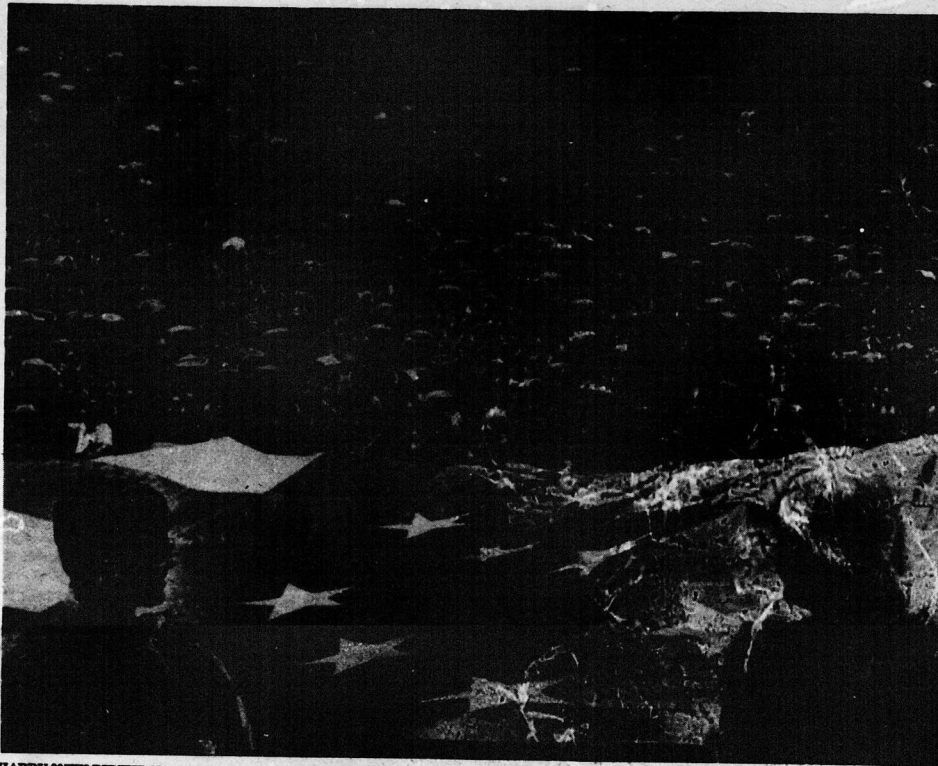


# the CRITERION



**HAPPY 200TH BIRTHDAY**—An American flag is unfurled before a crowd of 10,000 immigrants recently sworn in as United States citizens at the Los Angeles Coliseum. More than 73 nations were represented in what im-

migration authorities say is the largest ever to attend such a ceremony. (NC photo from UPI)

## AAA goes over the top

Pledges totalling \$2,532,466 have put the Archbishop's Annual Appeal '81 over the top of its goal by more than half a million dollars.

The \$1,978,000 goal, set last February, was exceeded by \$554,466 in pledges.

A final report dated June 24 indicates that 77 percent of all archdiocesan parishes—121 out of 157—met their goals or exceeded them. Another 10 parishes are above 90 percent of goal and about half of these are expected to achieve it.

Archbishop Edward T. O'Meara called the effort "another indication that the people of the Archdiocese of Indianapolis are truly loving, caring, dedicated and concerned about their friends in Christ." (See letter on page 2.)

"Now a lot of things that need to be done in the archdiocese can be accomplished," stated Father John Ryan, campaign coordinator. He termed the campaign's success "a sign of vitality and growth, of real aliveness in the archdiocese."

Father Ryan, Dean of Indianapolis West Deanery and pastor of St. Anthony Parish, said the support and backing of the people was "phenomenal." He also praised the leadership of the archbishop "who did a super job of going out to meet people," and the enthusiasm and "tremendous sacrifices" of his co-chairmen, John Hillenbrand and Thomas O'Brien.

As of June 24, 41 percent of the amount pledged—\$1,032,309—had been received in cash and checks. According to a AAA spokesman, pledge monies are being received daily at the Chancery, and 20 or more parishes already have received payments back beyond their 10 percent for meeting goal.

The fund drive was established by Archbishop O'Meara to create a stronger financial support system in the archdiocese and to finance a variety of existing programs as well as three new offices—evangelization, family ministry and pro-life. The evangelization office already is operating, and a search presently is underway for a family life director.

## Survey probes: How different are we?

by VALERIE R. DILLON  
(Second of a series)

Everybody knows that people from the "big city" are different from small-city, small-town and country folk—different in politics, in pastimes, in outlook on life and in religion. Right?

Maybe wrong. If you look at results of the Criterion readership survey, you discover the so-called dichotomy between Indianapolis people and those in the rest of the archdiocese is more imagined than real. It apparently doesn't extend to their view of their faith, the church—nor their church's newspaper.

Only one major difference between the two groups showed up in an analysis of 11 questions in the survey—a difference of readership:

► 82 percent of those in Indianapolis who receive the Criterion are regular readers and 70 percent of these read weekly.

► only 74 percent outside the city who receive the newspaper read it regularly—61 percent on a weekly basis.

The readership survey was taken in February and March in 14 archdiocesan parishes—seven in Indianapolis and seven in other communities around the diocese. These were St. Joseph, Shelbyville; St. Michael, Bradford; St. Mary, New Albany; St. Joseph,

St. Leon; Holy Family, Oidenburg; St. Mary, Richmond; St. Joseph, Rockville, and Indianapolis parishes St. Bernadette, St. Catherine, St. Gabriel, St. Michael, St. Rita, Little Flower and Our Lady of Lourdes.

The survey reveals similar reactions, criticisms and expectations of The Criterion by both groups, although Indianapolis readers tend to be somewhat more critical.

Those surveyed were asked their general impressions of the paper. Here were the findings:

► 12 to 13 percent of both Indianapolis and outside think the paper sticks too closely to official church positions, while 8 percent of both say it doesn't stick closely enough.

► More than one in five of both groups would like to see more controversial material printed (only 8 percent of both think there's too much already).

► An equal number—17 percent—think Criterion articles are superficial and 12 percent of both groups believe too many articles are printed about church doctrine. However, almost one in five of all readers want to see more articles on doctrinal matters.

► One in five of Indianapolis readers think more non-religious articles are needed, while 17.5 percent outside the city feel the same.

► More people in Indianapolis find The (See SURVEY PROBES on page 2)

**ARCHDIOCESE**—The map at right shows the entire 39-county Archdiocese of Indianapolis, which extends west to Illinois, east to Ohio and from Indianapolis south to the Kentucky border (with Evansville Diocese in the southwest corner of the state). An analysis of the Criterion's readership survey today explores what, if any, geographical differences there are.



the CRITERION

Vol. XX, No. 39 — July 3, 1981  
Indianapolis, Indiana

# New assignments for priests made

Twenty-five archdiocesan priests have been given new assignments by Archbishop Edward T. O'Meara. All of these are effective July 8.

In addition to eight new pastor assignments, two priests are retiring, five have been named parish administrators, two are new associate pastors, one has accepted full time teaching responsibility in the archdiocese, and four will move to new residences.

Also, two priests have accepted assignments outside of the archdiocese and one has been given a temporary health leave.

Effective July 8, 1981

REV. DANIEL ARMSTRONG, from pastor of St. Mark, Perry County, to pastor of St. Anne, New Castle.

REV. CARLTON BEEVER, from associate pastor of St. Mary, Greensburg, to pastor of St. Joseph, St. Joseph Hill, and chaplain of the Newman apostolate, Indiana University Southeast, New Albany.

REV. CHARLES BERKEMEIER, from pastor of St. Anne, New Castle, to pastor of St. Charles Borromeo, Milan, and administrator of St. Pius, Ripley County.

REV. JOHN BETZ, retiring from the pastorate of St. James, Indianapolis.

REV. WILLIAM BLACKWELL, from pastor of St. Charles Borromeo, Milan, and administrator of St. Pius, Ripley County, to associate pastor of Holy Cross, St. Croix, Our Lady of the Springs, French Lick, St. Joseph, Crawford County, and Our Lord Jesus Christ the King, Paoli, with residence at Holy Cross, St. Croix.

REV. WILFRED DAY, from a full-time instructor at Our Lady of Providence High School, and assisting at the Aquinas Center, Clarksville, to pastor of Sacred Heart, Jeffersonville.

REV. ANDREW DIEZEMAN, appointed administrator of Our Lady of the Springs, French Lick, and Our Lord Jesus Christ the King, Paoli, and continuing as pastor of

Holy Cross, St. Croix, and administrator of St. Joseph, Crawford County.

REV. PAUL EVARD, from pastor of St. Michael, Charlestown, granted permission to work in the Archdiocese of Guayaquil, Ecuador.

REV. DONALD EVRARD, appointed administrator of St. Mark, Perry County, and continuing as pastor of St. Augustine, Leopold.

REV. JEFFREY GODECKER, from a member of the Religious, Education Department of the Office of Catholic Education, granted a temporary health leave.

REV. MARK GOTTEMÖLLER, from associate pastor of Holy Family, Richmond, to associate pastor of St. Mary, Greensburg.

REV. JOHN HARTZER, from co-pastor of St. Mark, Indianapolis, to pastor of Holy Family, Richmond.

REV. BERNARD HEAD, from a full-time instructor at Marian College, Indianapolis, and chaplain of Our Lady of Grace Motherhouse, Beech Grove, granted permission to enter St. Mark's Benedictine Priory, South Union, Kentucky.

REV. H. MICHAEL HILDERBRAND, from residence at St. Mary, New Albany, to residence at Our Lady of Perpetual Help, New Albany, and continuing as a full-time instructor of Religion at Our Lady of Providence High School, Clarksville.

REV. BONAVENTURE KNAEBEL, O.S.B., from pastor of Sacred Heart, Jeffersonville, to pastor of St. Michael, Charlestown.

REV. BERNARD KOOPMAN, from administrator of Our Lady of the Springs, French Lick, to pastor of St. Bartholomew, Columbus.

REV. KARL MILTZ, from residence at Holy Name, Beech Grove, to residence at St.

Mark, Indianapolis, and continuing as a full-time instructor in the Religion Department of Roncalli High School, Indianapolis.

REV. WILLIAM MUNSHOWER, appointed administrator of St. Agnes, Nashville, and continuing as pastor of Holy Spirit, Indianapolis.

REV. JOHN RYAN, appointed administrator of Assumption, Indianapolis, and continuing as pastor of St. Anthony, Indianapolis.

REV. MSGR. LEO SCHAFER, retiring from the co-pastorate of St. Mark, Indianapolis.

REV. JOHN SCHOETTELKOTTE, from pastor of St. Bartholomew, Columbus, to a full-time instructor at Marian College, Indianapolis, and chaplain of Our Lady of Grace Motherhouse, Beech Grove, with residence at Our Lady of Grace Motherhouse, Beech Grove.

REV. MARK SVARCZKOPF, from moderator of the Catholic Youth Organization and administrator of St. Agnes, Nashville, to administrator of St. Catherine and St. James, Indianapolis, with residence at St. Catherine, Indianapolis.

REV. MSGR. FRANCIS TUOHY, appointed pastor of St. Mark, Indianapolis, and retaining his assignment as Vicar General of the Archdiocese of Indianapolis.

REV. WILLIAM TURNER, from residence at St. Pius X, Indianapolis, to residence at SS. Peter and Paul Cathedral, Indianapolis, and continuing as a full-time instructor at Chatham High School, Indianapolis, and administrator of Holy Rosary, Seelyville.

REV. LAWRENCE VOELKER, from residence at St. Matthew, Indianapolis, to residence at Holy Trinity, Indianapolis, and continuing as Archdiocesan Director of Catholic Charities and administrator of St. Martin, Guilford.

The above appointments are from the office of the Most Rev. Edward T. O'Meara, Archbishop of Indianapolis, Rev. Gerald A. Gettelfinger, Chancellor.

## Survey probes (from 1)

Criterion biased in its coverage—23 percent—but 20 percent of non-Indy readers said the same thing.

► One in five of both groups think the paper should pay more attention to social problems.

► The biggest differences showed up on three questions. Five percent more in Indianapolis—20 percent to 15 percent outside Indy—say the paper isn't "spiritually in-

spiring," five percent more (18 to 12 percent) find it doesn't help them understand Catholicism, and 16.6 (Indianapolis) to 10.6 (outside) feel it doesn't show how to live a Christian life.

In the section asking what topics The Criterion should focus on, differences were virtually non-existent. Both groups strongly favor articles explaining changes in the church, family life and news of parishes. Also high on both lists were news of Catholic education, renewal movements and the Bible.

Least favored by both were puzzles and games and homemaking features. Statistics, texts of papal documents and political news and analysis completed the "bottom five" on both lists.

One major criticism surfaced only among readers living outside of Indianapolis. More than 65 people wrote in to complain of lack of coverage in parts of the diocese outside the city. Said one reader: "The Criterion treats the southern part of the state like a stepchild." Said another: "Let's hear from New Albany, Columbus, Brookville, etc. They're communities too!"

The kindest comment came from a reader in St. Mary's Parish in New Albany who wrote: "The Criterion has made an effort to include areas outside Indianapolis, but still has room to grow."

We say, amen.

(Sometime soon: an analysis by sex and education levels. Also coming, a close-in look at the many readers who think The Criterion is biased, needs more controversial material and more articles on social problems.)



## MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

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THE CRITERION

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A HAPPY FOURSOME—The smiling faces and oversized check reveal positive results in the Archbishop's Annual Appeal. Archbishop O'Meara shows the amount pledged to Father John Ryan, campaign coordinator, and (left) John Hilderbrand and (right) Thomas O'Brien, AAA co-chairmen. (Photo by Valerie Dillon)

## Letter from the Archbishop

My Dear Friends in Christ:

Many, many thanks to the thousands in our Archdiocese who have given of their time, talents and treasure in support of the first Archbishop's Annual Appeal. The tremendous good that will come about as a result of your labor and support is a great reward for all of you to share. This united Catholic program is but another indication that the people of the Archdiocese of Indianapolis are truly loving, caring, dedicated and concerned for their friends in Christ.

As I write this letter of thanks and praise, I want to share with you the exciting news that AAA '81 now reports gifts and pledges amounting to \$2,532,466.41. This is an outstanding accomplishment and one for which you should all be very proud.

The priests of the Archdiocese gave a splendid example of generosity by their personal contributions. Gifts from parishioners in the 157 parishes and missions have ranged from a few dollars to much more from those who have been more generously blessed. Every gift is helpful!

It is my special prayer for all of you to receive God's choicest blessing. With sincere thanks, I remain,

Sincerely yours in Our Lord,

*Edward T. O'Meara*

Most Rev. Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis



# El Salvador position remains in question

by LIZ SCHEVCHUK  
An NC News Roundup

When William A. Wilson, President Reagan's personal envoy to the Vatican, said recently that the Vatican supports U.S. government policy on El Salvador despite the opposition of the U.S. bishops to military aid, he raised questions on both sides of the Atlantic.

The Vatican has expressed interest in Wilson's remarks, but as of June 29 made no public comment on the issue.

In Washington Bishop Thomas C. Kelly, general secretary of the National Conference of Catholic Bishops-U.S. Catholic Conference, said June 26 the Vatican has never indicated disagreement with the U.S. bishops on El Salvador or agreement with the U.S. position on military aid.

The issue was raised when Wilson said in Rome that the Vatican supports the U.S. government's position on El Salvador. His comments were made in an interview with NC News Service, which sent out the story June 25.

On June 27 the Vatican Press Office, which is supervised by the papal Secretariat of State,

indicated interest about Wilson's statement and asked to see the NC News article.

The press office declined to comment immediately and indicated that the decision about whether there would be a public response to Wilson's remarks would be made at higher levels.

WILSON, 66, a Los Angeles businessman who has held the unpaid envoy position since February, said he had recently reported to Vatican officials on the current United States role in El Salvador. "They appeared to receive the report well and to approve of the actions taken by the U.S. government," said Wilson. He declined to reveal details of the report or the names of the Vatican official with whom he had spoken.

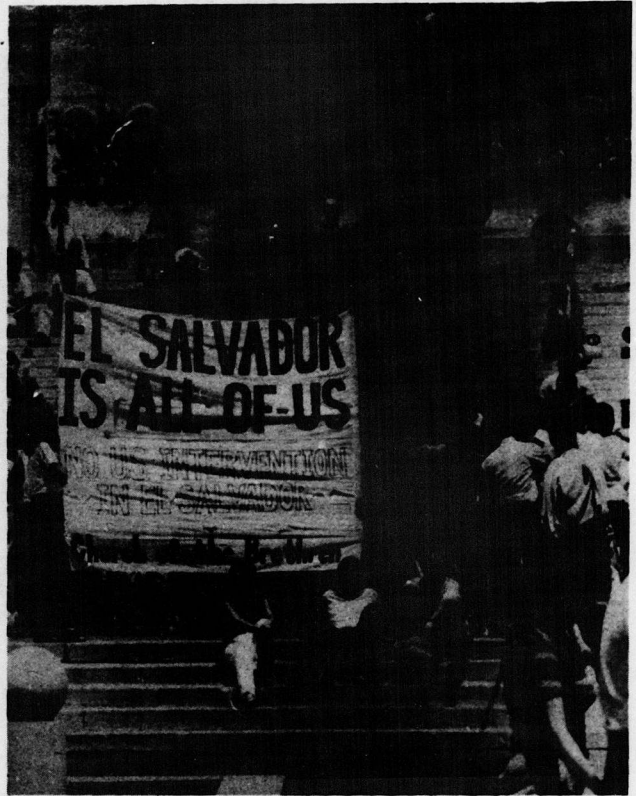
Wilson said he was aware of the U.S. bishops' public opposition to arms shipments to El Salvador's civilian-military government and that his report had been requested by the Vatican in light of the U.S. bishops' stand.

After Wilson made his comments Bishop Kelly of the NCCB said: "It is difficult to know what significance to attach to reactions attributed to unnamed officials responding to a report which has not been made public."

"In any case, the U.S. bishops' conference has heard nothing from the Holy See to indicate that it supports U.S. government policy in El Salvador or disagrees with the conference's position on U.S. military aid," the American bishop said. "It should be noted that the conference has been in frequent and continuing contact with the Holy See on this matter for many months."

THE U.S. BISHOPS' opposition to military aid to El Salvador predates the assassination of Archbishop Oscar Romero of San Salvador, El Salvador, in March 1980. Only hours before the archbishop was killed, the U.S. Catholic Conference, public policy branch of the NCCB, urged Congress to follow Archbishop Romero's advice and not supply military aid to the Salvadoran government.

Within nine months of the archbishop's death, four American Catholic women missionaries were murdered in El Salvador, prompting further outcry. Thousands of Salvadorans also have died in the violence, in



PROTEST—Several hundred persons gather at the Soldiers and Sailors Monument on Indianapolis' downtown circle to protest the American government's involvement in El Salvador. Various church groups were represented in the peaceful demonstration. (Photo by Ruth Ann Hanley)

which government troops are combating leftist guerrillas and para-military rightwing squads are believed to be killing numerous others.

Opposition to U.S. military aid to El Salvador is not confined to Catholic leaders nor to the United States. The National Council of Churches, representing Protestant and Orthodox denominations, launched a campaign against military aid to El Salvador shortly after Archbishop Romero's death. The Canadian Catholic bishops also have protested

U.S. military ties with El Salvador. This prompted disagreement in Canada regarding whether the Vatican agrees with the Canadian churchmen on El Salvador policy.

Earlier this year, Canada's External Affairs Minister Mark MacGuigan said in the Canadian House of Commons that "The Canadian churches tell us one thing. The Vatican specifically repudiates what the Canadian Catholic Church tells us" about El Salvador. The minister's claim was denied by the Canadian bishops.

## Winterhalter services held

A funeral liturgy concelebrated by Archbishop Edward T. O'Meara was held for Msgr. Herbert Winterhalter, 85, on June 27 at St. Patrick Church, Terre Haute. Burial was in Priests Circle of Calvary Cemetery, in Terre Haute.

Msgr. Winterhalter died June 24 in St. John's Home for the Aged in Evansville.

Pastor of St. Patrick for 17 years, he retired in 1967 and had resided at St. John's Home for several years. Msgr. Winterhalter celebrated his 60th anniversary of Ordination last year.

A native of Bedford, he was ordained at St. Meinrad on May 25, 1920. His early assignments included Holy Trinity, Evansville, and St. Clement, Boonville. He was administrator of St. Margaret Mary Parish in Terre Haute before becoming St. Patrick's pastor. Msgr. Winterhalter was named a domestic prelate in 1964.

## Pope recovering well from virus infection

by NANCY FRAZIER

ROME (NC)—Pope John Paul II is continuing to recover well from a virus infection despite "some light and fleeting fever" his physician said June 30.

In the 21st medical bulletin issued since the assassination attempt of May 13 on the pope, the nine-member medical team treating Pope John Paul at Rome's Gemelli Polyclinic said he is making "progressive improvement."

"The hematological, biochemical and radiological examinations confirm the favorable course of the clinical picture," the doctors added.

The bulletin gave no details of the pope's fluctuations of temperatures, which are linked to a virus infection called cytomegalovirus (CMV). The infection, which may have been caused by blood transfusions, forced Pope John Paul to return to the hospital June 20.

The pope spent a quiet day June 30 and received no visitors, according to L'Osservatore Romano, the Vatican daily newspapers.

On June 29, Cardinal Franciszek Macharski of Cracow, Poland, went to the hospital. He came to Rome after a plenary assembly of the Polish Bishops Conference,

which included discussion on recommendations to the pope for a successor to the late Cardinal Stefan Wyszyński.

ON JUNE 27, after six days of almost total privacy and rest the pope began receiving visitors again at the hospital and taped an eight-minute message the next day commenting on his illness and calling for peace in Lebanon.

The recorded message was played at the noon Angelus June 28 in St. Peter's Square. The pope thanked those who have helped him "in these difficult weeks and months" and said that peace in Lebanon has been a constant subject of his prayers during the recovery period.

"I know negotiations and meetings are being held to restore peace and safety to the people of that nation, which has been suffering for a long time," Pope John Paul said.

"During these weeks of my illness, I have never ceased to pray for the dear nation of Lebanon," he added. "Today, I invite everybody to pray to the Virgin Mary for the success of these peace initiatives."

The pope was alluding to the shuttle

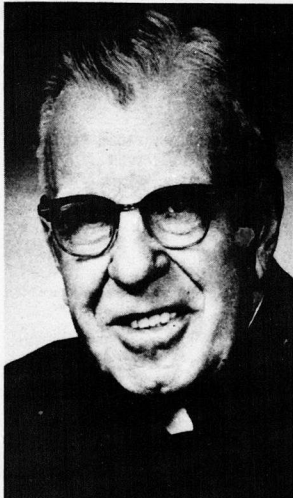
diplomacy of special U.S. envoy Philip Habib, who had been traveling to Lebanon, Syria and Israel since May in an effort to arrange a cease-fire.

EXCEPT FOR medical personnel, the pope had seen only his two private secretaries and Cardinal Agostino Casaroli, papal secretary of state, since his return to the hospital.

But the 61-year-old pope surprised U.S. Cardinal Timothy Manning of Los Angeles and Orthodox Metropolitan Melitone of Calcedonia when he asked to meet with them personally when they made courtesy calls at the polyclinic June 27.

Cardinal Manning was enroute to Drogheda, Ireland, where he was to represent Pope John Paul at celebrations July 5 marking the third centenary of the martyrdom of St. Oliver Plunkett, former archbishop of Armagh and primate of all Ireland. He left Rome shortly after his private papal audience, which lasted a few minutes.

Metropolitan Melitone headed a three-member delegation of the Ecumenical Patriarchate of Constantinople, present in Rome for celebrations of the feast of St. Peter and Paul June 29.



Msgr. Herbert Winterhalter

# EDITORIALS

## Challenge to meet needs accepted

If a single word had to be used to describe Criterion readers, it would have to be "diverse." Coming from a random cross-section of 14 archdiocesan parishes, they displayed a tremendously wide range of concerns and interests as they took part in our recent survey. Criterion readers want all sorts of things from us: down-to-earth explanations of changes in the church, of Bible study, of how to live a Christian life. They want more controversy, less bias, more spiritual inspiration and less institutional news.

Every subject has its advocates, from history of the church to right to life news to CYO scores, and some people told us 26 topics weren't enough to choose from! We've been told to be more artistic, more inspiring, less filled with ads and more rural-minded. Lots of readers are worried about youth and wondered if we cared too.

Of course, not all readers and non-readers are so positive. One man filled out the questionnaire but added the best use he could make of The Criterion was to use it to wrap the garbage. At least we'll serve an ecological function!

Wrote one thoughtful middle-aged man: "I have failed to find in the Criterion a space for true dissent, and without dissent there can be no real dialogue." But, another reader speaks of the need for "truth," and asks: "Why can't every article be such that we can say—'We read it in the Criterion, so it's right?'"

Above all, people are asking The Criterion for help to grow as Christians. This is the most exciting and humbling discovery of all.

The challenge to meet all of these needs, some which seem diametrically opposed, is before us. The many changes you see in this week's Criterion is the beginning of our response to what we have learned.—VRD

## My home, sweet home

God bless America, land that I love;  
Stand beside her and guide her  
Through the night  
With the light from above.  
From the mountains to the prairies  
To the oceans white with foam—  
God bless America  
My home, sweet home.

Stripped of its melody and Kate Smith nostalgia, the song merits another look as we mark the 26th birthday of our country.

Some might regard "God Bless America" and hanging out the flag on July 4 as hopelessly naive and simple-minded in today's world. For many people, especially the young, the United States has been stripped of its image as the world's beacon of hope and justice. Materialism, racism, sexism and rampant violence—all can be fairly charged against us. We still don't care enough for our poor nor love well enough our neighbor. We often don't respect the sovereignty of other peoples and we play the power-game as well as any nation.

Once we thought patriotism meant simply "standing beside" America—"my country right or wrong." But as the song above reminds us, our task as citizens also is "to guide her through the night with the light from above."

During the present "night" we need to be able to criticize and suggest reform of America without being considered disloyal. As Christians, we must bring to that task the "light from above"—Christ's teachings. Done out of love this is the truest form of patriotism.

In spite of obvious flaws, America remains a nation of great promise and beauty. If you didn't notice the picture on Page 1, please look again. It indicates what so often we gloss over in our anger over various problems. People from all over the world come here for a new life. Some are—literally—dying to come. We must be doing something right.

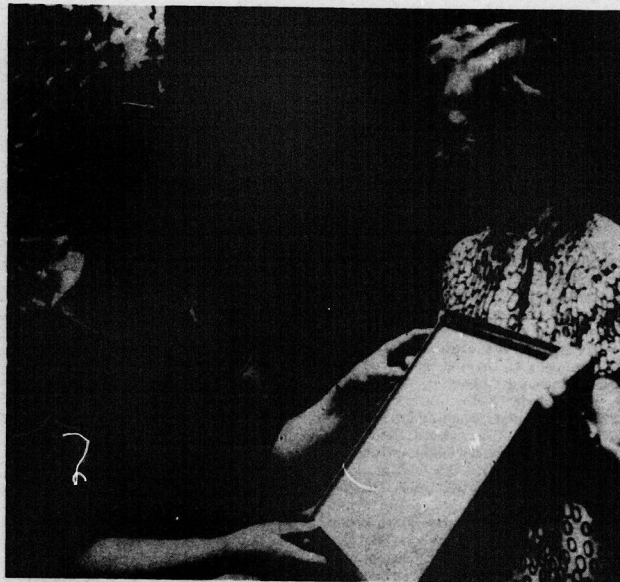
Happy birthday, Old Lady. We love you, warts and all!

## Farewell, Sister Judy

This week, a person of considerable talent and accomplishment departs from the archdiocese, leaving us richer for her nine years here, but poorer in her leaving.

Providence Sister Judith Shanahan has gone where the Spirit called her—to further study at Catholic University in Washington, D.C. "Judy," as she prefers to be called, was Acting Superintendent of Education for the past year and before that Director of Planning in the Office of Catholic Education for most of the previous eight. She leaves behind a legacy of educational planning which will benefit the archdiocese for decades to come. Perhaps more significantly, she imbued others with her own enthusiasm for "futures" planning and the notion that if you don't plan for your future, you'll be stuck with it.

Judy's intelligence frightened some people and her directness (some might say bluntness) irritated others. But her personal spirituality, her talents and a strong deep sense of church and the people of God make her a rare blessing. God speed, Judy, and thanks.—VRD



GOODBYE, GOOD LUCK—Sister Judy Shanahan happily reads a framed testimonial from the Archdiocesan Board of Education presented by Ellen Healey, president, at a farewell dinner which honored Sister Shanahan's nine years of service in the archdiocese. (Photo by Valerie Dillon)

## Race for latest nuclear bombs is unending

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

The most unforgettable and unpardonable offense in American history was the dropping of the nuclear bomb on Hiroshima. Yet it served one purpose—it made us aware that the control of nuclear weapons is the most important question facing the human race.

The recent spectacular Israeli raid across the Iraq desert once again reminds us that this abomination still hovers over the world. It certainly has stirred up fires of controversy not only in the Middle East but in America as well.

Was Israeli Prime Minister Begin right in his decision to destroy the Iraqi nuclear installation? Some people will say that Iraq has a government of thugs ready and willing to annihilate tiny Israel. Was Begin, therefore, at fault?

The controversy will be argued in U.N. circles for long months to come. Meanwhile, the spectre of large-scale war now grows larger every moment: When will it end? The future is dark. The United Nations seems incapable of solving the puzzle.

Thus far, President Reagan is only marking time. He invited Arab ambassadors to the White House and told them that maybe the Israelis had gone too far. However, he also told the Israeli ambassador at the White House he regretted suspending delivery of four F-16 fighter bombers to Israel. The president then added there would be no change in his commitment to the U.S.-Israeli alliance. Ho-hum!

Vatican Council II in "The Church Today" says: "Contemplating this melancholy state of humanity, the council wishes to recall first of all the permanent binding force of universal natural law and its all-embracing principles. Man's conscience itself gives ever more emphatic voice to these principles. Therefore, actions which deliberately conflict with these same principles, as well as orders commanding such actions, are criminal."

Some leaders of nations, it seems, give short shrift to conscience: They are too busy getting ahead of other national leaders in the scramble for leadership in the nuclear club.

In 1976, the Egyptian foreign minister declared: "If Israel explodes an atomic device,

Egypt will obtain a similar weapon or manufacture it."

Despite American pressure last year, France remained determined to supply Iraq with 165 pounds of enriched uranium. The special relationship of France and Italy with Iraq then came under attack from the Israeli government after the recent Israeli raid into Iraq. France and Italy, according to the Israelis, "have assisted the Iraq tyrant in the construction of the atomic weapons."

In the scramble to get ahead in the race for the latest nuclear bombs, political leaders seem to have a frightening lack of concern about the morality of the bombs they obtain, said Muammar Qaddafi.

All human life is a dramatic struggle between light and darkness. "The call to grandeur and the depths of misery are both a part of human experience," Vatican Council II pointed out in The Church Today.

May God save us from the nightmare of life in an atom bomb factory.

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# TO THE EDITOR

## Fallen away Catholics have their reasons

How do we get our "fallen away" Catholics and the unchurched of our society to become active Catholics?

As the attempt to institute an evangelistic movement is begun, we hear this question frequently. It presupposes an astonishing lack of understanding of human psychology that assures absolute failure of the movement.

These persons will not come to the church—the church must go to them. It must let them know the church needs them as much as they need the church.

Why do people fall away? Conversations with over 100 such persons reveal an unbelievable parallelism. They tell you, "I'm no longer active because all I heard was contribute, contribute, contribute. Tithe, at least in your regular offering, then give to all the 'worthy causes'—Asian, African, Central and South American, Indian and Negro missions, Propagation of the Faith, archbishop's building fund, religious education fund, the pope. But, what really upset me was pledge drives! Persons would personally contact you to pledge regular amounts to special church projects. I just got tired of it.

Also, I never knew any other Catholics although I went to Mass at a Catholic church for 20 years. When I became discouraged and began missing Mass for a month or so, no one, priest or lay person, contacted me to see if I was in need of anything; when I returned no one noticed or spoke to me on why I had not been attending. It is not the Catholic way. Catholics remain strangers to Catholics. It is a religion of strangers. Strangers who meet for an hour a week as strangers and leave still strangers.

Onetime Catholics indicate that we "good" Catholics, clergy and laity, stand accused if not convicted of failing to heed Christ's admonition to "love your neighbor," and of forgetting his parable of the good Samaritan. If we do not even know our fellow Catholics, how can we love them? And how, if we do not become "neighbors" can we know the needs of other Catholics and be good Samaritans?

Perhaps we should become neighbors and

good Samaritans with one another first. Should we do this, those who have fallen away will return in overwhelming numbers.

As for the unchurched, such a phenomenon would attract untold numbers of these good people. These characteristics are qualities that all people will forever search for in a church. A church which is a supportive group for all, where all—rich or poor—know they are a loved, needed, important part of the People of God.

Clarence J. Walker

Waveland

## No gun control

It sounds so nice, and so holy: Pass a law and guns disappear from American Society.

The same government that controlled alcoholic beverages during the 1930's passed laws prohibiting such beverages. What a great success it was not! That same government has stringent "Narcotic and Dangerous Drug" laws on the books under the guise of "drug control." What a success "drug controls" are not! In fact most of our public high schools and many of our public junior high schools function as flea markets for drug sales and as drug distribution centers. If in doubt, ask a few students.

Why would anyone believe that passing "gun control" legislation might be more effective than "drug control" legislation?

L. A. Arata, M.D.

Shelbyville

## Eucharistic bread recipe, anyone?

I have been searching for an officially acceptable eucharistic bread recipe that can be baked at home and used on special occasions in the celebrations of the eucharistic liturgy, such as at Weddings. I have found two so called "Eucharistic Bread recipes" but neither are truly unleavened.

Please tell me where I can find such a recipe or better yet please print a Eucharistic Bread recipe in the Criterion that is completely

## Ineffective laws infringe freedom

In the June 19th Criterion, news editor Valerie R. Dillon wrote an editorial concerning gun controls.

She says, "A gun is to shoot." It sure will if a human being picks it up, loads it, points in the right direction and pulls the trigger. Otherwise it is an inert metal object.

She says that last year in the United States, 11,000 people were slain with handguns. In the same year over 50,000 people were killed on our highways and a million unborn humans were killed in licensed clinics and hospitals by licensed doctors. Which is the greater taker of human life?

We have 30 million laws trying to enforce the Ten Commandments and 20 thousand of them are gun control laws. It is one thing to pass a law and something else to get it enforced.

Any federal gun control law would be as great a fiasco as the Volstead Act (prohibition).

That law made it illegal to make, drink, or sell an alcoholic beverage. So what happened? Every basement became a brewery or winery. The woods and hills of the hinterlands bristled with stills turning out barrels of "moonshine" whiskey. Despite the law the illegal booze flowed like a great river until it was repealed.

The criminal doesn't worry about gun laws. If he wants one he'll get it if he has to make it himself. The neighborhood gangs of New York City made theirs from a length of gas pipe wired or rubberbanded to a piece of wood.

So there are 200 million guns out there in American land. Knowing that, I feel a lot safer. What is really needed is education in the safe and proper handling of firearms.

Too many of our rights have been legislated away over the years and when the guns go the last of our freedom goes with them.

David O. Jackson

Knightstown

## Population growth causes problems

Without bothering with the unfair, unequal attribution of propositions such as "mandatory contraception or sterilization of the poor" to "Population Explosionists" (I take that to mean anyone who recognizes that overpopulation is a problem in the world) by VRD in "Success with a vengeance" (June 12), I think the Criterion's readers ought to also consider the proposition that perhaps replacement-level reproduction in the U.S. has come about partly because of the consciousness-raising fostered by such groups as ZPG and such books as "The Population Bomb."

Furthermore, VRD's suggestion that "the

'population problem' as such appears to have disappeared" is short-sighted at best. Reaching replacement level does not mean reaching zero population growth (birth rate equals death rate). In the U.S. in 1979, there were 3.47 million births, 1.9 million deaths. Population continues to increase.

Continued population growth means increased need for food and increased need for development of suitable living conditions (developing new homes, schools, businesses, roads, etc., especially in those areas to which population has shifted). Unfortunately, food production takes land, land that is slowly but surely being "developed" for non-food production purposes. That an area of land the size of Ohio has been paved over in the past two decades is a graphic illustration of one problem posed by an ever-growing population. Thus VRD's seemingly comforting statement that "The urban crunch is easing as industry and Americans look for empty spaces to settle in—and there's plenty of that!" fails to explain exactly what Americans will eat when they get there.

Laurence Chott

Muncie

"legal" and meets the traditional, theological principles (made of wheat, unleavened, with the appearance of food, and capable of being broken and distributed to communicants). You will be providing a real service to many others just like me who are interested in baking their own eucharistic bread. Looking forward to reading a recipe in the paper soon.

Mrs. Helen Haggard

Corydon

## WASHINGTON NEWSLETTER

# Retiring Justice Stewart 'swung both ways'

by JIM LACKEY

WASHINGTON (NC)—At his June 19 news conference to discuss his retirement from the Supreme Court, Justice Potter Stewart said he never had thought of himself as holding the "swing" vote between the court's liberal and conservative wings.

But in one sense Stewart was something of a swing justice on issues of concern to major portions of the Catholic Church. His record on such questions as abortion, public school prayer, obscenity, aid to private education and the death penalty made Stewart a justice both liked and disliked in the church community for his holdings.

On abortion Stewart joined the seven-vote majority that decided in 1973 to strike down most state abortion laws as a violation of a woman's right to privacy. In that case, Stewart wrote a separate concurring opinion arguing that it was difficult to imagine a broader abridgment of the "personal liberty"

guaranteed by the due process clause of the 14th amendment than that in the Texas abortion law that was at issue before the court.

At the news conference Stewart said that if the same case were before the court again, he would write the same concurrence.

But Stewart also was the author of the court's majority opinion in last summer's decision upholding congressional restrictions on abortions funded with taxpayers' dollars. He said such funding restrictions did not abridge constitutionally based liberties, and also remarked that the restrictions did not constitute an establishment of religion simply because they coincided with some of the tenets of the Catholic Church.

ON SCHOOL PRAYER Stewart wrote two famous dissents to the landmark school prayer cases of 1962 and 1963. In the first the court struck down the use of a state-composed prayer in school, while in the second the court said recitation of the Lord's Prayer or reading from the Bible as part of the opening exercises in public schools also was unconstitutional.

In both cases Stewart questioned how such activities could be viewed as an "establishment" of religion and said not allowing such prayers to take place denied the free exercise

of the rights of those wishing to pray at school.

The same people Stewart pleased with his school prayer opinions probably were equally displeased though with Stewart's reasoning on obscenity cases. While possibly not as doctrinaire on the issue as former Justice William O. Douglas, Stewart generally believed that the Constitution's guarantee of freedom of speech meant that only in rare instances could such "speech" be restricted.

That led not only to Stewart's oft-quoted "I know it when I see it, and the picture involved in this case is not that," but to other dissents from court restrictions on obscene and indecent language and material.

In one famous case, in which the Supreme Court upheld a Federal Communications Commission ban on the broadcast of comedian George Carlin's "seven dirty words" monologue, Stewart dissented, saying the FCC lacked the authority to issue such a ban.

STEWART DID NOT show particularly strong views on the controversy over aid to non-public schools. He went along with the majority—but never wrote the majority opinion—on all five of the recent landmark cases: the 1971 Lemon case on purchase of service agreements and teacher salary sup-

plements, the 1973 Nyquist case on tax credits and tuition reimbursements, the 1975 Meek decision on auxiliary services, the 1977 Wolman decision also on auxiliary services, and the 1980 Regan decision on reimbursement for state-mandated tests.

But he did seem to play a major role in shaping court precedents on the death penalty.

In 1972 he delivered the opinion of the court striking down all applications of the death penalty at that time as cruel and unusual punishment. Then in 1976, in the court's next landmark decision on the death penalty, he delivered the plurality opinion clarifying that the death penalty is not always cruel and unusual and that it can be used where there are assurances that it is not being applied arbitrarily.

And in 1980 he delivered the decision of the court when it overturned the death sentence of a Georgia man on the grounds that the state had not adhered to the mandate of strict evenhandedness.

Stewart said at his news conference that he would like to be remembered "as a good lawyer who did his best." His votes since his appointment in 1958 mean he'll also be remembered as a justice who both pleased and disappointed a variety of religious groups.



# Father O'Brien prepares for year with poor

by RUTH ANN HANLEY

To "deepen himself in an understanding of the problems of the Latin American poor and the structures under which they live." That's why Jesuit Father Paul O'Brien, dean of students at Brebeuf Preparatory School, is beginning a sabbatical year in Latin America.

He plans to retrace the steps he took as a participant in the Jesuit Horizons for Justice Program in Mexico in the summer of 1978. But this trip will be far more extensive, taking him to many more countries in Central and South America and for a much longer duration.

He will be on his own as he moves from country to country. Father O'Brien recounts the extensive preparations he has made to be ready for that: reading, contacting Jesuit communities and individuals he hopes to visit, and enrolling in an intensive conversational Spanish course in Cuernavaca, Mexico, from July until September.

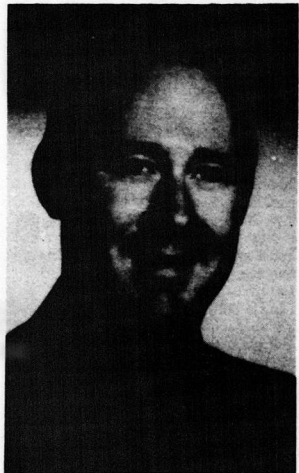
"Even for a language teacher, which is what I am at Brebeuf, I found on that first trip that Spanish is not something you can learn off the top of your head. This time I want to be fluent, be able to talk with the people. I want to go in with those people who work with the poor and identify with them. I don't want to be a burden to them (needing a translator)." To intensify this language facility, he will live with a Mexican family.

Already aware of the lives of the poor, Father O'Brien speaks of the enormous problems they face—repression, hunger and death. In Peru where he will spend three months, 60 percent of the people are unemployed.

These conditions, he believes, have been a seed bed for liberation theology.

FATHER O'BRIEN describes this concept as "the application of scripture to the Latin American situation of suffering."

"In the states we have no model for this situation," he says. "In the U.S. our Christianity is being good and doing good. It is not difficult for us to believe in resurrection. But to the poor who have an enormous problem just trying to exist, who are hungry, dying, and being killed, who are experiencing crucifixion every day—it is difficult to believe in resurrection. The Latin mentality pictures the crucified Christ as very bloody, continually suffering. Liberation theology seems to be saying that Jesus would start this type of revolution, or at least talk back."



Fr. Paul O'Brien

In Lima, Father O'Brien hopes to learn more of this theology from Gustavo Gutierrez, a Peruvian diocesan priest and founder of the movement. The learning will take place in a three-week open theological convention.

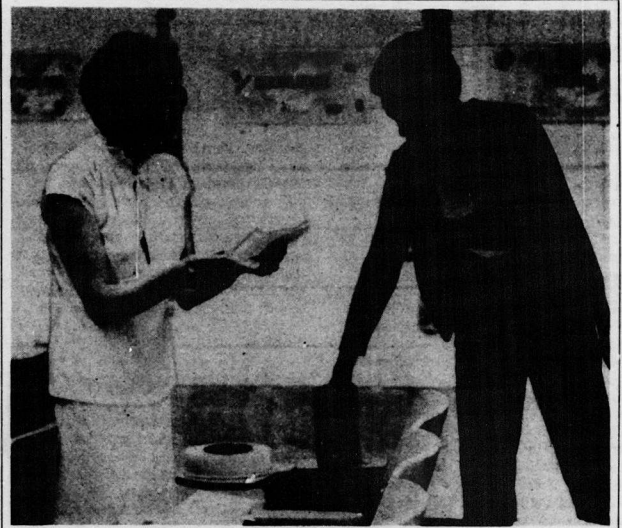
In Brazil, another major stop, are some 60,000 Christian-based lay communities, which Father O'Brien describes as "a hope for the future." In his understanding, "they are similar in operation to the Christian family movement with the see, judge, and act application to community living."

In Nicaragua he will meet a former Indianapolis resident and teacher from Cathedral High School, Father Bernie Survil. "Nicaragua, among the many militaristic governments, seems to be a different kind of government. It seems to be making strides to improve social conditions, and I expect to observe how they got out from the type of yoke they were under."

The Jesuit novitiate for all of Central America is in Panama City and despite problems now prevalent, it has had to enlarge its facilities to accommodate more men. Another "exciting" area Father O'Brien describes in Panama is a community copper mine area. He notes that the clergy are moving in with the people in hopes that exploitation which has occurred elsewhere "will not get off the ground."

The picture Father O'Brien paints is of a land of both urban poor and "campesinos" or farmers, where the church is struggling to be a friend to the poor yet where to labor with the poor is to be labelled liberal.

BECAUSE OF THE problems of priests and religious working in these countries, Father



LOLLIPOPS FOR GOOD WORK—That's what Sister Mariene Brekamp offered participants at a recent leadership workshop at Marian College. One such "winner" came up to claim her reward for good work at the religious education seminar. (Photo by Valerie Dillon)

O'Brien will skip Guatemala and El Salvador. "The people I would visit," he says "are under suspicion already for working with the poor."

In April Father O'Brien will return to the states, he hopes as a resource person. "I don't see myself as a missionary to these countries," he declares. "But part of my goal is to evangelize the U.S.—to show that one of the problems faced in Latin America is our government's own self-interest."

In May he will give retreats at the Romero Center at the University of Detroit.

In June he will work in the Washington D.C.

office on Latin America, "which is something like Netwerk."

Finally, when he returns to Brebeuf, he plans to bring Third World awareness into the religious formation department.

Recalling that first Jesuit study program in Mexico, Father O'Brien says the purpose was not to feel guilty but to "become aware of what is going on in the Third World, to be converted to seeing things differently, and to commit oneself to help."

That's a purpose he'd like to carry farther than the Jesuit community.

## Institutions can support the family unit

(This is the final of a three-part series on family life prepared at Catholic University of America.)

There are many ways in which the institutions in the community can support the family rather than provide programs that will try to replace the family, says Father Steven Preister, director of the National Center for Family Studies at Catholic University of America, Washington, D.C.

He believes that every institution should question how its programs will affect the life and strength of the family. In our highly industrialized society, Father Priest notes, the tasks of raising a family have been divided among the nation's various community institutions. Schools have tended to become solely responsible for educating our children, day-care centers for caring for the children during the work day, hospitals for bringing children into the world and churches for bringing religion into our lives.

In essence, he says, families have been disenfranchised from their own functions by outside institutions.

However, this situation has begun to change claims Father Preister. For example, many couples have become much more actively involved in the process of pregnancy and childbirth: mothers learn to do exercises while giving birth instead of being anesthetized, fathers often are present at the birth. But there is still much room for improvement, the family expert declares.

"Parents can be more validated in the work world with flex time (flexible work hours according to each person's needs), maternity leave for both parents, child-care arrangements on the work premises so parents can be with their children periodically during the day." He also urges "a concerted effort on the part of industry not to transfer a family

with children."

Health care is another area which Father Preister believes should support the family rather than substitute for it. Hospital staff may consider the family of a patient to be in the way, when in the priest's view, the family's participation can be a powerful healing agent for the patient. The family, he points out, is aware of the patient's habits and peculiarities, and can be of enormous help to hospital staff in advising them on such matters.

SINCE MANY PARENTS must leave their children with a day-care facility while they are working, Father Preister suggests that child-care institutions develop a more supportive relationship with parents. He believes "too few day-care centers in the country have such a partnership, where parents consult with the people at the center once every week or two to discuss the child."

In another area, "families are often uncomfortable about doing anything 'religious' together," he observes. "Religion belongs in church" is sometimes an unspoken rule, but if we're serious about wanting to pass on religious values to our children, this attitude must change. Our religious values are encapsulated by the things we do together.

"A family needs to establish rituals and customs for itself," continues the CU teacher. "This will help to cement it together and give it a special and unique identity with itself, God and the church." For example, he says, "a recent book called 'A Book of Family Prayer,' by Gabe Huck (Seabury Press, 1979), has practical ideas for family religious celebrations revolving around prayer, mealtimes and other special events."

Mental health institutions and individual professionals also can offer support to the

couple or family in need, declares Father Preister. It is sometimes difficult to know when things are bad enough for a couple to seek outside help, but he offers some tell-tale signs a couple should look:

1. Either or both partners feel stuck and as though there is just no way out of their problems.

2. Serious emotional or physical problems are manifesting themselves in one particular family member.

3. One or both partners are beginning to worry excessively about something.

ONCE YOU'VE decided that it's time to seek professional help, how do you go about finding competent help? Father Preister makes some recommendations in shopping for a professional suited to your needs:

1. Ask for suggestions from your priest or family life minister.

2. When you find a potential counselor, ask about his credentials. You have a right to know if he has ever worked with your type of problem(s), with someone of your ethnic, religious and cultural background.

3. Find out if the professional has been certified by the American Association of Marriage and Family Therapists.

4. Call Catholic Charities/Catholic Social Services or your community mental health agency.

5. Contact the American Association of Marriage and Family Therapists to obtain a directory of certified professionals by location.

6. Check your insurance policy to determine what is covered in the area of mental health. All community mental health agencies and all social service agencies under religious auspices have a sliding scale of charges for services rendered.



## GENERALLY SPEAKING

## Unborn babies need people who care

by DENNIS R. JONES

I've spent a great deal of time thinking about this column, because I find it difficult to sum up my feelings in just a few paragraphs on the senseless killings that are happening daily in hospitals and clinics throughout the United States.

In assembly-line fashion, tiny human beings are being sentenced to death and executed without any chance to live. For these little people, death is the only real emotion they will ever experience.

And not enough people seem to care.

According to a recent story in the Criterion, a Washington Post-ABC News poll indicates alarming statistics. Happily, the poll showed that "more than 70 percent" of Americans "believe a fetus becomes a human being either when sperm meets egg or in the first three months of pregnancy." But, in the same poll, "40 percent approved abortion on demand, and 34 percent approved abortion in most circumstances." Only "26 percent either disapproved in most circumstances and 10 percent disapproved in all circumstances."

Much has been said about exactly when life begins. Personally, I don't care how the state determines when life actually does begin. It's not up to the courts (no matter how "supreme") to make such a determination. I believe that tampering with this divine



creation is a gross violation of that infant's "right to life" from the moment of conception.

Dr. William Lilley, the first man to give an intrauterine blood transfusion, pioneer and well-deserving of the title "father of fetology," has recently written about the infant in the womb: "... he moves with the delightful easy grace in his buoyant world, and that fetal comfort determines fetal position. He is responsive to pain and touch and cold and sound and light. He drinks his amniotic fluid ... He gets hiccups and sucks his thumb. He wakes and sleeps ... Finally, he determines his birth date, for unquestionably, the onset of labor is a unilateral decision of the fetus. This is the fetus we know, and indeed we each once were ... the same baby we are caring for before and after birth."

Although I've never witnessed an abortion, specialists believe that the unborn infant does experience pain. Dr. William Hogan in Maryland confirmed this when he recently wrote about the "candy-apple baby," a term he coined because of the looks of the dead baby's skin after a self-poisoning abortion. He noted that "the red candy-apple appearance is due to the action of the corrosive effect of the salt, which literally strips and burns away the outer layer of the baby's skin. To say that he does not feel this is simply not true. But to the abortionist ... who cares? The specific intent is to kill this little fellow anyway."

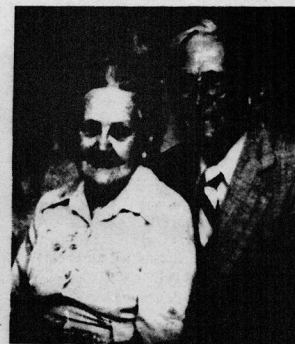
Millions of little people have already been killed. But we can—we must—continue to fight for those that are yet to be conceived.

I believe that anything that can be done to help further the work of "right to life" organizations should be done. Join me, won't

you, by wearing a pair of "Precious Feet?"

These perfect little feet, just three eighths of an inch in size, are identical to those of an unborn baby 10 weeks after its conception. "Precious Feet" are a means to show your support of the work of Indiana Right to Life in the battle against the atrocity of abortion.

Send \$2 for "Precious Feet" to Indiana Right to Life, 333 N. Pennsylvania, Suite 521, Indianapolis, IN 46204.



Mr. and Mrs. Lawrence B. Moore will celebrate their 66th wedding anniversary on July 11 with a Mass of Thanksgiving at St. Malachy Church, Brownsburg, at 11:30 a.m. A luncheon in Eaton Hall will follow the Mass. Mr. and Mrs. Moore (the former Grace Schmidt) were married at St. Bernard Church, Wabash, in 1916. They have three daughters, Mary Ann Trendley, Peggy Orth and Jane Wade. Two sons, Lawrence and Joseph, are deceased. They have 20 grandchildren and 15 great-grandchildren.

The Vocations Center of the Archdiocese is sponsoring a retreat for all single men and women between the ages of 20 and 30. The invitation to attend the retreat includes those who are not necessarily planning a religious vocation. To be held at the Vocations Center, the program opens at 7:30 p.m. on Friday, July 10, and concludes at 5 p.m. on Saturday, July 11. Directors for the retreat are Sister Ellen Kehoe and Father Robert Sims.

Those attending need bring only personal items and bedding (sheets and blanket or sleeping bag). The fee is \$10. Pre-registration and an initial \$5 deposit are required. Send your name, age, address, phone number, check or money order for \$5 to the Vocations Center, 520 Stevens St., Indianapolis 46203, phone 317-636-4478. Registration closes on July 7.

## Greatest all-time villains listed

WASHINGTON (NC)—Who are the top 10, all-time villains of history?

In an impromptu poll conducted by the Catholic University of America public information office, political science and history professors listed their choices: Caligula, Nero, Attila, Catherine de Medici, Ivan the Terrible, Abdul-Hamid II, Hitler, Stalin, Mao Tse-Tung and Idi Amin.

The choices were listed in chronological order and were based on their impact on history, their deliberate aggression and brutal use of power. The explanations follow:

—Caligula, an ancient Roman ruler known for his brief (four years) but despotic and murderous reign, squandered Rome's money and reportedly engaged in incest with his sisters.

—Nero, another Roman emperor, set fire to Rome and killed his opponents, sparked civil wars and spent Rome's money on himself.

—Attila the Hun, a brutal king, ravaged Europe in attempts at world domination in the 5th century and was known as the "Scourge of God."

—Catherine de Medici was a 16th-century queen of France who pitted Catholics against Protestants in bloody attacks and killings.

—Ivan the Terrible of Russia, another 16th-

century ruler, killed upper class nobles to preserve his own power and conducted numerous wars; he also was known for his brutal rages and killed his son during one of them.

—Abdul-Hamid II, an Ottoman Empire ruler, lived from 1842-1918 and set up murders which he blamed on his opponents; he is said to have caused thousands of deaths and was nicknamed "Bloody Abdul" and "Abdul the Damned" for his deeds.

—Adolph Hitler, whose designs on Europe and world power led to World War II, ordered the execution of more than 4.5 million Jews throughout Europe.

—Joseph Stalin, Communist leader of the Soviet Union, was responsible for the deaths or deprivation and imprisonment of millions of people throughout Eastern Europe before his death in 1953.

—Mao Tse-Tung, another 20th-century tyrannical Communist leader, ravaged China and killed or expelled those who disagreed with his policies of Communism and anarchism.

—Idi Amin, the only living person on the list, is thought to have killed more than 90,000 people and expelled 60,000 more from Uganda during his bloody reign.

The professors had a hard time picking only 10 top villains. They had several dishonorable mentions who failed to receive unanimous votes. Some runners-up included the Ayatollah Khomeini of Iran, Mary Queen of Scots, France's King Louis XIV, Napoleon, Jim Jones of the Guyana massacre, Palestine Liberation Organization leader Yasir Arafat and Libya's Muammer el-Qaddafi.

Also included was British Prime Minister Neville Chamberlain, not for murderous behavior but for conducting what may have been the biggest blunder in history—signing the Munich Pact with Hitler, which led to the invasion of Poland.



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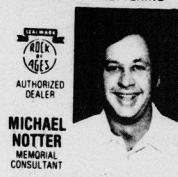
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Archbishop  
O'Meara's Schedule

Week of July 5

WEDNESDAY, July 8—Parish Visitation, Annunciation Parish, Brazil, Mass at 7:30 p.m., followed with reception.

THURSDAY, July 9—Election of the Superior General, Sisters of Providence, St. Mary of the Woods, 9 a.m.

## THE QUESTION BOX

## Fears of purgatory often exaggerated

by MSGR. R. T. BOSLER

**Q** My mother is a problem. She is well advanced in years, very sick, and miserable because she is afraid to die. All she talks about is purgatory and how God will punish her there with suffering. What can I tell her to ease her mind? I am going out of mine.

**A** Tell her there is no need for her to go through purgatory in the hereafter since all she must do is let the love of God touch her now and turn her sufferings into purgatory on earth.

Tell her that God offers her now the help she needs to accept her present sickness and the pains of old age as penance for sins of the past.

Tell her that most of what she learned as a girl about purgatory was not the official teaching of the Church, but rather the product of emotional mission preachers and devotional books of the past. These handed down to us the frightening descriptions of an angry God torturing sinners with fire that are found in the questionable private revelations of saints.

The essential teaching of the Church about



purgatory was given by the Council of Trent, which held there is a purification after death for all who die truly repentant in the love of God before satisfying for their sins through worthy acts of penance. The Council of Trent also said that those in purgatory can be helped by the prayers of the living.

Nothing was said about fire, or the place, duration or nature of the punishment.

The Council of Trent actually warned against the excessive exaggerations and superstitions promoted by faulty preaching about purgatory. Would that the directives had been heeded!

Help your mother realize that the thought of purgatory should make her think of the mercy and love of God, not just his justice.

The notion of purgatory cannot be found explicitly in Scripture, but Tradition—the living experience of the Church with the Word of God—said it must be presumed from other truths clearly contained in the Bible.

The Scriptures have much to say about the judgment of God and punishment due for sin even after forgiveness—as in the case of King David (2 Sam. 12:13ff.) Yet they also proclaim the limitless mercy of God.

Tradition reconciled these two seemingly conflicting teachings in the conclusion that God affords an opportunity—even after death—for

imperfect human beings to make up for their failures in life and to be purified from their attractions to whatever is not God.

**Q** I just read in the Bible that the Lord told the Israelites the pig was unclean, and therefore forbidden food. We were never told this. Who changes the laws of the Lord?

**A** The early Church decided that many laws of the Old Testament no longer applied in the New.

Read in Chapter 15 of the Book of Acts about

the crisis when some Jewish Christians wanted to impose upon Gentile Christians all the Jewish laws concerning clean and unclean food. There you will discover that the Apostles and presbyters sent a letter to the Gentile Christians saying, "It is the decision of the Holy Spirit and ours, too," not to impose the burden of all the Jewish laws concerning food.

So Scripture tells us that the early Christians concluded that God wanted them to eliminate many of the laws of the Old Testament. If you'll read the Book of Deuteronomy and find out what some of them were, you'll be mighty glad they did.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 609 N. Alabama, Indianapolis, IN 46204.)

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## Priest ousted 'for no reason'

ERIE, Pa. (NC)—Father Edward Shellito, 29-year-old Maryknoll priest forced to leave the Philippines, said no reason was given for his ouster but he suspects it was related to his preaching on human dignity.

Father Shellito left the Philippines June 26 after the government refused to renew his visa.

"No reason was given, and when we asked for a reason, they refused to give a reason," said Father Shellito at a press conference in Erie. He was in Erie to spend a few days with his family.

"There have been many articles and reports

in the Philippine press saying there are charges of subversion, inciting the people to riot and fight against the government, and all these we would categorically deny. We don't know of any sound basis for these accusations or reports," he added.

Father Shellito had been in the Philippines since October and was working in the southern province of Davao. In early June newspapers reported that his visa would not be renewed because he was preaching that Christ was a rebel, inciting the people to riot and aiding communist causes in Davao, about 500 miles south of the capital of Manila.

## Each day is an adventure at 50

by MARY ROSE BIRCHLER

Last month I became one-half century old. 50 years! As a child it was difficult to fathom being that old. Why, I thought, you might as well be dead! Well, 50 I am and dead I'm not.

I'm finding out that this is as good an age as any and so I'm happy to be 50. I've earned my wrinkles and crowsfeet. My blonde hair is winging gray at the temples. No pretending I'm 39. People would only say, "My, she looks old for 39."

We all have to someplace and the middle of my first century is a pretty good place to be. Life is great; it has to be. We get only one life on this good earth. This day is the best day I have and whatever season we are in is my favorite season.

It's now time to welcome the October years of life, remembering the enchantment of the past, with its joys and sorrows and look forward with great anticipation to the future.

Being 50 is a time to journey back to childhood memories, ever mindful that they can no longer be lived, only remembered. Living is for today and if we are lucky, tomorrow. I appreciate the golden harvest of past adventures I was able to reap.

As an adult there were days of magnificent unspoiled dreams; many realized, some not. There was the inexplicable joy of having a new life placed in my arms, the bittersweet feeling of children growing up and moving

away, and the satisfaction of striving to do some good.

In spite of being a depression baby I was fortunate to be born into a family who loved and respected life. My parents taught that life isn't easy but you can make it better if you try. That was a lesson well worth learning and I remember it frequently as the years roll by.

At 50 we are older but somehow newer. Life changes rapidly in so many ways. The past is only a foundation for the future and the future is where we must set our sights.

I heard it said of a woman, "Life defeated her long before she died."

Perhaps someone will say of me, "She lived long after she died."

I hope that somewhere on the chalkboard of time, if only for a moment, something I have written will seem to someone like sunlight on a cloudy morning, a cold drink on a hot day, quiet for troubled feelings, a featherbed in winter, the whisper of love, or the clasp of a friend's hand.

To all who have 50th birthdays this year, try to remember, each day is a new adventure, maybe better than the last. Make the most of it. It is unique and unrepeatable.

"Happy birthday to us."

(Mary Rose (Strobel) Birchler is a native of Tell City and now lives in Indianapolis. A free lance writer, she has done volunteer work at St. Paul Hermitage, Beech Grove, for 10 years and is active in community organizations on Indianapolis' east side. This article first was published in December, 1979.)

## Young couples share experiences

FALL RIVER, Mass. (NC)—On the surface all seems to be well with one group of forgotten people in the church. They are young, attractive, usually steady jobholders who are financially well-off.

But look again. They are young married couples, the group primarily responsible for the high divorce rate. Statistics show that a couple today has only a 50 percent chance of remaining together until old age. One of every five children is in a one-parent home.

With these problems in mind, Father Ronald A. Tosti, director of the Fall River Diocesan Office of Family Ministry, and Mr.

and Mrs. Leo Racine wanted to see if couples married five years or less would participate in an informal group to share experiences.

Father Tosti gave the group a try in his parish in New Bedford, Mass. Seven couples responded. They have met in the parish hall for the past 19 months and have become very supportive of each other, according to Racine, a permanent deacon.

Father Tosti said that as far as he knows the group is the only one of its kind in the nation. The family ministry director said he would like to see a similar group in every parish. "The need is so great," he said.

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# LIVING YOUR FAITH



**WELCOME**—United States bishops are seeking the "heartbeat" of lay spirituality. One vital source lies in the church's newest members. Shown above are a portion of the hundreds of new archdiocesan Catholics

welcomed into the church recently at a "Neophyte Mass" at St. Peter and Paul Cathedral. (Photo by Valerie R. Dillon)

## Lay leaders, bishops discuss spirituality

by SUSAN BLUM

**ADRIAN, Mich. (NC)**—As Bishop Albert Ottenweller of Steubenville, Ohio, said at the opening session, "we bishops have come to listen," at the National Consultation on American Spirituality, held in Adrian in June. "We want to hear the heartbeat of the spirituality of the laity in the church," said Bishop Ottenweller, who chairs the National Conference of Catholic Bishops' Committee on the Laity. "Like Solomon, we ask not for riches or for power, but we ask for a heart to listen. Let us be open to each other in what the Spirit is saying."

The theme of the national consultation, called by the NCCB committee, was "The Church Is Gifted: American Spirituality—Many Expressions."

The 100 invited participants who gathered included a handful of priests and nuns. The majority were lay leaders of more than 60 major church organizations and movements.

In a keynote address, "The Roots of Spirituality," Trappist Abbot Thomas Keating of St. Joseph's Abbey, Spencer, Mass., advised the participants, "You must take your ideas of the spiritual life and sacrifice them. Your word and you with it must be broken."

"Your idea of vocation, church, God and even Jesus himself must be shattered," the abbot said. "The spiritual journey transcends all divisions and states of life... You must translate the monastic style of spirituality which includes silence, solitude, simplicity of lifestyle and spiritual development into other styles."

"The greatest challenge of evangelization

and Christian education today is to develop this contemplative dimension of awareness and sensitivity in the center of the secular world," he said.

**TRACING THE ROOTS** of spirituality, Lawrence Cunningham, author and professor of religious studies at Florida State University, discussed "13 Ways to Look at Saints." Cunningham said that many saints were "contradictions to their era and were under suspicion by the church authorities."

Leaders of such groups as the Knights of Columbus, Third Order Franciscans and Carmelites, Teams of Our Lady, National Council of Catholic Women, Catholic Daughters of the Americas and the Christian Family Movement mixed with representatives of Dignity, the Catholic homosexual rights group; Pax Christi, the international peace organization; the social justice lobbying group, Network; the anti-hunger Bread for the World, and various renewal movements.

There were also representatives from an experimental, non-territorial parish as well as from a non-denominational church. Founders and directors of lay retreat programs joined theologians, professors, liturgical dancers, artists and poets.

Liturgical highlight of the consultation was the "Gospel Mass" concelebrated with seven bishops and led by Precious Blood Father Clarence Williams, pastor of Detroit's St. Anthony's Church.

The church's music group set the tone for the celebration of the "African Roots—American Fruits" liturgy by proceeding down the center aisle doing a "soul stroll," actually a two-step Ethiopian processional march, which

the bishops joined, much to the delight of the congregation.

"Our Father's house is big enough for all of us," said Father Williams during the homily as he expressed gratitude to the bishops for recognizing the African-American expression on the national level.

**THE FOUR-DAY** dialogue included sessions on spiritual development, parish renewal, peace and justice, the arts and prayer. Father Neil McCauley, president of the National Federation of Priests' Councils, stated that "one result of a conference like this is that the universal call to holiness that lay people feel becomes much stronger."

"A common theme I'm hearing here is the need for basic Christian communities. Even relatively small parishes are too big," Father McCauley said. "The option should be there, and parishes should be organized locally. Finally, I am overwhelmed by the intensity and vitality of the lay people I am seeing."

"Everybody who came here, including the bishops, will be changed and enriched by the affirmation received," said Dolores Leckey, director of the laity committee. "We are ordinary people deeply involved in spiritual life and we are all struggling. The bishops were free enough to be comfortable among us and free enough to be very human."

Bishop Lucker said he was "absolutely amazed by the richness of gifts, the diversity of charisms, the creativity of the people of God and the spiritual maturity evidenced at this meeting."

"We intend to bring the entire mission of this consultation back to the whole body of bishops," he added.

## Varma tells effects of abortion

by ANTOINETTE BOSCO

Recently, a woman who supports the pro-life movement, using a medical argument to promote anti-abortion laws, said women who have abortions may have difficulties with subsequent pregnancies. She also said studies indicate that abortion can leave women sterile or subject to miscarriages, and put future fetuses at some risk.

I think it is very important to have medical information on the consequences of abortion. But, in my opinion, this has little to do with the ethical and moral questions which abortion raises. There is a medical issue: Is it harmful to the mother to have an abortion? There is a moral issue: Is it right or wrong? These are two different bases for making judgments.

When it comes to the medical question, I like to know how the data was gathered. When I read claims about the effect of abortion on subsequent pregnancies, I like to know who and how many women were studied and how the studies were done. I want to know whether the abortion was done during the first three months, or later, what abortion method was used, and under what medical conditions. I want to know whether important variables were taken into account, such as the mother's age, her socioeconomic background and environment, and her personal health habits, like smoking, drinking, drug use, nutrition, exercise and rest.

A few weeks ago I interviewed Dr. Andre Varma, chairman of community medicine at the State University of New York at Stony Brook, on the results of a study of the effect a single early abortion has on subsequent pregnancies. Varma impressed me as a most careful and accurate researcher. His study of 2,400 pregnant women took all the questions I would ask into careful consideration.

Varma found that women who had one abortion, done under excellent medical conditions during the first 14 weeks of pregnancy, delivered babies whose weight was significantly less than did women who had had a previous live delivery. On the other hand, women pregnant for the first time also have lighter babies. Early abortion-history women, however, showed no difference in premature delivery or miscarriage. They had a somewhat higher rate of toxemia than did others.

At the same time, researchers at the Harvard University Medical School and School of Public Health also released a report of their studies. Their findings concurred with Varma that women who have one abortion do not increase their risk of failing to carry a subsequent pregnancy to term. However, they found that two or more induced abortions greatly increase the chance that the women will miscarry in subsequent pregnancies.

It is on that second fact that arguments for or against abortion are based. Medically, it is important to be informed about health and fertility risks due to abortion. But we must not confuse the issue. Abortion is a different kind of problem. With abortion, we are not simply dealing with a physical fact of conception, but with the mystery that makes that act momentous—the metaphysical origins of life itself.



FAMILY AFFAIR—Wives of deacons are deeply involved and families proud of this ministry. (NC photo by Dwight Cendrowski)

## Value of permanent diaconate assessed

by STEPHENIE OVERMAN

WASHINGTON (NC)—Permanent deacons add desirable features to the life of the church, their own lives and those of their families and communities, forming a bridge between the secular and the spiritual, according to a new study.

"A National Study of the Permanent Diaconate in the United States" was commissioned by the U.S. bishops' Committee on the Permanent Diaconate.

The study concludes that it is the "special fact of being 'on location,' implanted in the secular world, yet marked with the character of orders which impels them (permanent deacons) to connect the secular with the world of faith that seems to make deacons unique."

"Basically, it's very good news, but some

areas need attention," Msgr. Ernest J. Fiedler, executive director of the bishops' committee, said of the findings of the study, the first comprehensive one made since the permanent diaconate was restored in 1968.

The results, which focused on the deacons themselves and on their wives, superiors and bishops, will be used to help revise the guidelines on the formation and ministry of deacons. The original guidelines were published in 1971 before deacons had been ordained, Msgr. Fiedler said.

Questionnaires were sent to 2,338 deacons, of whom 64 percent responded, as did 54 percent of the wives surveyed, 49 percent of the supervisors and 69 percent of the bishops.

Bishop John J. Snyder of St. Augustine, Fla., chairman of the permanent diaconate committee, said he hopes the study "will assign

an agenda for the future and provide a vehicle for the continued growth in realizing a vision born from the great event of ecclesial renewal in our time, the Second Vatican Council."

THE SURVEY is especially important to theologians, who have been asking for data on the present experience of deacons, Msgr. Fiedler said. "Since, for some reason, the United States is in a position of leadership, everyone is looking to us. I get letters from all over the world," he said, asking about the U.S. diaconate program.

The survey found that deacons spend an average of 14 hours per week in ministry. Supervisors of deacons reported that, without a special calling to the diaconate, this time probably would not be devoted to diaconal services nor would the special services provided by deacons be provided as well by lay people.

The study also found that deacons are perceived as having the greatest potential in the ministry of charity, but much of a deacon's time seems to be spent in the ministry of liturgy.

The wives of deacons have extensive involvement in their husbands' ministries, Msgr. Fiedler said, and those most involved reported the most satisfaction.

"Wives report a deeper appreciation of the church and ministry within it due to their husbands' added vocation," he said. "Love is enriched and wives and children feel a deep sense of pride."

ONE PROBLEM area indicated by the survey is the screening process for candidates to the diaconate, Msgr. Fiedler said. However, he added, he believes much of the difficulty comes from the 1968-73 period when deacons first began being ordained.

"Everyone was starting from ground zero and some of the earliest programs weren't as aware of the need for screening," he said, adding that to a large extent the situation has been corrected.

Another problem uncovered by the survey, according to Msgr. Fiedler, is that "deacons experience certain tension in relationships with priests." Catechesis for priests and better definition of the role of deacons is indicated, he said.

The majority of those surveyed believe that the role of the permanent deacon will grow over the next five years. Msgr. Fiedler agreed with that assessment.

## Political motive

by RICHARD P. MCBRIEN

By the time this piece appears, the recent attempt on the life of Pope John Paul II will have been examined from just about every possible angle.

Perhaps by now someone else will have made the same point I am about to make in this week's essay. If so, my modest contribution will simply reinforce it.

There are two kinds of assassinations or assassination attempts. One is purely mindless, without any apparent social or political intent. The shooting of President Reagan is one such instance; the murder of John Lennon, another.

The second kind of killing or attempted killing is clearly social or political in motive. The assassinations of President Kennedy, of his brother Robert, and of Martin Luther King, Jr., fall readily into this category.

Upon first hearing about the tragic event in Rome, many of us undoubtedly wondered, "Who on earth would want to kill the Pope?" We would have assumed that no one could have had any social or political motive to strike out at such a non-controversial man of peace and an upholder of traditional moral values.

At this writing, however, it is clear that the young man taken into custody is a professional terrorist—long identified with, and supported by, terrorist groups.

He is also a convicted murderer. When he gunned down a liberal Turkish journalist a few years ago, he killed not only in anger but as a political act.

A committed, passionate right-winger, the assailant's escape from a Turkish prison seems to have been aided by right wing military forces in that country, and so apparently were his subsequent travels throughout Eastern and Western Europe and finally into Italy itself.

Therefore, this does not seem to have been the kind of random, senseless act of a madman looking for instant celebrity status, as similar acts of violence have been.

As a matter of political fact, extreme right wingers despise defenders of human rights and social justice as much as extreme left wingers despise defenders of social order, along with the traditional institutions which support that order: the family, the Church, private property, etc.

Pope John Paul II, by any reasonable

## The word

by PAUL KARNOWSKI

Along with its cousins—homonyms and synonym—the word "antonym" is not part of our everyday vocabulary. Yet, at some point in time every one of us was probably responsible for the definition of this contrary Greek noun. "An antonym," we may have proudly declared for the edification of the entire class, "is a word whose meaning is the opposite of another word."

Although some of the following pairs of words are not antonyms, we generally consider them to be opposites: Labor—Management; Republican—Democrat; Male—Female; Urban—Rural, and in St. Paul's letter to the Romans, Flesh—Spirit.

There is a strong tradition in western thought that views the spiritual and the corporal as natural enemies. Anything associated with the body or the "flesh" is considered a roadblock to our salvation. We are even told by some writers that our souls are "imprisoned" in our bodies. Theologically, this neat division

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# es surround papal shooting

standard of measurement, is a far greater immediate threat to the right than he is to the left.

This may seem, at first glance, a strange judgment. Did not the Pope cut his own episcopal teeth, as it were, on the extreme left wing, Communist government of Poland?

He did indeed. But he did more than defend traditional institutions against that left wing government. He also counterattacked at those very points where left wingers regularly sing their own praises; namely, in the area of human rights.

In Poland, of course, it wasn't possible to maintain complete equilibrium: emphasizing first the principles of social order (and the rights of the Church in particular), and then principles of human rights and social justice. The immediate concern was necessarily with the first.

As pastoral leader of the whole Church, however, Pope John Paul II deals now not only with oppressive Marxist governments, but with oppressive authoritarian and totalitarian governments of the right.

To be sure, he continues to speak out

vigorously on behalf of the rights of the Church, on the integrity of family life, on the sacredness of the life of the unborn, and against officially imposed atheism.

But now he also speaks out with equal vigor (some would say with even greater vigor) on matters of human rights and social justice: in his first encyclical letter, *Redemptor Hominis*, in his major address at the United Nations, in his homily at Yankee Stadium in New York City, in his various speeches and homilies in Mexico, Brazil, the Philippines, and elsewhere.

His conservative stance on some internal church matters notwithstanding, this Pope's record thus far marks him clearly as a man thoroughly committed to the defense of human rights and the promotion of social justice.

And that is a poisonous combination to the extreme right winger. It may have been, indeed, a grudging tribute to this man of peace that someone with the political profile of his assailant should have raised a weapon of death against him.

For peace, as the late Pope Paul VI always insisted, is a work of justice. And justice is a matter of rights.

## 'Single life' has its advantages

by DOLORES CURRAN

Parents, you're going to like this one. My friend, the nun, got caught in her tiny apartment with a family of six when it began to snow . . . and snow . . . and . . . well, here it is in her own words.

I am one of those non-parents who for years has tried to help parents be better parents. But it was during one of Minnesota's great blizzards that I found out what this parenting business is really like.

It all began on a Friday evening when a single mother and her five children, aged six to sixteen, came to share dinner and the luxury of the indoor swimming pool in my apartment building. The evening progressed pleasantly. The children were in the pool and I was clearing the table, carefully scraping the mushrooms they didn't like into the garbage, when we noticed that the rain that began in the afternoon had turned to snow and accumulated to about eight inches. It was getting colder. The media was warning people to stay put. And mine did.

The only thing I remember about the rest of the night is that I found places to hang wet towels, and somehow arranged for the sharing

of four pillows, one blanket, an afghan, a sheet, and three nighties for the night. It was then that the fight for the one bed ensued. After what looked like a slap-stick scene from an old Marx Brothers' film, it was decided that the girls would take the bedroom and the boys the living room, including the four folding chairs one of them lined up for a bed.

Saturday morning I was awakened early by a whimpering prepubescent, more snow, wind, ice, and the stark realization that all I had for breakfast was four oranges and twelve slices of bread. No butter. I decided the best approach was to put out the food possibilities, let all fend for themselves, and go back to bed. Unfortunately someone had taken my place.

The rest of the day was spent wondering if the children were drowning, disturbing the other tenants, eating my plants, or spilling candle wax on furniture and carpet. Somehow, I managed to collect enough food from my usually sparse shelves to feed us lunch but was slightly concerned about dinner, which it seemed was going to consist of tomato soup and honey sandwiches.

Cars not only refused to start on Saturday, they were frozen shut, and couldn't have gone far anyway. The snow, wind, and dishwasher continued with equal velocity, and for some reason, the phone rang almost continually all day. That, coupled with the fact that I was rapidly approaching the point at which I was severely tempted to make five more grease spots of the five children, turn off TV (which had been running more hours than it had run in four years), scream, "Help!" and commit har-kari over the balcony. Besides, I knew there was no way that I could feed all of us one more meal after Saturday's dinner.

As the day progressed, my usually neat apartment looked more and more like a disaster area, the wet towel scene kept repeating itself like a bad take in a poor movie, the washer and dryer down the hall were running in competition to the dishwashers and telephone, the boys who had decided to brave the elements for virtuals hadn't returned and their mother began to worry. I wanted to cry but there was no Kleenex left and only a half roll of toilet tissue in the whole apartment.

And so Saturday afternoon became Saturday night with the shared bedclothes, the fight for the bed, the wall-to-wall children, all sleeping on spilled popcorn, and I went to sleep praying that morning would bring spring.

It was then that I best understood the role of motherhood. Eventually, the snows ended. But my celibacy vows? Never.



BACK IN HOSPITAL—Pope John Paul II descends from his car on arrival at Rome's Gemelli hospital. The pope returned to the hospital because of a fever which has set back his recovery from abdominal injuries sustained by gunshot wounds May 13. (NC photo from UPI)

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Romans 8:9, 11-13  
Matthew 11:25-30

of the body and the soul provides some easy answers for some very difficult questions; but it also creates an unhealthy and schizophrenic spirituality. St. Paul believes that man is composed not of a body and a soul; he maintains that man is body-soul: one unit.

When he speaks of "living in the flesh," he is concerned with those who have no vision. The men and women of the flesh are primarily concerned about themselves: their pleasure, their power, their money, and their possessions. Those "living in the spirit" look beyond themselves. In the Incarnation they see a marriage of God and man, a unity of body and soul that is echoed in their own beings. They see the Resurrection as a triumphant victory over death and division.

Jesus nullifies the apparent conflict between body and soul; He shows us that life is gained through death; and He gives us the strength to show the world that men and women, labor and management, city folks and country folks, can live together in peace. It's only a matter of vision.

# St. Joseph's Parish

Indianapolis, Indiana  
Fr. John P. Elford, pastor

by RUTH ANN HANLEY

The atmosphere at St. Joseph's rectory reminds one of a favorite neighborhood story:

It seems the local policeman responded to a car theft from a certain family's driveway. While he interviewed the mother, her four teenagers darted in and out, interrupted her, took phone calls, and attended to their labrador retriever and a neighborhood stray.

Finally, the officer turned to the lady and said "It really is awful!"

"Yes," she answered. "We really need that car."

"I'm not talking about the car," he retorted, "How do you stand the commotion?"

That policeman would have been astounded by St. Joseph's rectory. If liveliness is a sign of family, this small parish on the southwest side of Indianapolis must be the most homelike in the archdiocese.

Father John P. Elford, pastor, shares his large rectory with a young family, the Jeff Parkers, who have one child, Valerie, and who expect a second. Also in the rectory is the Parkers' dog, Father Elford's dog, and a temporary canine guest.

The parish lies in the landing pattern for Indianapolis International Airport only a mile away.

The noise is no problem, according to Father Elford, but "once we had the pilots complain of the children's kites. It's been

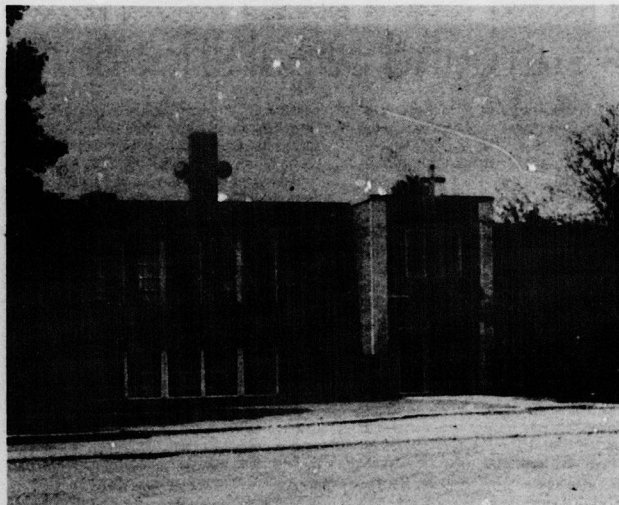
estimated that planes fly as low as 200 or 300 feet. Actually when I slept in the upstairs bedroom, the landing lights would awaken me."

As in other vital families which accept activity as part of life, members of the small parish community at St. Joseph's (316 households) find their real problems lie outside of family relationships. Parish buildings—erected with economy in mind—are in constant need of repair. Blueprints for the combination church and school are not available when plumbing and electrical problems appear. The original 11 acres of land were intended for large parish growth, but the building of Interstate 465 minimizes that possibility. Therefore, one of the priorities at St. Joseph's has been creative use of land and buildings.

One acre was sold to a day care center. The convent has been rented to First Step, an alcoholic rehabilitation program for women, and Father Elford has moved into the sitting room-bedroom area on the first floor of the rectory to make room for the Parkers.

**THE PROBLEM OF** the physical plant has historical roots. St. Joseph's, founded in 1873 on East Vermont, has had four different locations. Its buildings have been used as church, school, seminary, hospital, neighborhood recreational center and archdiocesan center for social services.

The parish, founded by Father Joseph Petit,



housed a diocesan seminary for one year under Bishop St. Palais. In 1877, Bishop Silas Chatard urged the congregation to build on another site, refunded \$2,000, and brought in the Sisters of Charity to establish St. Vincent's infirmary.

The new gothic church on North Street housed the parish until June, 1940, at which time the parish was officially dissolved by Archbishop Schulte. Industries and new surrounding parishes had siphoned off its membership, and its buildings were taken over by Catholic Social Services, Catholic Community Center and the Spanish center.

Morris street was the site of the new St. Joseph's parish in September of that same year. The Sisters of Providence, who had staffed the first school in 1880, agreed to establish a school here. But like the original St. Joseph's which had to relocate six years after its founding, the newest one had to move as Interstate 465 took over. The Sisters went along, but in 1976 they left the parish and today 36 children are bused to All Saint's consolidated school.

Frank Boarini describes the present parish as "really a blue collar type." Their generosity to the parish astounds him. Joe Grannan agrees and wants it in the record that the parish more than doubled its quota for the archbishop's appeal. "That's because the people give from their need and not their plenty," says Mary Alice Boarini.

**LISTENING TO** the problems with the parish's buildings, one gets the impression that it is this generosity that keeps the parish afloat—matched by volunteer services the people perform.

Marjorie Kurt, parish council president, says keeping up with the parish plant has been so costly that the parishioners have had to pull together and do most of the work themselves.

Art Wells, parish council member, "got the roof on" the combination church and school building, recalls Father Elford. The people held pew parties to refinish the pews from the original church. As to the acres of grass, "they just get out and cut it," says the pastor. The lack of a parish secretary doesn't hamper them either: "A couple of ladies will come in when we need something done."

Reminiscent of Paul's epistle is Mrs. Kurt's statement that "our weaknesses have become a plus." She explains that "so many needs make you feel wanted."

Pat Smith, the volunteer DRE, says religious education activities include programs for 94 school children. These are for all eight grades and preschool. "I think one aspect that's unusual is that some classes are taught by both husbands and wives. I think that's pretty wonderful," she says. Other activities include Bible discussion for adults and a youth group.

"A very active youth group," the parish

young people have lent a helping hand with the Easter egg hunt, the Altar Society bazaar, as lecturers at Mass, and in a "putty odds and ends sale" to clear the convent for the new rehabilitation center.

An outstanding volunteer is Kay Jensen who has played the organ for 25 years. Three young cantors, the Dailey sisters—Diane 11, and Lyan, 10, and Barbara Silnes 12—are cantors for the Sunday liturgies. According to Mrs. Kurt, "They have a natural poise which is unbelievable."

**THE ALTAR SOCIETY** donated much of the funding for the new organ when "even the people from an organ clinic in New York could not fix the old one." They organize pitch-in dinners and serve meals after funerals. In fact, says incoming president and recent convert Sue Reeves, "we do anything Father asks us."

When Father Elford is asked the strengths of the parish, he agrees with all that's been said. He recognizes the work being done by the people and the parish council, and says he would characterize the parish as very friendly and outgoing—and very generous. Even the arrangement of the church admits this unified spirit with the placement of the altar on the east side of the nave, with pews facing it from three ways.

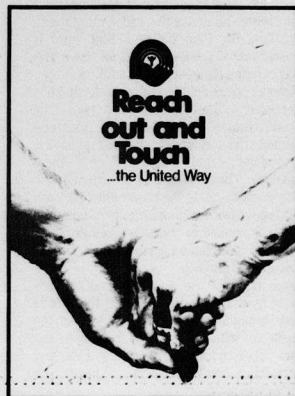
Joe Grannan says that with the arrival of Father Elford, parish collections have risen significantly. His parishioners say he is an unusual person in his ability to blend people together into community and use their talents.

Millie Pitt, director of First Step, mentions that he came to visit her during a recent illness. Though she is not Catholic she "found him really easy to talk to."

What else would you expect from someone who can live with all the hubbub of family life and enjoy it?



**FAMILY WARMTH**—The warmth and generosity of the people at St. Joseph's is praised by pastor, Father John Elford, pictured here. Some parishioners are (back row) Frank and Mary Boarini, Joe Grannan, and Harry Gannay; (front row) Sue Reeves, Pat Smith, Marjorie Kurt, Art Wells, and Father Elford pictured with Valerie Parker, an "in-house" member.





# Innovative WED program applauded by St. Mary of the Woods students

For Josette Rathbun, the WED program at St. Mary-of-the-Woods College in Terre Haute is a second chance. It's also an answer to a question sometimes posed by her fellow computer systems analysts: "Okay, so you've got the experience; where's the degree?"

For Sandra Lofland, WED is an end to the tiresome situation of being classified as a "non-professional." Also it's her ticket to "being able to do more and more," mostly for other people, children in particular.

For Roxanne Jordan and Angelyn Gower, the WED program is practically their only hope of getting a sound, accredited college degree and continuing their current careers.

WED stands for Women's External Degree, a unique and growing program that gives busy women the chance to go back to college without going back to the classroom. It is an innovative program of directed, independent study.

Studies are directed by mail with an experienced faculty advisor in a one-to-one faculty/student relationship. Students actively participate in the planning of course work to fit their particular lives and goals.

FOR AS MANY women as are enrolled in the WED program, there are as many reasons why. For some, WED is an entree to the job or field they've wanted. For others, it's the chance to go back and obtain something left behind. For some, it's a chance for upward mobility—for advancements and titles and jobs denied to non-graduates. For others, pay is the factor. For yet others, it's insurance for the future. And for some, it is simply "challenge."

As might be expected, WED women are a diverse group. There's a 71-year-old student and a woman with 16 children. One student is a top-level government employee with seven children and many days on the road. One lives in Kuwait.

But for all the different reasons, and all the different women—364 from 24 states—one thing surfaces: WED is one program that allows them to pursue a college degree without totally disrupting and rearranging their lives.

Let's go back to Josette Rathbun, a Carmel resident and a computer systems analyst for Eli Lilly. Mrs. Rathbun, a member of Our Lady of Mount Carmel parish, a wife and a mother,

can't go to college during the day because she works in a field she loves. She doesn't want to go to college at night because being with her son every evening "is more important to me than a college degree."

The WED program was the perfect answer. She entered last July as a business major and was awarded 24 hours credit for previous classes and "Life Experience Credit."

"I SHOULD HAVE gotten my degree a long time ago. This is like a second chance," Josette explains. "WED offers me the opportunity to work and study at home, to make supper, to look at my son's homework until about 8 p.m. When he goes to bed, I go to work on my studies."

For Josette, the schedule isn't all that unusual. Her husband, Christopher, took master's degree classes in a train car while commuting to work on the East Coast. "We're used to non-traditional programs—these are the programs of the future, the outreach programs," she says.

Then there's Sandra Lofland—author, mother, mental health special program organizer, and a "non-professional." After Sandra's son was diagnosed as having learning disabilities, she became actively involved in the County Mental Health Association in her hometown, Crawfordsville.

That small start has blossomed into the Teacher/Friend program, now in six Montgomery County schools, with 50 volunteers a week. Sandra Lofland, with no college background, no degree and no special studies, is the program's co-ordinator.

She's also the mother of four children including the very special son diagnosed as having no potential for reading or writing. He is now a college sophomore, majoring in special education.

Sandra is about to graduate from the WED program, sandwiched in between her other commitments, causes and concerns. "Studying? I wiggle it in between everything else," she laughs. For Sandra, who has a major in both psychology and social work, the key strength to the WED program is that it enables adult women to go back to school "without taking away from husband and family. It doesn't take anything away; instead, you're putting something back and adding to."

AS FOR GRADUATING from college at age 41, Sandra says, "I'm tired of being classified as a non-professional and frustrated because as one, you can only go so far."

For women like Roxanne Jordan and Angelyn Gower, WED is about their only hope of obtaining a college degree, without giving up their current jobs to do it.

Roxanne works the 3 to 11 p.m. shift at St. John's Hospital in Springfield, Illinois, as a chemistry assistant. Angelyn is a singer with her own band and is on the road 10 months a year. The group performs six nights a week and rehearses five afternoons a week.

For both, the key is flexibility. As Roxanne says, "With WED, you make your own schedule; it's not something you have to work around. You don't have to go to class on Tuesdays and Thursdays from 9 to 10. And if something comes up, you can adjust the schedule you've set for yourself."

It also offsets the problems of moving. Roxanne already has attended four colleges and Angelyn two. Now, no matter what their geographical location, they can continue their studies.

The WED program offers both bachelor and associate degrees in a variety of areas of study. For more information on the program, contact the Dean of Admissions, Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, IN 47276.



Josette Rathbun



Roxanne Jordan



Sandra Lofland

## Religious support NETWORK at legislative seminar

Four archdiocesan Religious attended the 10th legislative seminar of NETWORK, a Catholic social justice lobby, in Washington, D.C., June 14-21.

They were: Providence Sisters Elizabeth Rose Weisenbach, Joan Zogor and Merry Marcotte, and Franciscan Sister Carmen de Barros.

As part of a group of 300 sisters, lay people and priests from 37 states, they lobbied and listened to their Congressional representatives speak on social justice issues. These included foreign assistance to El Salvador and South Africa, the Voting Rights Act, the MX Missile, block grants and the Women's Equity Act.

Sen. Claiborne Pell of Rhode Island denounced any single-cause approach to foreign policy as simplistic. He spoke of the danger of building U.S. foreign policy only on fear of the Soviet Union and called for a comprehensive approach that considers the

principles of social justice.

Speaking on the military budget, Rep. Paul Simon of Illinois claimed that at its completion the M-X Missile system will be the "second highest expenditure in the history of humanity—second only to the international highway system."

On El Salvador, Rep. Gerry Studds of Massachusetts said, "There is a revolution in El Salvador because there ought to be a revolution in El Salvador, and the cause is not Cuba or the Soviet Union but the utter misery of the people there."

Special events during the week included celebration of NETWORK's 10 years as a registered lobby for social justice and reflections on politics as ministry. The seminar participants, their supporters and some Congressional representatives held a prayer vigil on the East Capitol steps concerning issues now before Congress.



NETWORKING—Four archdiocesan Religious standing beneath the Capitol dome in Washington, D.C. are (left to right) Sisters Elizabeth Rose Weisenbach, Joan Zogor, Carmen de Barros and Merry Marcotte. All are Sisters of Providence except Sister Carmen, a Franciscan.

# The ACTIVE List

## July 4

The annual festival at St. Michael parish, Brookville, will feature chicken dinners. Serving will begin at 10:30 a.m.

## July 5

It's annual picnic day at St. Maurice parish, Deatur County. A main attraction is the dinner to be served from 12:30 a.m. to 3 p.m.

## July 6

Call 317-846-7037 for information on classes beginning at St.

Vincent Wellness Center, 622 South Range Line Road, Carmel. Classes include the following: July 6 to Aug. 12, Maternity Physical Fitness, Mondays and Wednesdays, 5:30 to 6:15 p.m. July 6 to Aug. 12, Shape Up, Slim Down, Mondays and Wednesdays, 11 a.m. to noon. July 6 to Aug. 12, No Body's Perfect, Mondays and Wednesdays, 12:30 to 1:30 p.m. July 6 and 13, Casarean Birthing, 7 to 9 p.m. July 6 to Aug. 14, Preparation for Childbirth, Monday through Friday evenings. July 7 to 26, Smoking Withdrawal Clinic, Tuesdays, 7 to 9 p.m. July 8, CPR Recertification, 6:30 to 9:30 p.m.

## July 8

The regular monthly luncheon and card party at St. Mark parish, U.S. 385, Indianapolis, will be held at 11:30. The card games will begin at 12:30 p.m.

## July 9

United Catholic Singles' Club (ages 35-45) will have a dinner meeting at St. Pius X Council, Kot C, 71st and Keystone, Indianapolis, at 7 p.m. Reservations requested. Call 542-8948 or 546-7399.

## July 10

Little Flower athletic department will have its first summer basketball camp for boys from July 20 to July 24. Any boy in grades 3 through 6 is eligible. Deadline for registering is July 10. Call Frank Sergi, 353-1897, for further information.

The Indianapolis Curiallo community will sponsor an ul-

treya at 7:30 p.m. in the parish community room of St. Thomas Aquinas Church at 7:30 p.m.

## July 10-12

A Marriage Encounter weekend will be held at Terre Haute. For information contact Bernie and Donna Williams, 317-833-6178.

\*\*\*

The annual festival at Holy Spirit parish, 7261 E. Tenth St., Indianapolis. Buffet dinners nightly with a Monte Carlo from 6 to 11 p.m.

\*\*\*

A Tobit weekend for couples preparing for marriage will be held at Alverno Center, 6140 Spring Hill Road, Indianapolis. Reservations may be made by calling 317-257-7338.

## July 12

The annual picnic and famous chicken dinner sponsored by St. Joseph parish, Corydon, will be held at the fairgrounds from 11 a.m. to 4 p.m.



**FORE!**—Following the Criterion's First Annual Par 3 Golf Classic, Fred Schramm (at left) and Benedictine Sister Mary Luke Jones reluctantly turn over the winner's trophy to Fred W. Fries, who took honors with a 58 score. Schramm and Sister Mary Luke tied scores at 62 at Easley's Golf Center. (Photo by Dennis R. Jones)

## Catholic Widows meet

The Catholic Widowed Organization will hold its next regular meeting on Tuesday, July 7th at 7:30 p.m. in the Catholic Social Services hall at 623 E. North Street, Indianapolis.

The evening will feature a talk on "Sexuality and Growth" by Father Lawrence Voelker, director of Catholic Charities of the archdiocese.

All widows and widowers are invited.

## Right to Life meeting set

Right to Life of Southeastern Indiana will hold a general meeting on Tuesday, July 7 at 7:30 p.m. (EDT) at Southeastern Indiana Vocational School, Room A109, Versailles.

Members will prepare materials and make posters for

upcoming fairs at this meeting. Refreshments will be served and everyone is welcome.

For further information, write to Right to Life of Southeastern Indiana, PO Box 31, Versailles, IN 47042 or contact Ami Zigan (812) 667-5745.

## ST. JOSEPH'S ANNUAL PICNIC & FAMOUS CHICKEN DINNER

Sunday, July 12th

Fairgrounds - Corydon, Indiana

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One-Half Chicken Dinner Served Country Style

11:00 a.m. to 4:00 p.m. EDST

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## OBITUARIES

† REESON, Michael W., St. Pius X, Indianapolis, June 24. Son of Donald and Martha Beeson; brother of Jeffrey, John, Sarah, Anna and Paula Beeson; grandson of Mr. and Mrs. I.W. Beeson and Mrs. William C. Caldwell.

† BOWLING, Walter S. Sr., 77, St. Mary, New Albany, June 22. Husband of Lorena (Striegel); father of Dolores McCurdy and Walter S. Bowling Jr.; brother of Claude L. Bowling.

† CUNNINGHAM, Hugh M., 68, St. Ann, Terre Haute, June 19.

† DESOLFE, J. Arnold, 72, St. Patrick, Terre Haute, June 19.

† EGGENPILLER, Mary Ellen (Comstock), 69, St. Augustine, Jeffersonville, June 25. Mother of Sarah Smith, Ester Meek, Ruth Fulkerson, Della Mae Ison, Bertha Birchfield, Janet Crews, Aline Vest, Mary L. Gibson, Betty Little, Jessie Thomas, Rose Conrad, John and Herbert Eggenpiller; sister of Sue Kohe and James Comstock.

† GERING, Laella, 60, St. Benedict, Terre Haute, June 19.

† LEPPERT, William O., 79, St. Catherine, Indianapolis, June 24. Father of William; brother of Elsie Jackson.

† MASSE, Anna C., Our Lady of Lourdes, Indianapolis, June 22. Wife of Leo; mother of Mary C. Cicco and Margaret Renner; sister of Katherine Miller, Margaret Wampach, Loretta Raidy, Steve and Edward Testin.

† McLANE, M. Robert, 31, St. Thomas Aquinas, Indianapolis, June 22. Son of Mr. and Mrs. William McLane Sr.; brother of Beth Ann Clark, John, David and William McLane Jr.; grandson of Mr. and Mrs. John B. Welch.

## Sister Humig dies

OLDENBURG, Ind.—The funeral liturgy for Franciscan Sister M. Gertrude Humig, 92, was held in the motherhouse chapel of the Sisters of St. Francis here on June 23.

A native of Brookville, Sister Humig entered the Franciscan community in 1909 and served primarily as an elementary school teacher in Ohio, Missouri and Indiana including St. Joseph and St. Vincent, Shelbyville; Holy Family,

† MEDSKER, Mary Jane, 70, Sacred Heart, Indianapolis, June 22. Mother of Richard L. Battles.

† PETER, Albert A., 68, St. Mark, Perry County, June 22. Husband of Zelde; father of Margaret Bolin, Carol Lawrence, Paul, Richard, Kenneth, Marion, Patrick, Roger and Albert Peter; brother of Clara Hagedorn, Agnes Lasher, Cecelia Boerste, Alberta Gehlhausen, Frieda Hubert, Edward, Norbert and Charles Peter.

† SCHNEIDER, Peter L., 72, Holy Family, New Albany, June 22. Husband of Mary E. (Goodman); father of Mary Ann Rosenberger,

Jerry, John and Robert Schneider; brother of Elizabeth Goodman.

† SOUTH, Paul E., 31, St. Rose of Lima, Franklin, June 25. Husband of Terry; father of April Nicole; son of Veleia and Paul Bettler; brother of Terri Esham, Nancy Sharp, Valeria Campbell, Victoria, Steven, Henry and Robert South.

† STRIEGEL, Aloysius A. Sr., 66, Holy Family, New Albany, June 25. Father of Raymond and Aloysius Jr.; brother of Minnie Leidl, Lorena Bowling, Andrew and Edward Striegel.

† WESSEL, Katie (Wright), 92, St. John, Starlight, June 25. Foster mother of William Eurtin; sister of Elvora Dodge, Lillian Eurtin and Marie Wessel.

† WYETH, Edwin, 75, St. Philip Neri, Indianapolis, June 24. Husband of Stella; father of Charles, Frederick, John and Philip Wyeth, Virginia Pang and Marie Kendall.

† ZUNK, Sarah J., St. Christopher, Speedway, June 25. Sister of Mary Ellen Hendricks.

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## Providence Sisters buried

ST. MARY-OF-THE-WOODS, Ind.—The Mass of Christian Burial was held in the Church of the Immaculate Conception here for two Sisters of Providence on June 23 and June 24. Sister Catherine Eugene Sullivan, 86, died on June 18 and Sister Genevieve Clare Mulville, 82, on June 20.

Entering the Congregation of the Sisters of Providence in 1910, Sister Sullivan was a junior high school teacher and principal. Included among her assignments were Holy Cross and St. Agnes in Indianapolis.

She is survived by three sisters and one brother.

Sister Mulville entered the Providence Congregation in 1922. Her first profession of vows was in 1925 and final vows in 1930.

She was also a junior high school teacher and principal. Her assignments included St. Agnes, St. Joan of Arc, St. John and St. Anthony Schools in Indianapolis and St. Benedict in Terre Haute.

Survivors include a brother and two sisters.





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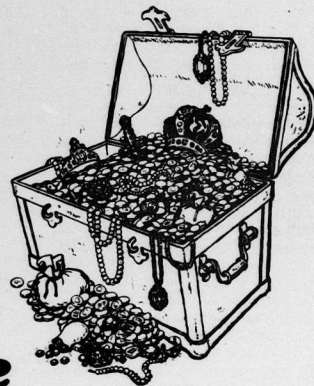
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# YOUTH CORNER

## Brebeuf student forfeits scholarship money

by KATHY CRAINE

For their written and oral skills, ten graduating Indiana high school seniors won \$10,000 each as recipients in the Eisenhower Memorial Scholarship Foundation awards ceremony at Lilly Center.

But perhaps the most skilled competitor of all was a 17-year old honorary award winner who didn't get a dime. James D. Laughlin, a senior at Brebeuf Preparatory School, was the first honorary award winner in the foundation's 11-year history. He turned down his \$10,000 prize—another first in the history of the foundation.

He just didn't need the money.

Laughlin, the son of Mr. and Mrs. John T. Laughlin, earlier had won \$30,000 as a Lilly Awards Scholarship recipient.

To take both monetary grants "would constitute gluttony, I think," Jim said, whose decision to relinquish claim to his \$10,000 prize enabled Eisenhower Foundation judges to select an additional scholar for the award.



Approximately 300 teenagers are expected to play in the Twenty-Eighth Annual CYO Tennis Tournament on Saturday and Sunday, July 11 and 12, at various sites.

Participants will be assigned to either the Novice or Open Division in the Boys and Girls categories. The tournament is open to high school age young people meeting certain eligibility requirements.

Competition will be in the following events: Singles, doubles and mixed doubles.

## Teens advised to expect many marital disagreements

by TOM LENNON

**Question:** We have a youth club in our parish. This summer the pastor has a married couple giving us talks every two weeks about what marriage is like. But my friends and I consider their horrible examples of married people. They actually admit they have had fights. I know if my husband ever seriously disagrees with me, I'll just walk out on him. How can we get rid of this couple?

**Answer:** For heaven's sake, don't get rid of them! If they are showing you and your friends how to disagree with your future spouses without getting a divorce, they're worth their weight in gold.

Now let me pose a few questions for you and your friends to think about:

1. Do you seriously think you can live in the same house with another person for many years and never have a major disagreement? It simply isn't possible.

2. Do you think your future spouse will never make you feel hurt, emotionally? It just isn't likely, and sometimes he or she will hurt you without even being aware of it.

3. Do you break off with every friend with whom you have a major disagreement? If you do, eventually you'll end up without any friends.

Play will begin Saturday for the Boys' Novice at Southport High School, Girls' Novice at Butler University and the Boys' and Girls' Open at Perry Meridian High School.

On Sunday the Boys and Girls Novice concludes at Butler University as the Boys and Girls Open finishes at Southport.

Information about the tournament can be obtained by calling the CYO Office, 632-6811.

\*\*\*  
Ten archdiocesan students have been named to Saint Joseph College Dean's List for the second semester of the 1980-81 school year. To qualify, students must earn an index of 3.60 or higher during the past semester, or have maintained a cumulative index of 3.50.

The students are Russell Tad Bruce, son of Mr. and Mrs. James Bruce of Pittsboro and a 1980 graduate of Tri-West Hendricks High School; John Bradley Cangany, son of Mr. and Mrs. John F. Cangany and a 1977 graduate of Secunia High School; Susan Claudia Decker, daughter of Mr. and Mrs. Claude Decker and a 1979 graduate of Terre Haute South Vigo High School; Kevin Michael Field, son of Mr. and Mrs. Arthur Field III and a 1977 graduate of Roncalli High School; Rebecca Sue Garria, daughter of Mr. and Mrs. Robert E. Garria and a 1977 graduate of Plainfield High School.

Also John Lawrence Goebel, son of Mr. and Mrs. Joe Goebel and a 1980 graduate of Chataud High School; Theresa Elizabeth Hanley, daughter of Mr. and Mrs. David Hanley and a graduate of Northwest High School; Margaret Elizabeth Koopman, daughter of Mr. and Mrs. Fred Koopman and a 1979 graduate of Floyd Central High School; Anthony John Martin, son of Mr. and Mrs. Richard Martin and a 1978 graduate of South Vigo High School, and Staci Anne Williams, daughter of Mr. and Mrs. Joseph Williams and a 1980 graduate of Tri-West Hendricks High School.

I know of one married couple, together now for 33 years and six children, who recently didn't speak to each other for five days—and five nights. The fight was a deadlock during that time, but ultimately they resolved their disagreement. One of them gave in. This couple will, I predict, live happily ever after—and have yet more fights now and then.

About two years ago I ate supper at the home of a gentle, exceedingly polite couple who had been married nearly 40 years. During supper, to my great embarrassment, they began to argue hotly about a news item in the paper. A brouhaha was in the making.

Finally, one of them said, (for my sake, I suspect): "We'd better talk about something else." The fight ended then and there.

Disagreements, hot arguments, and even long fights are not necessarily a sign of lack of love. More often they are connected with our absolute uniqueness, our limitations, our varying likes and dislikes, and the difficulty most of us have in seeing all viewpoints at once.

Learn how to disagree—with love. Learn to do it well—and without falling out of love.

And remember, especially, "You can't win 'em all."

(Questions on social issues can be sent to Tom Lennon at 1312 Mass. Ave., N.W., Washington, D.C. 20005.)

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**TUBE TIME**—With his shoulders as a luggage rack, Arnie Palacios, 15, heads for a Lake Michigan beach near his home in Racine, Wis. (NC photo by Mark Hertzberg)

## Vatican urges boy to stay home

VATICAN CITY (NC)—Vatican Radio has urged an 11-year-old Colombian boy who wants to meet Pope John Paul II to stop running away from home.

The Jesuit-run radio station said Oscar Mario del Valle Ceballos of Medellin, Colombia, was caught trying to board a plane for Rome in Panama City June 18.

Two other attempts by the boy to stow away on flights to Rome ended in Mexico City and

Miami, Vatican Radio said.

"While we record with certain emotion this manifestation of affection for the pope by little Oscar, may we be permitted to urge him not to run away from home anymore," Vatican Radio said.

"We are sure in fact that one day he may fulfill this great desire, perhaps even within a few years, and without having to throw his parents into alarm," it added.

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## TV PROGRAMMING

# TV special on Trappists 'first of its kind' for ABC

by HENRY HERX

NEW YORK (NC)—One doesn't expect to find a documentary about a Trappist monastery listed in the schedule of network prime-time shows. It would be unusual even for public television or cable, but for a network whose fortunes are tied to its prime-time ratings it is a singular occurrence indeed.

Except for extraordinary news events—the assassination of an archbishop, the murder of four women missionaries, the wounding of a pope—religion is considered by the networks as a subject best left to Sunday morning or afternoon on programs made in conjunction with the major faith groups. No matter how good these programs are—and they are good—the time-slot is not the most accessible for the majority of viewers.

All of this is to say that it is something of a breakthrough for a major network news series to devote one of its programs to the subject of religion. "ABC News Closeup," however, has gained a reputation for breaking new ground in subject matter and approach so that it is not a total surprise that it would focus on the contemplative religious order of the Trappists.

The program, as yet untitled, is in the process of being edited for airing on Friday, July 24, probably in the 10-11 p.m. (EDT) time period. Given the competitive nature of network scheduling, it is advisable to

keep an eye on local listings because even such "firm" air dates are always subject to change.

Knowing that her program might not be ready in time to be reviewed by NC News, producer Helen Whitney supplied some background information on the making of the documentary and what it is about in a telephone interview.

"I HAVE WANTED to do a program on the Trappists for a long time," she said. "Eight years ago, I approached Gethsemane Abbey in Kentucky to make a PBS documentary

but was told that under no circumstances would they allow a woman to do so."

Since then, Ms. Whitney has become a successful producer for "ABC News Closeup" and last year began preparing a program on the diverse roads that many Americans are taking on a "spiritual journey" in search of something to give meaning to their lives. "In researching the subject," she said, "people kept urging me to visit this Trappist monastery where Eastern meditation techniques like Yoga and Zen had been incorporated into its own contemplative traditions."

When Ms. Whitney did visit St. Joseph's Abbey in Spencer, Mass., she knew that she had found the microcosm for the entire program. "These monks came from an incredible diversity of backgrounds—West Point graduate, 66s radical, corporation executive—the warp and woof of American society, not much different from the rest of us except for their personal commitment."

The only question was whether she could get the monastery's permission to make such a film. The abbot explained that it was up to the monks to make such a decision and invited her to speak to the community. They listened, saw her previous films and prayed over the matter for some weeks before voting in favor of the project.

The next step was to prepare for the actual shooting. Ms. Whitney spent the months of March and April interviewing every monk who would talk to her about his vocation to the contemplative life, the work of the abbey and what aspects of the monastic life should be shown in the film. Eventually everyone in the monastery cooperated as it became clear that she not only knew but cared about what she was doing.

Most of the shooting was done during May and she returned to New York to edit the material into a one-hour documentary in time for its July broadcast. "This is the most difficult part of the assignment," she said, "because no matter how I cut it, there just isn't room for all the beautiful and touching segments that are there."

MS. WHITNEY is still grappling with the problem of what to eliminate. "I wish I could make a three-hour film out of this material," she said. Whatever gets left on the cutting-room floor, the basic elements of the piece will be unaffected.

One part of the film will show how the abbey serves as a



RIVER ADVENTURE—Brock Peters plays Jim, a runaway slave, and Kurt Isa appears in the title role as a youngster fleeing from the prospect of life in a boarding school in "The Adventures of Huckleberry Finn." The new movie based on the classic work by Mark Twain airs July 9 on NBC. (NC photo)

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spiritual center that is drawing more and more people to its retreats and seminars. Its appeal goes beyond intellectuals and religious specialists. "One segment is about a group of firemen who come from Boston every year. They live on the edge of death in their job and they look forward to the renewed perspective on life that comes from their annual retreat at the abbey."

Another section of the film will deal with how the changes brought about by Vatican II are still very much alive within this monastic community and the generational differences between its older and younger members. She hopes that she has caught some of the interior depth of these men and what they find in a life of silence.

She described a number of other sequences, including one of a Catholic Worker group from Worcester, Mass., who come each week for food from the abbey garden to be

distributed to the poor and "for three hours of quiet and reflection before they go back to the pain of poverty."

Ms. Whitney hopes that this segment, which is one of her favorites, will be in the finished program. But most of all she hopes that you will watch the

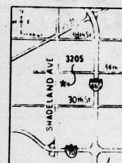
film. "This is a decade of yearning for interior peace and of searching for meaning," she said. "Television has to find ways to deal with this need and if this program on the Trappists does well, the networks will be encouraged to do more such broadcasts."

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# Deadline nears for ERA ratification

WASHINGTON (NC)—With the clock ticking toward the June 30, 1982, deadline for state ratification of the Equal Rights Amendment (ERA), both sides took their case once again to Washington June 30.

Supporters included representatives of religious groups and women's organizations and celebrities such as actor Alan Alda and Susan Ford Vance, daughter of ex-President Ford, who held press conferences and planned a rally and prayer vigil near the White House.

The more-or-less lone voice of opposition belonged to Phyllis Schlafly, president of STOP ERA and the Eagle Forum, a conservative political group, who held her own news conference.

Thirty-eight states must ratify a constitutional amendment. The ERA has been ratified by 35. ERA supporters, saying the task won't be easy, also say they won't give up and that justice is on their side.

"We believe that the Pope John Paul II statements on the fundamental dignity of the human person and the basic human rights that safeguard that dignity compel us to clearly and strongly support ERA," said Father Neil McCauley, president of the National Federation of Priests' Councils, at a news conference called by the Religious Committee for the ERA. "I call on the Catholic community and all our citizens to ratify ERA now."

He discounted the links made by some ERA opponents bet-

ween the proposed amendment and abortion. "I don't believe the two issues need to be linked. I think this is a matter of equality. The important thing is for women to have equal rights and I don't see how religious organizations can back away from it (the ERA) for that reason," he said.

"The Gospel calls us to serve the poor. The social teaching of our church urges us to work for economic justice for all," said Mercy Sister Maureen Fiedler, national coordinator of Catholics ACT for ERA, in a news release.

Network added: "We reaffirm our commitment to this national justice issue which will not only affect the lives of individual women but will also show other nations that we truly believe in human rights."

Without the ERA, "there will be no equal rights for women in the United States," said the Rev. Delores Moss, a Methodist minister and the coordinator of the Religious Committee for the

ERA (RCERA). "We are a gentle and angry people outraged that human rights are being increasingly ignored in this country," she said.

Mrs. Schlafly, who regards the anti-ERA fight as primarily a legal, not moral or religious issue, said "society has always had different laws for men and women" and said her opponents want to see women in combat. (The National Organization for Women, a pro-ERA group, backed drafting of women.)

Mrs. Schlafly said in an Eagle Forum release, "Today's ERA demonstrations are just media events in an imaginary, unfair time period to parade around with the ghosts of a lost cause."

Mrs. Schlafly, who has been suggested as a possible Reagan appointee to the Supreme Court chair being vacated by retiring Justice Potter Stewart, said she would consider the post if offered and would like to see a woman named. But more crucial is having a justice who reflects Reagan's ideology, she said.

Mrs. Schlafly's organization describes itself as pro-family and family elements were present in the opposition, pro-ERA force as well. Actor Alan Alda (of TV's MASH fame) showed up with his wife Arlene and daughters Elizabeth, Beatrice and Eve.

## 'The Tenement' raises awareness of poverty

NEW YORK (NC)—Continuing the summer retrospective of classic CBS News documentaries is "The Tenement," a 1967 portrait of poverty and its effects, airing Friday, July 10, 9-10 p.m. (EDT) on PBS.

Reported by correspondent Hughes Rudd, the program focuses on nine black families living in a slum on Chicago's South Side. It uses no experts or statistics to explain the sociological consequences nor does it attempt to deal with the then current controversies about civil rights and government policy.

Instead, it is simply a record of how these nine families try to survive in their overcrowded, dilapidated tenement during the course of one summer. In showing us how they manage to live in such desperate conditions without completely losing heart and hope this record becomes a richly rewarding human document, telling us all we need to know about the moral injustice of a society in which such poverty exists.

Surviving under the grim conditions shown in the film isn't easy or, as a woman explains philosophically, "The one thing you have to learn here is to accept life." Acceptance, however, doesn't lessen the sense of shame or the pain expressed by many tenement dwellers. Religion helps some; others rely on a certain gallows humor: "I still have hope because things can't get much worse," an old man says with a wicked smile.

In an interview with Bill Moyers following "The Tenement" producer-writer Jay McMullen explains that the program was made "for white audiences to 'humanize' those people who had previously come across as symbols." It indeed does so as effectively as in 1967, but what is not important about the program is the realization that conditions it shows could be as easily filmed today.

\*\*\*

Sunday, July 5, 12:30-1 p.m. (ET) (ABC) "Directions" in "God Is Raining: In

Religion a Human Right?" a discussion with Olin Robison and Dante Fascell on the growth of religious groups and the struggle for human rights in the Soviet Union. (Please check local listings for exact time in your area.)

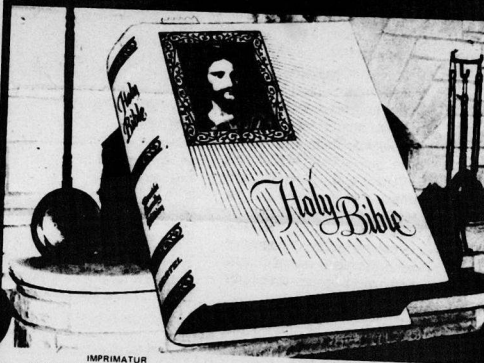
Sunday, July 5, 8-9 p.m. (EDT) (PBS) "Evening at Pops." Conductor John Williams and the Boston Pops Orchestra are joined by jazz drummer Buddy Rich in a concert including a medley from "West Side Story" and Gershwin's "Strike up the Band."

Wednesday, July 8, 10-11 p.m. (EDT) (PBS) "The Hidden Struggle." This documentary explores the reality of mental retardation in adults, allowing the retarded to speak for themselves and share their fears, worries, spiritual feelings and accomplishments.

Thursday, July 9, 8-8:30 p.m. (EDT) (PBS) "U.S. Chronicle." The second season of this award-winning documentary series premieres with a report on Philadelphia's machine-style political system and how the Abcam tapes have helped reformers in their efforts to change it.

RADIO: Sunday, July 5, (NBC) "Guideline." Mariet Father Joseph Fenton interviews Auxiliary Bishop John O'Connor of the Military Vicariate on the special problems of the military family. (Please check local listings for time in your area.)

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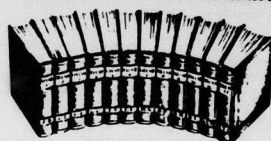
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## VIEWING WITH ARNOLD

## 'Take this Job and Shove It'

by JAMES W. ARNOLD

Sensitivity and intelligence are not what you expect from a movie with a title like "Take This Job and Shove It," which is of course inspired by the hit Johnny Paycheck song. Well, it may not be delicate or terribly refined, but it's another of the radically (for Hollywood) class-conscious films that have been turning up lately with some frequency ("Breaking Away," "Ewewitness," "Norma Rae").

This is undoubtedly a positive trend in a medium dominated by juvenilia and fantasy since the Sixties, which in retrospect begin to glimmer like a Golden Age. Yes, there is a working class out there in Middle America, these films are saying, and they're not all singing happily in a tavern as they do in the TV beer commercials. They're suffering, and they're angry.

"Job," let's make it clear, is no masterpiece. Heavily disguising, at times obliterating its social concern are some dreadful ingredients of commercial pop culture: good ole boy humor (a mix of rowdiness, raunchiness and demolition-derby style car chases, a sort of 18-year-old dropout approach to language and sex, and smothering gobs of what the trades call "outlaw" country music (e.g., "I Love Robbin' Banks"), usually sung off-key by paunchy middle-aged guys with bad teeth, fringed buckskins and hair down to their armpits.

But it does have the courage to suggest that corporate conglomerates are evil, soul-devouring institutions, that education makes one smarter but not necessarily better, and that the big city lifestyle of the high-rise condo, fast cars and

fancy women is not superior to the philosophy of the little old lady from Dubuque.

This movie was really made in Dubuque, and while the filmmakers are somewhat patronizing to the provincials, they do seem to agree with the

laidback old lady character who does her best, then simply says, "screw 'em."

"JOB" is definitely awash in the blue collar fondness for beer. It's about a young, career-climbing exec (likeable Robert Hays from "Airplane") sent back to his hometown to put some efficiency into an old family brewery "took over" by the conglomerate. His old buddies (David Keith, Tim Thomerson) still work on the production line, and his old girlfriend (Barbara Hershey) is back in the office after escaping briefly for an MA in sociology and an unhappy marriage. So the hero's task is to be a tough manager without losing his friends and betraying his roots. Of course, he thinks that efficiency will save their jobs, but the conglomerate is planning only a fast profitable sale to a Texas gas baron. This, friends, is the real world.

Barry Schneider's script loves all the hard-drinking, scuzzy working folks, and even has moments of genuine compassion. Item: Hays stops at a gas station in his red Mercedes convertible. An older worker asks him how much it's worth, and he responds, somewhat carelessly, "About a year of your salary." Instead of being offended, the guy says, "You mean seven grand for that little thing?"

Item: the Keith character hopefully explains his plans for upward mobility: "I went to junior college... well, only six months but I got me a B in police science... I'm gonna be a criminologist." Item: an older worker, promoted to dispatcher and mousing up the job, has to confess he can't read.

THE FILM has varying attitudes to different categories of bosses. The conglomerate head (Eddie Albert) is bizarre and Nero-like, a mad tyrant.

The Texas billionaire is as dumb as anybody else. The local owner (Art Carney) is a tough old pro who operates in his own interest. The college grad go-getters (Hays and Martin Mull) are the only ones who face morality and identity crises. The foremen are jerks everybody hates.

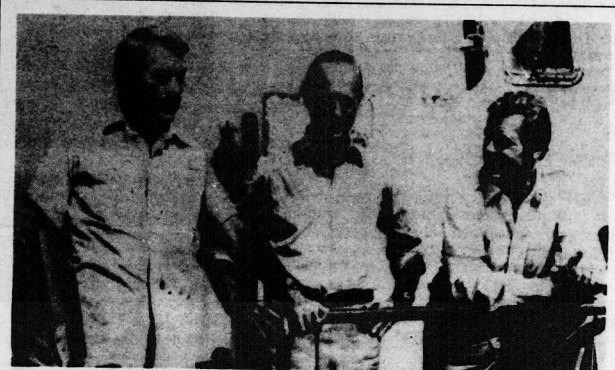
The weakness of the workers vs. management power is implicit. In fact, the film offers no solution for Hays and his friends, except the negative one in the title, which is vividly acted out in the final scene.

The hardest parts of "Job" to endure are those designed for box-office: a race of souped-up trucks at a company picnic that ends up in a madhouse brawl; a rowdy football game in a bar using rolls of toilet paper; a free-for-all with beer hoses in the brewery showdown.

There is also lots of sexual action and innuendo. What does a PG rating mean? The magic word is not used; there is no nudity or simulated sex on screen, although bedroom foreplay is clearly okay. It's important to know that just about anything else goes.

(A better film to discuss than see; a strange mixture of truth, nonsense and Show Biz; not recommended).

(NCOMP rating: A-3—morally unobjectionable for adults).



'SEA WOLVES'—Gregory Peck, left, David Niven, center, and Roger Moore star in "Sea Wolves," a World War II story about some past-their-prime English gentlemen who take on a mission to destroy a German freighter in the Goa harbor. (NC photo)



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## 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)

Alice in Wonderland ..... A-1  
Alligator ..... A-3  
Altered States ..... A-3  
Airplane ..... A-3  
American Gigolo ..... B  
Any Which Way You Can ..... B  
(Emphasis on violence)  
Atlantic City ..... A-3  
Backroads ..... A-3  
Battle Beyond the Stars ..... A-3  
The Blues Brothers ..... A-3  
Brucio Billy ..... A-3  
Buster's Loose ..... A-2  
The Cannonball Run ..... A-3  
Caveman ..... A-3  
A Change of Seasons ..... C  
(Extravagant nudity and mud-died moral outlook)  
Cheaper to Keep Her ..... C  
Cheech & Chong's ..... A-3  
Nice Dreams ..... B

Clash of the Titans ..... A-3  
The Devil and ..... A-3  
Max Devlin ..... A-3  
Death Hunt ..... A-3  
The Dogs of War ..... A-3  
Eat My Dust ..... A-3  
The Electric Horseman ..... A-3  
Elephant Man ..... A-3  
Eyes of a Stranger ..... B  
Eyewitness ..... A-3  
Escalator ..... B  
Fade to Black ..... B  
Fame ..... B  
The Fan ..... C  
Fantasia ..... A-1  
Flash Gordon ..... A-3  
The Fog ..... A-3  
Fort Apache, The Bronx ..... A-3  
The Four Seasons ..... A-4  
Friday the 13th ..... C  
Gloria ..... A-3  
Going Ape ..... A-3  
The Hand ..... B  
Happy Birthday to Me ..... B  
Heaven Can Wait ..... A-2  
He Knows You're Alone ..... C  
Herbie Rides Again ..... A-1  
History of the World, Part I ..... C  
Hustler ..... A-3  
The Howling ..... C  
The Howling of Julia ..... A-3  
The Holocauster ..... A-3  
Improper Channels ..... A-2  
The Incredible Shrinking Woman ..... A-3  
Inside Moves ..... A-3  
The Island ..... B  
The Jazz Singer ..... A-3  
Just You and Me, Kid ..... A-2  
The Legend of the Lone Ranger ..... A-3  
My Bloody Valentine ..... C

Nighthawks ..... A-3  
Nine to Five ..... A-3  
Outland ..... A-3  
Private Benjamin ..... B  
Private Eyes ..... A-2  
Raiders of the Lost Ark ..... A-3  
Scanners ..... B  
Seems Like Old Times ..... A-3  
The Shining ..... B  
Starting Over ..... A-3  
Stingray ..... B  
Star Crazy ..... B  
(Frequent profanities and a lewd sequence)  
Superman II ..... A-3  
Swiss Family Robinson ..... A-1  
Take This Job & Shove It ..... A-3  
Thief ..... A-3  
Tribute ..... A-2  
Used Cars ..... C  
Wholly Moses ..... A-3

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