but one I am certain evokes sharp memories of somewhat similar experiences for many persons.

It also dramatizes the difficulties of providing at home for the needs of a loved one critically ill and close to death. Those seemingly unbearable physical and emotional stresses likewise can lead relatives, often with reluctance and regret, to place the invalid in an institution.

A RAPIDLY growing approach in the world and now in the United States, called the hospice movement, seeks to deal with this problem.

It extends a wide range of support for those who wish to keep their desperately ill beloved at home as long as feasible.

Moreover, it offers facilities when home care no longer becomes a practical possibility.

The dominant theme in the hospice movement could be summarized in this way: "Care, not cure." It does not oppose reasonable use of medical facilities and techniques to correct a condition or effect a cure. But when those clearly cannot achieve that goal or only extraordinary measures will sustain the individual, the hospice effort tries to supply both patient and family with the greatest measure of care and comfort available.

The leadership people of the 300-bed St. Francis Hospital in Honolulu, for example, are moving into the hospice concept as a complement to their excellent health delivery program already in operation. They have applied for a Department of Health, Education and Welfare (HEW) grant that will provide financial reimbursement to those who care for the seriously sick at home, personnel or programs to assist with bereavement, and a home-like facility for the patient too ill to remain any longer at the family homestead.

ISABEL MOORE carried her burden alone for 11 years. It left her physically and emotionally exhausted. By providing this young lady with help before and after the father's death, the hospice movement could have greatly reduced that daily drain on her resources.

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Monk (from 3)

together all of the books and papers of Dietrich Bonhoeffer after his death. These contacts and a course on the Gospel of Mark were a great influence, and she felt the call to leave all and follow Christ.

Shortly thereafter she was to make a pilgrimage to India with a woman yogi. About this time she was given the name Hema which means "daughter of the one who dwells in the highest mountains and brings sacrificial offerings."

They spent several months as pilgrims in India traveling from Cape Cormorin to the Himalayas, visiting many temples and holy people. Hema began acquiring a deep love and respect for Hindu spirituality.

During this time she spent two months at Kurisumala where she met Francis Acharya. "He was the first Christian I met who had had a deep experience of Indian spirituality as well as of Christ, one who had 'realized God.' Before going to India in 1955 Acharya had been a Trappist monk (for 20 years) in Belgium. In 1968 he became an Indian citizen," Hema noted.

In her calm, quiet manner she said, "He invited me to stay. I wanted to very much but felt this impossible since I had responsibilities in the states." This was 1970.

THE DESIRE and the determination to return to Kurisumala in India continued to grow in her until she finally was able to fulfill this desire in 1977.

Two weeks after arriving there, she was made a monk and she made her first commitment to this way of life that stresses prayer, meditation, austerity, vegetarianism, poverty and "bread labor" (labor of the hands), the traditional ways of brahmachara and sannyasa.

There are three stages in the Indian monastic life: that of the sadhaka or simple spiritual seeker; brahmachara and sannyasa, the final stage of Indian spiritual life. In the summer of 1978 she received the sacramental consecration of sannyasa diksha.

Prior to that time she had worn a white garb but upon initiation into sannyasa she put on the saffron robe and shawl. She also wears prayer beads that bear a simple wooden cross. The garb has meaning and is received as a sacrament. "The clothes," she said, "speak of the reality of the spiritual life and long tradition of really leaving everything to seek God."

Two Frenchmen founded the first Christian ashram, Shantivanam, in Tamil Nadu in 1950. They were Jules Monchanin and Henri Le Saux, known as Swami Abhishiktananda. Their essential goal was to develop an Indian-Christian monastic life that would be the counterpart to the Hindu monastic order, "an exceptional expression of the monastic charism," in order to enter into a truly lived dialogue with the Hindus.

Six years later Francis Acharya received a gift of land in the state of Kerala and with three other monks built an ashram (Kurisumala) on a mountaintop, the land given to them by the people and the government. (Now there are three, perhaps four, foundations.)

THEY RECEIVED permission to use the Syro-Antiochene rite of the Malankaras for their contemplative foundation. The ancient Syrian liturgy still remains their community's prayer. Having been translated into English, it

has undergone a considerable pruning, recasting, updating (in English) the past ten years to make it relevant (contemporary) with today's world and its needs. But it has not lost its profoundly Biblical character or its fiery yet contemplative vitality.

Because so many villagers come to Sunday worship, the Syro-Malankara Mass is still used on that day. But for the other days of the week the Indian Mass is celebrated—native language, priest and worshippers sit on the floor, religious symbols of India are used such as fire, incense, flowers, water and "the most expressive thought patterns of their sacrificial worship." The quote is from Acharya.

The community is kept small, with from 20 to 24 members. Hema and one brother are the only Westerners. At present there are four ordained priests. All aspire to seek out and assimilate, both in their exterior and interior life, the contemplative and ascetic traditions of India (as recommended by Vatican II). Hospitality is offered to all who come to worship and to seek God there.

The community is self-supporting with its large dairy farm working in a mutually benefiting co-operative effort with the local farmers, whose lives, according to Hema, have been greatly improved through village uplift projects, established in conjunction with various organizations from overseas such as the Indo-Swiss Project.

Last fall, after an enriching visit with the Trappists at Berryville, Va., Hema went to Stevenson, Wash., to stay with her mother and step-father. In December she was invited to Indianapolis by "dear friends" who formerly lived in New York, the Dieterich Schnauffer family.

SHE HAS HAD personal contact with members of St. Matthew parish, Indianapolis. "The people at St. Matthew's warmly accepted me," Hema commented. She has remained in Indianapolis where she had known the hospitality of the Sisters of Providence at St. Matthew's, of Betty and Tom Herold and their family and the Benedictine sisters at Our Lady of Grace Convent, Beech Grove, where she is presently staying. She considers these past 14 months a privileged time not just for the many opportunities to share her life as an Indian sannyasi, but also for the love and good will she has experienced from nearly everyone she has met.

Regarding her visa Hema commented that in India there are two main concerns about admitting foreigners into the country: namely, that foreigners do not implant their ways in India and that jobs are not taken away from the Indian people.

"It is obvious, I believe, that I have no intention of doing either of these. Rather the reverse is true. I want to absorb deeply and live out the Indian spirituality I so greatly love and respect. Our ashram is well known in many parts of the world for its work in village uplift and for bettering the lives of the Indian people since it provides peace and love of God in Christ that all experience whether Christian or non-Christian," Hema noted meditatively.

And now she waits from day to day, earnestly hoping that "this will be the day the Lord has made, and I'll be able to return to the land that I've learned to love so much."



TO OBSERVE GOLDEN ANNIVERSARY—Mr. and Mrs. J. J. Callahan will observe their golden wedding anniversary with a Mass on Saturday, Aug. 25, at 2 p.m. at Little Flower Church, Indianapolis. Their three daughters, Mrs. M. Patricia Hitchcock of Albuquerque, New Mex., Mrs. Joan Biagioni of Bloomington and Sister Carolyn, S.A.C. of Florissant, Mo., will entertain with a reception for relatives and friends at IUPUI Union Building, 1300 W. Michigan St., from 3 to 5 p.m. The Callahans were married on Aug. 24, 1929, at Little Flower Church. She is the former Mildred Burgmeier.

An OCE plea for materials

The Resource Center of the Office of Catholic Education is issuing a plea for the return of cassette tapes and binders. The Center asks anyone who uses these materials to "search through classrooms, homes, offices and closets to help locate the lost materials."

More than 25 tapes and binders have not been returned to the Resource Center. Send them to Sister

Mary Margaret Funk, Education, 131 S. Capitol Office of Catholic Ave., Indianapolis 46225.

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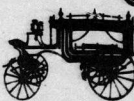
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The Hoosier Scene

Lawrenceburg CYO to visit Kansas City

by David Gerard Dolan

We hear from **Beth Dotson** that for the first time in the history of the parish, members of the St. Lawrence CYO, Lawrenceburg, will be attending the National CYO Convention. Members have been raising money throughout the summer to send themselves to the convention which will be held in November at Kansas City, Mo.

Moneymaking projects which are planned for the fall are a \$100 raffle and a disco dance, both for October. On September 1, the second CYO car wash of the summer will take place at the Greendale Utilities.

Besides spending time on moneymaking projects, St. Lawrence CYO members have enjoyed the summer with a picnic and swim. Six members also hosted a July birthday party for residents of a local nursing home.

On Aug. 26 at the parish festival, the CYO will sponsor a dunking booth to aid in raising money for the parish.

Members have also shown interest in participating in the St. Jude's Bike-A-Thon this fall. **Father Tom Amsden** of St. Lawrence parish is serving as the chairman of the Bike-A-Thon in Lawrenceburg.

I wonder if there are any other CYO activities going on outside Indianapolis. Personally, I'm getting a little tired of not finding the CYOs downstate tooting their own horns.

Kathy Hennegan, 22, a graduate of North Central High School and Hanover College, is the new coach of women's basketball and volleyball at Marian College.

Announcement of Miss Hennegan's appointment was made by Marian Athletic Director **John Grimes**.

Ms. Hennegan served as graduate assistant and coach of women's junior varsity basketball at Western Illinois University, Macomb, where she obtained a master's degree in physical education. She will also teach physical education classes at Marian.

Miss Hennegan is the daughter of **Dr. and Mrs. J. H. Hennegan** of Indianapolis.

Good luck to the Marian female cagers this season and their new coach!

Our friends at Marian have also brought good news for senior citizens:

"Developing After Sixty" is the theme of the fall series of **Mature Living Seminars**, to be held at Marian College from Sept. 11 through Oct. 30. Designed for senior citizens, the free program will be held on Tuesdays from 10 a.m. to 2 p.m. in Room 157 of Marian Hall. Program coordinator is **Sister Marie Bernard Witte**.

It all just goes to show that education is valuable at any age!

Leave it to the dumb executives department—Wouldn't you know it? Those editors in the newsroom made

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another mistake. A couple weeks ago they carried a story about **Jeanne Jugan**, who founded the Little Sisters of the Poor. The story said she had been beatified. Well, the pope himself called and said it was news to him. Of course, I'm not even sure what "beatified" means, but anyway, Miss Jugan has only been recognized for her virtuous life, but not yet "beatified" or "canonized." When she is, we'll let you know.

A new friend of ours stopped in the Criterion offices recently. He passed along the following:

"The controversial war in Southeast Asia has left many veterans still experiencing a multitude of problems. The problems can be psychiatric, employment, alcohol, drugs, or guilt feelings from being involved in an unpopular war.

"Unlike their counterparts in World War II, these veterans were not given the same 'welcome home'.

"**The Disabled American Veterans (DAV), Vietnam Outreach Program** is an outgrowth of an extensive three-year research project on Vietnam Veterans, funded by the 625,000 member association of the wartime disabled veterans. Research was conducted by John P. Wilson, Ph.D., at Cleveland State University under a DAV grant.

"Several local counseling professionals and community service agencies have joined together in a common effort to assist these Vietnam Veterans in the Indianapolis region.

"Organized by National Service Officer, **Philip Wagner**, the project is part of a nationwide program. The Indianapolis office is located at the South East Multi-Service Center at 901 Shelby Street, Indianapolis. The statewide office is at the VA Regional Office, 575 N. Pennsylvania St., Indianapolis.

Around the diocese—Sister Donna Prickel will make perpetual vows as a Sister of St. Francis, Oldenburg, at a Mass Sunday, Aug. 19 at 2 p.m. (E.S.T.) in the motherhouse chapel.



Sister Donna Prickel

Sister Donna is the daughter of Mr. and Mrs. John Prickel, formerly of Morris, Ind. Her family now resides in Pennsylvania.

Since her entrance into religious life, Sister Donna has continued her education in nursing at the College of Mt. St. Joseph and has nursed in the convent infirmary at Oldenburg.

On Sunday, Aug. 12, **Sister Rosina Clare** (formerly Irma Schmidt of Sacred Heart parish in Indianapolis) celebrated her 50th anniversary as a Sister of St. Joseph. She is presently stationed at St. Ignatius Convent, 718 E. South St., Houghton, Mich. 49931. Congratulations to Sister Rosina for 50 years of dedicated service to God.

Our Franciscan friends bring us news of another young man who will take the vows for their order:

Conventual Franciscan, **Charles McCarthy**, will be ordained on Aug. 31, by Bishop William McManus at St. Anthony's in Auburn, Ind., at 2 p.m. Friar Charles, a native of Chicago, attended high school at Mt. St. Francis in Floyd County. His theological training was taken in St. Paul, Minn. After ordination he will be assigned to the Vocation Office for the Conventual Franciscans at Mt. St. Francis.

And another Hoosier will go to the missions: Conventual Franciscan, **Mark Weaver**, of Frenchtown, Ohio, has been reassigned to the missions of his community in Honduras. Father Mark entered the Franciscans in high school in 1965 at Mt. St. Francis, Ind. He attended St. Louis University receiving a B.A. in 1972. This was followed by theological study in Washington, D.C. After his diaconate internship at St. Paul's parish in Pleasure Ridge Park, KY, he was ordained a priest in June



Friar Charles McCarthy

of 1977. Since then he has been serving at St. Simon's parish in Indianapolis. Father Mark will leave for Honduras at the end of August.

If anyone has any news of Hoosier missionaries from the archdiocese we would be glad to hear from you. Please drop us a note.

Not Necessarily the Opinion of Management—Re: **Rose McBride's** comment in a recent letter to the editor that took issue with our comment on nuns that dress in secular clothing—we think most of our readers agree with us. I would also like to say, to be completely fair, that priests that dress in Gucci shoes and cashmere sweaters when they are in public also deserve censure. A policeman, a fireman, and a doctor always wear their uniforms when they work because they are proud of what they do and what they stand for. Can't we expect the same from our priests and nuns? I graciously invite readers' comments on this issue. . . . I wonder what people think about extravagant gestures at the sign of peace. Last week at Mass a pretty young woman gave me a surprising little peck on the cheek (I must admit that I enjoyed knowing that I still have some of that old appeal—my wife Edna didn't take it too well, however). Getting away from all that, it still seems to me that it is out of place at the Mass. I wonder what our readers think. . . . Inflation is getting so bad that I dropped a penny the other day and didn't bother to scoop it off the ground because I was sure that the resulting backache would just not be worth it. It's a far cry from "a penny saved is a penny earned." . . . Congratulations to **St. Jude parish in Spencer** for its 92% attendance record in its CCD program! In this day and age of new-fangled religious education programs that consistently try to be "relevant," it is good to see that straight-forward training in religion can still be so successful. Can anyone else top St. Jude?

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august 17

Beginning this fall there will be a soccer club at Scerna Memorial High School, Indianapolis. Interested students should attend an organizational meeting at the school at 10 a.m.

The Booster Club of St. Simon parish, Indianapolis, will sponsor a Monte Carlo night at the parish beginning at 8 p.m. The event is for anyone over 21 years old. Proceeds will be used for the school's athletic program. See the parish ad in this week's *Criterion*.

august 17-18

Assumption's fish fry festival will be held at the parish, 1105 Blaine Ave., Indianapolis (indoors and outdoors) starting at 4 p.m. Both fish and chicken dinners will be featured along with a variety of entertainment.

august 18

The St. Peter Claver Court #201 of St. Andrew parish, will have a Disco dance at the St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis, from 9 p.m. to 1 a.m. Tickets are \$4 and are available from Grova Lewis, 545-9868, or Flossie Hill, 542-1801.

An old-fashioned round and square dance sponsored by St. Michael parish Service Group, Bradford, will be held in the parish hall from 9 p.m. to 1 a.m. The "Tunnel Hill Band" will furnish the music. For tickets call 812-364-6794 or 812-364-6678.

august 19

An Ecumenical Vespers Service will be held at Peace Lutheran Church, Connorsville, at 6:30 p.m. Special features of the service will be music and interpretive liturgical dance. An ice cream social will follow the service. Co-sponsors are St. Gabriel parish, Peace Lutheran and Trinity Episcopal Churches.

The CYO unit of St. Gabriel of the Archdiocesan Board of

Discover a New Frontier The Active List

parish, 6000 W. 34th St., Indianapolis, will sponsor an ice cream social from 7 to 10 p.m. There will be ice cream, games and awards.

The Single Christian Adults will attend the State Fair in a group and are requested to meet in the parking lot behind 325 E. 38th St., Indianapolis, at 2 p.m. Contact Dennis Hutchinson at 542-7826, or Karen Seal at 535-9764 for more information.

The Women's Club of St. Patrick Church, 936 Prospect St., Indianapolis, will have a card party beginning at 2 p.m. Admission is \$1. There will be door prizes and refreshments.

The Ladies Auxiliary Knights of St. John will sponsor a card party in the auditorium at Little Flower parish, Indianapolis, beginning at 2 p.m. The public is invited.

august 20

Marian College has scheduled eight courses for the fall semester at Fort Benjamin Harrison, Indianapolis, which begins on Monday, Aug. 20. Registration will be held in the Education Center, Building 400, from 7:30 a.m. to 4 p.m. For further information contact the Education Center, 542-3658.

A meeting of Separated, Divorced and Remarried Catholics (SDRC) will occur at Greensburg at St. Mary parish at 7:30 p.m.

august 21

Education will be held at St. Columba School, Columbus, at 7:30 p.m. Installation of new officers for the coming year will be held at this time with William Bruns of Indianapolis South taking over as president. He succeeds Father Clifford Vogelsang who held the office during the past year.

august 22

The monthly cemetery Mass will be held at Calvary Cemetery, Indianapolis, at 2 p.m. Father Fred Easton will be the celebrant. All interested persons are invited to attend.

A reunion meeting of all four Indianapolis groups of Separated, Divorced and Remarried Catholics will be held at St. Luke parish, 7600 Holliday Dr., East, at 7:30 p.m.

august 22-23

A giant garage sale will be held at Chatard High School, Indianapolis, in the school cafeteria from 8 a.m. to 5 p.m. both days. The proceeds from the sale will go to the boys and girls sports programs at Chatard.

august 23

Mrs. Joella Geiss, the state regent of the Daughters of Isabella, will meet with the Madonna Circle, Daughters of Isabella, for a dinner meeting at Anchor Inn. For further information contact Mrs. Forest F. Hickman, 359-6260.

august 24-26

A Tobit weekend for engaged couples will be conducted at Alvena Center, 8140 Spring Mill Road, Indianapolis, IN 46260, phone 317-257-7338. The staff for the workshop includes Franciscan Fathers Martin Wolter and Anton Braun. A donation of \$40 per person is asked to cover expenses.

august 25

"Operation Petticoat," a fall fashion festival style show, will be held in the ballroom at the Hyatt Regency in Indianapolis beginning with a social hour at 11:30 a.m. Luncheon will be served at 12:30 p.m. The second annual event is sponsored by the auxiliary and wives of members of the medical staff of St. Francis Hospital Center. Tickets are \$15 per person. For in-

formation contact the Volunteer Services Office at the hospital, 783-8192.

The annual summer picnic at Mount Saint Francis Center at Mount Saint Francis west of New Albany will be in progress throughout the day. The Franciscan priests and brothers and the many lay people in the area who conduct the picnic look forward to seeing their many friends at the picnic.

august 26

St. Paul parish, Tell City, will hold the second of a two-series program on Natural Family Planning at the school from 12:30 to 5:30 p.m. Couples are asked to pre-register by calling the rectory, 547-2840.

Kathy and Dave Clark, the contact couple for the information nights conducted by Central Indiana Marriage Encounter, invite interested couples to attend the meeting at St. Lawrence parish, 4650 Shadeland Ave., Indianapolis. Phone them at 897-1528 for further information.

St. Lawrence parish, Lawrenceburg, will hold its annual Chicken Dinner picnic from 11 a.m. to 6 p.m. The picnic will feature games, a beer garden and raffles. For further information call Mary Catherine McKain at 812-537-2735.



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Today's Music

Carole King sings of loneliness in new album

By Charlie Martin

Carole King's latest album release is titled, "Touch The Sky," which seems very appropriate, for Miss King's style and talents often uplift a listener's spirit.

"Walk With Me" comes from this new album and characterizes the feelings of loneliness that we all have at times. Loneliness possesses many shades and colors, often touching our lives in surprising ways.

The song speaks of a traveler through life, heading in no particular direction, and looking for a companion to share some time together. The traveler puts no conditions on where they will go, as long as they go together. Consequently, "you can be anything you want to, and any time you want to walk away—it's OK."

There is an element of sadness in this song, for the traveler's lack of direction is also a lack of roots and life purpose. Each of us is given the freedom to create these areas of meaning in our life. Yet, as the song says it is possible to wander aimlessly through life's time, "travelling light," with "no past or future on my mind."

Such a lifestyle also brings the loneliness mentioned above, and this type of loneliness is a deep, gnawing, emptiness. A life lived without purpose or direction becomes a life of desperation, depending on "chances and fortunes that come and go."

For many of us this important sense of life direction is not easily found. We search many areas of work possibilities, attempt to build differing types of relationships, and explore several kinds of tasks and goals. We live with a restlessness that seems never completely quiet. Searching in this way also can bring loneliness, for we

wonder if we will ever find a life that fulfills us.

YET THIS type of searching does have meaning. We must continue to believe in ourselves and try to live with the levels of honesty and integrity demanded by our person. We should not be tricked by the standards that society

holds up as the criteria for success—these important aspects of life, our personal honesty and integrity, cannot be measured by such tangibles as dollars earned, degrees, or years of seniority. All of these items are good, but they are not the standards of our personal worth.

To try to be Christian in our society is to be a special kind of searcher. Our values, questions, and hopes ask society to look beyond the comfort of security to our mutual responsibility for each other's common good, and even to the right to the quality of life future generations deserve.

Christians search for a way of living that encourages the step-by-step evolution of the world into the Kingdom of God, a kingdom without self-centered selfishness or greedy consumerism.

Carole King ends her song with these thoughts: "Through all my reflections, one thing is plain to see—knowing I'm not alone means more than anything to me."

NONE OF us can completely escape all of the

loneliness of life, but neither do we need to fear that we will be left totally alone. God's Spirit dwells in each of us, and is light to show the way to bring others into our lives.

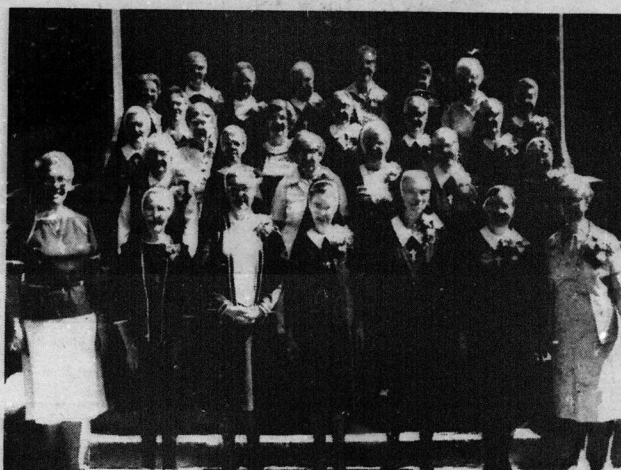
Even in our most searching and loneliest moments, we can be sure that God walks with us.

Look around. Many brothers and sisters also stand by our side, and by sharing in each other's strength, we can keep risking to change the world.

Walk With Me

I am me—who are you/I'm on my way to somewhere through tomorrow/If that's where you're going too/Would you come to walk with me today/Living for the moment—feeling what I feel/Nowhere in particular to go/And nothing to conceal/CHORUS/Walk with me—I'll be your companion/I may not have an awful lot to say/You can be anything you want to/And any time you want to walk away—it's OK/Chances come—fortunes go/And I don't know what lies beyond the crossroad/Since I'm trying to travel light/I got no past or future on my mind/Through all my reflections—one thing is plain to see/Knowing I'm not alone/Meaning more than anything to me

Written by: Carole King
Sung by: Carole King
1979, Colgems—EMI Music



GOLDEN JUBILARIANS—Twenty-seven Sisters of Providence recently celebrated 1,350 years of service throughout the United States at St. Mary-of-the-Woods. Sister Loretta Schafer (bottom row, left) superior general of the Sisters of Providence, extended greetings at an afternoon reception for the jubilarians. Golden jubilarians from left are: (bottom row) Sister Mary Huberta Rauner, Mary Rosalita Scanlon, Catherine Ann Muldoon, Mechilde Schaa, Grace Stewart, Maura Daily; (second row) Sisters Mary Margaret O'Connor, Philip Conlin, Agnella Hyde, Mary Brendan Fitzgerald, Mary Patricia Carroll, Mary Lourdes Mackey; (third row) Sisters Agatha Therese McGarry, Ann Bernadine Dunne, Mary Elizabeth Klemm, Angela Rose Halpin, Alice Friend, John Francis Troy, Jame Marie Troy, Marie Stephanie Graf; (top row) Sisters Thomas Carson, Margaret Irene Miles, Mary Justin Gootee, Mary Regis O'Kane, Alice Gertrude Bruns, Imelda Therese Gutsell, Marie Clarice Toomey. Unable to be present for the occasion were Sisters Ann Lucille Mortell and Cyril Totin.

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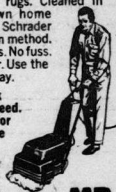
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LOVE AT FIRST LIGHT—David Merquist and Beth Hinman volunteered their Saturdays to help a television crew from the Office of Communication in the Lafayette, La., Diocese to videotape the Mass which is aired weekly in southwest Louisiana. David jokingly says Beth tripped over his video cable and "fell for him." After an 18-month courtship, the couple was married in Lafayette's St. John Cathedral with fellow crew members videotaping the entire Mass. (NC photo by P. C. Piazza)

Television Highlights

CBS investigates history

The British attempt, through propaganda and espionage, to draw a neutral America into war two years before Pearl Harbor is the subject probed by newsmen Mike Wallace on "Target: U.S.A." airing Tuesday, Aug. 21, at 10:30-11 p.m. on CBS.

It is the pilot for a projected CBS News series, to be called "Inside Yesterday," using investigative reporting methods to shed new light on little known or misunderstood aspects of recent history.

The British undercover war against the anti-war movement in the United States is best known through the book written by Sir William Stephenson, the Canadian who set up a network of 300 British agents in New York's Rockefeller Center in 1940. Stephenson declined Wallace's repeated in-

vitations to be interviewed for this program.

Wallace and reporter George Crile, Jr. do find several former agents willing to talk about such covert operations as intercepting mail, tapping phones, forging documents and cracking safes.

The main target was the America First movement and its isolationist leaders who were victimized by smear campaigns. Elected officials were not immune from being secretly manipulated. A Midwestern senator, for example, became an interventionist after being seduced by an attractive agent.

By the fall of 1941 there were over 1,000 British operatives in the United States and after one of them became involved in a kidnapping, American officials despaired of being able to control them.

To have exposed them would have meant the impeachment of President

Roosevelt, for he had ordered the FBI to cooperate with them. His administration had no choice but to continue providing cover for their activities.

Japanese bombs finally accomplished what all these British agents were unable to do. Many of them stayed on for the duration, helping establish and train the OSS, our own espionage organization now called the CIA.

Even today, participants in these covert operations are reluctant to go into precise details about what happened, saying that the matter is still "too sensitive." Nor are the available documents of much help because they "raise more questions than they answer," according to Wallace.

Given the times—and the program shows this very well—one can understand Britain's desperation in facing Hitler alone. H. Montgomery Hyde, one of Stephenson's agents in New York, admits they broke all kinds of laws but says that in the end, "It saved Britain's bacon."

Wallace likens the whole affair to the Watergate conspiracy, but Hyde won't accept that. Instead, he prefers the term, "secret understanding" between two governments.

If there is any failing of the program, it is that there is too little time to cover such a complex subject—but too little is better than none at all. "Inside Yesterday" deserves a prime-time series slot this fall.

Media Notebook

PBS to ask for public support during this week

With another month of reruns still to go on its summer schedule, this week may not be the most opportune time for PBS to ask support from viewers, especially in the form of financial contributions.

Opportune or not, a Summer Pledge Week will be observed by many public television stations beginning Saturday, Aug. 18 and running through Friday, Aug. 24.

To add something a little special during Pledge Week, PBS is supplying stations with five new programs of music, comedy and science. Check local listings for dates and times.

The most noteworthy of these special programs is "The Tender Land," Aaron Copland's classic American opera set in a rural Midwestern community during the Depression. Staged by the Michigan Opera Theater and conducted by the composer, it concerns a young woman who yearns to leave home and strike out on her own.

"Gospel Resurrection" is an hour-long program of Gospel music presented by two of the South's well-known spiritual groups who have brought their religious songs to churches and concert stages across the country—the Voices of the Mainland and the Bill Morris Singers.

"Carmen McRae in Concert at the Palace" features a performance by the jazz vocalist, who is known as a "singer's singer," accompanied by Clark Terry and his Big Bad Band.

"The Gentle Killers" is an hour-long documentary showing that the much maligned "killer whale" is actually a most gentle and intelligent mammal with seemingly telepathic powers that have scientists baffled.

Rounding out the complement of new programs for Pledge Week is "The Pythons," an hour-long documentary recommended not for fanciers of deadly reptiles but for fans of screwball British comedy.

The six zanies who comprised the doltish crew of Monty Python's Flying Circus on BBC from 1969-75—and rerun by PBS ever since—are shown on

location in the Tunisian desert while filming their latest movie, "Life of Brian."

However irreverent this film satire on biblical epics may prove to be in finished form—protests have already been made by some religious groups—the PBS documentary is mainly concerned with showing why the Pythons' brand of humor is so successful with television viewers.

PBS stations will obviously use Pledge Week also as an opportunity to announce the program schedule for the new fall season that begins on Sept. 30.

The old standards will be back—"Masterpiece Theater," "Great Performances," "Nova," "World," and "Once Upon a Classic"—with the same high quality as in former years.

There will be a number of new series with which to become acquainted. "Connections," a 10-part series, offers a dramatically different way of viewing technology and human values, probing the effect of such inventions as the atom bomb, television and plastics on society.

"Camera Three," the acclaimed arts anthology series which aired on CBS for 25 years, has found a new home on PBS. Twenty-four programs from the original series plus 16 new programs produced by

WGBH-Boston will be aired this season.

Monday evenings are reserved for specials such as "Musical Comedy Night," in which performers like Ethel Merman and Carol Burnett sing and dance their way through the decades from 1920 to the present with show-stoppers from Broadway hits.

Other specials will be given over to dramas, documentaries, music and science programs.

The most important news at PBS these days, however, is the restructuring of the system rather than the programming. The goal is to phase in satellite transmission of three separate networks during the fall season.

One network will carry a core program schedule of national appeal and the other two will air material of more specialized interest. The result will be that the local station will have a greater amount of programming from which to choose.

Stations will thus have the flexibility of meeting the needs of their local communities while being part of a national PBS image of programming, more so than ever before.

Anything that will contribute to the airing of programs at a fixed time nationally will clearly be a step forward in a system which up until now has been haphazard to say the least.

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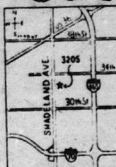
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MORE GRAFFITI—Steve Bolander (Ron Howard) is uptight about the kids and the housework now that his wife, Laurie, has split to visit her brother in "More American Graffiti," an affectionate, kaleidoscopic look at America in the mid-1960s from the viewpoint of the "American Graffiti" gang grown up. The cast in the sequel is much involved with Vietnam and Laurie, played by Cindy Williams, takes part in anti-war demonstrations. (NC photo from Universal Studios)

Viewing with Arnold

'Breaking Away' asks, 'Is there life after high school?'

by James W. Arnold

Is there life after high school? This is one of the critical questions of growing up in America, and movies have explored it often, since most of the film audience is of an age to be still asking it or just recuperating from finding the answer. But the approach too often has been raunchy box-office fun and games, from "American Graffiti" to "Saturday Night Fever" and "Animal House."

Now comes an unheralded little flick called "Breaking Away," which is not all antipasto and dessert, and may turn out to be one of the year's best sleeper hits. It was shot entirely in Bloomington, Ind. (yes, Virginia, there is civilization between New York and Las Vegas), and describes the post-graduation summer of four young men who are losers in the first of life's big raffles. They're not going to college. As one of them says, "For the first time, no one will ask me to write an essay about what I did on my summer vacation."

The casting, for a change, is by actual age—the boys really are 18—and that makes a substantial contribution to reality and poignance.

The central character is Dave (Dennis Christopher), who is a star at bike racing, which is probably the only sport that won't win you a scholarship at an American college. He also likes to fantasize he's Italian, because Italians race bikes and anything seems better than being a jobless small-city Hoosier, and all this makes him sing a lot, play opera records, and shave his legs.

This leads to predictable irritation with his Dad (Paul Dooley), a used-car salesman of limited imagination and honesty who at first seems a clone of Archie Bunker. His word for Italian is "Eyete," and he discourses on his distaste for foods ending in "ini"—zucchini, linguini, etc. "I want American food," he says, "like French fries."

"How come," he asks, "the kid is never tired or miserable, like I was at his age?"

At the car lot, Dooley palms off his clunkers on innocent buyers without a twinge of conscience. "Refund" is such a dirty word that at one point it

Indianapolis bike race when the visiting Italian bikers he idolizes resent his friendly efforts to compete and knock him off the road. Later, he tells his Dad, "Everybody cheats . . . I just didn't know." That may overstate the case, but everyone grows up a little when they learn that heroes are only human.

The other youths in the group are also far from the raucous, irreverent "Animal House" clowns. They're often funny, but also real and affecting: Mike (Dennis Quaid), the belligerent prep quarterback who must find a way of coping with life as a non-hero; Cyril (Daniel Stern), the good-natured beanpole who thinks his father expects him to fail; and Moocher (Jackie Earle Haley), the poor, short kid who marries his high school sweetheart. Her career goal is to work her way up to head cashier, and he gets fired from his first job at a car wash.

ADMITTEDLY, this is a TV sitcom family, complete with a likeable, open-minded Mom (Barbara Barrie). The difference is that in Steve Tesich's original script the jokes are fresh, the characters are attractive and actually develop and grow, and it's not just a case of putting the square Old Man down. In fact, by the freeze-frame ending, the family is loving and together, and the change is joyous rather than pathetic.

Dave's Italian fascination comes to a bitter end in an

THE FOCUS for most of the conflict is the local presence of Indiana University, and all the "rich kids" on their way up who are painful reminders of the boys' declining status. (The locals, as in many college towns, are scorned by the collegians, who call them "cutters"—meaning descendants of the limestone cutters who worked in the area's once-thriving

(See **ARNOLD** on Page 20)

Religious Broadcasting Highlights

TELEVISION: Sunday, Aug. 19, Religious Special (NBC) "The Boat People"

A visual report and discussion of a major international problem—the refugees who have fled communist Vietnam, Cambodia and Laos, adrift in leaky boats or packed into internment camps on unwelcome shores.

Moderated by NBC News correspondent Jack Reynolds, who has been covering this story, the hour special will feature as participants the director of Migration and Refugee Services of the U.S. Catholic Conference, John McCarthy, who has overseen the settlement of hundreds of thousands of refugees, including 50

percent of all those from Vietnam; Ambassador-at-Large Richard Clark, President Carter's coordinator for refugee affairs, and Ambassador Punch Coomaraswamy, Singapore's envoy to the United States.

"The Boat People" is an NBC presentation in cooperation with the Office for Film and Broadcasting of the U.S. Catholic Conference. (Please check local listings for exact time in your area.)

Sunday, Aug. 19, "For Our Times" (CBS) "Love in Action." A documentary on the help being given retarded and handicapped children of the West Seneca Developmental Center near Buffalo, N.Y. (Please check local

listings for exact time in your area.)

RADIO: Sunday, Aug. 19—"Guideline" (NBC) begins a two-part series of talks by a well-known preacher, Passionist Father Camillus Barth. The subject of these talks is happiness. In this first talk Father Barth addresses the core of the matter. The real question, he points out, is not whether we think we are very happy, fairly happy or unhappy, but whether we understand the nature of happiness, where it is to be found and how to find it. (Please check local listings for exact time in your area.)

Editor's note: These columns were written through consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.

Programs of note

Sunday, Aug. 19, 7-8 p.m. (ABC) "Battleground Washington: The Politics of Pressure." The methods employed by lobbyists to influence the votes of congressmen are examined by this "ABC News Closeup" program showing how the system works and how it is sometimes abused both legally and illegally.

Saturday, Aug. 25, 9-11:30 p.m. (PBS) "Summerfest." The French accent of popular recording star Charles Aznavour may be heard in a recent concert taped at the Pine Knob Music Center in Clarkston, Mich.

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Television Films

Take the Money and Run (1969) (ABC, Friday, Aug. 17): Woody Allen's first effort as film writer-director-star is essentially a spoof of gangster and prison movies. Woody enacts the comically botched career of a would-be Clyde Barrow or Dillinger; he is just as inept as in his later imitations of Bogart. *Good fun for adults and mature youth.*

Logan's Run (1976) (CBS, Saturday, Aug. 18): An intriguing novel about a future society which solves its population and pollution problems by killing everybody off at the age of 30 is turned into a rather mindless and humorless film. (It later flopped also as a TV series). The production design is first-class, however, aided by use

of actual futurist architectural buildings in and near Dallas. With Michael York, Jenny Agutter and Peter Ustinov. *Disappointing schlock, mostly for diehard sci-fi fans.*

Joe Kidd (1972) (ABC, Sunday, Aug. 19): Clint Eastwood functions as a killing machine in this ultra-violent epic about conflict between simple Mexicans and greedy American business interests in turn-of-the-century New Mexico. Directed by John Sturges, with Robert Duvall and John Saxon. *Not recommended.*

of well-known character actors in a silly western comedy set in Mexico in the 1870's. They must've been hungry to get involved in this turkey. *Not recommended.*

The Deadliest Season (1977) (CBS, Aug. 22,

Wednesday): A superbly written and acted drama on the subject of violence in contemporary sports. Michael Moriarty is brilliant as a hockey player who becomes an "enforcer" to survive in the major leagues and becomes involved in the death of a close friend. The

cast, including Meryl Streep, Kevin Conway and Walter McGinn, is topnotch. This classy made-for-TV film was directed by Robert Markowitz, who made his theatrical film debut in 1979 with "Voices." *Recommended for adults and mature youth.*

Arnold (from 19)

quarries and built the university's buildings).

The cutters and college men have a few hassles, comic fights and competition for women, reminiscent of all campus movies, but finally the town kids learn to be proud of their heritage. The point is how seldom movies try to deal with conflicts of social class, especially in a setting removed from the major cities.

As if that weren't enough, "Breaking" is also a splendid sports film, rapurizing the beauty, strength and speed of bike racing, which predictably provides the final test in the campus-cutter competition.

Director Peter Yates, a solid pro ("Bullitt," "The

Hot Rock"), get it all down on road and track with zest and a fresh poetic eye, with the visuals set to lively classical music.

A FINAL plus is the sheer beauty of the area and the old quarry takes the boys use for recreation. As Dave's father, who once cut stone proudly before economics forced him to sell cars, puts it, "I'm sorry that all you got for my 20 years work is the holes we left behind."

(Solid youth-oriented sports comedy-drama, no objectionable sex, language or violence, recommended for all ages). **NCMP RATING: A-2—morally unobjectionable for adults and adolescents.**

Something Big (1971) (NBC, Tuesday, Aug. 21): Dean Martin, Brian Keith, Ben Johnson and a long list

Film Ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned.)

Alien A-3
The Amityville Horror A-3
The Apple Dumpling Gang Rides Again A-1
Bloodline C

(The film contains an abundance of sexual exploitation.)

Breaking Away A-2
The Champ A-2
Dracula B

(Contains large amounts of violence and bloodshed, an indiscriminate use of religious symbolism and sacred objects.)

The In-Laws A-2
Just You and Me, Kid A-2
Lost and Found A-3
The Main Event A-3
Meatballs A-3
Moonraker A-3
More American Graffiti A-3
The Muppet Movie A-1
North Dallas Forty B

(Overemphasis on foul and profane language; serious violence; promiscuous attitude toward sex.)

Phantasm C
Rocky II A-3
The Unidentified Flying Oddball A-1
The Wanderers B
(Violence and foul language)

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