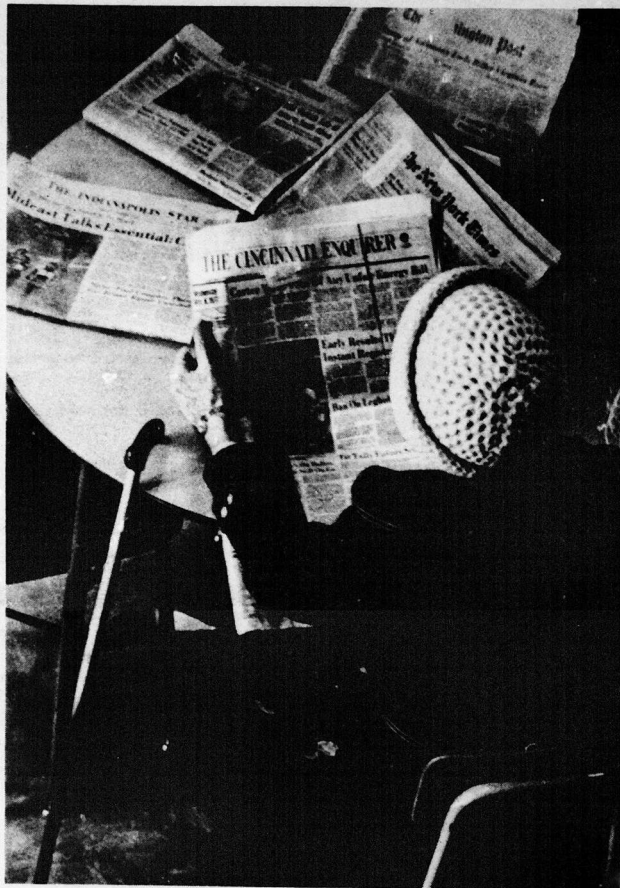


THE CRITERION



NEWS OF THE WORLD—This elderly woman, came at her side and newspapers spread before her, suggests that intellectual curiosity has to do with one's spirit, not age. A series by Ruth Ann Hanley begins below on the role of the elderly in our society. (Photo by Ruth Ann Hanley)

Where do senior citizens fit in? You'd be surprised

by RUTH ANN HANLEY
(First of a series)

If advertising caters to the ideal, then it's obvious—in our culture youth, physical beauty and strength are in the driver's seat.

According to a stereotypical image of "Pops" and "Granny," not much is left when you reach those "golden years." You simply quit work, degenerate, and then—fall into oblivion.

It means having so many years left, the problems of retirement, housing, health, finances, and alienation from family finally devour you. It means living until you become useless baggage, a drain on your children or the state.

This is a common image of old age. And even the elderly have it, but only of their peers—they usually see themselves as the exceptions.

Yet, is that the way it really is? Do available facts and life experiences substantiate this image? A more careful look makes it apparent that the elderly—now 11 percent of the population—are not so easily written off.

Many problems do exist, yet only five percent of today's elderly are confined to institutions, eight out of 10 older men and six of 10 older women reside in private homes. Many retain a job, or put in significant volunteer hours. Their health and age expectancy has improved with the advent of new medical practices and by 2025, they will number 22 percent of the population.

In the archdiocese, those people whose children have married and left home are often praised by pastors and other parishioners as a main financial and volunteer resource for parishes.

Despite the fact their own families are (See WHERE DO SENIORS FIT? on page 2)

Catholic schools refuse desegregation transfers

by VALERIE R. DILLON

Court ordered busing of 6,000 black students in Marion County, set to begin this fall, has resulted in increased numbers of public school students seeking transfer into Catholic schools.

But, Catholic school principals are turning down those transfer requests apparently motivated by the busing order. According to an Office of Catholic Education survey, principals so far have refused more than 100 students based on the results of parent interviews.

Stephen J. Noone, archdiocesan Director of Schools, reports that 27 of 32 Catholic elementary and six high schools in Marion County responded to the OCE survey. Up to May 31, a total of 1,132 families had contacted these schools about possible transfer into Catholic schools—a heavier than normal number for this time in the year.

Principals screened families and subsequently interviewed almost half to determine why they sought transfer from public schools. Four major reasons surfaced:

—belief that Catholic schools offered a better education, based on what they heard from parents whose children already were enrolled;

—desire for religious and moral, value-centered education;

—desire for stricter discipline, and

—the wish to avoid busing to township schools.

Other reasons, mentioned much less frequently, referred to large public school classes, "disinterested teachers" at high school level, Catholic schools being recommended by Butler Testing Service, Catholic families coming back to the church and a desire for a school closer to home. In outlying schools, a very few parents said they did not want their children to have contact with black students being bused into the public classrooms.

OF 514 FAMILIES interviewed, 340 students were admitted to Catholic schools—229 transferring from public school and 111 moving into the school area. Schools refused 106 students. The remainder failed to pursue efforts to transfer.

School principals and pastors said they were "sympathetic" to many families who wanted their children who would be bused, to stay in the neighborhood. But that was not seen as a legitimate reason.

As Sister Mary Catherine Eschenbach, St. Michael's principal, explained it: "We didn't even interview people unless they were sincerely interested in the faith... unless they desired a 'different' education for their children."

Father Clarence Waldon, pastor of Holy Angels Church, agreed. "We do not want people who are just running away from busing. And we have made a strong statement about the people that we do want... people who will involve their whole family in the education of their children."

Father Waldon declared he is "very sympathetic" to the plight of students being bused miles from home. However, he added, "for the

good of our school, we want people who are going to take part in our school; we want active parents."

An opposite circumstance is faced in locales which will receive bused students. At Nativity in outlying Franklin Township, Mrs. Lois Weillhammer, principal, reported that her education board had established a policy prior to OCE's request.

"Our board felt very strongly that it was a real obligation to refuse families who were trying to avoid desegregation," Mrs. Weillhammer said. Nativity refused to accept six students whose parents wanted to avoid contact with blacks being bused in. "The parents were quite open about it. Nor had they shown any commitment to Catholic education," she explained. "It wasn't difficult in that situation to make a decision."

NOONE PRAISED school principals for "taking the proverbial bull by the horns" in their decisions. Although "there is space in most schools for additional students," Noone stated, "Catholic school principals have implemented the archdiocesan policy and turned away families whose reasons for transfers were not consistent with the mission of the Catholic school."

The Office of Education has had a policy related to desegregation for 10 years. Originally, it called for non-Catholic parents to be interviewed about reasons for enrolling their children.

Last spring, after the present busing order was issued, Sister Judith Shanahan, Acting Superintendent of Schools, urged that Catholic principals also interview Catholic parents seeking to transfer their children.

The goal was to support community-wide efforts to foster orderly desegregation in city schools. In Noone's words, if the Catholic school system enrolled large numbers of students seeking to avoid busing, "we would prevent the efforts of the larger Indianapolis community to effect peaceful desegregation."

the criterion

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Where do seniors fit? (from 1)

raised, the elderly continue to contribute generously. They play the organ, clean the church, volunteer carpentry and sewing skills and in many places hold morning communion services, visit the sick, and run errands for busy pastors.

On the neighborhood level, they are civic minded, often involved in neighborhood projects, babysitting so neighbors can vote, and even doing errands and chores for other oldsters.

On the family level, many are adapting their ideas of family to a new style. Given the lack of support-systems for today's young

family, they help to bolster such families by becoming mainstays of young working mothers, babysitting, running errands, or preparing an occasional meal.

After the death of her husband last year, Lou Gauss of Little Flower Parish has put her life back together with elements of family, volunteering and recreation that would be the envy of a psychiatrist.

MRS. GAUSS, who married late and had one son, was a private duty nurse before marriage. "At that time it was a 20-hour-a day job," she says. "We would put a cot in the room and stay with the patient. Sometimes you got to sleep, and sometimes you didn't." She realized her future husband wouldn't appreciate marriage with a part-time wife, so she quit her job and stayed home.

Yet today she understands that her daughter-in-law works, and her pleasure is visiting with her grandchildren, taking her granddaughter with her to deliver "meals-on-wheels," or the two boys to the city junior golf tournament. Mrs. Gauss says life is so different now that she is alone. She makes a real effort to keep busy. Her house gives her "an incentive to do things," and "a real god-send" was the friend who gave her the name of a handyman.

At one time she belonged to a sewing group but they made altar cloths, "the layered type with lots of lace, and there is no longer a need for those."

However, Mrs. Gauss still golfs weekly with two friends. She no longer plays tournament golf, but normally shoots around 110 and feels she can at least "keep up with the pack."

Widow Nora Stanberry was married twice and had two daughters, both of whom died. Her closest relative, a granddaughter, is in Brownsburg. But Mrs. Stanberry keeps busy as a volunteer, planning Monday morning coffees and bazaars in her Indianapolis apartment house which caters to retirees.

SEE IS A MEMBER OF R.S.V.P.—Retired Senior Volunteer Program. The program, under auspices of Archdiocesan Social Ministries, matches the skills of older people with community needs.

As a retired nurse Mrs. Stanberry cares for two patients at the apartment. One had eye surgery, the other severe electrical burns.

When the burn victim assured the doctor that Nora would bathe the burns at four-hour intervals, night and day, he relented in his insistence on a hospital. "He's known me for 40 years," Mrs. Stanberry says. "So he trusted me to do it."

Despite her organizing chores at the apartment, she hasn't neglected her violets. She's most proud of the one she rescued from a trip to the garbage, and restored. She says she likes plants as well as people. A regret? That she hasn't time to tint photos anymore.

Mrs. Stanberry is 89 years old, born in a log cabin in West Newton, weighing 1½ pounds at birth. The doctor said: "Put her aside, she will not live."

Although church and community organizations are more typical, occasionally a corporation has a service program which uses senior talents.

Like Western Electric. According to Charlie Cooper, administrator of the Pioneers, the "Life Members"—senior members of the group—are responsible for equipment for an infant hearing assessment program which tests the ability of day-old infants to hear.

At the Western Electric plant, skilled men 68 to 80 years old assemble the testing units which are then delivered to hospitals throughout the country.

IN THE HOSPITALS, high-risk infants are tested by women Life Pioneer volunteers



JUST BEING SELFISH—That's how retired bank officer Dee Andrews describes his daily efforts to clean up a local park—a task he has done for six-plus years. (Photos by Ruth Ann Hanley)

trained to operate the units. "This volunteering is not something that will end in two or three weeks," according to Cooper. "It's practically a marriage with the hospital so we have to make sure there will be a corps of volunteers to handle it once we arrange with a hospital. We do the record keeping and testing of the babies."

Cooper also notes many other volunteer services performed by the half-million Pioneers (working and retired volunteers combined).

One natural outlet for volunteers is their church. The elderly "server" who attended the 5:30 or 6 a.m. Mass in the early days is still around.

But now, the first Mass is later, the job more extensive.

"Ministerial handyman," Clarence Smith is lector, eucharistic minister and occasional server for 8:30 weekday summer Masses at Immaculate Heart. He remembers playing the organ years ago when the organist was ill. At 79 his erect posture and immaculate dress, no matter what the temperature, speak eloquently of his respect for the Mass. In the winter at Boca Raton, Fla., where "he is a little more active" as a bank director and a United Way president, he also visits the sick.

With five children, 16 grandchildren and 16 great-grandchildren, family gatherings are a great pleasure for him and his wife Catherine. Last Christmas meant 44 for dinner.

Of course, much neighborly service goes unmarked and possibly not understood.

For instance, what benefit would a man derive from cleaning up the neighborhood park each day for beer cans and refuse?

"I guess I'm just being selfish," says Dee Andrews who lives across from the small park at 61st and Broadway in Indianapolis. "I don't want to sit on my porch and look across at the mess."

Asked if it angered him to see it accumulate night after night no matter how many times he cleaned up, Andrews admits, "it used to." But he's been doing it since before retirement six years ago and he guesses "one of the benefits of being older is that you don't get mad anymore, annoyed maybe, but not mad. You kind of think things out and have the answers."

One of 75-year-old Mattie Stewart's answers to neighborly need is to lend a helping hand. Even with her own husband ill, she found time to look in on the woman next door. She still works as a domestic 10 hours a week, cooks nourishing meals, does her own housework.

If you look around you realize that if these people are exceptions, there are a lot of exceptions out there.

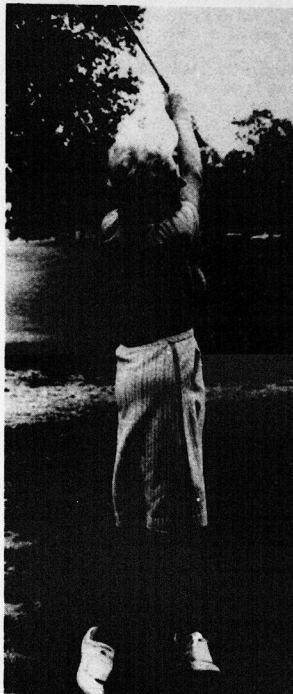
According to entertainer Hugh Downs, corporations are beginning to realize the value of experience, that the calmer, more resilient executive might be a treasure as decisions get more and more expensive.

In fact, he says, it's a myth to say that older people are of no value to the community or themselves and "the myth may shortly end under pressure from an aroused people."

(Next week: What problems do oldsters face and how does the community meet these needs?)



DECISION-MAKERS—This group of women plan a variety of programs and events for their apartment house, which caters to retired citizens. Here they are led by 88-year-old Nora Stanberry.



FORE!—Displaying perfect form, 73-year-old Lou Gauss gets in her weekly round of golf, sandwiched between her many other activities.



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Witnesses describe attacks on Honduran refugee sites

TEGUCIGALPA, Honduras (NC)—After church officials aiding Salvadoran refugees had protested a raid by hundreds of Salvadoran soldiers on refugee sites in Honduras, the Honduran government first denied but later confirmed the entry of Salvadoran troops into the country.

Luis Alonso Monge, a Catholic Charities worker in Guarita Parish in the area affected by the July 17 raid, said "We are demanding from the Honduran army guarantees for the life and security of refugees and relief workers."

U.S. Capuchin Father Robert Gallagher, who has helped the thousands of Salvadorans fleeing their war-torn villages, said that

"what brings utmost concern among relief people and others is the fact that a foreign army can engage in an operation of such magnitude unopposed by the Honduran army."

The priest, who comes from Brooklyn, N.Y., is pastor of Guarita and the neighboring town of Valladolid, both flooded by refugees in the last two years.

Father Galsagher and Monge spoke before the Honduran government acknowledged July 27 that the raid had taken place.

MAYOR MARIA Isabel Vazquez of Valladolid said "we felt like the 1980 war was back," a reference to the conflict between El Salvador and Honduras over disputed territory.

The Honduran military government led by Gen. Policarpo Paz Garcia said July 22 that it had no information on the raid. But observers noted that the government had called Congress into secret session July 18, ostensibly to deal with the unsettled border dispute but in reality, they said, to discuss cooperation with Salvadoran forces.

In Los Filos, El Salvador, soldiers who claimed they had taken the village from guerrillas of the Farabundo Marti National Liberation Front after two days of fighting, said entering Honduran territory was part of the operation.

The raid affected directly some 1,500 of the 10,000 or more inhabitants of a four-square-mile area, which includes the town of La Virtud, another refugee center. A volunteer group sent from Valladolid said villagers and refugees reported that the Salvadoran soldiers wore the uniform of the Atlacate Brigade, an elite force trained by U.S. instructors, and that some of the troops "looked foreign."

Farmer Bartolome Navarro, on whose property at Los Patios near Valladolid the Salvadoran force landed from helicopters, said his and several neighbors' crops were destroyed. Others said they were forced to leave their homes and farms and that raiders took valuables and animals. Roadblocks set up

by the soldiers prevented peasants from seeking help or escaping from encirclement.

NAVARRO DESCRIBED how during the morning of July 17 nine helicopters of the Salvadoran airforce brought in a total of about 1,000 soldiers who then fanned out into neighboring hamlets and villages.

Witnesses said that bombing and strafing of the Salvadoran town of La Canada across the border, already half-burned from previous attacks, went on all day. They spoke of warplanes and of helicopters equipped with guns and flamethrowers engaged in the operation, which lasted until July 19. The number of casualties is not known.

The Los Bolesones area was placed under the protection of the Organization of American States (OAS) after the 1969 war and declared a no-man's-land in an effort to prevent further military encounters. Although a peace treaty was finally signed in 1981, no change in the area's status was reached. Meanwhile, both El Salvador and Honduras claim that the area is a haven for guerrillas.

Sources familiar with the situation say that because of El Salvador's anti-insurgency drive the number of Salvadoran refugees in the Los Bolesones area is close to 118,000 and that now Honduran families are joining them in fear of raids by the Salvadoran soldiers.

Chinese hold unapproved ordination rites

BEIJING (NC)—In an open challenge to the Vatican 32 Chinese Catholic bishops assisted in the ordination rites July 24 for five new bishops whose appointments have not been approved by the Holy See.

The four-hour ceremony took place at Immaculate Conception Cathedral in Beijing (Peking) and was filmed for Chinese television.

Among the five ordaining prelates was Archbishop Francis Wang Hsueh-ming of Suiyuan, China, who was appointed in 1961 by Pope Pius XII but later joined the National Association of Patriotic Catholics, which does not recognize ties to the Vatican.

The Vatican did not comment immediately on the ordinations. But after the December 1979 "election" and ordination of Archbishop Michael Fu Tieshan of Beijing, a Vatican spokesman announced that "the doctrine and canonical discipline of the church do not permit considering as legitimate an appointment that occurs without the consent or approval of the Holy See."

The five new members of the Chinese Catholic hierarchy are Auxiliary Bishop Paul Xu Zhenjiang of Mukden (also known as Shenyang); Auxiliary Bishop Qian Huimin of Nanjing (Nanking); Bishop Zhao Jinnong of Tianshu; Bishop Ha Longlin of Suzhu; and Bishop Zhang Wenling of Dali.

The most recent Vatican yearbook lists no bishops in the Mukden or Nanjing archdioceses and does not include the dioceses of Tianshu, Suzhu or Dali.

"This action is a counter-blow to the Vatican, which has ignored the sovereignty of the Chinese church and illegally appointed Deng Yimin (Dominic Tang) as archbishop of Guangdong (Canton)," said Bishop Xu Zhenjiang.

The statement was a reference to Archbishop Dominic Tang Yee-ming, named by Pope John Paul II June 6 to head the Quanzhou (Canton) Archdiocese. The appointment was strongly criticized by members of the Patriotic Association, which has the support of China's communist government.

The ordination Mass was celebrated entirely in Latin, except for the bishops' oath to "abide by the teachings of Jesus Christ, to uphold the independence of the Chinese Catholic Church and to work actively for the prosperity of the motherland."

Less than two weeks before the ordinations the Episcopal Assembly of the National Association of Patriotic Catholics issued a statement condemning the Vatican and affirming the "sacred right" of Chinese Catholics to appoint their own bishops. At a July 15 meeting in Beijing the bishops said, "Chinese bishops must be nominated and ordained by the clergy and Chinese congregations." The statement was an indirect reference to the appointment of Archbishop Tang.

The bishops said Pope John Paul's "words of good will" Feb. 18 in Manila, Philippines, were "hypocrisies."

In an address to Chinese Catholics from Manila, the pope said that "there is no opposition or incompatibility in being at the same time truly Christian and authentically Chinese."

Recovering Pope prays for peace

VATICAN CITY (NC)—Pope John Paul II, in a strong voice indicative of his returning health, prayed in his Angelus message on July 26 for peace in the war-torn country of Lebanon.

In his talk to several thousands pilgrims assembled in St. Peter's Square, a message taped on the previous day from the pontiff's hospital room at Rome's Gemelli Polyclinic, the pope prayed also for victims of the Red Brigades' terrorism in Italy.

"I pray for all those places where destruction, struggles and suffering disturb the peaceful common life of the people," said the pope, "especially for beloved Lebanon, so harshly tormented."

The pontiff made no allusion to the tenuous cease-fire which went into effect on July 24 at the end of 15 days of Israeli-Arab fighting. According to Palestinian and Lebanese government officials, 500 people had been killed and 2,000 wounded during Israeli attacks on population centers in Lebanon in an attempt to root out Palestinian guerrillas.

On the situation in Italy, specifically the Red Brigades' release the previous week of an Alfa Romeo auto company executive, Renzo Sandrucci, and a Naples Christian Democratic Party official, Ciri Cirillo, the pope said, "I take a living part in the joy of their families for the release of those for whom we have worried so much during these weeks."

Continuing, the pope asked for prayers "for others who are still held captive by violence, that they may be able to return to their homes," an obvious reference to 23-year old Roberto Peci. Peci, still held by the Red Brigades, is the brother of a former Brigades member who has turned state's evidence and implicated several gang members. The Red Brigades have announced that they have condemned Peci to death.

The pope finished his Angelus message by addressing greetings to visitors to St. Peter's in six languages: Italian, French, English, Spanish, German and Polish. It was the first time that he had done so since he was critically wounded on May 13 by Mehmet Ali Agca.



POPE'S CROSS—Cardinal Bernardin Gantin, papal legate to the 42nd International Eucharistic Congress in Lourdes, France, carries the cross of Pope John Paul II during a procession at the congress which ended last week. The pope originally planned to attend but had to cancel because of his health. (NC Photo from KNA)

EDITORIALS

Missive to gun lobby

Stop kidding us, gun lobbyists, the issue in gun control is not confiscation of your hunting rifles and protective weapons. It's the toughening of laws so that persons bent on criminal use of firearms will find it harder to commit the act.

Your threats to stop supporting the church, your NRA-inspired disregard for logic ("guns don't kill, people do") and your refusal to listen to the actual goals of the other side ("nobody's going to take my gun away!") make it hard to take you seriously—except for the bad results you cause.

Provoked by the National Rifle Association and Gun Owners of America, you are determined to prevent any and all gun control laws. Do you really believe NRA's warning that such legislation will ultimately destroy your constitutional rights? Have you bothered to actually study the legislative proposal introduced by Sen. Edward Kennedy and Rep. Peter Rodino?

It doesn't say anything about taking away your guns. Instead it asks for a ban on importation of parts used in the "Saturday night special," requires a 21-day waiting period before possession of a purchased gun, and provides mandatory sentencing for all felonies involving use of firearms.

Some of you suggest strict enforcement of present laws. Don't you know that the present law, passed in 1968, is the weakest gun law in the industrialized world? It allowed West German parts to come here, be assembled in Florida and be sold for \$47 to the man who shot President Reagan.

Don't you know that under present laws, a person with a prison record, an escapee from a maximum security mental institution or an outraged lover temporarily out of control—all can obtain immediate possession of a cheap and easily concealable weapon—no questions asked? Yes, they might get their guns from the criminal underworld otherwise, but should we make it easy for them?

You say if people didn't use guns to kill they'd use something else. Maybe. But think how much harder it is to bash in someone's skull or get close enough to stick a knife into someone's ribs than to impersonally press a trigger yards away from the victim. Think of the ease of taking one's life with a single shot compared with the intricacies and uncertainties of suicide by gas, poison or razor.

Did you know that since 1963, more than 388,000 Americans have been killed by gunfire—170,000 murdered, an equal number by suicide and 48,000 accidentally shot? Some of you protest—"we're a violent culture, that's the place to start." But don't you think there's something pathological in your obsession to stop even a modest effort to stem the violent tide?

The goal of gun control legislation is to block easy access and inhibit criminal use of guns. The saying is old but it applies to you: If you're not part of the solution—you're certainly part of the problem.—VRD

Teaching by doing

The people of the Archdiocese of Indianapolis have a reason to be proud of their educational leaders. This past spring, when the Federal District Court ordered 6,000 black students to be bused to outlying Marion County schools, very few people rejoiced in the decision.

For the affected students and their families it meant uprooting from neighborhood schools, boarding a bus each day which would take them many miles to a school where teachers and other students might or might not be receptive. For schools and communities slated to receive the new students, it meant major adjustments in planning, space, budget and perhaps most of all—in openness of attitude. For those ordered to pay the sizable bill for busing—the state, the city's schools and ultimately the taxpayers—it meant a lot of money for a project that might not actually result in any genuine educational benefits. It was hardly a popular decision.

When it came down, the archdiocesan Catholic school system already was on record. Back in August, 1971, the court had found the Indianapolis public school system guilty of racial discrimination. At this time the Office of Catholic Education declared that Catholic schools "have not been, nor shall they become, havens for those wishing to avoid social problems confronting them in the public sector . . ."

So Providence Sister Judith Shanahan's "strong advice" to Catholic school principals to refuse transfers resulting from busing was a logical extension of that policy. And, while 100 percent compliance can't be guaranteed, most Catholic schools are conscientiously seeking to comply with the policy. This has involved both neighborhoods where students will be bused out, and township districts where black students will be bused in.

Given that school enrollment (both Catholic and public) is falling and that many Catholic schools have empty desks as well as difficult financial problems—the decision to refuse students is a remarkable one. It says that Catholic schools are serious about helping the public system to peacefully desegregate.

But it says even more. Rather than use a pragmatic opportunity to beef up enrollment, Catholic educators are looking for more than "warm bodies" to fill their classroom. They want students and families who sincerely seek a faith dimension and a moral perspective in their lives. In so doing, our educators are reiterating the church's educational mission—to bring the Gospel to those open to receive it.—VRD

Church teachings on social justice are official

by FR. RICHARD P. MCBRIEN

Last summer in Brisbane, Australia, a caller telephoned a radio talk-show I was on to say a few words on behalf of Pope Paul VI's encyclical "Humanae Vitae."

I commended him for his readiness to rise to its defense and asked if he was similarly enthusiastic about "Populorum Progressio." He replied, "I never heard of it."

When I identified it as the same pope's encyclical letter on social justice, written in 1967, he protested, "Oh, well, I was only three or four years old when that came out."

"Then, you were only four or five when 'Humanae Vitae' appeared," I observed.

Selective enthusiasm for papal teachings, it is clear, extends beyond the Catholic Church's more progressive wing.

Catholics who are offended by criticism of official teachings on sexual ethics are often silent about the Church's equally official teachings on social justice. Indeed, many of their personal political views are at variance with those teachings.

In 1961, when Pope John XXIII issued his encyclical "Mater et Magistra" ("Mother and Teacher"), a Catholic conservative columnist responded, "Mater, si, magistra, no!"

Private property, Pope John XXIII wrote, is not an absolute right. "Our predecessors," he noted, "have always taught that in the right of private property there is rooted a social responsibility." We have to share with others out of our abundance, he insisted, linking himself explicitly with Pope Leo XIII.

THE TEACHING on superfluous wealth and goods was even more sharply posed in Pope Paul VI's "Populorum Progressio"—the document my Australian caller had never heard of.

Here it is not only an obligation of one individual to another, but of one nation to another: "The rule which up to now held good for the benefit of those nearest to us, must today be applied to all the needy of this world."

Pope John Paul II carried that teaching forward in his own first encyclical "Redemptor Hominis," but he placed it in a different context, that of consumerism.

For Pope John Paul II consumerism is an acquisitive attitude. It seeks to gather as many material goods as possible without regard for the needs and situation of others.

He referred specifically to the parable of the rich banqueter and the poor man Lazarus (Luke 16:19-31). The "privileged social classes" and "the rich countries" are accumulating goods "to an excessive degree" and then misusing them to the point where they become "the cause of various ills."

The principle of solidarity, he writes, provides the foundation for a solution based on the Gospel, a solution that leads to a "redistribution of goods and of control over them, in order that the economically developing peoples may be able not only to satisfy their essential needs but also to advance gradually and effectively."

THE SAME THEME was articulated with some measure of drama at New York's Yankee Stadium, during the Pope's 1979 visit to the United States:

"Christ demands openness to our brothers and sisters in need—openness from the rich, the affluent, the economically advanced; openness to the poor, the underdeveloped and the disadvantaged . . ."

"We cannot stand idly by, enjoying our own riches and freedom, if, in any place, the Lazarus of the 20th century stands at our doors. In the light of the parable of Christ, riches and freedom mean a special responsibility, riches and freedom create a special obligation."

Many right wing Catholics, who pride themselves on loyalty to the Holy Father, do not allow that loyalty to get out of hand. It must not interfere with their political biases or their economic self-interest.

A national Catholic newspaper which has been commended by two U.S. cardinals for its fidelity to the magisterium recently carried a front-page criticism of Archbishop Hickey, of Washington, D.C., for his strong statements on U.S. policy toward El Salvador. Father Bryan Hehir and others in the peace and justice offices of the United States Catholic Conference are similarly criticized from that quarter, time and time again.

Loyalty to "Humanae Vitae" is easy if you're not a young married person. Loyalty to Catholic social doctrine is difficult for everyone who is other than poor or powerless, because it exacts a price of sacrifice from each of us.

In the end, if papal authority isn't enough to turn us around on this issue, perhaps the Lord himself can. After all, the parable of Lazarus and the rich man is his story, not ours.



NC Photo

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WHITE HOUSE ARREST—Security guards arrest and drag Tan Shamall Khashtgir of Calcutta and Oblate Father Carl Kabat from the White House lawn after the two knelt to pray in protest of President Reagan's nuclear arms policies. Peace activist Philip Berrigan and three others also were arrested. The demonstrations were part of a month-long series of demonstrations at the White House by the Community for Creative Non-Violence. (NC Photo by Bob Strawn)

Jesus challenges us on nuclear issue

by FR. COSMAS RAIMONDI

During a discussion about nuclear arms with a high school group, a number of students openly declared they don't like all that is happening with the arms race but felt there was nothing they could do because they "don't make the decisions." The many discussions I have witnessed with adults have yielded the same conclusions.

If so many people feel negative about the arms race (even those who lean toward political conservatism), why is the multiplication of nuclear arms still a daily reality?

By and large, it seems that people feel they have no power. Everything is left to government leaders who will "do what they want" regardless of what the electorate might think. People seem to have succumbed to this feeling of powerlessness and therefore, do nothing.

The simple message of Jesus was the proclamation of the Kingdom of God as a reality already present—but not yet fully. This



simple fact led him to a life of simplicity, joy and peace. He preached the mercy that flowed from the Kingdom.

He also took it a step further. Where mercy, love and peace was not a reality, he challenged it (e.g., the Scribes and Pharisees). Jesus lived this way, and died because of it. To worldly eyes, he died powerless.

Now Jesus calls us to witness, to discipleship. He charges us to continue his mission of the proclamation of God's Kingdom. We are asked to accept what Jesus accepted. When his followers ask to sit at his side in the Kingdom, Jesus answers, "Can you drink the cup that I am going to drink?" (Mt 20:20-22). This not only means accepting death, but much more our striving to live with the attitudes Jesus exemplified.

Despite what others thought, Jesus refused to believe that his life was powerless. He clung to faith and trust in his Father. He refused to despair even when all seemed hopeless. He refused to allow himself to think that his life, words and actions were meaningless. He trusted the Father's power to bring life from his deeds even when Jesus himself could see no results.

We are called to do no less: to proclaim justice, speak the ways of peace, and leave the results to God. If we dare call ourselves Christians, we cannot succumb to nor find excuses in an attitude of powerlessness.

To not make our wishes known to government leaders out of a sense of powerlessness is sinful. To fail to proclaim justice and peace where necessary is to reject Jesus' call to discipleship. To fail to speak our minds because "they do not listen to me anyway" is to refuse Jesus' call to witness to the presence of God's Kingdom.

To yield to inaction is to reject the power of God to bear fruit in our witness. To be crushed by feelings of powerlessness—failing to speak out against the nuclear arms race and other injustices—is to reject the reality of the reign of God.

The failure of Jesus' disciples to witness is ultimately to reject God himself. To believe our witness is not infused with God's power is sinful.

K of C schedules three meetings

Three Knights of Columbus meetings are scheduled to unfold the Knight's 1981-82 program recently planned by state leadership.

State Deputy Caran Siefert of Batesville will moderate a meeting for representatives of 12 councils at Msgr. Rawlinson Council 1252, Seymour, on Sunday, Aug. 2.

A meeting for representatives of 15 councils will be led by Dr. Charles Kelley, state secretary, at Mater Dei Council 437, Indianapolis, also on Aug. 2.

State Deputy Siefert will conduct a meeting on Sunday, Aug. 9, at St. Anne Council 1755, New Castle, for delegates from 12 councils.

Sessions begin at 12:30 p.m.

TO THE EDITOR

Gun owners seek to retain rights

After publication of Mrs. Curran's column, why are you surprised that gun owners would respond directly to you? Didn't you publish her column? Gun owners naturally respond to those who attack them, and it is clear that the Criterion is attacking them.

Are you ready for a letter—not from New York or Seattle or Los Angeles or New Orleans—from little old Rushville, Indiana?

Gun owners are not seeking new rights. They only want to retain those traditionally and constitutionally theirs. Mrs. Dillon's appeal to survey results to determine right or wrong would surely proscribe most traditional Catholic theology if a poll were taken. Are we to shelve our standards in favor of majority belief regarding divorce, sloth, contraception?

It is one thing to assume that legislation will cure our social ills. It is another to find proof that it does so—and still another to devise practical methods to implement and enforce the ideals. Who will check my background to determine if I may own a gun? What will his

motive be? Who will determine if I have a sick mind? How will he do so? If these decisions are made by people who share The Criterion's position, no permits would be granted because the decision is already made for us by you that guns are bad. Why shouldn't gun owners oppose such treatment?

Robert J. Eder

Rushville

Thanks, Dennis!

Many thanks for Dennis R. Jones' article on abortion in The Criterion (July 3). Your bit about the precious feet has created quite a stir. So far we have received about 30 orders for them in our office.

You're doing a super job; keep up the good work.

Mary Pat Marstall, President
Indiana Right to Life, Inc.

Indianapolis

Prayer led to call for action

When I became a member of the Catholic Church six years ago, I was immediately concerned with the "how" of Christian faith. How do I bring Christ's presence into this fractured and broken world? Today I ask the same question, for it is here within the fabric of life itself that I hear Jesus' call to discipleship.

This call means to bring the Good News into the bad news we hear each day. Karl Barth once remarked that the Christian should begin the day with the newspaper in one hand and the Scriptures in the other. Indeed, there is much to pray for in our world. However, there comes a time when prayer must necessitate a call to action. For me, this is most clearly heard in speaking out against U.S. involvement in El Salvador and the Reagan administration's disregard for human rights and social justice both here and abroad.

On July 17, an open forum was conducted at IUPUI, including speakers from labor and religious groups, which dealt with the question of U.S. involvement in El Salvador. On July 18,

Father Roy Bourgeois, spoke as a guest homilist at St. Thomas Aquinas Church. These two events offered us, as a Catholic community in Indianapolis, an opportunity to listen, to learn, and to grow. However, I question the involvement of our archdiocese in the crucial areas of peace and justice.

I would like to challenge our church leaders to grow beyond the parochial scope of cultic worship into a deeper understanding of the Gospel dictum to announce the reign of God. I believe we are called to bring the Gospel into the reality of people's lives. To stop and ask: am I here solely for my own salvation or am I to participate in bringing into fullness God's Kingdom—is a critical one for both clergy and laity. Nor should this question be raised only by isolated parishes or certain priests who are "into" justice. Perhaps, if we can learn to stand in solidarity with our suffering brothers and sisters we can be strengthened by their rich and vibrant faith.

Margaret Lowe

Indianapolis

Anti forces promote gun sales

It seems that through Gun Week newspaper, The Criterion has been put on the national map. You may not have welcomed all that publicity, but at least it was free.

Those Gallup poll percentages don't tell it like it is. Those percentages represent only

those polled, not all Americans. If the owners of the 200 million guns had been polled you can bet the percentages would have had a different tone.

In my opinion, the actions of the anti-gun people have promoted the sale of guns more than paid advertisements, even though the cost of owning a gun has gone out of sight.

It would be safe to say there are more law-abiding people carrying handguns today than there were 50 years ago. The majority of these people have permits to carry a gun because the law requires it. But you can bet the criminal element will not have permits for the guns they carry. The criminal guns are either stolen or bought from a bootlegger.

I agree that people with sick minds should not have guns, but how are we to know their minds are sick until they are caught committing a crime? Must every gun buyer be psychoanalyzed?

For too long we Americans have been given to passing laws or throwing piles of money at any given problem and the outcome has been the worsening of the problem plus the beginning of others.

Let us concentrate on enforcement of laws we have rather than making new ones to gather dust on the legal shelves.

David O. Jackson

Knightstown

Doubts 'Checklist'

The article "Checklist suggested for pastoral leaders" appears to be more of a directive from within a company rather than from a priest. An evaluation checklist is necessary for any company/civic organization/individual; yes, even the church as purported by Father McBrien.

Will pastoral leaders use this checklist to evaluate parishes as suggested? Quality of Sunday worship, sacramental life of the parish, quality of religious education, selection of leadership, social services are areas suggested to be evaluated.

It appears rather coincidental the article is on the same page as a review of the Gospel of St. Matthew—the parable of the sowing of seed. I just wonder what an ongoing evaluation of a parish would show in the percentage of seed-bearing fruit. May I stick my neck out and say less than 25 percent?

Charles E. Hite

Columbus

WASHINGTON NEWSLETTER

Voting Rights Act extended?

by JIM LACKEY

WASHINGTON (NC)—More than a decade after the landmark civil rights battles of the 1960s Congress is now in the preliminary stages of what many say will be an equally important struggle: the effort to extend the Voting Rights Act of 1965.

There is little dispute over the value of the original measure, which helped end discriminatory practices such as literacy tests and poll taxes that prevented blacks in many localities from exercising their right to vote.

But now the debate centers on whether voter discrimination continues to exist and whether a requirement for federal "preclearance" of voting changes in nine states and portions of 13 others is an unfair burden on states' rights.

There also is a move afoot to repeal sections of the Voting Rights Act dealing with bilingual elections in locations with significant numbers of non-English speaking citizens. While that section does not expire until 1985, proponents also seek its extension.

Interestingly enough, one of the key players in this year's voting rights debate is Rep. Henry J. Hyde (R-Ill.), who is probably more well known for his opposition to abortion but who in this case is also ranking minority member of the subcommittee which held 19 days of hearings on the extension this spring and summer.

HYDE, BEFORE the hearings opened,



expressed doubts about the extension. While the federal government should still have the power to monitor voting rights, he said, singling out states and localities with an alleged "history" of voting discrimination for preclearance no longer would be appropriate.

But Hyde later said the hearings showed him some jurisdictions continue to discriminate persistently against voting rights. He said preclearance should be extended but that some limited form of "ball-out" for localities which can prove their history of non-discrimination also should be available.

While many of the abuses of the past have been eliminated, civil rights advocates seeking extension say voting discrimination occurs today in more subtle ways. For example, at-large redistricting can be implemented with the effect of denying minorities their own representatives on a city council, or all-white suburbs can be annexed to prevent blacks or Hispanics from becoming the majority of the population.

Proponents also cite cases in which counties in the South with large rural black populations have announced plans to reregister all voters. But then officials allow registration only in the county seat some distance away from potential black voters and only during weekday business hours.

In those kinds of cases proponents of extension argue that the Justice Department should continue to have the power to "preclear" voting changes, rejecting those which would affect minority voting patterns.

THEY ALSO ARGUE that Hyde's "ball-out" proposal would allow localities with a relatively good record to delay announcing voting changes that might be discriminatory until they are relieved of the preclearance requirements.

The U.S. Catholic Conference, public policy arm of the U.S. bishops, was one of the groups testifying earlier this year in favor of the voting rights extension. Focusing largely on the effect

of the bilingual provisions of the act, the USCC said Hispanics should not be penalized in registration and voting procedures simply because the educational system has not yet taught them enough English.

One key to the final outcome of the voting rights debate will be the position taken by the Reagan administration, which so far has kept quiet about the extension. President Reagan earlier this summer asked the attorney general, William French Smith, to conduct a comprehensive assessment of the act's history, with a report due Oct. 1.

In the meantime the House is proceeding with the effort and expects this fall to pass a bill extending the act for another 10 years. But little action has taken place in the Senate, where the chairman of the Judiciary Committee, Sen. Strom Thurmond (R-S.C.), has made clear his opposition to the extension.

Proponents of the bill hope that early House passage of the measure can help pressure the Senate to approve extension before next August's expiration of the preclearance requirement. But others say the only way the bill can be enacted is if Hyde's "ball-out" section is included, a proposal which proponents of extension say would weaken the Voting Rights Act considerably.

church in the world

Food purchase endorsed

WASHINGTON—An effort by Catholic Relief Services (CRS) to purchase surplus food from the U.S. government for shipment to Poland has received the endorsement of President Reagan, according to Cardinal John Krol of Philadelphia. Cardinal Krol met with Reagan at the White House July 28 and later told reporters that the president was "extremely interested" and "very eager" to do whatever he can to make the surplus food available to CRS. The agency would purchase the food at "favorable" prices using the receipts of special collections in U.S. dioceses for Polish food relief, Cardinal Krol said.

Missionary murdered

OKLAHOMA CITY, Okla.—Father Stanley Rother, an Archdiocese of Oklahoma City missionary to Santiago Atitlan, Guatemala, was shot to death in his rectory early July 28. Father Rother's death was reported by telephone from the chancery office of the Diocese of Solola, Guatemala. The 46-year-old priest had fled that country in January after being told he was on a death list, but he returned shortly before Holy Week in April.

Catholics keep pace

VATICAN CITY—There were 763,644,000 Catholics in the world at the end of 1979, according to the latest "Statistical Yearbook of the Church" issued by the Vatican. According to the yearbook, the number of Catholics in 1979 was 24,214,000 more than the previous year. However, since world population grew at roughly the same rate, the percentage of Catholics in the world remained the same, 17.8 percent. The yearbook noted a net increase in the number of diocesan priests in the world, for the first time since 1970 when the Vatican began publishing annual statistics.

Media change OK'd

WASHINGTON—House and Senate budget conference committee members July 27 agreed on more provisions for radio and TV deregulation opposed by church and public interest groups and sought by the Senate,

backed up by broadcasters. Conference committee action cleared the way for approval of the measures as part of the budget bill. The measures extend TV station licenses from three to five years and radio licenses from three to seven years and set up a lottery system to pick station license recipients instead of having the FCC make final judgement on best qualified applicants.

Archdiocese sells notes

MILWAUKEE—To protest Citibank's \$50-million participation in a \$250-million loan to the government of South Africa, Archbishop Rembert G. Weakland of Milwaukee has ordered the sale of \$300,000 of Citicorp's floating rate notes. Citicorp is a holding company of which Citibank is a part. The sale of floating rate notes, a financial instrument bought or

sold at the interest rate prevailing on the day of sale, was recommended by the Archdiocesan Committee on Corporate Responsibility. South Africa has been under attack for its system of strict racial segregation.

Canon Law still unofficial

VATICAN CITY—The new Code of Canon Law, in preparation for 18 years, is not likely to become the general law of the church until about 1983, Cardinal Pericle Felici said. In an article in the Vatican newspaper, L'Osservatore Romano, Cardinal Felici, president of the Pontifical Commission for the Revision of the Code of Canon Law, warned against using the latest draft of the new code as if it were already church law. He said that the draft, sent out last year under secrecy, will undergo final revisions at commission meetings this October.

Right-to-Life
West opens

A Westside chapter of Right to Life of Indianapolis is being formed, with Kathy Follas serving as chairman.

Mrs. Follas describes the new unit as "a means for west siders who wish to put an end to legalized abortion to do so by working with other concerned individuals in achieving their goals."

Westside members will hold a general meeting, open to the public, from 7 to 9 p.m. Aug. 11 at Westlake Arms Apartment Clubhouse, 6000 Westlake Drive. Persons may call Mrs. Follas at 297-0687 for further information about joining.

Archbishop
O'Meara's Schedule

Week of August 2

SUNDAY, August 2—Installation of Rev. Msgr. Francis R. Tuohy as pastor of St. Mark parish, Indianapolis. Mass at 11:30 a.m., reception following.

TUESDAY, August 4—Parish Visitation, Holy Rosary parish, Indianapolis. Mass at 7:30 p.m., reception following.

WEDNESDAY, August 5—Parish Visitation, St. Bridget parish, Liberty. Mass at 7:30 p.m., reception following.

THURSDAY, August 6—Parish Visitation, St. Bridget parish, Indianapolis. Mass at 7:30 p.m., reception following.

SATURDAY, August 8—Parish Visitation, St. Benedict parish, Terre Haute. Mass at 5:15 p.m., reception following.

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Prayer and Praise — 7:30 p.m.
Mass — 8:00 p.m.
Celebrant — Fr. Herman Lutz

For further information call:

Catholic Charismatic Community Center
Phone: 255-6561

"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)

LIVING YOUR FAITH



Plight of boat people appalls student

Dear Family:

I just plopped myself in my straw chair following one of those days which leave you a bit dazed. It is also one of those days which I'll never forget.

Macao has been hit by a new wave of boat people—about 1700 in the first two weeks of May—that equals the total current population of the camps. The sad and potentially tragic thing about this "new wave" is that almost none of them have come directly from Vietnam. They claim to be Chinese from Vietnam who have spent a couple of years trying to make a go of it, but they gave up and continued by boat to Macao, or they went by train to Canton and then floated over to Macao. So what is so tragic about the event? It goes beyond the fact that the U.S. offers no hope for re-settlement of these people since they have left their first country of asylum. The tragic aspect of the problem lies directly here in Macao. The government is between governors presently, thus the already-apatetic bureaucracy has closed shop especially on such touchy, international issues as what to do with these people. They can't possibly continue their normal policy of turning the boats back out to sea and pointing the way to Hong Kong. The boats are rowboats that are certainly not seaworthy.

The U.N. in its desire to shut things down out here is playing it as though they are ignorant of what is going on. Thus almost 1,400 refugees are left living (if you can call it that) on these 15 foot sampans unprotected from rain or sun (God forbid a typhoon should hit now). The "fresh water" they use to drink is stored in open rusted oil drums that don't look like they were cleaned after the oil was drained. The church is presently providing the food. The people line up, and they pile rice and bread on dirty plastic sheets which are then folded up and carried back "home." Dealing with impotent bureaucracies is frustrating and can even be humorous, but in a case like this I lose the old sense of humor.

I sneaked a couple of photos and am considering dropping a note and a negative to a couple of newspapers. It really isn't human what is going on. There is no reason that the local government or the U.N. can't set up a screening site where the people can be housed and interviewed like they are in Hong Kong. Tying boat after boat at a dock is ridiculous. This is not

to say that Macao should accept them, but to hold them this way until the official decision is made is hard to understand.

I sat and dished out rice to the people this evening and bought a carton of cigarettes to pass out. The people are really thin and dirty. Many of them look pretty worn down. You just stand there at the end of the little dock staring out over the boats while 1,400 people stand there staring right back. Being so helpless is so frustrating. Those eyes look at you like, "what now?" I sure wish I had the answer.

I was interviewing some of them to try to get some information about the relief efforts and settlement policies of China. I really didn't accomplish much. The stories are so vague and obviously untrue, such as "we rowed to Macao directly from Vietnam." However, I sure heard some fascinating stories about life in Vietnam and China.

Macao is Macao. Despite the speedy changes in the skyline and the one-half million people, life here slumbers along. The factory behind my room keeps clanking along seven days a week, 16 hours a day. The lady next door to my room still wakes at 5:30 and does her wash—the rinse from it drains on the tin roof a floor below which produces an unimaginable, continuous twang. The rain comes and goes. The refugees continue to trickle out of Macao to new countries and lives.

I can't believe this stay is almost over. I have become very accustomed to my life here. It's going to be hard to pick up and say "auf Wiedersehen" because I probably never will see my friends here again. It is one thing saying good-bye knowing that a warm reunion will follow at home after a long separation. It is also different from the very superficial relationships that one normally has when traveling—I live here, but I don't. What's life without the pain? Answer: a bunch of unappreciated joys.

Love and miss you all
Michael

(This letter was shared with Criterion readers by Karl and Carol Hertz, whose son, Mike, is a junior at Georgetown University, working for a Catholic Relief Services-international refugee agency for the past six months. The Hertz', now Wisconsin residents, lived in Indianapolis for many years and taught at Brebeuf and Ladywood St. Agnes high schools.)

Stress leads to burnout

by ANTOINETTE BOSCO

Do you know people who have no time for friends or children, for relaxation or for God? Do you know people always on the go, who approach life as if it is a combat zone, whose energies are activated all the time?

Such people may be motivated to make money. But such people can be found almost as often in the service of a cause or ideal.

The unrelieved stress of being constantly active may continue too long, and the people suddenly are stopped, perhaps by heart attacks, or perhaps by severe disillusionment. Or, sometimes, they simply rebel against a pressured life.

Doctors have a label for these people—they are suffering from burnout.

In the past few weeks, I have read several articles about various types of burnout for adolescents, physicians, parents and even clergy. Two recent books also discuss burnout:

Dr. Herbert Freudenberger, in an Anchor Press book, "Burn Out," uses case histories to show what is happening. The other book is "Work-Stress Connection: How to Cope with Job Burn-out," by Robert Venning and James Spradley, published by Little-Brown.

BOTH BOOKS link burnout with our highly evolved economy. Both indicate that the most lethal situations occur when family pressures and the ordinary hassles of life are added to job stress.

When I read something like this, I often start thinking about my own state. Sure, I could be a burnout case—if only from job stress and the heavy burden of raising six children alone. But I never get to the point where fatigue is terminal. Somehow, I always look forward to the next day and the next challenge. My energy comes back and I'm raring to go. I conclude, then, that burnout I'm not.

Then I think of others who have faced unbelievable life stresses apparently without burning out. Mother Teresa works around the clock, never knows where her next meal is coming from, and shares her life with the poor and the ill daily.

A woman I know has seven children and a disabled husband. She is exhausted, but not burnt-out. A black leader I've known more than 15 years works without cease for fair housing. He has been hassled—a cross was even burned on his lawn. The cross suffered burnout. He did not.

I HAVE A THEORY. I know it doesn't explain all cases of burnout, but it may have some validity. I think whether a person burns out or not has something to do with the direction of one's work.

Some people work incessantly to gain. Others work to give. Candidates for burnout seek not only money and position but also power, prestige, praise and human respect.

Strangely enough, when the gain becomes either out of reach or too heavy a burden to carry, such people may suffer burnout.

On the other hand, a peculiar reverse economy comes into play when people give out of choice and love. You don't become empty. You become relieved of a weight, and so you stay in balance.

Abortion is not a 'conservative issue'

by Magr. GEORGE G. HIGGINS

The United Church of Christ, at its recent general synod, approved a resolution stating that abortion should not be considered a primary method of birth control. But it also urged federal and state funding to ensure that all women have access to family-planning assistance and safe, legal abortions. The Washington Star headlined its summary of these resolutions: "UCC Retains Liberal Views at Synod."

The headline was misleading. Abortion is not a liberal vs. conservative issue. Yet the media persist in calling it that.

With notable but few exceptions, the nation's leading liberals have either straddled the abortion issue or have been perceived, sometimes inaccurately, as uncritically and mindlessly pro-abortion.

Liberals have paid a price for this. By default they have made abortion a conservative issue. As a result, many of their traditional allies, including a sizable number of progressive-minded working people, have begun to sour on the liberal cause.

These people have not been "taken in" by the right, as too many complacent liberals would like to believe. As Judi Loesch points out in a recent issue of Religious Socialism, they have been "booted toward the eager arms of conservative coalitions."

NOW, HOWEVER, the pendulum is beginning to swing the other way. More and more liberals are calling for a more consistent and principled approach to the sanctity of human life and for a continuing liberal-conservative dialogue on the public-policy aspects of the abortion controversy. A few examples:

—The Progressive, the liberal-to-radical magazine, ran articles for and against abortion. Anticipating a negative reaction to the pro-life article, the editor was astonished when the flood of letters split approximately 50-50.

—Pax Christi, a Catholic peace organization, recently adopted an anti-abortion resolution.

—Sojourners, a Christian peace and justice magazine, devoted an entire issue to the abortion controversy. It featured articles by Daniel Berrigan, Jesse Jackson and other militant justice and peace types arguing in favor of a "coming together" between liberals and conservatives on the sanctity of human life.

The editors of Sojourners are greatly encouraged by this growing "convergence of concern" about the sanctity of human life. "The fundamental affirmation of the sanctity of human life," they state, "could begin to bring together people who began at very different places and have been involved in movements that have been at odds. New relationships may develop as those working for peace and justice make necessary connections to abortion, and as those who oppose abortion extend their concern for the unborn to the other places where human life is now threatened . . .

There is the real possibility of some highly creative and unexpected new alignments."

SINCE CATHOLICS have long been closely identified with the pro-life movement, they can rightly be expected to play an active and constructive role in this hoped-for dialogue. To be effective, however, they must scrupulously abide by the rules of dialogue.

While holding fast to their own convictions, they will want to bear in mind that true dialogue, according to Pope Paul VI, is characterized by "courteous esteem . . . understanding and . . . goodness on the part of the one who inaugurates the dialogue; it excludes the 'a priori' condemnation, the offensive and

Early retirement can preserve

by Dr. JAMES and MARY KENNY

Question: Dear Dr. Kenny: My husband worked for the fire department and was able to retire last year at age 50. At first, we thought it was a wonderful thing. Now I'm not so sure. As the saying goes, "I married him for better or worse, but not for lunch." He's under foot all the time. He can't seem to figure out what to do. And he seems to be getting more depressed. We had hoped for something better, but it didn't happen. Now what should we do?

Answer: I agree with your first thought. Early retirement is an unprecedented opportunity for something new and different in your life, a new direction. There are many possibilities.

Probably your husband is wondering why he didn't stay employed and whether he should go back to work. Some persons retire from one career and begin another. One man at age 46 switched from optometry to landscaping.

Part-time employment is another option. It is less involved than starting a new career, but

August 2, 1981
18th Sunday in Ordinary Time (A)
Isaiah 55:1-3
Romans 8:35, 37, 39
Matthew 14:13-21

THE WORD

by PAUL KARNOWSKI

"What's your idea of a good meal?"

If we asked three different people, we'd probably get three different answers. A steadfast junk-food junkie would answer with a mouth-watering description of a juicy hamburger, french fries, and an ice-cold coke. His neighbor, an organic food enthusiast, would include wheat germ, alfalfa sprouts, and carrot juice in his description of a meal fit for a vegetarian king. The gourmet of the group, haughtily disregarding the first two suggestions, might mention escargot, asparagus hollandaise, and a vintage wine.

Were we to ask the same threesome for a description of heaven, they might jokingly respond, "We just told you!" If they did, it would hardly be a new idea.

In today's first reading the prophet Isaiah describes the "end-time" or the final days. There is no fire and brimstone, there are no meteors falling from the heavens. Instead, Isaiah describes the fulfillment of time as a lavish banquet. "Come without paying and

without cost," he says, "drink wine and milk. You shall eat well, you shall delight in rich fare."

Scripture scholars have dubbed this poetic description of heaven "the messianic banquet." This common comparison, found throughout the Old Testament, is an attempt to describe the indescribable. Unity with God presupposes an end to money and hunger. Certainly there will be a spirit of unity and good will in the next world—a spirit that is only partially present in our earthly banquets.

Today's gospel takes an old idea and adds a new twist. When Jesus feeds the crowd of five thousand, he is suggesting that the messianic banquet should begin on earth. His actions strongly imply that we eliminate hunger the best we can. He also implores us to share not only our food, but our lives and our love as well.

His idea of a good meal—neither junk, nor organic, nor gourmet—is not about filling his stomach. It's about filling the stomachs—and the hearts—of one another. On this menu, we all should agree.

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Post-infidelity counseling can lead to an even more satisfactory marriage

by DOLORES CURRAN
(Last of two articles)

An experienced priest-counselor, Father C., when asked "Can a marriage ever really survive infidelity," answers "Yes, absolutely." He offers his belief that with counseling help, a couple can even develop a better marriage "if they take it (infidelity) as a warning signal and allow themselves to develop an intimacy they never had."



Steps in overcoming the ravages of infidelity begin with sharing a detailed history of family life before the marriage. What did each one bring into the marriage? prompts the counselor gently. Much information can be derived from exposing the couple's parents' attitudes toward roles, and marriage.

The question also reveals the marital expectations of the couple. As I mentioned in the first article, there is often a wide disparity on intimacy needs. We tend to assume that our spouse has the same needs that we have, whether physical or emotional, and that's a common mistake. "Sometimes this is all a couple needs to know, and they can handle it from there," explained Father C.

He told of a couple whose life had been so centered, his on work and hers on children, that when the children left home, they became distant and each began to question alone the meaning of life and their marriage. It happened at a time when the man was undergoing a fear of middle-age and casting fond looks at last-chance sport cars and young women. His eventual infidelity and counseling divulged to the couple that the deepest needs of neither were being met. She needed to be needed and he needed reassurance that he was still a worthwhile man, albeit with grey hair.

Counseling gave them an opportunity to express their needs to one another. Father C. was able to inject a look at their spiritual life together which had been allowed to deteriorate as well. With the determination to rediscover one another and re-establish a prayer life together, the couple was able to enter into a new marriage, quite unlike the one they had prior to the unfaithfulness.

NOT ALL COUPLES are so lucky. Much depends upon the capacity of one another to handle tension. "I had a man get up and walk out of the first session as soon as it became apparent to him that he was going to have to expose some of his feelings," said another counselor. "He figured all he had to do was come and defend himself—justify the unfaithful act. That he could do. What he couldn't do was handle the tension of looking inside himself or his wife."

Some counselors use a form similar to the Pre-Marital Inventory used in many dioceses as part of the pre-marriage preparation. This is an inventory of feelings and attitudes toward marriage. With young pre-marrieds, it pinpoints areas of divergence which are then used as discussion topics before marriage. The questions cover areas such as how the couple should spend its money, who disciplines the children, or how they feel about adoption.

A post-marital inventory deals with questions like the frequency of sexual intercourse, the right of a spouse to personal privacy, or the place of non-verbal communication in the marriage. "Sometimes after

I study the couple's responses, I think, my God, they're living together and they don't even know each other," said Father C., who uses the inventory as a basic part of his counseling.

The marriage in which love has never existed or has been allowed to die is the one least likely to be saved. Infidelity is often an excuse for getting even or getting out. If the couple cannot discover any real basis to their marriage beyond economic and/or the children, counseling discloses the reality that they have to face the decision whether they should stay together, perhaps expect further unfaithfulness, or sever the marriage.

THOSE ARE EASY compared to the marriage where one spouse is still in love and the other isn't. Counseling brings that out and it can be a real shock to the partner in love. That's why some couples won't seek counseling, according to professionals. Often they counsel couples separately first to ascertain if that might be the case. Again, infidelity is sometimes deliberately used as a trigger to dissolving the marriage on the part of the unfaithful spouse.

What part does prayer play in the recuperation of a marriage? All the counselors agreed that prayer alone won't save a marriage where there is little else (although it

may save the sanity of the individuals within the marriage) but that it can be a great strength to the couple that is trying to re-establish a lost relationship. That's why trained pastoral counselors are invaluable. They are able to instill a religious as well as psychological dimension to their counseling.

Father C. warns, though, that the couple must often seek out the priest or Sister who is trained as a pastoral counselor. Not all pastors are so trained and couples need to negotiate with someone who has had some training. The diocesan office of family life usually has a list of trained pastoral counselors and some even have them on their staff.

In closing, let me share one of Father C.'s favorite success stories. He counseled a couple that had already split because of repeated infidelity, but somehow they maintained love for one another through it all. It was this love that brought them to him on a last chance trial. "I counseled them—or rather, they counseled themselves—for almost four years. That ended six years ago and now they're the happiest couple in town. It wasn't easy but it was worth it."

He smiled and said, "Now you know why I like my work."

(Published in Our Sunday Visitor, July 12, 1981. Reprinted with permission.)

timeworn polemic and the emptiness of useless conversation."

The editors of Sojourners put it this way: "It is not a time for personal judgment and recrimination. It is a time for loving dialogue, understanding, and most of all, for forgiveness. In seeking after the truth and striving after consistency on this issue, we come quickly face to face with the need for reconciliation."

An ecumenical dialogue in this spirit would be a providential step in the right direction and could not help but succeed. We have no time to lose in getting it started. History will not treat us kindly if we delay any longer.

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nt problems

it offers a chance to earn a little extra money and keep busy.

Hobbies are a real possibility. Now may be the time to plant a garden, to learn to paint, to travel to interesting and historical places, to become an amateur photographer or to watch birds. The ideas are endless.

Friendships are another area for development. Why not reach out to people you might like to get to know better? Pot-luck supper groups, dinner invitations, social clubs, sports clubs and bridge clubs are but a few of the ways to begin new relationships.

Health and preventive medicine may suggest some activities. How about an exercise program to develop the heart and lungs? What about working as a family to eliminate junk foods and to develop more nutritious eating habits?

Volunteer work in the human services is another fine area. Time is a gift which can be given to others in need. Scout leadership, big brother, tutor, crossing guard, Little League coach, hospital visiting and many others are worthwhile.

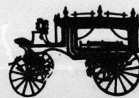
Religion is still another potential area for investment. Take the time now to learn to pray. People get lazy with formal prayers like the Our Father and Hail Mary. Adult Christians should feel at ease in the presence of God. Wordless prayer may take a little practice, but it can bring great peace.

Joining a prayer group, a study group or an adult religious education group can make us more aware of the Christian community in which we worship and more sensitive to the other members and their needs.

Retirement is an ending. It can also be a beginning. But beginnings don't just happen. They take some planning.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 67; Rensselaer, IN 47978)

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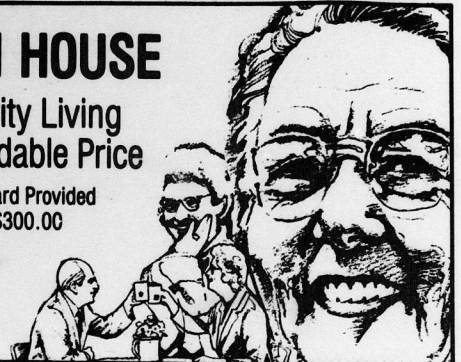
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St. Rita Parish

Indianapolis, Indiana

Fr. Elmer Powell, pastor

by RUTH ANN HANLEY

On the northeast side of Indianapolis is the mother church of the black Catholic community of Marion County—St. Rita's.

It was founded with that goal by Bishop Joseph Chartrand in 1919. Not that he believed in a special church for Negroes. According to the parish history, "he believed that parish churches were for everybody . . . but the other denominations having Negro churches gained membership much more rapidly."

Thus he acceded to the practical and commissioned Father Joseph M. Bryan as first pastor.

Today, 62 years later, St. Rita's is still an outreach type of church with 80 per cent of its 650 active parishioners coming from outside parish boundaries. According to Divine Word Father Elmer Powell, pastor, "the parishioners are the greatest apostles. They tell the former parishioners about the renovation we've been doing on the school and convent and the tremendous upsurge in spirit. They tell them 'come back where you belong!'"

Without the three buses which make daily runs for the students, he says there would be "no school." From kindergarten through grade 8 there are 326 students.

Today, though Father Powell describes the school debt as a "sword of Damocles hanging over our head," St. Rita's will keep its buses which are a financial drain.

The school is appreciated as an instrument of evangelization. The predominance of Catholics in the 7th and 8th grades gradually diminishes through the lower grades until by kindergarten, "almost all are non-Catholic." Father Powell sees this as a "tremendous tool for evangelization." Though he cannot project the dissolution of the school debt in 10 or 20 years, and though parishioners intend to work on it as the top financial priority, they will contend with it if they must for it is "not the most important thing."

FATHER POWELL, who came to St. Rita's last year, praises former pastor, Father Bernard Strange, "who built this entire plant" (church, rectory, school, kindergarten, nursery and administration offices) as a man of faith. He says, "We believe as he did that

'unless the Lord builds the house, they labor in vain who build it.'"

For 38 years Father Strange was associated with St. Rita's. He was responsible for many of the innovative programs. According to Julia Guynn, "so many firsts" have happened at St. Rita's.

Father Strange was pastor during a turbulent time in black history. The people of his parish would not have been welcome as parishioners in many places. And although Cathedral High School welcomed St. Rita's young men in 1937, the Catholic girls' academies of St. John's, St. Agnes and St. Mary's had not yet permitted black girl graduates to enter. "They had only two choices," say parish records: "They could either attend public high school or they could try to gain admission at a Catholic boarding school for Negro girls out of town."

Father Herman Mootz, appointed co-administrator of the parish because he shared Father Strange's "keen interest in the advancement of the Negro," conferred with Cardinal Ritter and the three academies.

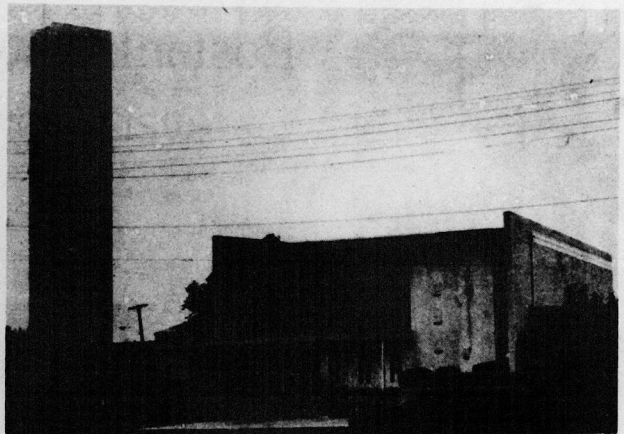
Eventually, the girls were accepted by all three. Shortly after, the cardinal "ordered the desegregation of the Catholic High schools in Evansville and eventually in St. Louis when he moved there."

When Father Strange came to St. Rita's two years earlier, he came by bus, recalls Rita Guynn, present executive director of the day nursery. "I remember," she says, "because my daddy helped him carry his suitcase."

HE CAME READY to work, and soon he constructed a gym in the former school. It became popular as a facility for neighborhood youth, but local youth later used St. Bridget's facilities. Today, after a period of disuse, the St. Rita gym is once again busy with neighborhood boxing programs. Marvin Johnson, 1972 Olympic Bronze Medal winner and former world middleweight title holder, was a neighborhood boy who began his career at the gym.

According to police Chief Thomas S. Douglass, parishioner, the majority of participants who come from the Edwards sector, are not Catholics. The parish hopes the gym will again function as an outreach program, one that can help prevent juvenile delinquency.

LASTING TIES—That's what parishioners have to St. Rita's, first black parish in Marion County. Pictured at bottom (left to right) are Divine Word Father William Fligibbon, in residence at the parish, Father Elmer Powell, pastor, Julia Guynn and Derwood B. Abernathy. Standing in front of the church's Martin Luther King mural are (left to right) Rita Guynn, new associate Father Sylvester Jaworski and Mary Etta Abernathy. (Photos by Ruth Ann Hanley)



Julia Guynn believes the nursery for 3 to 5-year-olds is just one of many firsts which happened at St. Rita's. One of the first in this area, it probably is the first tied to a Catholic school.

The St. Joseph funeral chapel at St. Rita's possibly is unique in this archdiocese. It provides an area both familiar and sacred for parish families to view the body of a deceased loved one and to celebrate the Mass of the Resurrection on burial mornings.

St. Rita's Parish has a senior club with hot lunch program, a hot lunch program for the school children and a new youth organization.

Father Powell says the youth group has developed a choir of junior high through college age young people. "They try to interpret black religious expression through gospel music."

ON THE ELEMENTARY level, fifth through eighth graders sing every Sunday. Divine Word seminarian Brian Walker brings his guitar and plays for the 11 a.m. Mass.

Though less than a year since its origin, the youth group has assisted the church by cleaning and painting the sacristy and washing the kitchen walls and ceilings.

Help for the parish is a tradition at St. Rita's. Father Strange initiated a program of interparish help years ago when the educational needs at St. Rita were beyond the parish's ability to provide.

The Knights and Ladies of St. Peter Claver helped then and continue today, with active groups of 60 men and 135 women.

Divine Word Father Sylvester Jaworski, college teacher from the seminary in Dubuque, Iowa, is a new associate, who hopes to get the C.C.D. program moving. Eddie Thomas has promised to be his program coordinator.

In fact, according to Chief Douglass, St. Rita's Parish is renewing itself again with the enthusiasm of its far-flung parishioners. We're at a point, he says, "when all want to come in and volunteer to help. They're asking what they can do."



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the question box

Biblical fiction imparts truth

by MSGR. R. T. BOSLER

Q I am deeply disturbed. I was brought up to believe that the Bible contains nothing but the truth. A priest I respect described the books of Job and Jonah as fables. Now I wonder how much more should be weeded out of the Bible. How can we tell the truth from the fiction in it?

A The priest was not denying the inspiration, and therefore importance, of the books of Job and Jonah; rather, he was helping you better understand what they teach.

A story, or fable, can often be the most effective way of teaching.

Jesus used this method in much of his teaching.

How could he have described the meaning of neighborly love better than in the story of the Good Samaritan? And how real he made for us the loving forgiveness of our heavenly Father in the story of the Prodigal Son!

The Good Samaritan and the father of the Prodigal Son were fictional characters that Jesus created to teach mighty truths. The fact that they were fictional in no way detracts from the revelation made through them.



The same is true of Job or Jonah.

Not all the persons mentioned in the Old Testament were fictional. How do we know which were and which were not? We need the help of biblical scholars who have studied ancient writings and learned to distinguish the parables and stories from historical accounts.

Even the historical accounts are frequently written in the form of what we would call the historical novel. Secondary characters are created to make the story of the real hero or heroine more interesting, and conversations are imagined to make the historical persons come alive.

The stories about the biblical heroes were handed down by word of mouth for centuries before they were written. The ancient Hebrews were good storytellers who knew how to add interesting details as they passed on their tales.

It is most important to have a Bible with adequate introductions for the various books and with footnotes that help you understand what you are reading.

The St. Joseph edition of the New American Bible, for example, describes the Book of Jonah as "a didactic story with an important theological message . . . a parable of mercy showing that God's threatened punishments are but the expression of a merciful will which moves all men to repent and seek forgiveness."

The story about the whale is incidental, added to arouse interest. The purpose of the

book is to argue that salvation is not limited to the Jews.

The whole story is a bit of amusing irony against the Jews. All the pagan characters are good and lovable; only Jonah, the Hebrew prophet, grumbles against God. The pagan Ninevites respond to the preaching of the prophet and immediately do penance; God spares them punishment. Jonah can't un-

derstand why God would be successful with pagans and not with his own people.

Jonah in this story is a prophet mentioned in the second book of Kings, but a quick reading of it will reveal that Jonah is not the author of the fictional adventure woven about him.

Jesus uses the story of the Ninevites as an example of conversion and Jonah in the whale as a prefiguring of Christ in the tomb. In doing so he employs the Old Testament story as Christian preachers use the New Testament parables, to teach by well-known illustrations without implying any opinion as to the historical reality of the facts.

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

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Where, oh where, have all the Sister Julias gone?

by MARY ROSE BIRCHLER

It was with great interest that I read recent newspaper articles about Sister Julia Goebel celebrating her golden jubilee as a Benedictine.

Articles like these are very interesting but they leave out a lot—no fault of the editors. They leave out things like what a smooth transition it was for a child to leave the carefree life at home to start first grade at St. Paul's in Tell City with Sister Julia as the teacher. I was so young and I thought she was so motherly. I realize now that she wasn't much more than a child herself.

She sure made school interesting. She was a patient teacher and a good substitute mother. Her attitude was one of quiet dignity and she dried many a tear.

Articles did not tell how Sister played on the teeter-totter, balancing two children on the other end. Nor have they said how she reached down, oh, I'd say, about six feet, to get something out of the pocket of her voluminous habit. We never knew what she would come up with next; some marbles to return to one of the boys (she had taken them away during arithmetic class), a necklace one of the girls had lost, or just a handkerchief to use daintily and tuck up her sleeve.

No one has said anything about how many times Sister Julia told the boys to stay out of St. Paul's bellry at lunchtime or what she would do to them if they went up there. I don't know if she threatened to follow them or not—she probably was too smart for that. It was a long way up, the stairs were narrow and steep, and with all those clothes . . .

Sister liked good manners, cleanliness, and flowers (especially roses). I know, because many times the girls would take flowers to her and stand back and watch as she would clasp her hands and 'oh' and 'ah.' Frequently the same roses could be found in church later in the day in front of one of the statues. She liked art and had many of us drawing far beyond what we felt were our capabilities.

"Thanks, Sister, for liking my Golden Guernsey cow!"

Near Christmas, Sister helped little voices tell the story of the Christ Child's coming in prayer and song. In May, before we made our First Communion she told us to get our hearts cleaned for the coming of a very special guest, Jesus. She explained things as best anyone could of what was expected. And we practiced in church so everything would go smoothly on the special day. She took great pains to cover all the drinking fountains that morning. The rule then was—nothing to eat or drink after midnight if you went to Holy Communion.

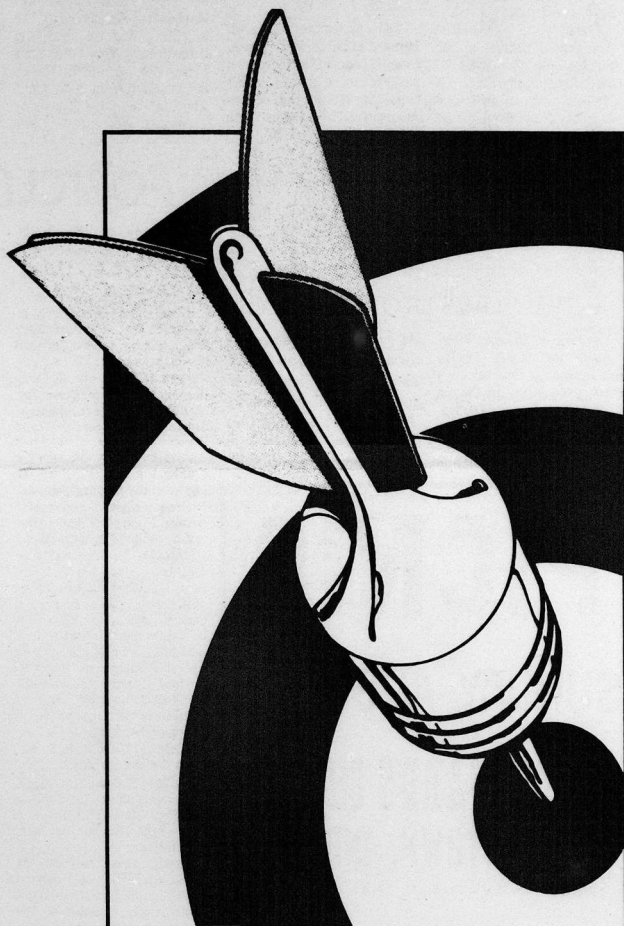
The morning of Sunday, May 21, 1936, arrived and I carried my little white prayer-book (in which Mother had written my name), a book called "A Child's Happiest Moments, When Jesus Comes." Sister straightened the sashes on the girls' dresses and adjusted the boys' ties. She lined everyone up, two by two, to "march" from school to church. As we descended the steps, a rain cloud threatened and Sister looked heavenward as if to say, "Not today, Lord."

I believe He listened: it was a beautiful day!

Where, oh where, have all the Sister Julias gone?



Sr. Julia Goebel



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THE ACTIVE LIST

July 31

The St. Mary's Church Hispanic Catholics Committee, Indianapolis, is sponsoring a "Gala Dance" in the K of C Hall #3660, 511 E. Thompson Rd., from 9 p.m. to 1 a.m. For more information, call 317-634-6223, 636-0520 or 636-6551.

July 31-Aug. 1

The annual festival at St. Catherine parish, 1109 E. Tabor, Indianapolis, will be held from 5 to 10 p.m. on Friday and 3 to 10 p.m. on Saturday.

The summer festival at St. Bernadette parish, 4638 Fletcher Ave., Indianapolis, begins at 5 p.m. both days (rain or shine).

August 2

The annual picnic and family style chicken dinner will be held at St. Cecilia parish, Oak Forest. They will be serving from 11 a.m. to 2 p.m. and from 4 to 8 p.m. (EST). The church is located on St. Mary's Road between Oldenburg and Brookville.

The parishioners of St. Bernard's Church, Frenchtown, have scheduled their annual picnic from 11 a.m. to 3 p.m. It's happening 20 miles west of New Albany on S.R. 64, 2 miles south of Depauw, Indiana on 337.

August 3

St. Vincent Wellness Center, 622 South Range Line Road, Carmel, is offering the

following classes: Aug. 3 and 5: CPR (Cardiopulmonary Resuscitation), two sessions from 6:30 to 9:30 p.m.; Aug. 3 and 10: Cesarean Birthing, two Mondays, 7 to 9 p.m.; Aug. 3 to 31: Rhythmic Exercise, five Mondays, 6 to 6:45 p.m.; Aug. 3 to Sept. 3: Aerobic Dance, Mondays and Wednesdays from 5 to 5:45 p.m.; Aug. 3 to Sept. 14 and Aug. 6 to Sept. 10: Preparation for Childbirth, 7 to 9 p.m.; Aug. 4 and 11: Breastfeeding Your Baby, 7 to 9 p.m.; Aug. 5: CPR Recertification, 6:30 to 9:30 p.m.; Aug. 5 to 26: Parenting Teenagers, Wednesdays, 7 to 9

p.m.; Aug. 5 to Sept. 9: The Vintage Years, Wednesdays, 11 a.m. to noon. Call 846-7037 for information.

August 4

The Catholic Widowed Organization will hold its regular meeting at 7:30 p.m. at Catholic Social Services, 623 E. North St., Indianapolis.

August 5, 6

The Chatard High School Athletic Club will hold a garage

sale in the school cafeteria, 5885 N. Crittenden, Indianapolis, from 8 a.m. to 5 p.m.

and/or reservations phone the Center, Mt. St. Francis, Ind., 812-923-8818.

August 7-9

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

August 8

The Roncalli High School "Booster Bash" will be held at the school, 3300 Prague Road, Indianapolis. Dinner: 7 to 8:30 p.m.; Monte Carlo, 8:30 p.m. to midnight; dance 9 p.m. to midnight.

Aug. 7-14

A contemplative prayer retreat to be conducted by Peter and Linda Sabbath from Thomas Merton Center, Magog, Canada, will be held at Mount Saint Francis Retreat Center in southern Indiana, west of New Albany. For more information

August 9

The annual church picnic at St. Paul parish, New Alsace, will feature a country style chicken dinner to be served every hour from noon until 4 p.m. (EDT).

OBITUARIES

† BEAN, Catherine M., 65, St. Mary, Indianapolis, July 22. Wife of Walter; mother of Kenneth W. Bean.

† BENNETT, Edith Beckett, 78, St. Lawrence, Lawrenceburg, July 22. Mother of Daphne Pollard, Mary Cuneo, William, Robert, Gary and Harold Beckett.

† BOWMAN, Hubert, 61, Holy Guardian Angel, Cedar Grove, July 20. Husband of Frances; father of Sandra Meddel; son of Sophia Bowman; brother of Florence Roberts and Bill Bowman.

† BREEN, Mary Kathleen, 56, Our Lady of Lourdes, Indianapolis, July 25. Wife of Joseph; mother of J. Michael, Timothy and John; daughter of Mrs. Beryl Whitman.

† BRINKMANN, Ethel M., 73, St. Jude, Indianapolis, July 23. Wife of Henry F.; mother of Joseph, Robert and Michael Brinkmann; sister of Pauline Unger, Mary Ellen Roth, Maxine Perkins and Ruth Sowell.

† BUSSEN, Paul Norman, 71, St. Andrew, Richmond, July 27. Husband of Bessie; father of Barbara Fellingner, Ronald, Larry and Norman Bussen Jr.; brother of Josephine Goebel.

† CARROLL, Helen M., 76, St. Joan of Arc, Indianapolis, July 27.

† COLLINS, Thomas, 7, St. Pius X, Indianapolis, July 17. Son of Michael and Stephanie Collins; brother of Debra Lynn, Jo Anne and Sarah Anne Collins.

† DEEL, Ernestine, 69, St. Catherine, Indianapolis, July 23. Mother of Barbara Howard and Walter Deel; daughter of Mrs. Walter Ashby; sister of Mrs. Quinn Pearl, Thomas and Harry Ashby.

† DUPART, George W., 65, St. Bridget, Indianapolis, July 21.

† ECKLES, Raymond T. Sr., 55, St. Barnabas, Indianapolis, July 27. Husband of Eleanor; father of Daniel, Terry, John, Paul, Dennis, Raymond and Laurel Eckles.

† FEESER, Charles "Felix", 62, St.

Thomas, Fortville, July 22. Father of Mrs. Lee Blake, Carol Ann, Barbara, Mary Elizabeth and Skip Feeser; brother of Fred Feeser.

† FELTMAN, Anthony, 44, Sacred Heart, Indianapolis, July 23. Husband of Barbara; son of Mr. and Mrs. Arthur Feltsman; brother of Carole Toscano, Sandra Koehl, Robert and Francis Feltsman.

† GADDIE, Mary Ann, 50, St. Anthony, Indianapolis, July 22. Wife of James; mother of Terri Lee, Debra Diaz and Katherine Staton; sister of Thomas and Joseph Shea.

† GALLEN, Robert J., 62, St. Philip Neri, Indianapolis, July 24. Husband of Jane; father of John, Robert, Jim, Joseph and Jerry Galleen.

† HRUBAN, John, 66, Holy Trinity, Indianapolis, July 22. Husband of Mary; father of John F., Michael, Steve and Thomas Hruban; brother of Ann Todor, Frank and Joseph Hruban.

† HUGHES, Red Jr., 58, St. Matthew, Indianapolis, July 23. Husband of Anna; father of Roderick, Thomas, Timothy, Kevin, Christine, Kathleen and Patricia Hughes; son of Marie Hughes; brother of John Hughes.

† JOHNSON, Lillian C., 21, St. Benedict, Terre Haute, July 24. Sister of Providence Sister Frances Clare Johnson.

† KEHL, Helen C., 87, St. Gabriel, Connersville, July 17. Mother of Mary Jane Henry, Patsy Miller, Bill and Ron Kehl; sister of Theresa, Tom and Joseph Reardon.

† KELLY, Marie G., 75, St. Patrick, Terre Haute, July 22. Sister of Dorothy Paddeok.

† KENT, Frances G., 77, Annunciation, Brazil, July 17. Mother of Ruth Underwood; sister of Irene Lamb, Florence Lytle, Grace Evans, Betty Hall, Richard and Tim Warken.

† LANGAN, John A. Jr., 53, Holy Trinity, Indianapolis, July 22. Brother of Nancy Langan.

† LINDOP, Robert J., 66, St. Joan of Arc, Indianapolis, July 27. Father of Linda Larson, Betty and Robert Lindop Jr.; brother of Elizabeth Tarpey, Alfred and Edward Lindop.

† MCGINTY, Thomas, 86, Immaculate Heart, Indianapolis, July 23. Husband of Sybil; brother of Helen Noone, Anna DesJean, Patrick, Michael and John McGinty.

† MILNER, John K., 77, Holy Trinity, Indianapolis, July 21. Husband of Sally; father of Eileen Thie, Ruth VanNote, Martha

Howard, Mildred Holloran, Dennis, Gary, Davis and John Milner.

† MOORE, Mary M., 77, St. Benedict, Terre Haute, July 25.

† NAUGHTON, Marie Moore, St. Paul Hermitage Chapel, July 27. Mother of Suzanne Lambert and Joseph Naughton Jr.; sister of Theresa Moore.

† RIEDMAN, Omer, 66, St. Mary, Greensburg, July 20. Husband of Gertrude; father of 11 children.

† RIGGS, Dorothy, 60, St. Patrick, Indianapolis, July 21. Mother of Phyllis Hoefling; sister of Edward, Francis and Charles Carpenter, Lucille Carmichael and Mary Hicks.

† RILEY, Harold W., 70, Holy Cross, Indianapolis, July 28. Father of William and Maureen Riley, Kathleen Wallace, Eileen Crews; brother of Kenneth Riley.

† RUTLEDGE, Kathryn E., 88, Mary, Queen of Peace, Danville, July 22. Mother of Geraldine Huffman and Eugene Rutledge.

† SHEWMAN, Edward F., 30, St. Monica, Indianapolis, July 21. Brother of Mary Lou Cesla, Ann Marie Ryan, Susan Ball, Thomas, Joseph and Rose Shewman.

† TRAUB, Margaret E., 62, St. Philip Neri, Indianapolis, July 20. Mother of Ann Thompson, Joan, Martha, Paul, Jerome, Patrick, Donald and Timothy Traub; daughter of Daniel McQuaid Sr.

† WEBER, Margaret, 61, Holy Spirit, Indianapolis, July 21. Wife of Hugh; mother of Patricia Ann Price, Hugh and David Weber; sister of Florence Traub and Helen Lananhan.

† WILSON, Irene, 64, St. Mark, Indianapolis, July 21. Mother of Barbara Cooke, Marilyn Wilson, Joe and James Wilson; sister of Julius Somoya.

† ZAPPE, Bessie, 81, St. John, Indianapolis, July 22. Mother of Margrete Crawford; sister of Augusta Cox, Katherine Murphy and Elvis Neely.

Final vows pronounced

Providence Sisters Violet Augustin and Janet Craven have pronounced final vows in a recent ceremony at the Church of the Immaculate Conception, Saint-Mary-of-the-Woods.

Sister Augustin, a Jasper native, is a graduate of Saint

Mary-of-the-Woods College and teaches in Hollywood, Calif. Sister Craven, currently in graduate studies at Fordham University, is a native of Ohio and graduate of Youngstown State University.

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YOUTH CORNER

College involves handling situations

by TERESA CURRAN

(This column is written by the daughter of a syndicated Criterion columnist, Dolores Curran. A second year college student, Teresa has been invited to share her thoughts with other students who are preparing to leave home for the first time.

Along with thousands of other students I survived my first year of college. I had a wonderful year, growing mentally, spiritually, and socially. With three years to go, I am not an expert on collegiate life, but I hope some of my insights will help freshmen and their families ease into this exciting phase of life.

College is a wonderful experience. It's unfortunate that such an exciting time is burdened with fears and uncertainties. Perhaps the most destructive rumors about college life are that no one else is worried, that it's a hurdle that only the tough will clear, or that college is but a bridge to bigger and better things.

The greatest misconception that I experienced was that I was the only person lost, confused or nervous. Only towards the end of the year, when remembering first semester, did my friends and I realize how

afraid we all had been, and how we had believed that everyone else was adjusted.

Secondly, college is a melting pot of personalities and abilities. I encountered ex-

tremely goal-oriented students—and lazy ones; experienced pressurized situations—and enjoyable times; worked harder than in high school, but felt high when something suddenly fell into place.

HOW ONE handles new situations and new people is the key. Personally, I am internally motivated, and can usually disregard external pressure. How one decides to pursue the four years is just that—his or her decision. Sometimes it's hard to remember who is in control. As long as we make our decisions, and are self-disciplined, college remains a pleasant learning experience. But making non-decisions by

default, like going out for pizza when we really don't want to, allows us to feel overwhelmed

During my first year I was able to take advantage of opportunities, meet persons from all spectrums of life, and enjoy myself while keeping my original goals in the forefront. Such a balancing act is difficult! My family helped by providing a sense of focus. If families allow themselves to be a home base, then freshmen can better construct their new lives building upwards, not off course.

I remember one lonely

November night calling home, asking for reinforcement. Of course I received it, passed the next morning's exam, and in hindsight, view it as an important threshold. As students, we must reach out to our families and friends. I have a dear friend who was my surrogate mother.

MY DAD, who isn't a prolific writer, sends me the best letters, usually ending with "it's not the same without you."

Such relief! We want to know what's going on at home. Did Dan's team win? Does Pat like his schedule? And, most importantly, do you miss me?

Finally, college is not just a bridge to the future. It is a special time for growth, enrichment, learning, fun, and an education. It's not the end of parenting or family dependence. Rather, it's a beginning of new needs and new responses.

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Golden jubilee celebrated

A Mass of Thanksgiving will be celebrated at 2 p.m. Aug. 2 in St. Barnabas Church, Indianapolis, for Sister Grace Louise (Dorothy) Massing who marked her golden jubilee as a Sister of St. Joseph of Carondelet March 19.

Following Mass, a reception will be held at the South Side K

of Ch. Friends are invited to attend both functions.

Sister Massing graduated from Sacred Heart grade and high schools in Indianapolis, and three sisters—Mrs. Marie Lee, Mrs. Thelma Braun and Mrs. Margaret Lease—live in the city. Another sister, Mrs. Alice Muldoon lives in Florida.

'Lazy eye' embarrasses teen

by TOM LENNON

Question: I have a "lazy eye." In case you don't know what that means, when I'm trying to look straight ahead at the person I'm talking to, for example, my left eyeball drifts off to the left. I don't have full control of its movement. Nothing can be done by doctors about this, but my "lazy eye" embarrasses me. I'm afraid people are laughing at me and joking about me behind my back. Can you help?

Answer: After I read your letter I got on the phone and talked to an expert, an attractive young woman who, like you, has a "lazy eye." She works for a youth organization and none of the many young people she deals with laugh if and when they notice her mixed-up eyeball.

But let's allow this young woman to speak for herself. She says:

"For quite a while I was terribly self-conscious about

my 'lazy eye' and was certain everyone—absolutely everyone—was laughing at my uncoordinated eyeball.

"I imagined people stared at

me all the time. In reality, most people didn't; only a few now and then.

"But it all got to me. One day I was talking to an older friend and I told him how badly I felt about the situation.

"My friend convinced me never to hide my handicap. He told me never to be embarrassed by it, but instead to speak frankly about it when a question came my way, and even, eventually, to try to view it with a certain sense of humor.

"One reason Ted could help me was because he had a small handicap too.

"Six weeks after he was born he had a terrible bout of pneumonia that damaged his nervous system. It left him with a tremor in his hands.

"For a long time he tried to hide it and was often miserable. If anyone handed him a full cup of coffee on a saucer, he was in agony lest he drop it.

"Finally he decided not to try to cover up his tremor. He would ask for help when he got in a situation that required a steady hand.

"He did not hesitate to explain why his hands were shaky.

"And then one day someone said to him, 'You know, Ted, you seem comfortable with your handicap, and as a result, when I'm around you I feel comfortable about it too. It's nice not to be uptight about your tremor.'

"Ted was grateful for those words and felt better about himself."

The young woman said she thinks Ted's plan is good no matter what, how small or how large, a person's handicap may be.

(Questions may be sent to Tom Lennon, 1312 Mass. Ave., Washington, D.C. 20005)

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TV PROGRAMMING

Humanism, St. Thomas unacceptable to LaHaye

by MICHAEL GALLAGHER

NEW YORK (NC)—In its issue of July 6 Newsweek reported that various fundamentalist groups have been attacking humanism as the greatest threat to family life and morality. It quoted the Rev. Jerry Falwell as saying that "secular humanism has become the religion of America" and has "taken the place of the Bible."

The most prominent of the new crusaders, however, seems to be the Rev. Tim LaHaye, a San Diego minister who is not one to waste time puzzling over distinctions or pondering the unfathomable workings of divine providence. Everything is quite simple and clearcut in Mr. LaHaye's universe. "All books are based either on man's thoughts or God's thoughts," he writes in his "The Battle for the Mind."

Nor does he hesitate to supply a ready political solution to the complex ills that beset us. "We must," he tells us in the same book, "remove all humanists from public office and replace them with pro-moral political leaders." Obviously St. Thomas More would never have become chancellor of England if Mr. LaHaye had been king, but then Mr. LaHaye's not much for saints anyway, especially saints named Thomas.

I've already given you a good hint, so see if you can guess whom the Rev. LaHaye singles out as a prominent villain in the struggle against encroaching humanism. "It is an irony of history," he notes sternly, "that a man who was sainted by his church as a

scholar was responsible for reviving an almost dead philosophy, which has become the most dangerous religion in the world today—humanism."

NOW YOU may not remember St. Thomas Aquinas so well, but he's the fellow we left behind in the 60s because he was so dull and stodgy and old-fashioned and male chauvinistic. Could we have missed something, do you think? If Thomas Aquinas is capable in 1981 of stirring such indignation in the camp of these philistines in arms, perhaps he was doing something right after all at the University of Paris back in the 13th century.

Ironies abound here, though they're not the sort Mr. LaHaye would notice.

The first irony is that the liberal Catholic who ridiculed scholastic philosophy as irrelevant in the 60s and 70s and rushed to embrace all that he

thought was good and progressive in secular society was doing so in accordance with principles validated by Aquinas himself. Aquinas didn't scruple to learn not only from Aristotle, who had the excuse of his birthdate for being a damned pagan, but from Avicenna and Averroes, who were Moslems.

To be fair, this faddish disdain for Aquinas was due more to ignorance than ill-will, and here a large portion of the blame must be shouldered by a legion of droning and uninspired teachers of philosophy in Catholic colleges and seminaries. You can't get your students excited about something if you're not excited about it yourself.

THE SECOND irony is that Mr. LaHaye, however great a host of ministers rise to dispute his conclusions, is speaking through Aristotle and Plato and Socrates? Through Buddha and Confucius? Through Sophocles and Shakespeare and Dickens? Through Chaucer and Murasaki Shikibu? Through Eliot, Hopkins, Chesterton, Greene and Waugh? Even through Ibsen, Shaw and O'Casey? Even through Kurosawa, with an authentic, if radical, Protestant voice. If you hold that there is no need of any mediation between God and humanity, if you believe that the word of God in the Bible is enough without need of minister or priest or bishop or church structure, as the most radical of Protestant groups have been doing throughout history, then it's quite obvious that you're going to give extremely short shrift (you don't believe in shrift at all, of course) to

anything that is secular. It can only come from the devil and be an obstacle set between you and God.

Catholicism, in principle, has an esteem for the human intellect and human endeavor, and Protestantism, in principle, has the gravest doubts about about both.

But now let's restore the ecumenical balance somewhat by noting a third irony. Although the church does in principle respect and even revere the life of the mind, in fact many Catholic churchman and prominent laymen out-LaHaye Mr. LaHaye, if not in public pronouncement at least in practical conduct. The church in the United States, as I've had occasion to lament before, is especially wary in its attitude toward secular learning and the arts. As long as we can "use" it, we're all in favor of it. But if no obvious "use" is apparent to us—never mind the Holy Spirit's well-deserved reputation for inscrutability—then we behave pretty much like Mr. LaHaye. (A little sub-irony in this category is that T.S. Eliot became an Anglican Catholic and not a Roman Catholic.)

DID ETERNAL Truth speak Bergman and Wuertmuller? Catholics are free to believe that the Holy Spirit might indeed have inspired all of these men and women in some degree or other and to search out the implications.

So let's not forget that we have Thomas Aquinas more than anyone else to thank for this freedom. Nor should we neglect to thank the Rev.



LOVE STORY—Richard Chamberlain stars as the Prince and Gemma Craven as Cinderella in a musical adaptation of the popular fairy tale in "The Slipper and the Rose" a new movie airing Aug. 7 on NBC. (NC Photo)

LaHaye for reminding us of our debt to the Angelic Doctor. After all, as a card-carrying Thomist and humanist, I have to believe that Eternal Truth can manifest itself even through Tim LaHaye.

Sunday, Aug. 2, 12:30-1 p.m. (EDT) (ABC) "Directions," the ABC News religion program, presents "The Moral Masada," a look at the price of freedom through the centuries. The program includes a review of the Masada story, when 960 Judeans fought off 5,000 Roman soldiers and eventually chose to take their lives rather than live

in slavery. (Please check local listings for exact time in your area.)

Sunday, Aug. 2, 7-8 p.m. (EDT) (ABC) "Those Amazing Animals" features a whale that retrieves bombs from the ocean floor, a look at the myths surrounding poisonous snakes and the endangered burros of the Grand Canyon.

The weekly televised Mass on WTHR-TV Channel 13, sponsored by the Catholic Communications Center, will be celebrated by Father Donald Schneider on Sunday, Aug. 2 at 7 a.m.

WIFE hosts talk with the Archbishop

Archbishop Edward T. O'Meara will be the featured guest of "Mid-Day," a WIFE-AM radio show hosted by Skip Davis on Wednesday, Aug. 5, from 2:30 to 3 p.m.

The archbishop first will briefly discuss any topic he chooses after which he will answer questions live from the listening audience.

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VIEWING WITH ARNOLD

S.O.B. is dim prospect for all

by JAMES W. ARNOLD

Blake Edwards' "S.O.B." is an attempt to do to the movie business what "Network" did to TV—in short, drive a stake through its heart.

While he is no Paddy Chayefsky or Woody Allen—Edwards is not that cerebral, his comedic ancestors are Mack Sennett and Laurel and Hardy—he manages to shed vast amounts of blood. That, unfortunately, is not all he sheds, making the picture a dim prospect for all but the most battle-tested viewers of outrageous comedy. The distinction of "S.O.B." is that in a summer of cotton candy movies, it has moments of adult intelligence and sizzling moral anger, disguised in the vulgar trappings of farce.

Edwards is the veteran writer-director of mostly innocent slapstick (the "Pink Panther" series has been his meal ticket) who married Julie Andrews a decade or so ago and then tried several times to star her in big movies without much success ("Darling Lili," "Tamarind Seed"). That is, until 1979, when Edwards and spouse sold out to contemporary taste in sex comedy with "10," and found themselves rolling in gold.

"S.O.B." is very close to Edwards' own story, blatantly exaggerated of course, and still squarely on the bad taste-and-sex track he found so successful in "10." The difference, and it's important, is that in "S.O.B." he is mocking himself and the audience and industry that makes it all possible. He's taking the money, but

apologizing and flagellating himself at the same time.

Like "10," "S.O.B." is a broad satire of southern California decadence, this time focused on the Film Biz. It's about a big producer-director (Richard Mulligan), married to a singing star (Ms. Andrews), whose latest G-rated musical featuring his wife is apparently



a career-busting, \$30 million bomb. The only part of it we see is a musical fantasy, set in a child's nursery, with Julie singing "Polly Wolly Doodle" to a bunch of toy soldiers, ballerinas and pandas.

THE depressed Mulligan goes crazy, and tries for half the movie to kill himself. Then he gets the idea of changing the flop into a mild (R-rated) sex picture and salvaging his fortune. He's absolutely bonkers by this time, but everybody goes along, motivated by survival instincts and greed. The final irony is that the studio execs, sensing a hit, steal the picture back from Mulligan, in collusion with his wife and a deceitful web of agents, lawyers, personal secretaries, etc. Eventually the poor guy is shot down by police, after a wild car chase, trying to hijack the reels of his own movie (with a water pistol).

(There are obvious echoes here. Of "Singin' in the Rain," where the silent melodrama was saved by turning it into a talkie musical. There, the leading lady couldn't sing; here, she is a sedate model of decorum who has to be drugged to take off her clothes. Incidentally, this moment is a classic case of "rough art" bumping into genteel sensibility. The context in which Ms. Andrews bares her chest is meant to be totally satirical and stupid. It's certainly not pornographic, but it doesn't quite work as humor either. It wasn't a great idea. In "Network," of course, a TV anchorman went crazy and the network continued to carry his bizarre commentaries until the ratings dropped).

AMONG the hateful and silly characters are Robert Vaughn as a malicious studio head; Shelley Winters as Andrews' double-dealing agent; Stuart Margolin as her ambitious, treacherous secretary; Loretta Swit as a loud-mouthed, tyrannical columnist; Larry Hagman as a studio yes-man; and Marisa Berenson as an actress using the casting couch in several directions.

In "10," there were few

sympathetic or recognizably human characters. Edwards avoids that mistake this time with three old pros (William Holden, Robert Preston, Robert Webber) as flawed but basically decent buddies of Mulligan. In the concluding sequence, they contrive to steal his corpse from a mortuary and bury it at sea, thus avoiding the final indignity of a phony movieland funeral. We catch a

glimpse of the latter, which is highlighted by the widow singing the deceased's favorite song, and a speech by a white-maned Indian guru (Larry Storch) listing his "great movies," including "Invasion of the Pickle People."

THERE is no question that "S.O.B." is often funny and incisive, and it's spiced by some memorable Edwards sight

gags, including a recurring bit with a dead actor and his loyal dog on the beach at Malibu that catches the funny-sad spirit of the entire enterprise. There is also no question that in zapping the loose morals and brains of these L.A. barricadas and clowns Edwards gets into more visual, verbal and aural vulgarity than most intelligent viewers will want to accept.

(An insider's anti-Hollywood moral diatribe in which the sinning sometimes distracts from the preaching; some nudity and much low comedy; not recommended for general audiences.)

NCOMP rating: B—morally objectionable in part for all.

Life story of Pope scheduled

NEW WORK (NC)—Pope John Paul II's life story will be portrayed in an NBC TV feature movie to premiere during the 1981-82 Christmas season, according to NBC.

Polish actor Cezary Morawski will play the role of Karol Wojtyla, now Pope John Paul, in "From a Far Country: Pope John Paul II." Morawski is a graduate of the Warsaw (Poland) State Drama School and has appeared on Polish TV and in movies.

NBC has described the film as a "biographical dramatization about the man who survived World War II, entered the priesthood and ultimately was elected head of the Catholic Church."

The film portrays Karol Wojtyla's days as a young boy in the Polish countryside, his experiences during the German occupation of Poland during World War II, his decision to become a theology student after

excelling as a university literature major, his priesthood and tenure as archbishop of Cracow, Poland, and finally his triumphant return to Poland and his friends there as Pope John Paul II.

The feature film is a co-production of Trans World Film-ITC-RAI and will be released for theatrical viewing worldwide, according to NBC. RAI is the Italian state radio and television network.

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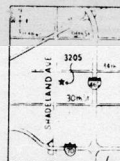
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