

THE CRITERION



HAPPY BIRTHDAY TO YOU!—That's what members of Holy Rosary Parish sang when Archbishop Edward T. O'Meara visited the Indianapolis church Tuesday evening. Celebrating his 60th birthday before (Aug. 3), the archbishop told parishioners he was entering "the sen-

sational sixties." Above, Archbishop O'Meara prepares to blow out the candles on a birthday cake presented by Father Bob Sims, parish administrator. (Photo by Valerie R. Dillon)

Pope's second surgery successful Return home anticipated within 10 days

ROME (NC)—Pope John Paul II underwent a second operation at Rome's Gemelli Polyclinic Aug. 5 and began a recovery period that is expected to keep him in the hospital for another week to 10 days.

Dr. Emilio Tresalti, chief medical officer at the hospital, described the operation for reversal of a temporary intestinal bypass as "fully successful" and said that the 61-year-old patient was in good condition.

He predicted that Pope John Paul could resume a normal schedule within two months and said, "I think we will have a pope exactly as he was before."

The Aug. 5 operation, required to reverse a colostomy performed May 13 after an assassination attempt on the pope in St. Peter's Square, took place in strict secrecy to avoid an influx of journalists and the curious at the hospital.

Pope John Paul regained consciousness about 15 minutes after the hour-long operation and told physicians that he felt fine, Tresalti said.

The operation was performed by Dr. Francesco Crucitti, the 50-year-old surgeon who headed the surgical team during the original operation.

He was assisted by three other surgeons and four anesthesiologists. Other physicians attended the operation as "experts and guarantors," according to a medical bulletin issued after the procedure was completed.

"This morning at 7 a.m., John Paul II underwent the foreseen surgical operation for closure of the protective colostomy which was performed at the end of the preceding operation last May 13," the bulletin said.

"The operation ended at 8 a.m. and went perfectly," it added. "The reawakening was quick and normal. The condition of the patient is good."

Tresalti said that Pope John Paul would remain at the polyclinic for about 10 days and then go to his summer residence in Castelgandolfo for about two months of further rest and recuperation.

"I think that after two months the pope can

resume full activity," he said. "We don't expect any problems."

Corriere della Sera, a respected Italian newspaper based in Milan, quoted Pope John Paul as telling his physicians before the operation: "When I leave here I must be perfectly healed. I don't want to come back, because I have a lot to do."

The pope was released from the Gemelli Polyclinic less than a month after the attempt on his life, but returned to the hospital June 20 with a high fever. He was diagnosed as having a viral infection called cytomegalovirus, but doctors declared the pope "clinically cured" of the infection Aug. 1.

Father Romeo Panciroli, director of the Vatican Press Office, said the pope was likely to spend his time at Castelgandolfo writing an encyclical or pastoral letter.

He would not comment on reports in the Italian press that Pope John Paul is preparing a document on the church's social teaching, designed to honor the 90th anniversary of Pope Leo XIII's encyclical, "Rerum Novarum," issued May 15, 1891.

Looking Inside

Where can elderly people get the help they need? Ruth Ann Hanley offers a list in the second of her series on page 2. And the Kennys on page 10, give some down-to-earth suggestions to the children of a 79-year-old man.

What did readers think about the attack on the Moral Majority? Some of them tell us on page 5.

Val Dillon suggests that driving is a moral issue and proposes 10 commandments for the road. Check Editorials on page 4.

How can you spot an extremist? You might be surprised at Father McBrien's answer on page 11.

The Criterion's "Parish Profile" series is now one year old, and we celebrate with a look at a parish with 45,000 parishioners and a 90 percent turnover. Look with us on page 12.

Columnist Mary Rose Birchler sends an open letter to the parents of tomorrow in Youth Corner, found on page 16.

And Jim Arnold calls "Arthur" a "wacky" film but one which "pays tribute to some neglected traditional values." His review is on page 19 this week instead of 20.

the criterion

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Indianapolis, Indiana

Many assistance programs supply security for elderly

by RUTH ANN HANLEY

What do the "twilight years" offer? Are they, as the poet said, "the best that's yet to be," or a time of unending pain and frustration?

According to present statistics, whatever problems or benefits there are in old age, one is more likely to realize them if one is a woman. Surveys indicate that for every 100 men there are 143 women over age 65.

Often these women are forced to take social security at an earlier age because of health problems and inability to enter the job market.

According to a statement by the U.S. bishops, some 22 percent of this predominantly female group have incomes below the federal poverty level. "The costs of food, medical care, and housing (including fuel) . . . take up some 70 percent of the income of elderly as opposed to less than 60 percent of the non-aged," the statement declares.

When social security started, expectations were it would replace 30 to 46 percent of a working person's income.

BUT THE REALITY today is that one out of



OPTIMIST—Gerry Goodwine manages to remain positive about life as a senior. Now 72, her husband died in his 40s of what she calls "flash cancer."



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every 12 couples and one of every four retired single or widowed persons relies almost entirely on social security.

Gerry Goodwine is one of these.

Because she can rent a two-room apartment for one-fourth of her social security check, she feels she can cope without asking for help. "So many in here don't want to ask their children these days," she says. "The children have so many expenses of their own." Mrs. Goodwine describes her elderly neighbors in her federally subsidized hi-rise as "thankful."

Mrs. Goodwine's apartment has a kitchen-living room, bedroom and bath. Its walls are made of a cement block she describes as comfortably "fire-proof." In an emergency, the residents need not even go down stairs. They simply "walk out of the apartment into the hallway. The fire department is across the street, and has been in many times—they're awfully nice."

Throughout the state there are 19 different housing authorities controlling a total of 4,092 units similar to Mrs. Goodwine's, explains Howard Ponder, program analyst for the Department of Housing and Urban Development.

Ponder reports there are 1,980 on a waiting list and the average wait statewide is two years. Units are offered to low income persons 62 and older, and in certain areas, according to an asset qualification minimum.

PONDER SAYS originally the idea was to mix age groups, but this was tried and found wanting. Some of the people who need services should be "spun off to nursing homes, but these are already too crowded."

Mrs. Goodwine says residents help those in the building who are handicapped, checking each night with the two extremely elderly persons on their floor. She has been invited to drive a car for a friend who has deteriorating eyesight—thus each provides what the other lacks.

But Mrs. Goodwine, widowed in California when her youngest child was nine, can describe many more "helps" at the apartment: a lunch program, commissary with frozen foods and dairy supplies, cleaning supply outlet and prescription drug delivery. Every Tuesday there's a clinic.

Father Joseph Dooley from St. Mary's Church comes to the building for Mass, and she describes a "darling group of young people," charismatics from Our Lady of Mount Carmel and St. Joan of Arc parishes who come to distribute communion and say the rosary.

In Ponder's mind, the need for such housing "is greater than it seems," but he believes "people don't apply because of bad publicity and security problems."

Mrs. Goodwine is thoughtful about that. She knows of one rape and a few instances of thievery, but asks: if all elderly residents were in their own homes in any section of the city, how large a section would that encompass? And wouldn't there be some problems there?

BESIDES, where she lives new \$50,000 condominiums are rising; old homes are being rejuvenated. Would these people move here if it were so unsafe?

Mrs. Goodwine has maintained her independence—not partaking of the apartment's free lunch program.

She also could avail herself of a host of other programs developed by private groups and state and federal agencies. While not offering luxuries, these programs nevertheless help people on fixed incomes or with age-related problems.

Father Dooley, whose parish contains a large percentage of elderly parishioners,



HAPPY THREESOME—Bill and Mattie Stewart are one of the older couples who still live in their own home. Adding to their household is Tipsey. (Photos by Ruth Ann Hanley)

maintains he "doesn't know offhand of an elderly person in dire need." He adds they have contributed generously to the Archbishop's Appeal.

Perhaps, as Mrs. Goodwine suggests, they get along because like her they were never used to luxuries. "I never had a fur coat," she laughs, "well, yes, I did once, but I stood with my back to a fire to get warm and it felt so good, until it caught on fire. That was the first and last fur coat."

Social security is like the warmth of that coat today. Mrs. Goodwine distributes her

\$297.10 check as follows: Rent—\$58 per month; Air Conditioning—\$3, Food—\$25 per week, Medicine—\$40-\$50 per month (when her ulcers behave she spends less), and Telephone—\$9.

When the people in her building think something might happen to their benefits "they get so frightened." Without them, she says, "a lot of people just couldn't stay in their apartments . . . Many have no one at all, and they don't want to go to a nursing home."

In Mrs. Goodwine's words, the apartment represents "our last chance to be on our own and we cling to it."

Here is a partial list of helps for the elderly, especially in Greater Indianapolis. Similar programs may be operating in other localities:

Meals

Meals on Wheels—Home delivery of one hot, one cold meal, Monday through Friday; offered to those physically unable to prepare meals, refrigeration necessary, referral by physician. Cost \$17 per week. Delivered by volunteers, community supported.

Meals at home or congregate site, emergency boxes, offered to those 60 years or older unable to prepare meals; donations of cash or food stamps accepted. Central Indiana Council on Aging.

Day Care

Facilities providing snacks, lunch, activities, outings, reclining chairs, crafts. For those unable to attend regular senior center; sponsored by Central Indiana Council on Aging, sliding scale of contributions.

Companions

Senior Companion Program—two way benefit: supplies homebound seniors with companion, furnishes supplementary income to low income seniors who act as companions, four hours a day. Provided by Program for Independent Living, funded through a Federal ACTION program.

Aid for visually impaired

Those with impaired vision over 60, training in alternate ways of doing things. Program for Independent Living, funded through Central Indiana Council on Aging.

Nursing care

Visiting Nurses Home Care Association. Physician-directed care in home setting, under doctor's orders. Need referral, confirmed by doctor, must be essentially homebound. Largely intermittent care. Paid for by Medicare, Medicaid, other third party payers. In August will begin long term care, to provide extended homemaker service by health aide; offered now four hours a day, but not a free service, nor paid by third party.

Heating

State Allowance for Energy (SAFE). Low-income help through credits on electric and fuel bills. Funded through the Indiana Office of Community Services Administration. Program dormant now, but will resume in fall. At present air-conditioning assistance available to those with debilitating diseases; must have valid reason and doctor's certificate. State toll-free number: 1-800-622-4973.

Transportation

Half-price taxi coupons for 60 years or older from Central Indiana Council on Aging. Senior discount fare—Metro transit system.

Senior Citizen's Directory for Metropolitan Indianapolis offers 63-three page alphabetical directory of services available to seniors, from branches of Indiana National Bank, or by writing Indiana National Bank, One Indiana Square, Suite 540, Indianapolis, IN 46266.

Priest says Maryknollers will not return to mission job

Sisters announce plans to go back to El Salvador

by BRIAN BAKER

ALBANY, N.Y. (NC)—A priest who was among six Maryknollers—four priests and two nuns—who left El Salvador last May to avoid potential danger to their lives, said that they will not return to their mission jobs. But a spokeswoman for the nuns said they would go back.

The priest, Maryknoll Father John Spain, a native of Troy, N.Y., made the announcement at a press conference. He said that despite recognition by Salvadoran church leaders of the "importance of Maryknoll's work in El Salvador," they were "unable to insure our safety in the light of the increasing activity of death squads" and recommended that they not return.

A spokesperson for Maryknoll nuns, Sister Maureen Meyer, said Aug. 3 that the two nuns, whom she would not name, intend to return. The nuns were at headquarters in Maryknoll, N.Y., for renewal, a period of three or four months of retreat and vacation after five years in the order.

"They have every intention of going back (to El Salvador) when it becomes feasible," said Sister Meyer. She said that the two nuns will be looking into the possibility of returning without the priests after their renewal is over if the situation in El Salvador improves and if

Bishop Arturo Rivera Damas, apostolic administrator of San Salvador, permits them to return.

A spokesman for Maryknoll priests said that there would be no Maryknoll announcement of the withdrawal from El Salvador but that it has the society's approval because of the dangerous conditions in the country.

ACCORDING TO Father Paul Newpower, director of media relations for the Maryknoll Fathers, at a June 30 meeting of Central American church leaders Bishop Rivera Damas said he could not guarantee the safety of the Maryknollers if they returned. At that time, superiors of the Maryknoll Fathers decided to put off the decision to return El Salvador until September.

On July 3 the bishop told the order that the church had made no contact with the government and the situation had not improved in the country. The Maryknoll Fathers decided July 24 not to return indefinitely because of the risk to the priests' lives.

Father Spain said at the press conference that it is no longer possible for him and the other Maryknollers—three priests and two nuns—to do meaningful work in a country where one is labeled subversive for housing visitors unknown to local authorities and where one's life is in danger for allegedly saying Mass in an area controlled by the opposition.

Involvement in any of those activities is "enough to make one a target for murder," he said.

HE SAID Maryknollers have been particularly suspected by the Salvadoran government of collaborating with the insurgents since the discovery last spring that a priest of the order, Maryknoll Father Roy Bourgeois, was living at a guerrilla camp. Father Bourgeois was missing for 10 days and feared dead. Two Maryknoll nuns had already been killed last December in addition to two other U.S. women missionaries.

Concern that the actions of Father Bourgeois might be used to justify further assassinations led Maryknoll to pull its remaining priests and sisters out of El Salvador to discuss the situation in May.

Father Spain, who worked for eight years as pastor of Ciudad Barrios, a small parish in the northeast corner of El Salvador, described the violence there as "intolerable and yet worsening." He estimated that nearly 175 people in that city of 40,000 were killed between the time of the assassination of Archbishop Oscar Romero of San Salvador in March 1980 and the time he left the Central American country.

"The slaughter in El Salvador is intensifying. I have seen reports that in the first nine days of July alone 293 people were pulled from their homes and killed by paramilitary

squads. In the first six months of 1981 more than 9,000 people have been killed."

"In most of these cases there is no fighting because the civilians are not armed. They are simply dragged out of the houses and shot in the streets," he said.

While Father Spain said he had known of no threats on his own life while he was working in El Salvador, he noted that since his departure he has heard rumors that he had been placed on a death list by rightist forces. Despite those rumors, he said, he would be ready to return to his parish if it were not for the danger that it might cause his parishioners.



Ellen Healey reelected ABE president

Ellen Healey of Immaculate Heart Parish, Indianapolis, has been reelected president of the Archdiocesan Board of Education.

Also chosen at the board's July meeting in Columbus are Joseph E. Smith of Our Lady of Lourdes, vice president, and David Fisher of St. Agnes Parish, Nashville, secretary.

Mrs. Healey, a North Deanery representative, is presently completing her first one-year term as president. Wife of Robert Healey, M.D., she serves as his general assistant and secretary. Mother of seven children, Mrs. Healey served two terms as president of the North District Board of Education and has been a member of the archdiocesan board's budget committee.

At Immaculate Heart Mrs. Healey was first president of the parish board of education and was chairman of the planning committee. She is a Eucharistic minister and has been a volunteer parish librarian for 14 years.

Smith, representing the East Deanery, is completing a term as vice president. In his parish he was board of education president, parliamentarian and finance committee member. Smith also has been a cantor for three years. Married and the father of four children, he is regional manager of Hot Sam Company.

Fisher, married and father of five, represents the Bedford Deanery and served on the ABE assessment committee. He is a Eucharistic minister at St. Agnes Parish, and is employed as a salesman.

Court overrules parental consultation

BOSTON (NC)—A three-judge panel of the Massachusetts Appeals Court has overruled a lower court judge who refused to approve an abortion for a 14-year-old girl unless she consulted at least one of her parents.

The ruling came in the first test of judicial procedures under a Massachusetts parental consent law that went into effect in April. The law allows an unmarried minor to request Superior Court authorization for an abortion if her parents have disapproved or she is unwilling to seek parental consent.

Appeals Court Judge Rudolph Kass, who wrote the panel's opinion, stated that the Superior Court judge, William G. Young, erred when he required the 14-year-old to consult one of her parents. Kass said the law was designed "to provide a mechanism for judicial consent precisely in those cases where the minor has elected not to seek parental consent."

The panel noted that once Young concluded that the minor lacked "any understanding of motherhood" and that her pregnancy was at a state where some action was indicated, "it was error as a matter of law to condition his consent on the child's first consulting at least one of her parents."

An order clearing the way for the teen-age abortion was issued in late July within three days of the appeals court hearing. The "prompt order" was issued, the court said, because the "girl was approaching her first trimester" and "nature's clock keeps running."

Commenting on the court action, Father Peter Conley, director of communications for the Boston Archdiocese, said, "The initial reaction is sincere compassion for the plight of the 14-year-old girl who finds herself pregnant. But compassion must also be extended to the unborn, innocent child whose life has been

judged expendable."

He added, "The shocking irony of it all is that any other surgery on a minor—even a tonsillectomy—demands the consent of parents. There is an obvious inconsistency in values here."

Dr. Mildred F. Jefferson of Boston, a former president of the National Right to Life Committee, described the court ruling as "an appalling decision."

She said the minor was "mature enough in one (judge's) eye and not mature enough in another. It makes you wonder who is acting in the best interests of the young woman."

And, she noted, a 14-year-old "who suffers a serious complication from an abortion cannot be treated in an emergency room for that complication without the consent of her parents."

Young in the original decision had stated, "Objective criteria might warrant terminating this pregnancy." But he noted that the girl's "lack of significant life experience, her lack of understanding of the responsibilities of motherhood and the likelihood that she could be further along in the pregnancy than she suspects all indicate that action ought to be taken now."

He concluded that "in view of her immaturity, the availability of an apparently loving and supporting family" and the state's concern "in encouraging a family rather than a judicial resolution of a minor's abortion decision," he could not rule that an abortion without parental consultation was in the girl's best interest.

The appeals court panel agreed that "as a general proposition, not of law, but of human relations, the question whether to have an abortion is better solved with parental guidance than with judicial authorization."

It added however that there are "instances where the relationship between a daughter and her parents is such that this may not be so."

The court recalled that the legislature had this in mind in providing teen-agers with the alternative of obtaining approval from a judge for an abortion.

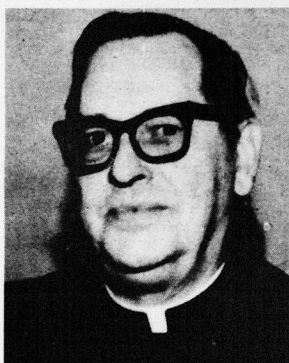
Father Francis Van Benten dies

A funeral Mass for Father H. Francis Van Benten, who died July 30, was concelebrated on Monday, Aug. 3, at St. Mary Church, Richmond.

Father Van Benten, 62, pastor at St. Mary's since 1973, was buried in the Priests Circle of St. Mary Cemetery. A native of Beech Grove, he was ordained a priest in St. Meinrad Archabbey Church on May 30, 1944.

After serving as associate pastor of SS. Peter and Paul Cathedral for six years and St. Catherine Parish, Indianapolis, for one year, he was appointed administrator and later pastor of the Cathedral until named pastor of St. Mary's.

Father Van Benten's survivors include three sisters, Helen Pretti and Theresa Gibbons of Indianapolis and Franciscan Sister Virginia Van Benten of Kansas City, Kan., and one brother, John J. Van Benten of Indianapolis.



Fr. H. Francis Van Benten

EDITORIALS

On being a moral driver

Disrespect for life can be shown in many ways. One of these is how one drives a car.

Last weekend was deadly on Indiana roads. Twenty persons died in car accidents—almost four times the usual total on holiday weekends such as Memorial Day and the Fourth of July. Monday and Tuesday of this week took the lives of five more Hoosiers.

How we behave as motorists is a moral issue. With this in mind, we offer the following:

Ten Commandments for Motorists

- 1) Thou shalt not drink then drive, nor get behind the wheel after taking drugs which affect perception or reflexes.
- 2) Thou shalt not use the automobile as a weapon, nor drive while in the grips of great anger or emotional upset. Take a walk, a shower or scrub the floor instead.
- 3) Thou shalt not speed—speed kills. If you drive at 65 instead of 55, you will be only five miles farther after one-half hour, but you will have doubled your chance of dying if a collision occurs.
- 4) Thou shalt not run red lights nor chance yellows. You might save 30 seconds, but you risk deadly collision with another fool like yourself.
- 5) Thou shalt not covet thy neighbor's space on the road, nor cut him off, nor pass on his right. He may catch up with you.
- 6) Thou shalt drive defensively, anticipating always the drunk, the law-breaker and the inexperienced driver who may do something which requires your immediate, life-saving response.
- 7) Thou shalt respect God's natural elements, and if rain, snow or ice appears on the road, increase your respect one-hundredfold.
- 8) Thou shalt respect your driving machine, keeping its engine well-tuned, its gas tank filled, its tires inflated.
- 9) Thou shalt admit if one should no longer drive and turn in one's license, knowing that poor eyesight, slow responses and other conditions might bring death to you or some other person.
- 10) Thou shalt love thy fellow driver as thyself, regarding him not as your enemy nor adversary but as a fellow traveler on life's journey and occasionally in need of your signal to cut in.—VRD.

Some tactics turn us off

A mailing arrived in the Criterion office this week from LAPAC, the Life Amendment Political Action Committee, Inc. It included with its request for money, a description of what is happening in the ongoing political fight to secure passage of a human life amendment.

Focus of the mailing was announcement of LAPAC's latest "hit list"—the members of Congress it intends to defeat in the next election. Along with pictures of 12 members of Congress—the "Deadly Dozen"—was a graphically gory photo of the so-called "candy apple baby," an unborn child aborted through saline poisoning. Above these photographs was the question: "HAD ENOUGH? of this . . . then cast your vote NOW to defeat the Deadly Dozen."

Committed as we are to the anti-abortion cause, we are troubled by LAPAC's message. Somehow it doesn't square with our sense of how to go about solving the problem and—in the broadest sense—working to bring God's life to our troubled world. Are we only being delicate? Is it just a matter of personal style?

We are told by our Catholic bishops that we must be active politically, that public policy questions which bear on the presence and quality of human life must be the business of Christian citizens. True, of course, and applicable to abortion.

But the bishops also have told us and our political leaders that the Catholic Church is deeply concerned about other life issues—the arms race and nuclear war, family life, care of the elderly, capital punishment, the economy, food and agricultural policies, health care, housing, human rights here and abroad—all matters which can diminish, enhance or destroy human life.

This goes to the question of one-issue voting, and the dilemma is real for sincere Catholics. May I, should I support a public official who has all the "right views" on other issues, but the wrong view on abortion? Must I work to put such a person out of office? Put another way—can I support someone who is solid on abortion but not interested in reform of criminal justice, maintaining the peace, educating the handicapped or solving the epidemic of child and spouse abuse?

A second question occurs: Can a person be firmly opposed to abortion, yet disagree with a constitutional amendment as the tactical way to end its availability? Some legal minds say yes.

And a third, nagging question comes: is confrontation and character assassination the only way to achieve this worthwhile goal? Name calling may be easy to do in such an emotional issue, but so far it has not brought about what is even more crucial than new laws. That is, a change of mind and heart by those who support abortion as a reasonable answer to a life problem. Until hearts are changed, abortion will continue, no matter what the law.—VRD



Israeli attack on Beirut is blasted by Sheerin

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

Man's dignity derives from his creation in the image and likeness of God. There was not a shred of dignity visible the day the Israelis bombed densely populated Beirut, a day that lives in sorrow. That day, July 17, 300 men and women lay dead in Beirut's streets and 800 were wounded.

Lebanon has known gunfire and bombs and the death of children. What is new and different, however, is that so many friends of the Israelis are heartsick about the bloodshed. Official Washington deplored the use of force on this occasion. President Reagan did not hesitate to use the words, "condemned and deplored." Commenting on the Beirut attack he said forcefully, "I don't think violence is ever helpful to the peace process."

Friends of Israel, and I count myself one, find it hard to explain the atrocity. The Vatican newspaper, *L'Osservatore Romano*, said in a front-page editorial, "We cannot concede that yesterday's bombings of inhabited areas of Beirut provoke strong disapproval. It is inadmissible to indiscriminately hit the civil population in order to reach terrorists hiding among it."

Will the American government continue to deliver American planes to Israel, fearing that they will deliver terror to civilians? Let's hope not—that at least they will withhold delivery of American F-16 fighter bombers in view of the Israeli bombing of densely populated areas in Beirut.

One of my best friends was the late Rabbi Abraham Heschel, a truly saintly man, a great friend of Israel, but a man who hated war. He was in the forefront of the anti-war movement in the '60s and a member of the Steering Committee of Clergy and Laity Concerned About Vietnam, a committee of which I was a member.

In an essay Rabbi Heschel wrote: "Tanks and planes cannot redeem humanity nor the discovery of guilt by association nor suspicion. A man with a gun is like a beast with a gun . . . Let us remember that the sense of the sacred is as vital to us as the light of the sun. There can be no nature without spirit, no world without Torah, no brotherhood without a father, no

humanity without attachment to God."

Rabbi Heschel wrote this in 1964. Were he alive today, I feel sure he would have the same message for all who love God. He would not allow the covenant to be smashed by fighter planes and other weapons of war. In one of his essays he says to God: "Where is God? Why didst thou not halt the trains loaded with Jews being led to the slaughter?" In a somewhat similar fashion we might ask God at this moment why the victims in Beirut were allowed to be slaughtered?

The fact is, however, that terrorism is not the exclusive province of the Israelis or the PLO. Nor do we know much about the Soviet brand of terrorism. It has been said that a great deal of the money directed to terrorist groups actually comes from wealthy Arab nations.

We don't usually think of Saudi Arabia as being a nest of terrorists but it may well be that Saudi Arabia has the facilities for carrying on a long and bitter fight against any enemy. What facilities do I have in mind? It is no secret that Saudi Arabia has an almost infinite supply of that precious treasure—Saudi Arabian oil!

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TO THE EDITOR

Moral Majority is another crusade

This is my reply to Richard P. Monroe Jr.'s essay in "Opinion."

The Moral Majority is a crusade. Like most crusades it was born of a crisis, the deterioration of our economy and moral fiber, the rise in crime and immorality. The Moral Majority fits into today's scheme of things, but it must be forever alert or it will fall victim to the universal disease—hypocrisy and greed. It will, of course, and that will end its usefulness.

Achievers destroy to build and non-achievers follow after and sustain themselves on the drag left behind. Without achievers there wouldn't have been the civilization we know today and having lived in it for 67 years, I am not happy with the results. The intentions of the achiever are fine, but the hypocrisy and greed of others overwhelm his good works.

We have spent billions of dollars, both

private and government, to alleviate the problems of the poor, the disabled and the sick, and the problems are still there. Trillions of dollars have been spent on arming for war and wars have been fought down through the centuries and are still being fought. Here again, hypocrisy and greed play a leading role.

The economy is the life blood of nations. A healthy economy means a healthy nation and a sick economy means a sick nation. The economy thrives on plentiful money and production, production most of all.

Money can do good or evil. Of late, the evil seems to be superior. We worship the almighty dollar and God said, "Thou shalt not worship false images." Is it any wonder we have fallen on hard times? Those who control the money control the nation.

As for the eagle replacing the dove, when

was the dove the symbol of this nation?

Christ came to teach us how to live, but few were listening. He never built a church, he left that for those who pray fervently on the Sabbath and practice materialism the rest of the week. Was it radical for him to prepare us for a better life that comes after this?

Better hurry! That other life is only a heartbeat away.

David O. Jackson

Knightstown

Thanks!

Thank you for the article you wrote on Bertha Steinberger, our mother ("Indiana native marks 100th birthday" July 17). We received many calls because of the article, and they remarked how well written and interesting it was.

Thanks again for a job well done.

Mary M. Steinberger

Indianapolis

MM preaches intolerance

I thoroughly enjoyed the essay by Richard Monroe on the Moral Majority. I agree wholeheartedly. People like Jerry Falwell have long since lost any religion they ever had. It has been swallowed up by overwhelming ambition for fame and greed for wealth.

Jesus said "Love one another." Love is kind. Love is tolerant. Love is helpful. Love is the Golden Rule in action. Not only when others agree with your own ideas, but to all. The Moral Majority preaches a rigid intolerance for anything but their own ideas. Some people, having grown up with or developed negative personalities, seem to enjoy thoroughly disliking people and things they do not agree. Being a Moral Majority member gives them a good excuse to hate.

I am sure you will get letters from people who, not understanding use of satire in writing, will conclude Monroe is being blasphemous. Older people, used to a black and white/no grey type of religion and lifestyle, will conclude Monroe simply does not understand the Moral

Majority. Wealthy people, for whom money and the "good life" is of overwhelming importance, will think Monroe just doesn't understand their problems. But when the "good life" becomes that important, it is time to reassess carefully the path one's life has taken.

Monica Burkemper

Indianapolis

Columnists praised

Mary Rose Birchler's feature on "Aunt Carrie" (July 10) was one of the most poignant pieces I have ever read. I hope that we will see her byline often.

Also, I am pleased to see Magr. George Higgins back in your stable of columnists. The Criterion carried his column many years ago, and it is great to have him back.

Fred Fries

Indianapolis

Judging others is unchristian

In a letter, a reader condemns the Moral Majority for being un-Christian and putting money before Christian charity—feeding the poor, caring for the ill, helping the disadvantaged, etc. But where is a Catholic's Christian charity if he condemns a large group of our separated brethren so harshly? Perhaps he is misunderstanding them.

There are two things to consider. First, many Protestants who want to cut federal programs which help the poor see them as helping cheaters even more than the poor. While wanting to cut tax money for these projects, their individual churches raise and distribute a great deal of money to help poor people in their own towns and mission lands. We should give them credit for that. Secondly there is a recurring theme in the Old Testament that the person who obeys God's commandments will be rewarded in this life with many blessings including material ones. So, when prosperity comes it is seen as a seal of approval from God for what good they have done.

The sign of the early Christians was how loving they were. Perhaps we could do more to show the Moral Majority where they err by praising the good they do and by gently pointing out that Christ was poor. Christ did not promise a comfortable life to his followers. He said to follow Him, we must take up our cross.

The average Protestant reads the Bible more than the average Catholic. So if we gently point out Christ's words, maybe we can help mend the broken Body of Christ, help our separated brothers and sisters to follow Christ more closely, and working with them, make a better world.

One last note we never know how others see us. Last week (July 17) there was a news item in this paper (page 5, "Church in the World") praising the fact that Bingo was legalized in Pennsylvania. To many Protestants, gambling is a sin and the good we do with the money is tarnished by how we got it.

Also we could be a more authentic witness to those Protestant groups who seem to love money and comfort if there were not many rich Catholics who live in expensive houses, drive expensive cars, dine in expensive restaurants, own swimming pools, belong to country clubs

and go on luxury cruises. Perhaps we have some improving to do in our own back yard, before we condemn a large group of Protestants and further insure the already broken Body of Christ.

Margaret Cain

Grammer

Priest encourages adoption of minority children

WASHINGTON (NC)—Father George Clements, the black Chicago priest who adopted a 13-year-old boy earlier this summer, has told a Senate subcommittee that much more needs to be done to encourage minority adoptions.

While the past 10 years have seen "great strides" in the attitudes of child welfare agencies toward so-called "hard-to-place" children, such as blacks, Father Clements said many agencies still are far from establishing programs aimed at meeting the

needs of children waiting for adoption.

"Black children of all ages continue to be locked into situations where permanent planning for their future is poorly monitored or in many cases non-existent," he said.

With his newly-adopted son Joey sitting next to him at the witness table, Father Clements also emphasized that minority communities themselves must take the responsibility for placing minority children.

The priest's remarks came at a hearing on adoption in the United States conducted by the Senate subcommittee on aging, family and human services.

Father Clements, 49, a nationally-known civil rights figure, began adoption proceedings late last year and officially adopted Joey on July 6. The Archdiocese of Chicago had indicated that "a priest is not free to adopt a child," but did not block the proceedings.

In his Senate testimony Father Clements noted that in Illinois intensive public education and recruitment campaigns have been initiated in minority communities to encourage adoptions. These have included radio, television and newspaper presentations to make blacks aware that they can adopt even if they have only a modest income, live in an apartment, and have other children.

He also noted the success of his "One Church-One Child" campaign in which black churches in Chicago are encouraging members of their congregations to adopt waiting black children.

"More and more people in the black community must become sensitive to the needs of black children and to the barriers that prevent our children from reaching adoptive families," said Father Clements.

"Leaders of all black communities must recognize the problem I speak of today and they must do all that is possible to encourage the adoptions of waiting black children.

"Government can only do so much to solve this nationwide problem—our people must do the rest," he said.



FATHER IS FATHER—Father George Clements, pastor of Holy Angels parish in Chicago, hugs his newly adopted son, Joey, 13. Father Clements said he wanted to adopt a child to call attention to the plight of black orphans. (NC photo from UPI)

Critiques essay

I found the essay by Richard Monroe Jr. to be witty, but meaningless.

R.T. Jefferson

Columbus

Briefing attempts to sell churches on budget cuts

by MSGR. GEORGE G. HIGGINS

The Reagan administration recently briefed 170 religious leaders on the president's budget cuts and tax regulatory policies. Regardless of the party in power, such White House seminars usually sell rather than brief participants on pending legislation, and this one proved no exception. Administration spokesmen tried to convince their guests that the cuts are aimed not at penalizing the poor, but at strengthening the churches' role.

According to the Rev. Ernest Gibson, director of the Council of Churches of Greater Washington, D.C., the first speaker, Manuel Johnson of the Treasury Department, claimed the federal government had usurped the churches' role by getting into welfare programs and that the administration is now generously turning that role back to the churches. Johnson also reportedly said the tax cuts would free up more money for charitable contributions.

Rev. Gibson reminded Johnson that "government got into welfare programs because the problem was too big for churches and other charitable agencies to handle," a view most churches share. He pointed out that there is no guarantee charitable contributions will increase if taxes are cut.

Some businesses are echoing the administration's anti-government rhetoric in expensive advertisements. Amway Corporation, for example, argued in a recent ad that from the beginning of the republic assistance to the needy has been carried on voluntarily by private agencies. According to Amway, "it was only in the darkest days of the Depression that volunteerism began to wane and the federal government stepped in."

This is an oversimplification of the historical record. While the churches and other voluntary agencies have traditionally pulled their weight in the social welfare field and will continue to do the best their limited resources permit, to slash the federal budget by billions

of dollars and expect churches and other volunteer agencies to make up the difference would be a bad joke.

It's a curious game the administration is playing. Having convinced themselves they have a solemn mandate to reduce the role of government to a minimum, they are trying to put the monkey on the back of the churches and other volunteer agencies.

They don't put it so crudely, of course. They claim they are magnanimously making it possible for churches to resume their proper role in social welfare.

The churches see it differently. They know they play an important social service role, but they see that role as a partnership with, and not a surrogate or substitute for, the government.

Thus if the president thinks the government is playing too big a role in the field of social welfare (and a plausible case can be made for this argument), the remedy is to look for new and creative ways of involving the churches and other private agencies in the administration of necessary government programs.

Jesuit Father Bernard Coughlin put it well some years ago in his standard work on this subject, "Church and State in Social Welfare." "It is not a question," he wrote, "of government vs. voluntary welfare . . . Every social means, if rightly used, can be an instrument for good. The problem is the right use of both government and voluntary welfare, and this requires a public policy that will assure government responsibility where necessary and a sister policy that will counterbalance government responsibility."

The churches are prepared to help develop this kind of balanced and realistic partnership with government. They are not about to take the blame, however, for the government's deliberate decision to default on its own responsibilities. The monkey, in other words, is on the president's back, and let's make no mistake about it.

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HONEY OF A MINISTRY—Bob Weast, 51, professor of brass instruments at Drake University, checks one of his beehives. Selling honey after Masses at Des Moines Holy Trinity Church is how he supports charitable projects. Weast has raised money to assist Bangladeshi refugees, purchase equipment for an inner-city day care center and for a video projector for pro-lifers, help build a chapel in the Jesuit Emmans community center and purchase a piano and sound system for his parish's liturgical music groups. (NC photo by Peter Dubec)

Tuition tax credit efforts affected by massive tax cut

by JIM LACKEY

WASHINGTON (NC)—By approving a massive tax cut with all kinds of added incentives Congress has slightly altered the road ahead for tuition tax credits.

Until shortly before the dramatic tax cut vote in the House July 29 the Reagan administration had said it wanted a "clean" tax bill from Congress, one stripped of all special interest legislation and containing primarily an across-the-board tax cut for the American people. Other tax changes, such as tuition tax credits, would have to wait patiently for a second tax bill to be sent up to Capitol Hill.

But now it appears that there won't be a second tax bill, since almost everything the administration had promised in the second bill has now appeared in the first.

That may or may not make a difference in the final outcome of the tuition tax credit effort. But it has led Sen. Daniel Patrick Moynihan (D-N.Y.), one of the prime sponsors of tuition tax credits, to wonder openly how strongly the administration will push them since it won't have a major tax vehicle to send to Congress



later this year.

Both before and after his election President Reagan said several times that he favors tuition tax credits. But when he went to Capitol Hill last February for the grand unveiling of his economic recovery program, he revealed the administration's hope that a clean tax bill could be passed first.

IN THAT SPEECH he listed four tax issues among those he said the administration would send to the Hill after passage of the initial tax bill: indexation of tax brackets, reduction of the "marriage penalty," tuition tax credits and changing the "unfairness" of the inheritance tax. As it turns out, tuition tax credits is the only one of those four not included in the tax cut approved by Congress.

It was not for lack of trying, however, that tuition tax credits didn't make it in this first bill. Moynihan attempted to add the credits to the Senate bill when it was being considered in late June by the Finance Committee. But he was able only to garner a handful of votes.

Tax credit supporters at the U.S. Catholic Conference contended the vote was not on the merits of the legislation but only reflected congressional concern about loading the first tax bill with additional tax breaks. But Moynihan indicated recently that he thinks the administration may be backing off its support for tuition tax credits because of its concern for balancing the federal budget.

That concern has surfaced elsewhere in the tax debate as well. For instance, supporters of the proposal to allow all taxpayers—not just those who itemize—to deduct their charitable contributions had to agree to phase in their tax cut over a several-year period because of its resulting loss of tax dollars to the Treasury. Only in 1985 and beyond will the new deduction result in more than a \$1 billion annual loss to the Treasury.

BY COMPARISON, tuition tax credits if passed in their current form are expected to cost the Treasury \$2.7 billion in lost revenue in 1983, rising to nearly \$7 billion by 1986, according to John E. Chapoton, assistant treasury secretary for tax policy.

The Reagan administration, of course, wants to balance the federal budget by 1984 and is seeking additional places to make cuts to meet that goal.

So while the Reagan election was viewed last fall as giving tuition tax credits their greatest chance of passage, the forecast has been complicated both by the initial tax cut action and the overriding concern for balancing the federal budget.

With all the extra tax incentives in the first tax bill, tuition tax credits might be forced to "go it alone" in the effort to gain congressional passage. Gone will be the political vote trading—the "I'll vote for your tax credit if you'll vote for mine"—that sometimes means

the difference between success and failure for a controversial piece of legislation.

And even some strong supporters of the concept are having second thoughts about enacting tuition tax credits at this time. "If our government were solvent I'd buy the bill in a moment," remarked columnist James J. Kilpatrick recently. "But in the present parlous state of our finances it strikes me as more than the budget can bear."

Mayor urges pope to hurry home

ROME (NC)—The mayor of Castelgandolfo went to the Gemelli Polyclinic Aug. 3 to urge the town's most famous resident to hurry home.

Mayor Marcello Costa had a brief audience with Pope John Paul II, who is expected to go to the papal summer residence in Castelgandolfo later in August after a second operation at the hospital.

The mayor gave the pope a chest full of fish caught in the lakes around Castelgandolfo, about 13 miles from Rome.

Except for Italian President Alessandro Pertini, Mayor Costa was the only politician admitted to see the pope since he was shot and wounded May 13 in St. Peter's Square.

GENERALLY SPEAKING

Let us help you 'touch someone'

by DENNIS R. JONES

Is your son or daughter "leaving the nest" for the first time to join the thousands of young people entering college this fall? His/her absence will leave a void in your home and lives. Yet—in the words of a familiar advertising commercial—you'll try to ease that void to "reach out and touch someone"—that son or daughter. A letter always helps. But there's another way to keep in touch:



Consider a special student subscription to *The Criterion*. A subscription is not only a reminder of your thoughtfulness but it's also a way to help your collegian to keep in touch with news and happenings in the Indianapolis Archdiocese and the church around the world. Recently, we began to carry articles and news especially of interest to young adults in our "Youth Corner." To borrow an old cliché, the *Criterion* can be "like a letter from home."

Of course, a student subscription need not be limited to a freshman student. Your un-

dergraduate, graduate or post-graduate student also will welcome the paper each week.

On this page of today's *Criterion*, you'll find a convenient order form for the student subscription. A nine months' subscription from Sept. 1, 1981, to May 31, 1982, is only \$7. If you want the paper started before September, we can even arrange that. Just clip the coupon and send it with your check to: Student Subscription, *The Criterion*, P.O. Box 174, Indianapolis, IN 46206.

It's easier than you think to "reach out and touch someone."

check it out...

✓ Bill Hubbs, a member of St. Thomas Aquinas parish, Indianapolis, has been elected president of the newly established Indianapolis Neighborhood Center Association. According to Hubbs, the association was formed in April of this year to encourage cooperation between neighborhood centers throughout the city.

✓ Five Benedictine monks of St. Melarad Archabbey recently celebrated the 25th anniversary of their profession of monastic vows. The group includes Father Archabbot Timothy Sweeney, Brother Andrew Zimmerman, Fathers Melarad Brune, Alan McIntosh and Lambert Reilly.

✓ The Holy Cross Brothers of Brazil recently elected Brother Keric (Jerome Patrick) Dever to a three-year term as district superior. The district office is located in Campinas, State of Sao Paulo, and numbers 24 brothers who work chiefly at two secondary schools. A 56-year old Indianapolis native, Brother Keric is a graduate of Cathedral High School. Prior to his first assignment to Brazil in 1973, he held a number of administrative positions in the United States.

✓ Franciscan Sister Carol Ann Munchel was named Northeastern area representative for the Los Angeles chapter of Women in Communications, Inc., whose membership includes more than 300 professional women working in the communications field.

Munchel is public relations director for Franciscan Communications in Los Angeles. She previously was communications director

for the Sisters of St. Francis for five years and served for a decade as an educator in the Catholic elementary school system.

✓ The Catholic Communications Center's DIAL-A-MOVIE Film Rating Service answered 64,000 calls during the fiscal year just ended on June 30. This number doubles the calls for the previous fiscal year.

Users of the 317-634-3800 DIAL-A-MOVIE service should notice an improvement in the quality of the recordings. The Center, in an effort to improve the service and to reduce long-range costs, has purchased recording/answering equipment to replace leased equipment.

The DIAL-A-MOVIE service provides listings of currently released motion pictures showing in the Indianapolis area as rated by the U.S. Catholic Conference Department of Communication. Since the inception of the



✓ The six children and 22 grandchildren of Mr. and Mrs. William J. Burke of Clarksville invite their relatives and friends to attend a Mass of Thanksgiving in observance of the Burkes' 50th wedding anniversary on Sunday, Aug. 9, at St. Anthony Church. A reception from 3 to 5 p.m. will be held after the Mass in the parish activity center.

program in November, 1963, calls have numbered nearly 867,000, approximately 49,000 per year.

Archbishop O'Meara's Schedule

Week of August 9

MONDAY, August 10—Parish Visitation, St. Andrew Parish, Indianapolis. Mass at 7:30 p.m., reception following.

TUESDAY, August 11—Parish Visitation, St. Margaret Mary Parish, Terre Haute. Mass at 7:30 p.m., reception following.

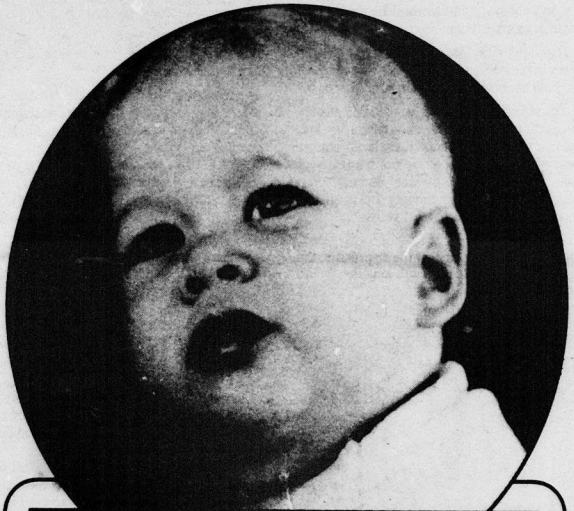
WEDNESDAY, August 12—Silver Jubilee celebration of Cardinal Carberry's episcopal ordination. Mass at 4 p.m., St. Louis Missouri.

THURSDAY, August 13—The annual National Catholic Lay Celebrations of Evangelization, St. Louis Missouri.

SATURDAY, August 15—Parish Visitation, St. Mary Parish, Mitchell. Mass at 7 p.m.



✓ Sisters of Providence of Saint Mary-of-the-Woods observed 25 and 50 years of service in the Providence Congregation during special eucharistic liturgies at St. Mary-of-the-Woods in July. The 23 golden jubiliarians include from left to right, row 1: Sisters Ann Joseph Polito, Patricia Clare Beggs, Marie Carita Higgins, Ann Veronica Wall, Dorothy Therese Wagenhauser; row 2: Sisters Mary Timothy O'Connor, Frances Agnes Dowling, Catherine Bernard Gerwin, Helen Marie Siegrist, Isabel Storch, Anne Doherty; row 3: Sisters Mary Josephine Suelzer, Mary Elvire Marc, Mary Charles Spalding, Cecilia Agnes Ward, Francis Theodore O'Toole, Emmanuella Hurd; row 4: Sisters Angela Clare Gorman, Mary Joanita Walsh, Agnes Theodore Casey, Marguerite Mary Sorg, Miriam Joseph Cahill and Mary Emyard Campeggio. Those marking their 25-year observance were Sisters Ellen Kehoe, Joanne Golding, Irma Meuse, Maureen Abbott, Mary Frances Keusal, Catherine Buster, Mary Ann Fox, Rosalie Cullen, Joan Kirkpatrick, Josephine Paolinelli, Ann Casper, Theresa Marian Takacs, Agnes Clare Buckley, Mary Adrian Jaroch, Mary Louise O'Connor and Dorothy Soulinny.



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THE QUESTION BOX

Jesus was a human being

by MSGR. R. T. BOSLER

Q Aren't some of the modern books on Jesus by so-called Catholic theologians teaching heresy when they describe how Christ had to make decisions? He was God and knew all things. Why then did he have to make decisions? Isn't this denying the divinity of Christ?

A No, it is not denying the divinity of Christ; it is affirming something mighty important about him for our salvation—that he is also human like us.

To deny that Jesus made decisions is to fall into heresy, for it is a cornerstone of faith that he saved us by freely accepting the Father's will and choosing an ignominious death as a criminal by crucifixion.

It was as man that Jesus struggled in the agony in the garden as he prayed: "Not my will but thine be done." That was a human decision.

The old catechisms that you studied clearly taught that Jesus was truly man as well as God. The Council of Calcedon in 451 declared against those who seemed to believe the humanity of Jesus was absorbed by the divinity. The Council stated that his humanity was in no way lessened by its unity with his divinity.



Officially, the church has clearly taught the humanity of Jesus, but in practice and in popular devotion Catholics have not fully appreciated the reality of Christ's humanity. One reason for this was the constant battle to uphold the divinity of Christ against those who denied it.

The modern devotion to the Sacred Heart was an attempt to restore balance by stressing Jesus' human love for us. But your own question indicates that there are still Catholics who never understood the meaning of Hebrews (4:15): "For we do not have a high priest who is unable to sympathize with our weakness, but one who was tempted in every way as we are, yet never sinned."

As man he was tempted, and as man he decided in favor of the Father's will rather than his own human inclinations.

Q In one of the Eucharistic prayers there are the words: "As we wait in joyful hope for the coming of our Savior Jesus Christ." Does this mean that some of us may anticipate we will still be alive when he comes, or does it refer to the coming of Jesus to each of us at the moment of our death?

A This would seem to refer to the same thing anticipated in the acclamation: "Christ has died, Christ is risen, Christ will come again."

In the Mass we not only recall the passion and death and resurrection of Jesus; we share in the reality of it and look forward to the final triumph when the whole human race will be

made one in Christ and share in the fullness of the resurrection. This is called the second coming of the Lord.

If you will read the epistles of St. Paul, you will understand that the Christian life is a preparation for the coming of the Lord. The same idea is expressed in the Lord's own prayer: "Thy kingdom come," which is a longing for the day when God's power will triumph completely among men.

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

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Cathedral drive tops goal

Phase I of Cathedral High School's \$10 million fund drive has topped its goal by more than \$1,500,000, the drive's co-chairman Harry L. Bindner has announced.

Bindner, American Fletcher National Bank president, reports that cash received and pledges of \$5,078,535 have been received by The Campaign for Cathedral—exceeding its interim goal of \$3,500,000 by June 30.

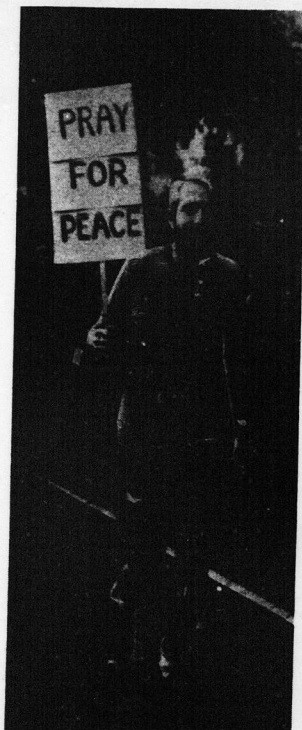
According to Bindner, the campaign executive committee appealed to alumni and parents for the Phase I sum. This committee includes Robert V. Welch, Charles E. Stimming, Sr., Lewis B. Renner and Archbishop Edward T. O'Meara.

Welch, chairman of Cathedral's Board of Directors, called the achievement the "turning point" in Cathedral's 63-year Indianapolis history. The fund drive will enable the high school to eliminate the debt for purchase of the 39-acre campus on the city's northeast side, construct a multi-purpose student activities and sports center, and increase student aid and other academic opportunities.

The campaign to raise \$10 million grew out of a Cathedral Committee on Priorities' report which noted the school's growth as a private secondary school leader nationally. It emphasized Cathedral's religious tradition, preeminence as a college preparatory school and cited necessary planning for the campus.

According to Welch, Phase II to raise the remaining \$5 million will focus on the corporate sector. Stated Welch, "We do not have the resources to match our aspirations, our opportunity, our responsibility. The additional funds must come from the community."

From August to Dec. 31, Welch said, "we will contact the foundations, corporate leaders and private citizens who share Cathedral's vision in private secondary education."



JOGGING CHRISTIAN—Ernie Hodel of First Meunouite Church, Indianapolis, has been making peace signs since the Vietnam war. His latest goes with him each morning. The dath processor says he's trying to learn "what it means to be a follower of Jesus" and "what peace means for me."

LIVING YOUR FAITH

Many practices and beliefs of Catholics are adapting to present times and needs

by DON KURRE

Last Sunday I witnessed something I haven't seen for quite some time. As I waited for Mass to begin, I saw a lady, herself waiting to celebrate the Sunday Eucharist, preparing herself for that celebration by praying the rosary.

Praying the rosary was once a widely practiced method of prayer in the Catholic religion. I remember being encouraged from many quarters—the sisters in school, the pastor and from my parents to pray the rosary. Today, I find it difficult to remember the last time I heard someone suggest the rosary as a prayer form.



Remembering the rosary brought back some of the other practices and beliefs that during another time were very important elements of my religious practice—my faith, as I knew it then. It seems somewhat alien to me now that I once thought, as a prayer form, the rosary stood on equal ground with the Mass.

However, practices like saying the rosary, which had a substantial place within the Catholic religion and are still helpful practices for some in their spiritual journey, have lost favor with many Catholics.

One reason our attitudes are changing toward many practices and beliefs stems from a realization that all elements of the Catholic religion do not stand in equal relationship to one another. This realization was fostered by the Second Vatican Council and a closer study of church history.

THE TRADITION itself and our education into that tradition lead many of us to think that all beliefs and practices were lumped together on an equal footing, enjoying equal certitude and immutability. Sometimes, however, mere theories or theologies were accorded the same prominence and were invested with the same authority as central dogmatic beliefs. For example, the teaching on limbo was offered as though it were just as certain and important to Catholic life as the doctrine of the resurrection of the Lord.

This new awareness by Catholics has led to development of a greater variety of religious practices in the Church. Spiritual reading, visiting people in senior citizen homes or working to curb pollution have become valid forms of religious practice over against the more traditional forms of religious practice such as the rosary, novenas, or benediction. Discussions on social justice are taking the place of religious discussions once held on limbo, gravity of certain sins and penance.

Ralph Keifer sees this change as a re-defining of faith. "For raising numbers," he writes, "faith has been redefined as having to do with gospel rather than as having to do with religion. That is, the life of faith is seen as having to do with finding and living out of a

cooperative zone of freedom, wholeness, hope, and meaning—rather than a matter of believing a set of doctrines, adhering to a special moral code, or practicing a particular set of devotions.

"The purpose of Church," Keifer contends, "is not seen primarily as providing right doctrine, clear moral guidelines, or special form of ceremony. Rather, it is seen to be (or it is hoped it will become) the servant of the life of cooperation, freedom, wholeness, hope and meaning."

PRACTICES and beliefs such as the rosary, not eating meat on Friday, and limbo became rather substantial within the Catholic tradition precisely because at one time they helped the Catholic community live a life of cooperation, freedom, wholeness, hope, and meaning.

For 2,000 years the form of our religious practice and belief has been shaped and tested by historical, cultural, and pastoral concerns. For instance, we have watched the Mass transformed from the vernacular, to Latin, and back to the vernacular. Beliefs and practices change when they no longer enable Christians to live a life of cooperation, freedom, wholeness, hope and meaning.

Therefore, it isn't unusual in our long tradition to find Catholics scrutinizing their beliefs and practices as individuals and as a community. Catholics are re-examining their religion to see if it does indeed support and foster a life of faith grounded in the gospel. Those practices and beliefs found appropriate will continue to be used. Those found lacking will be dropped. The regulation on Friday abstinence is one example.

New practices, influenced by our own perceptions of life, our own understandings of the Gospel and its claim on our life, and the heritage that is ours as members of the Catholic Church will begin to take form and replace those practices and beliefs phased out.

Catholic practice and belief must reflect our present encounter with God. Renewing those practices and beliefs is part of the ongoing life of the church.



Priest says married people have ministry to others

KANSAS CITY, Mo. (NC)—Married people should be looked on not as people to be ministered to but rather as those with a mission to "serve the people of the church," Jesuit Father Charles Gallagher said.

Father Gallagher, director of Worldwide Marriage Encounter; Mary F. Rousseau, assistant professor of philosophy at Marquette University; and Paul Wilczak of the Center for Pastoral Life and Ministry of the Diocese of Kansas City-St. Joseph, Mo., recently gave a workshop presentation on marriage in Kansas City.

The three are part of a committee commissioned by U.S. bishops to develop a new perspective on spirituality relevant to marriage. Also named to this committee are Jesuit Father George Maloney, Fordham University, New York, and Dominican Father

Paul Cohnner of St. Albert's Priory, Oakland, Calif.

The group plans to publish a book on marital spirituality and what it has to offer the people of the church as well as suggestions of practical ways for a couple to increase their spirituality.

The project is going to look at couples and how their love can be opened out to the church, Ms. Rousseau said. She added that married love has as a goal "to make love so credible that people will be drawn to God who is love."

Wilczak recalled a survey finding that said people are hungering for commitment. He said the study came very close to quoting the Gospel in saying that a person must love oneself to find oneself.

The three speakers agreed that the idea of losing oneself in another is central to married life.

Ms. Rousseau noted that the metaphors of the Bible are frequently marital. Father Gallagher said he felt that the sacrament of matrimony should have a strong public identity to mirror the positions of the people of the church as beloved of God.

Father Gallagher also said that for the most part there are no married people making decisions in the church. Where there are lay people working for the church, he said, they are in that position because of expertise in a particular field, such as law or psychology, not because they are married.

This absence of the married, Ms. Rousseau said, is a loss to the church's efforts for evangelization.

All three commented that they felt the church is ready for an examination of the spirituality of marriage, that the time is ripe.

Decent housing needed for 'undesirables' too

by ANTOINETTE BOSCO

I was sitting in the dentist's chair, having a tooth drilled, when my dentist began his monologue. "Do you have any idea what's happening to housing?" he asked.

I made some kind of noise which he could decipher as he wished. He went on to tell me that his house had gone up in value by \$60,000 in the past year. This means, he pointed out, that we finally are starting to catch up to other areas in the country after a long period of housing depression in our area.

A better interpretation, I thought, since I couldn't talk, is that housing in our area is becoming so expensive that many families simply can't afford to buy a house.

In fact, in an interview in Long Island's daily paper recently, a banker reported that a person needed an income between \$25,000 and \$50,000 to buy a home here. Obviously the American dream of home ownership for all is a mirage!

One of my special interests is helping the poor get decent housing—a reason I was already aware that the housing market is booming in my area. I am a member of an organization called the Suffolk Interreligious Coalition on Housing. A community leader, Ken Anderson, was instrumental three years ago in forming the coalition. Anderson, also Long Island president of the National Association for the Advancement of Colored People, wanted to raise consciences about the need for low and middle-income housing.

Anderson accomplished much in bringing

this impossible dream closer to reality. The coalition has become strong enough to acquire purchase rights for three pieces of land and to get plans drawn for building subsidized multi-unit housing for single persons and families.

Naturally there are obstacles. Zoning laws need to be changed. Also, there is tremendous resistance on the part of neighbors to the subsidized housing.

Ironically, after my dental appointment I was scheduled to attend a town board meeting on zoning changes. One agenda item called for approval of senior citizen housing, the other for approval of the coalition's project.

The scene was familiar to me from past experiences. Speakers in favor of the proposals triggered boos, nasty comments and catcalls from people opposed to the zoning changes. Now and then, low-income people were referred to as "undesirables."

I had signed up as a town resident to speak in support of the coalition's proposal. When my turn came, I ignored my prepared remarks. Instead, I said I was present because I knew what it was like to be poor and desperate for a place to live.

When I first became a single parent 16 years ago, I was told in a face-to-face confrontation with a rental agent that I was an "undesirable element" for a suburban neighborhood. Then when I tried to buy a home, the real estate agent, finding I was the single support of six children, slammed his listing book closed and asked angrily, "Why are you wasting my time?"

I told the crowd that they should know what it feels like to be told, "There's no room at the inn." That's what their boos communicated. I said labeling people undesirable simply because they are poor, rejecting them and leaving them in substandard housing conditions is a crime and a scandal and a moral outrage.

When I finished, to my surprise, there was a sudden burst of applause. I don't think it meant that minds were changed—but it might signify that some consciences were touched, at least for a moment.

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HARLEM HOME—During winter months, a boy does his homework in front of the stove in his apartment because the building has no heat. In 1975 U.S. bishops called for "a decent home and suitable living environment for

every American family." Antoinette Bosco

The majority of people are

by DOLORES CURRAN

"Dear Dolores Curran: I am writing in regard to some things I have read recently on humanism. The information fired me up and I became concerned about what my children are being exposed to in their school. In a nearby area parents are fighting values clarification and the showing of a film, 'The Lottery.' These people are being labeled as the Moral Majority but I share their viewpoint and I don't think it's because I am a fanatic. Am I overreacting to what I read or do you think there should be some real concern?"

Dear Judy: Thank you for your cogent letter. I think many share your dilemma. How serious is the value-laden curricula our children are being taught?

All I can do is give my personal perspective. I feel the Moral Majority people are dangerous. They grasp on a normal fear and blow it out of proportion. They are often contradictory, i.e., they decry values clarification in one breath and ask for less atheistic, more moral education in the next.

I, too, share your feeling on some of these fears, especially the influence of television and some of the images our children are receiving. I opt for more censorship there—but it is going to be my censorship, not theirs. I am not going to be made to feel that I have to agree with all their positions on war, censorship, family, and women just because they call themselves the Moral Majority.

I believe many of us are moral and I believe we are in the majority, but I don't believe in the Moral Majority. Why not? Because they operate out of fear and despair, and we, as Christians, operate on hope and the Resurrection. We are people of hope, not despair. We look for the good in people, not the evil that the MDM pronounced upon those who disagree with their stands politically, educationally, socially or religiously.

I taught "The Lottery" as literature years ago when I was teaching sophomores. It teaches a lot of good moral lessons, especially the age-old temptation of people to find a scapegoat for their problems and shortcomings. Is that an unacceptable value? If so, then what are we all about as Christians needs some reexamination.

I don't mean to sermonize, but I get angry when a group like the MM destroys parental confidence and faith. Use your good parental

sense. If you're modeling good morals and faith at home, if your children are learning values from you, you don't have to be a watchdog over every book, class, teacher, film, activity or idea which your children experience. Like you, they will learn to weigh and choose their values. The best way for them to learn to do this is by exposing them to a variety of ideas and values while they are living with you, so that they can come home and discuss them with you.

Far more dangerous, is controlling

Family s

by Dr. JAMES and MARY KENNY

Question: Dear Dr. Kenny: My father is 79 years old. Mother died two years ago. Dad lives alone about two miles from our house. He is becoming more forgetful, more irritable and bit shaky. He can't hear well. We are afraid for him to drive his car. We have offered him a room with us, but he has refused. He is not helpless enough to need a care center, but I don't think he should be living alone either. Any suggestions?

Answer: You have specified a very common and very difficult time in the life of an older person: that in-between time when they can't live alone and yet are not appropriate for a care center. Family is the best answer to this dilemma.

There are three options. First, your father can live with you. This is not always possible or desirable. In your case, father has already refused.

Second, some of you can live with him. Perhaps older children can take weekly turns at grandpa's, eating the evening meal with him and spending the night. This might be beneficial for the children as well as grandpa.

Third, grandpa can live alone. Even in this case, there are many things which your family can do to ease his life.

Since you live nearby, he might eat some or all of his evening meals with you. An occasional card game before or after dinner might help him to ease his life.

You might spend some time with your father doing a review of his life. Use a tape recorder or take detailed notes. This is your heritage. Listen to the stories of how and where he grew up, what jobs he held, how he met your mother, how he began his family.

See that he gets daily exercise. It is not healthy for anyone to sit down or lie in bed all day. A 20-minute walk each day will do wonders. Someone may have to walk with him to make sure he goes.

"I was an 'undesirable element'"

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Extremists lack sense of humor

by FR. RICHARD P. McBRIEN

Arizona Senator Barry Goldwater saw his 1964 Presidential campaign go downhill after his famous "Extremism ... is no vice" statement at the Republican National Convention.

Most people, even those not schooled in traditional Catholic theology, knew almost instinctively that the Senator was wrong. If virtue always stands in the middle ("In medio state virtus"), then it follows that extremism is indeed a vice.

But how does one identify an extremist? Isn't the standard of measurement a subjective one? One person's ideal of a moderate is often another person's ideal of a radical or a reactionary.

It's true. One doesn't readily pin such a label on anyone. Nor should it be an easy proposition. Very few of us (Senator Goldwater included, I should suspect) want to be tagged an extremist.

To some conservatives Senator Edward Kennedy is a left-wing extremist (and perhaps President Reagan as well). To many others he's just an old-fashioned New Deal/Fair Deal/New Frontier/Great Society liberal.

To some liberals Senator Jesse Helms of North Carolina is a right-wing extremist (and perhaps President Reagan as well). To many conservatives, Senator Helms and the President are in the mainstream of the American and Christian value system.



My own test for extremists, whether of the left or of the right, is the absence of a sense of humor.

Persons with a sense of humor cannot be extremists. They do not take themselves and their views seriously enough to be so rigid and inflexible—and so self-righteous—as genuine extremists are wont to be.

DON'T MISUNDERSTAND my point. I'm not suggesting that conviction isn't important, or that extremists alone have it. But conviction is not inconsistent with openness to change or respect for the divergent views of others.

Extremists are neither open to a significant change of opinion nor are they respectful toward the views of those who disagree with them. Just the opposite.

When the two non-extremists get together for an argument, they may go at each other with vehemence and even a little anger. Perhaps they won't speak to one another for a few days.

But the differences between them and their extremist counterparts are these: (1) The non-extremist will go home and, after he or she has cooled off a bit, will begin wondering if just possibly the other person may have had a point. The extremist will never entertain such a ridiculous thought. There is a kind of internal fail-safe mechanism that aborts the reflection process as soon as there is even a hint of self-doubt.

(2) The non-extremist will keep an argument precisely at the level of an argument, whether in the board room, the committee meeting, the conference room or in an exchange of memoranda. The extremist promptly descends from the level of argument to the level of retribution.

The non-extremist does not go directly for the opponent's job or reputation. The non-extremist admits that the opponent, after all,

might have a point.

If you get the opponent fired or destroy the opponent's reputation and you discover later it was a mistake, the mistake is final.

THE EXTREMIST doesn't worry about that because the extremist is never seriously in doubt about the truth of his or her cause or, what is more crucial, about the accuracy of his or her grasp of the truth.

Getting the opponent fired or destroying the opponent's reputation is only another way, however unpleasant, of serving the truth.

There are several well-publicized forms of social and political extremism at work today.

They are the people (of right and left alike) who are consumed with a passion for retribution and punishment: fire the teacher, fire the librarian, ban the book, boycott the sponsor, defeat the public official, and so forth.

Forms of extremism flourish in the churches, too. At the recent Southern Baptist convention the extremists weren't satisfied with the reelection of their candidate as president. They wanted to expel all 10 moderates from the governing board as well.

The same forces are alive in the Catholic Church. I need not belabor the point here. Suffice it to say that Catholic extremists haven't a clue to the meaning of a principle enunciated at the Second Vatican Council: "The truth cannot impose itself except by virtue of its own truth, as it makes its entrance into the mind at once quietly and with power" (Declaration on Religious Freedom, n. 1).

Nor do they even begin to understand the so-called Gamaliel principle taken from Scripture: "... let them alone; for if this plan or this understanding is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!" (Acts of the Apostles 5:38-39).

© CT Features Services

"But millions of Americans remain ill-housed, as is." (NC photo by UPI)

moral anyway

everything they do, read and study for 18 years and then letting them out into an uncontrolled society without any experience in choosing and discarding values. The MM would have us do that. They would censor everything with which they disagree, even down to some very good literature.

Good luck. Don't worry and don't think you are overreacting. We all think that at times. It's better than apathy.

Keep reading. Peace and prayers, Dolores Curran

upport helps forgetful father

Diet is another area to watch. Whether through Meals-on-Wheels or careful shopping, make sure that his meals are nutritious.

His hearing deficit may prevent him from enjoying television. Get a good speaker with a long wire. Attach the wire to his television set (some sets have a jack for this purpose), and position the speaker close to his better ear.

Make a point to spend some time at his house. When you have a task such as letter writing, which can easily be done anywhere, do it with him. Perhaps some family members

would watch a ball game or two at your father's house.

While aged people may fail in physical ways and need care, they also value their independence. Families can make several adjustments to help an elderly parent live alone with support.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 67; Rensselaer, IN 47378)

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THE WORD

by PAUL KARNOWSKI

Did you ever notice how much whispering goes on at a family reunion? Take a look around sometime. There's poor Uncle George. He's had too much to drink and, from the looks of it, his wife is whispering some very sober thoughts in his ear. Strain your ears if you like, but you won't be able to hear what Aunt Betty and Aunt Louise are discussing over there in the corner. Aunt Ellen's new dress? Uncle Bob's unexplained absence? Who knows ...? Looks as if there's some whispering going on in the backseat of your nephew's beat-up Dodge. You're better off not knowing what's being said there. A gentle tap on the knee interrupts your observation. "Can I tell you a secret?" It's your three-year-old niece, Suzanne. "Sure!" you say, squatting down to hear her secret message.

Almost ridiculous, isn't it? A family reunion. A time to share news, hopes and dreams. And yet everyone is being exclusive. Telling secrets. Whispering.

You might be interested in today's first reading. The prophet Elijah also hears some whispering in an unexpected place. He has gone up to the mountain to meet with God. It has been revealed to him that the "Lord will be passing by." First there comes a great wind, "but the Lord was not in the wind. After the wind there was an earthquake—but the Lord was not in the earthquake. After the earthquake there was fire—but the Lord was not in the fire. After the fire there was a tiny whispering sound." Elijah correctly concludes that the Lord speaks to him in a whisper.

You might be similar to Elijah. Maybe you think big when you think God: big winds, big fires, big miracles. But the Lord is not so melodramatic. Maybe you have begun to see what Elijah saw: that the Lord whispers the same quiet message to you, to me, and to everyone. It might even strike you as a strange coincidence that God's message is the same as that of your little niece, Suzanne.

God whispers to all of us, "You're my favorite."

August 9, 1981
19th Sunday in Ordinary Time (A)
1 Kings 19:9, 11-13
Romans 9:1-5
Matthew 14:22-33

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St. Paul Catholic Center

Bloomington, Indiana

Fr. James P. Higgins, pastor

by RUTH ANN HANLEY

If your summer has been slightly upended by the presence of a college son or daughter home for vacation, how would you like 4,500 of them year long?

That's the basic bundle of energy, searching, faith, confusion and talent presented as a challenge to Father James P. Higgins, pastor of Saint Paul Catholic Student Center on the Indiana University campus, Bloomington. And his young parish does a 90 percent turnover every four years!



Luckily he loves it.

Ask Father Higgins the greatest strength of his parish and he says he has the "richest parish talent-wise in the whole archdiocese."

Ask Tom Cecere, parish council president, and he incorporates the idea of accomplishment—the giving of that talent. "Barriers I've felt on campus are broken here," he claims. "There's a sense of accomplishment that you often can't feel on campus." He explains that coming from the East he anticipated that he wouldn't "blend," that perhaps it would be difficult to offer his talents to the church. But he found it otherwise. St. Paul's, he claims, "is a church for all seasons."

Of course, a main goal of all programs at St. Paul's is student involvement. Each year, courses are taught in basic Catholicism, scripture, Pre-Cana conferences, church history, plus an educational series. Father Higgins and his two associates, Dominican Father John Fabian and Father Jeremiah Cullinane, help with the teaching. But the parish also draws on a rich pool of professorial talent.

GRADUATE STUDENT Maureen Gahan, parish council student representative, em-

phasizes the importance of the programs. "The students coming to this huge campus are in a new situation. They come in often with very little knowledge of the tenets of their faith," she explains. What they meet are the "go-getters" from other faiths and cults, evangelizing on campus. "They come back asking questions," she says, because "they don't feel strong in biblical knowledge."

Or, Miss Gahan observes, "they aren't sure what their church has to say. They come to talk to the priests, then spread the word of St. Paul to other students. The priests spend a lot of time counseling both on the faith and on the problems inherent in a campus situation."

St. Paul's also makes an attempt at enrichment.

A daily Mass in a building closer to classrooms, folk Masses, children's Masses and Latin Masses with Gregorian chant spotlight the calendar. According to Father Higgins, the university has courses in Gregorian chant and thus this aspect was incorporated. "I thought it was a shame that we quit teaching it," he muses. "Those ordained in the last 10 years have not taken it."

But the I.U. school of music provided the continuity and the interested students.

Gloria Bier, CCD coordinator whose husband is on the I.U. faculty, says this spillover of talents bolsters her programs too. "Students teach, tutor and help out," she says. "Each fall quite a number sign a card and offer their services. We track them down, and when we finally find them between classes, we feel this commitment helps give them a feeling of belonging. Actually for them it's a good opportunity since they often want to go into teaching."

ST. PAUL'S religious education program for about 178 CCD students from pre-school to high school includes a tutoring type of instruction for children in special education and those who speak foreign languages. Father Higgins explains this benefit as a coming together of children and student teachers "from all different places. Through this program they are matched in an individual way."

Speaking of the children, Father Higgins says "they are coming out of our ears." One-fifth of his student population is married. Also there is an estimated one fifth to one fourth of the parish composed of faculty and local residents. To these he credits a jump in the collection.

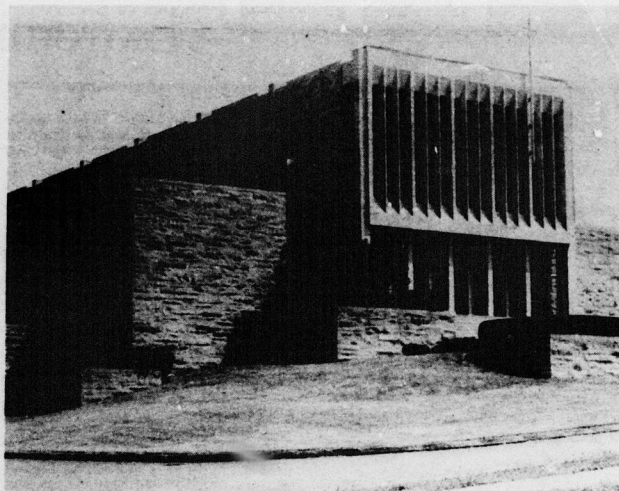
"Students, as you well know, are not noted for having funds." The archdiocese also funds St. Paul's in its educational thrust as a Newman center.

The facility, which was dedicated in January 1969, is an extensive and modern facility. The mosaic design behind the altar reminds students of the dangers of "modern isms," and the rock-sure voyage of the boat of faith.

A student lounge can accommodate 300 diners. A porch with pool tables and games flanks it. Classrooms are available for CCD, a CYO-type youth group and the college group. There is a student library, a restaurant-style kitchen, rooms for students who live in and work at the parish and for priests who are students.



TALENTED CREW—Father James P. Higgins (at left seated) finds many good ways to use the talent of parishioners in his student parish. Here he plays chess with Maureen Gahan, while Gloria Bier and Tom Cecere watch. (Photos by Ruth Ann Hanley)



BUT PRIEST-STUDENTS are almost becoming a memory. Father Higgins remembers a time when "we had five or six living here all the time. There were always 15 or 18 on campus—and as high as 55. Today the younger ones are not here."

However, the students are.

And the purpose of St. Paul's, aside from providing a faith atmosphere, giving them what they cannot get elsewhere on campus, is "to train them as leaders."

The spaghetti suppers, Sunday morning coffees and other events put them in touch with each other and Catholic faculty and leaders. "There's something special about meeting Lee

Corso or President Ryan at a coffee here," says Cecere; "even the people at home can relate to that."

During the interview Father Higgins' involvement in the community became apparent. He is police chaplain and university chaplain, has been president of United Way and the Boys' Club, and is on the university's board to monitor use of human subjects in experiments. He helped to found Matrix Lifeline, a pregnancy help program.

He is involved because of his belief that "a priest should be active in the community because it makes the church more visible."

He wishes the same for his student parishioners.

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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.

The cheerleaders for Central Catholic School will have a car wash in the school yard, 2245 Shelby St. at Kelly St., Indianapolis, beginning at 9 a.m.

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).

A "rap" session of other

ostomates' experiences for the United Ostomy Association will be held at 3 p.m. in conference rooms A, B and C at Winona Hospital, Indianapolis. All friends and members are welcome.

Aug. 10, 11, 13

Indianapolis parish groups of SDRG will meet at the following locations at 7:30 p.m.

► Aug. 10: St. Simon School teachers' lounge.

► Aug. 11: Beech Grove Benedictine Center.

► Aug. 13: St. Thomas Aquinas rectory.

August 12

The monthly luncheon and card party at St. Mark parish hall, Edgewood and S. East St., Indianapolis, will begin with lunch at 11:30 a.m. followed by card games at 12:30 p.m.

August 13

The United Catholic Singles' Club (ages 35 to 65) will have a dinner meeting at 7 p.m. at St. Pius' X, K of C, 71st and

Keystone, Indianapolis. Reservations requested. Call 542-8948 or 546-7569.

August 14

The Indianapolis Curial Community will sponsor an Ultreya at 7:30 p.m., parish community room of St. Thomas Aquinas parish, Indianapolis.

Aug. 14, 15

A fish fry festival will be held on the grounds of Assumption parish, 1117 S. Blaine Ave., Indianapolis. Serving will be from 4 to 8 p.m. There will be games, booths, live entertainment.

August 15

The Women's Club of St. Michael parish, 3354 W. 30th St., Indianapolis, will sponsor a garage sale in the church parking lot from 10 a.m. to 4 p.m.

Reunions

The annual summer all-class reunion on the campus at Cathedral High School, Indianapolis, will be held Friday, Aug. 14. The Friday evening gathering begins at six o'clock with a social hour, dinner and hospitality evening until midnight. All five-year reunion classes beginning with 1926 through 1976 will be honored.



NEW ACCW PRESIDENT—Mrs. Ann Thompson (at right) enjoys an anecdote told by Margaret Lawley of Little Flower Parish, who recently was chosen to succeed her as president of the Archdiocesan Council of Catholic Women. Mrs. Thompson will continue to play a leadership role in the ACCW's Community Affairs Committee. (Photo by Ruth Ann Hanley)

OBITUARIES

† AZAR, Margaret A., 78, St. Margaret Mary, Terre Haute, July 27. Step-mother of Helen Seide; sister of Grace Nicholson.

† CAMPBELL, Margaret G., St. Lawrence, Indianapolis, Aug. 1. Wife of Edward; mother of Richard and Dennis; sister of Mary Rammele, Christine Marian, Catherine Fieko, Theresa Riley, Minnie James, Lena Lambert, Joe and Barney Gianotti.

† CAREY, Marie Jose, St. Lawrence, Indianapolis, July 29. Wife of Gene; mother of Jacqueline Duffus, Gene, Annette and Elizabeth Carey; sister of Audrey VanName and Leon Cortina.

† CASEY, Agnes, 80, St. John, Indianapolis, Aug. 3. Mother of Mary Leen, Helen McGrath, Patricia Beidelman, John, Joseph, James and Edward Casey. Grandmother of Benedictine Father Noah Casey; aunt of Benedictine Archabbott Timothy Sweeney and Father James Sweeney.

† COONFIELD, Margaret, 84, St. Catherine, Indianapolis, July 29. Mother of Evelyn Shilling, Robert and Glen Coonfield.

† DEVILLEZ, Ralph A., 54, St. Paul, Tell City, July 27. Son of Mary Kauffeld Devillez; brother of Evelyn Barney, Shirley and Kenneth Devillez.

† FROELICH, Catherine, 78, St. Paul, Tell City, July 31. Sister of Pauline and John Froelich.

† GRABLE, George A., 63, Holy Family, New Albany, Husband of Alberta (Margues); father of Ellen Sturgeon and Robert Grable; brother of Mrs. Clarence Boley and Olin Grable.

† HERMANN, Robert Kent, 28, St. Paul, Tell City. Husband of Shirley (McCallister); father of Matthew; son of Mr. and Mrs. Joseph Hermann; brother of Sharie Sutcliffe, Joseph Jr., David, Chris and Tommy Hermann.

† HOSSMAN, Catherine Marie, 57, Holy Family, Richmond, July 31. Wife of Joseph; mother of Susan, Shannon, William and Michael Hossman.

† KIRCHNER, Paul A., St. Andrew, Indianapolis, Aug. 5. Husband of Gladys; father of Norma Rose

Budenz; brother of St. Mary Joan, Clarence and Robert Kirchner.

† KRUMH, Louis E., 77, St. Monica, Indianapolis, Aug. 4. Father of Carol Potapczak and Robert Krumb; brother of Louise Krumb.

† MARTIN, Lester, St. Anthony, Indianapolis, July 29. Husband of Rosalie; father of Patricia Nolan, Carrie Lovelace, Charles, Jerry and Thomas Martin; brother of Leroy, Gordon Ellithorpe, Pauline Wafford, Alene Hallit and Ruth Stevens.

† NORTHERN, Helena Martha (Curry), Holy Name, Beech Grove, Aug. 1. Wife of James; mother of Helena Marie Nitachke, Linda Kirkman, Susan and Loretta Kirkman; sister of Mary Slesner, Ruth Miller, Elise (Joey) Crossen, Joann Palmer, John, James and Chester Curry.

† O'CONNOR, Josephine (Lanck), St. Matthew, Indianapolis, Aug. 4. Sister of Lillian Caskey; aunt of Father Eugene Weidman.

† PARKER, Frank J., 54, St. Michael, Greenwood, Aug. 1. Husband of Maxine (Morley); father of Thomas, James and David Parker; son of Alberta Parker.

† PITTMAN, James R., 46, Sacred Heart, Indianapolis, July 29. Husband of Rosemarie (Michaelis); father of Susan, Victoria and James Pittman; son of Lottie Pittman; brother of Barbara Paul, Pat Miller, Steven, George, John and Richard Pittman.

† REDDING, Margaret C., 57, St. Malachy, Brownsburg, July 31. Wife of Robert; daughter of Dorothy Gibson.

† ROESSLER, Rosemary, Holy Name, Beech Grove, Aug. 3. Mother of Elizabeth, Michael and John Roessler; sister of Lynn Jennings and George Greeson.

† ROUCK, Geneva M., 62, Our Lady of Perpetual Help, New Albany, July 31. Wife of Norman Sr.; mother of Nancy Gilkey, Robert and Norman Rouck Jr.; sister of Lorraine Thornton, Mrs. Robert Czerwona and Edgar Sunderhaus.

† SCHOFFENHORST, Clara E., St. Bridget, Indianapolis, Aug. 3. Mother of F.L. Schoffenhorst; sister of Louis, Clarence and Francis Conner.

† STEIN, Katherine M. (Pat), Nativity, Indianapolis, Aug. 1. Wife of Urban; sister of Elizabeth Curtis

and George Fischer.

† WEDDING, Margaret Mae, 55, St. Gabriel, Connersville, July 31. Wife of Eugene A. Sr.; mother of JoAnn Carler, Sue McFarland, Joyce Miller, Sandra Ripberger, Karen Rae Morrison, Wendell and Earl Wedding; step-sister of Donald Worley, Norma Parsley and Rita Dice.

† WIAREK, Dorothy C., 76, St. James, Indianapolis, July 30. Mother of Karen Coward, Linda Ross, Kay Sapp, Cindy Moody, David, Paul, Robert, John and Dennis Wiarek; sister of Gale Jaffki and Mary Davis.

† WOLSUFFER, Elmore, 88, Little Flower, Indianapolis, July 29. Aunt of Margaret Linder.

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800th birthday celebration will be held at Oldenburg

A kickoff celebration, commemorating the 800th anniversary of the birth of St. Francis of Assisi, is scheduled for Aug. 16 at Oldenburg.

The Franciscan Sisters of Oldenburg have invited their families to a "family day" which will begin with a special Mass on the motherhouse grounds at 1 p.m. (EST). This will be followed by a picnic and slide presentation about the Franciscan Sisters.

From October 1981 to October 1982, Franciscans all over

the world will celebrate Francis' birth. The archdiocesan celebration will take place at Oldenburg on Sunday, Oct. 4, beginning with a 4 p.m. prayer service followed by a bag dinner. Evening highlight will be a concert given by musician John Michael Talbot of Indianapolis.

There are 582 Oldenburg Franciscan Sisters: 188 retired and 394 in active service. About 15 young women are in various stages of becoming a member of the order.

Oldenburg Franciscans serve as teachers, parish ministers, directors of religious education, social workers, counselors and in other ministries. They work primarily in Indiana, Illinois, Ohio, Michigan, Missouri, Montana and in New Guinea. The Oldenburg community was founded in Indiana 130 years ago by Mother Teresa Hackelmeier, who came alone from Vienna, Austria, to minister to the orphans of southeastern Indiana.

Bishop James E. Walsh, survivor of prison camps, dies at 90

MARYKNOLL, N.Y. (NC)—Bishop James E. Walsh, the Maryknoll missionary who survived 12 years in Chinese communist prisons, died July 29 of a heart ailment at Maryknoll headquarters. He was 90.

He had returned the previous day to Maryknoll from St. Agnes Hospital in White Plains, N.Y., where he had been since July 19.

Maryknoll priests celebrated Mass in his room on the day he died but he was not fully aware of what was taking place, a spokesman for Maryknoll said.

Bishop Walsh was one of the first four members of the Catholic Foreign Mission Society of America, popularly

known as Maryknoll, to be assigned to China and was Maryknoll's second superior general.

He had been living in retirement at the Maryknoll Seminary near Ossining, N.Y., since his release at the age of 79 in 1970 from a Chinese prison.

Arrested by the Chinese communist government in 1958 and accused of counterrevolutionary activities, including spying for the Vatican and the United States, he was sentenced at the age of 67 to 20 years in prison.

IN JULY 1970 the bishop was taken from the Ward Road Prison hospital in Shanghai and sent to Hong Kong and freedom.

The official Chinese news agency said he was released before completing his sentence because of old age and ill health. Border police said he told them, "I am very tired and I'm glad to be out."

At a news conference in Hong Kong a week after his release Bishop Walsh attributed his arrest to having sent a letter, at the request of a Chinese bishop, to a Hong Kong bank to secure funds for church purposes for a friend. Importation of money was against the law.

Describing his imprisonment, Bishop Walsh said: "There were periods of harassment and personal suffering. The monotony of daily confinement in a small room for 12 years, waking up each morning and trying to plan how I would occupy my time so as to maintain my sanity and ideals as a priest and missionary to the Chinese people, was especially hard to bear. At the same time, I am grateful to almighty God that, for the most part, I was treated with basic human dignity and given the basic necessities."

From the time of his imprisonment until his release the only non-Chinese he saw was his brother William, who visited him for three days in 1960. When released, the bishop got his first complete report on the life he had missed through a news summary prepared by A.E.P. Wall, then editor of The Catholic Review, newspaper of his home archdiocese, Baltimore.

"The task of a missionary," Bishop Walsh said at one time, "is to go to a place where he is not wanted but needed, and to remain until he is not needed but wanted."



FRANCIS POSTER—Franciscan artist Father John Quigley stands beside his work which was chosen as the official United States poster for the 800th anniversary of the birth of St. Francis. The friar portrays a saint of personal struggle and inner conviction. (NC photo by Father Jack Wintz)

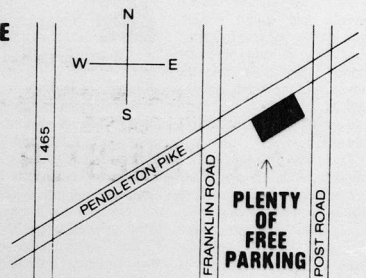
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DRE picnic scheduled

A picnic for Directors of Religious Education will be held from 10 a.m. to 3 p.m. on Wednesday, Aug. 19 at St. John's Parish, Bloomington.

Plans for the day were announced by Maria Thornton-McClain of St. Simon Parish, Indianapolis, president of the Association of Parish Administrators of Religious Education (APARE).

According to the newly-elected president, "We welcome all parish religious education directors and coordinators whether salaried or volunteer to attend and become acquainted with APARE."

Other officers elected for the 1981-82 year are Judy Corbett, St. Luke Parish, Indianapolis, vice president, and Kathleen Batz, St. Joan of Arc, Indianapolis, secretary/treasurer.

APARE was formed four years ago to foster spiritual and professional growth and support among those responsible for parish religious education in the archdiocese. Inquiries about membership or requests for APARE's monthly newsletter should be addressed to Kathleen Batz, 4217 Central, Indianapolis, IN 46206.

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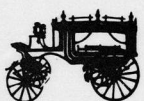
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YOUTH CORNER

Future parents get a letter

by MARY ROSE BIRCHLER

An Open letter to Parents of Tomorrow:

Mothers have to keep a sense of humor concerning their children. Otherwise, they sit down and cry.

A mother is an alarm clock who cooks three meals a day on time (the kids aren't). She's a gardener who sews, a housecleaner who practices psychology, a nurse and a chauffeur. And she's seldom thanked.

Seemingly mothers aren't supposed to have much enjoyment or know anything but are expected to DO everything.

How allegedly unintelligent people can balance a checkbook on the desk and a baby on the knee at the same time is beyond

me. How they can plan a large dinner party, pick up three children at three different

places, have an unburned meal on the table on time, and then greet guests in an unruffled manner is also unknown. (And they've done all this after doing the ironing that seemed to reproduce itself in the corner of the laundry room).

Teenagers don't always trust their mothers except when it comes to money and transportation. When they say, "I simply have to have \$30 by Saturday," or "The play will be over at 10:30. Pick me up." They TRUST you (believe me, they trust you!).

A LOT OF MOTHERS would have trouble with these supermart kids but they keep remembering how long it took them to learn a lot of things when they were small. If it hadn't been for Dear Old Mom they might still be putting applause and oatmeal in their hair instead of their mouths.

We are in the midst of RIGHTS—rights for everyone. Well, mothers, if you haven't stepped forward yet—do it now. Have the courage to say, "No," when it needs to be said in spite of tears and, "Oh, but Mom."

A mother has the right to be as well dressed as her children and to have some time to herself. Everyone else wants to do "their thing"—well, maybe Mom needs to do a thing or two herself. Perhaps she would like a little more formal education—perhaps you, Dear Adults of Tomorrow, can cook the meal and wash the dishes at least one evening a week so Mom can attend the class of her choice.

PERHAPS SHE ISN'T trying for a degree but would like to keep her brain from atrophying in a world of people two feet tall. She has a right to be away from home without you saying, "Where were you when I called?"

Good Old Mom should even have the right to own pantyhose of her own without having them borrowed and returned with runs. And she has the right to own earrings—more than the one pair she has stuck in her ear lobes right now.

Mothers don't change feelings much over the years because they love their children. The color of hair might change, the texture of the skin might change, hems may go up or down, but mothers basically stay the same. We've made some mistakes but mostly we're doing the best we can.

There is nothing more I can ask of you parents of tomorrow—but that you grow up to be good parents and that your children grow up to love you the way you love your parents.

Miss Oklahoma recalls Catholic school days

TULSA, Okla. (NC)—When Miss Oklahoma, April Lynn Clayton, 22, leaves for Atlantic City in September to compete in the Miss America pageant she will take along a strong belief that God is with her each step of the way.

Miss Clayton said her faith began growing as a child when she went to a parish school and attended Masses in California, where her family then lived. Now, when her hectic schedule permits it, she attends Mass at Immaculate Conception Parish, Poteau, Okla., with her family.

She credited her parents and her parochial education in California with being great influences in her faith. "At the time, when you're a kid, you don't think of the Catholic school as different from any other. But I think I learned more there," she said.

Her memories include wearing uniforms "so we were all on an equal footing, no one better than anyone else," and Sister Anthony's history class in seventh and eighth grades. "She was 70 years old by then," Miss Clayton said of Sister Anthony. "My class was the biggest and the worst. But she was so interesting she could hold our attention for the full 45 minutes."

The family moved to Cameron, Okla., a town near the Arkansas border with a population of 300, when she was 16. At the end of her junior year in Poteau High School, she made a "Search," a religious camp weekend, with a friend. There her faith was strongly



April Lynn Clayton

affirmed, she said.

"In two and a half short days I was finding out what he (God) meant in my life and I was finding myself," she said. "The camp chapel seemed to be all glass and you could look out over the river and see acres of trees. It was all so special."

Miss Clayton now spends her days preparing for the different competitions that are part of the national pageant.



ACHIEVERS—At left, Dina Leonard, Providence High School senior, looks over notes for her math and computer classes at Indiana State University. Pictured at right are (left to right) Jeanne Marie Riley of Secchia and Cathedral students Diane Dolan and Mary Zappa taking a break from studying the Arab-Israeli crisis. All are earning college credits by participating in ISU's Summer Honors program.

Advice to teen: explore faith

by TOM LENNON

Question: Every week about 1,000 questions pop into my head about the Catholic Church. Am I nuts? Am I losing my faith? Should I stop going to church? What should I do?

Answer: You're not crazy, you're not losing your faith and please don't stop going to church. Your curiosity is exploding, and here's what I suggest you do: Become an explorer.

Explore your faith in Jesus, which is what the Catholic Church is all about.

Plan to be an explorer for the rest of your life. Some women and men in their 80s and 90s find they still have intriguing questions about the one church of Christ and the way of living what it teaches.

If you are not content merely to drift along as a Christian and instead decide to search for answers to your questions, you will enrich your whole life.

And if you try to live well what you learn about faith in Jesus, your happiness will grow with the years.

Here are a couple of suggestions for enjoyable exploring:

Talk to various people about the questions you have. Perhaps one or both of your parents. A favorite teacher. A priest, brother or nun whom you like.

Or how about talking to a neighbor or friend of your parents? One young person who lives down the street came, at his parents' suggestion, to talk to me about a religious problem that was puzzling him, and we talked for over an hour.

If your parish has a library of religious books, why not check it out for one or more books that may interest you?

Does your public library have a section of religious books? Ours does, and many of them deal with the Catholic Church.

Browse among them to see if there are any that suit your taste. Some are difficult reading; others are lively and more easily readable. You may

minutes twice a week will provide you with some answers and information.

But likely what you hear and read will stimulate other questions in your mind, and your search will go on and on.

Christian exploring is a lifetime task, but an exciting rather than a burdensome one.

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

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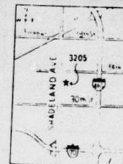
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TV PROGRAMMING

'Endless Love' is an exercise in banality

by MICHAEL GALLAGHER

NEW YORK (NC)—I read Scott Spencer's "Endless Love" before seeing the movie. It didn't break my heart for a few hours of my life as one West Coast critic claimed that it did to him—what would any issue of the New York Daily News do to a soul so sensitive, I wonder?—but I admired very much both Spencer's insights and his humanity. And as a writer myself I couldn't help but envy at times—nobody's perfect—the felicity and precision with which Spencer was able to express himself.

The title refers, I think, not just to the obsessive love between David Axelrod and Jade Butterfield, but also to the loves that form the very environment of these two young people—the love of David's mother and father for each other, the love of Jade's mother and father for each other, the love of both sets of parents for their children, the love of David's parents, committed Socialists both, for the poor and the disposed, and the love and support of their old comrades in the movement for David's mother and father in their adversity. Love or thwarted love motivates every act of significance in the novel.

The book's compassion is remarkable. David, for example, paroled from the mental institution to which he has been committed for setting fire to Jade's house, gets a job as a picket thanks to his father's leftwing connections. He has to picket a small store run by an old couple who happen to be selling overalls that aren't union made.

Whenever the old couple look out the window and catch sight of him, a look of fear and misery comes into their eyes. David, a Jew himself, is sure that if he looked at their forearms, he would see a faded number tattooed there. He feels shame and pity despite Jade and his sense of loss still obsessing him.

THE DAVID of the movie version, which is a glossy teenage fantasy, doesn't have any thoughts like this. We learn nothing about his job. Instead we get treated to a spectacular party at Jade's house during which Diana Ross—via a white actress for whom her voice is

asks: "David, what would you do if I died?" This is the kind of banality that, like the host of feeble one-liners that pockmark the movie, Spencer himself is incapable of.

SPENCER'S NOVEL, alas, was bought by one Keith Barish, a rich realtor who is now giving his suppressed cultural longings vent by outbidding everybody on the block for filmable "properties." (Styron's "Sophie's Choice" also went into his bag.) Now an excellent case could be made that "Endless Love," like "The Catcher in the Rye," which it somewhat resembles, is essentially unfilmable, but since Barish hired Franco Zeffirelli to direct, this is still a moot point. In Zeffirelli's hands, everthing becomes unfilmable.

Spencer can at least take consolation in the fact that he is in pretty select company. Zeffirelli's taste for material is impeccable. Beside his recent inept remake of the "The Champ," he has twice done in Shakespeare—"Romeo and Juliet" and "The Taming of the Shrew"—made a fatuous life of St. Francis of Assisi, "Brother Son and Sister Moon" and, for American television, directed a slipshod, pastel-tinted life of Christ, "Jesus of Nazareth," which, like Pontius Pilate, seemed inspired solely by the desire to offend as few people as possible. (The divinity of Christ is saved by a shoestring catch—a brief scene tacked on at the end because, I suppose, a lot of people these days aren't into divinity.)

All of which verifies, if verification were needed, something that Evelyn Waugh

substituted—sings the banal theme song computer-generated for the movie.

In the book, David describes in detail how he and Jade walked through a gigantic model of the human heart in Chicago's Museum of Science and Industry. It was the first time that they were alone together and the heart was a marvelously apt image for the love that was about to engulf them, a love deeply rooted in the physical but so overpowering that its origin had to be something more than physical, like the miracle of the heart itself.

The movie begins with the perfunctory finish of the heart tour, which becomes part of a field trip made by Jade's class. The next stop, and the first dialogue, occurs at a planetarium. David puts his head on Jade's shoulder, while girls sitting nearby look on and giggle, and she looks up at the simulation of a starry sky—ranging, wholesome Brooke Shields tries to look soulful here but it comes up dopey—and



TELEVISION MOVIE—Young Jack Kennedy, played by James Franciscus, and his bride, Jackie, played by Jaclyn Smith, relax after exchanging wedding vows in this scene from an upcoming TV movie, "Jackie Bouvier Kennedy." The wedding scene was filmed in St. James Cathedral in Seattle with Father William Gallagher, cathedral pastor, in the role of Archbishop Richard Cushing of Boston. The movie will air on ABC in September. (NC photo by Bill Dodds)

wrote years ago after a melancholy Hollywood experience involving his "Brideshead Revisited." Every good novel has something unique about it, Waugh wrote, something personal that the writer has imbued it with. If a Hollywood mogul buys it, the first thing he does is hire somebody to remove the quality.

Now we have the new

Hollywood. The more things change, the more they remain the same.

Sunday, Aug. 9, 11:30-11:55 a.m. (EDT) (ABC) "Animals Animals Animals" explores the world of songbirds. Hal Linden, Mason Adams and Estelle Parsons narrate and voice the animated characters.

Sunday, Aug. 9, 12:30-1 p.m. (EDT) (ABC) "Directions"

presents "Helen Keller: In Her Own Story," a documentary about her life. Miss Keller is seen at her home where she took an active part in this film. (Please check local listings for time in your area.)

Tuesday, Aug. 11, 10-11 p.m. (EDT) (ABC) "The Barbara Walters Summer Special." She interviews Katherine Hepburn, Burt Reynolds and Paul Newman.

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Date
August 9
August 16
August 23
August 30

Celebrant
Fr. Gerald Kirkhoff
Msgr. Charles Koster
Fr. Robert Mazzola
Fr. David Lawler

Sept. 6
Sept. 13

To be announced
Fr. Joseph Riedman

Sept. 20
Sept. 27

Fr. Lawrence Frey
Fr. Joseph Ruffing

Congregation
St. Philip Neri Parish, Indianapolis
St. Thomas More Society
St. Rose of Lima Parish, Franklin
Immaculate Heart of Mary Parish, Indianapolis
Our Lady of Greenwood Parish
Greenwood
St. Gabriel Parish, Indianapolis
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VIEWING WITH ARNOLD

'Arthur' captures audience

by JAMES W. ARNOLD

"Arthur" is a wacky movie about a fantastically rich, chronically inebriated playboy who finds true love in the nick of time—just before he's married off to a gorgeous creature who is almost as rich but nowhere near as much fun as he is.

To be honest, "Arthur" is an impossible story to believe in, even within the weird conventions of the 1930's screwball comedy, which it deliberately emulates. The plot and characters are about as artificial and contrived as, well, a TV sitcom, which is what writer-director Steve Gordon used to produce before he made his movie debut with the Henry Winkler wrestling comedy, "The One and Only."

What makes "Arthur" work are, in order, an absolutely smashing performance in the title role by the little Englishman, Dudley Moore, who overcomes every conceivable reason you might have for not liking him; an almost equally urbane turn by the elegant Englishman, John Gielgud, as Hobson, the hero's loyal but stuffy "gentleman's gentleman"; and Gordon's bright script, which makes up for its dubious credibility with a non-stop flow of funny one-liners. "Arthur" is very much a movie that has to be heard as well as seen.

As added attractions, consider the locations in and around New York, some imaginatively posh interiors and a bouncy, catchy score by Burt Bacharach, his first in eight years.

IF TAKEN at face value, the hero's character would be more tragic than amusing. Entering



middle age unmarried and unloved, Arthur is a spoiled but friendly child, benignly protected by the nanny-like Hobson. He's almost always drunk, an obviously sad state, and frequently paying for company and "love" from prostitutes, which is even sadder. While Moore is the most hilarious drunk, physically and verbally, in the movies in years, we know that he knows the pitiful nature of his situation. From a moral perspective, that is crucial.

The plot gimmick is that Arthur's family finally insists he get married—to the sappy heiress Susan (Jill Eikenberry, who stands at least a foot taller than Moore)—or he be cut off Without Another Penny. At this

precise moment, he spots a nice poor girl (Liza Minelli) shoplifting a birthday necktie for her father at Bergdorf's, and falls irretrievably in love. But who can give up \$750 million for love? (As an added incentive, Susan's protective daddy is a primitive fully capable of murdering Arthur if he backs out of the wedding.) Fear not, it's an American movie. Somehow the fantasy is that we eventually get both love and money.

HOW ALL THIS works out is—disbelief suspended—fun to watch. There are a half-dozen scenes which are marvelously acted and executed, ranging from a satirical upper-crust party at a Long Island mansion to Arthur's foggy attempts to locate Minelli's apartment in Queens to the ill-fated society wedding at the picturesque St. Bartholomew's Church.

Gielgud, with Olivier probably England's premier actor, has a string of delightful putdown lines (e.g., to an inarticulate hooker: "I look forward to your next syllable with great eagerness"). Among the several likeable characters is a dignified black chauffeur (Ted Ross) who is unflappably loyal.

Moore, of course, is a major factor. It's amazing how this multi-gifted man, now 45, has emerged after some years of neglect as a star personality. While his skill contributes greatly to our fondness for Arthur, the character also has redeeming virtues. He steadily rejects the obvious pragmatic

suggestions that he marry Susan and keep his poor girlfriend as a mistress.

AND ULTIMATELY his father-son relationship with Hobson becomes the film's most touching ingredient. As the old man slowly dies in a hospital, Arthur turns sober and uses his money and time to make his final days meaningful. The edge remains comic—he gives the old retainer a basketball, train and cowboy

outfit for presents—but it's real enough to give the movie unexpected charm and depth.

Hobson's quiet last words—"Arthur, you're a good son"—reward both hero and audience, at least as much as that \$750 million inheritance.

"Arthur" has its vulgar moments—it's a 1981 movie—and Gordon has an unfortunate tendency to get laughs by putting street talk in the mouths of dignified old folks like Hobson and Arthur's feisty

dowager-grandmother (Geraldine Fitzgerald). But mostly it's a film about crass modern people that pays tribute to some neglected traditional values.

(Very funny adult farce with interesting moral edge; material likely to give offense is exclusively verbal; satisfactory for mature viewers).

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

THE FOLLOWING are the last 10 films reviewed by Arnold (from best to worst): Raiders of the Lost Ark; Arthur; S.O.B.; Outland; The Four Seasons; Superman II; Clash of the Titans; The Fox and the Hound; Take This Job and Shove It; and The Fan.

Film ratings

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

A-1, morally unobjectionable for general patronage;
A-2, morally unobjectionable for adults and adolescents;
A-3, morally unobjectionable for adults;

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

C, condemned)

Alphane	A-3
Amazing Grace	A-1
Amityville Horror	A-3
Any Which Way You Can	B
Arthur	A-3
Atlantic City	A-3
Backroads	A-3
The Big Red One	A-3
Bobby Joe & the Outlaw	B
Breaking Away	A-2
Bronco Billy	A-3
Bustin' Loose	A-2
Caddyshack	B
The Cannonball Run	A-3
Caveman	A-3
A Change of Seasons	C
Cheaper to Keep Her	C
Cheech & Chong's	B
Nice Dreams	B
Clash of the Titans	A-3
The Children	B
The Chinese Connection	B
The Devil and Max Devlin	A-2
Death Hunt	A-3
The Dogs of War	A-3
Dragonlayer	A-3
Dressed to Kill	C
The Electric Horseman	A-3
Endless Love	B
Eater the Dragon	B
Eyes of a Stranger	B
Excalibur	B
Fade to Black	B
Fame	B
The Fan	C
Fantasm	C

Fists of Fury	C
Five Fingers of Death	A-3
The Fog	A-3
For Your Eyes Only	A-3
Fort Apache, The Bronx	B
The Four Seasons	A-3
The Fox and the Hound	A-1
Foxes	A-3
Going Ape	A-3
Grease	B
The Great Muppet Caper	A-1
Happy Birthday to Me	B
Heaven Can Wait	A-2
He Knows You're Alone	C
Herbie Rides Again	A-1
History of the World, Part I	C
Hotstuff	A-3
The Howling	C
The Idolmaker	A-3

Just You and Me, Kid	A-2
The Last Flight of Noah's Ark	A-1
The Legend of the Lone Ranger	A-3
Love at First Bite	B
Loving Couples	B
Meatballs	A-3
Nighthawks	A-3
Outland	A-3
Pat & Mike	A-2
Popeye	A-2
Raiders of the Lost Ark	A-3
Secrets	C
S.O.B.	B
Six Crazy	B
Stripes	B
Superman II	A-3
Swiss Family Robinson	A-1
Take This Job & Shove It	A-3
Up In Smoke	C

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CAMPAIN FOR CATHEDRAL HIGH SCHOOL EXCEEDS \$5,000,000

Executive Committee: Archbishop Edward T. O'Meara, Lewis B. Renner,
Harry L. Bindner, Charles E. Stimming, Sr., Robert V. Welch

CLASS GOALS/RESULTS, JULY 31, 1961

CLASS	REPRESENTATIVE	GOAL	AMOUNT OF GIFTS	CURRENT % TO GOAL	CLASS	REPRESENTATIVE	GOAL	AMOUNT OF GIFTS	CURRENT % TO GOAL
'21 & '22	Joe Harmon / Mike Redington	\$16,000	\$ 7,450	47%	1952	Ken Matthews	77,000	20,525	27%
1923	Karl Zinkan	10,000	3,800	38%	1953	Nate McNulty	63,500	11,200	18%
1924	Joe P. Kelly	10,000	1,500	15%	1954	Tony McGinn	41,000	3,275	8%
1925	Joe Quigley	20,000	1,850	9%	1955	Dennis Vanni	10,000	3,750	38%
1926	Fr. Carey	31,500	7,500	24%	1956	Tony Moynahan	81,000	11,475	14%
1927	Joe White	26,500	1,900	7%	1957	Fred Schoettle	77,500	25,525	33%
1928	Larry Sexton	34,500	8,900	26%	1958	Jackson Schmitt	48,000	2,240	5%
1929	Bob Langenkamp/Carl Hindel	38,500	17,300	45%	1959	Bob Miller	47,000	1,400	3%
1930	John Montani	26,500	1,100	5%	1960	Bob Miller	74,500	43,200	58%
1931	Pat Fisher	32,500	6,750	21%	1961	Bob Desautels	39,000	5,700	15%
1932	Charles Hill	21,500	7,000	33%	1962	Dan Hasbrook	74,000	20,900	28%
1933	Clyde Bowers	45,000	27,000	60%	1963	Julian Peedles	58,000	4,200	7%
1934	Test Sweeney	80,000	30,015	38%	1964	Dan O'Malia	75,000	18,200	25%
1935	Larry Pfeiffer	67,000	12,185	18%	1965	Mike Alerdig	46,000	9,530	21%
1936	Bob Loughery	49,500	23,200	47%	1966	Bob Kestle	46,000	3,470	8%
1937	Jim Schmutte	49,500	11,450	23%	1967	Bob Roberts/Dave Worrell	35,500	4,515	13%
1938	Frank Fox	78,500	25,520	33%	1968	Steve Schaefer	54,500	21,700	40%
1939	Joe Quill	40,000	5,000	13%	1969	David McCreedy	20,000	2,050	10%
1940	Bob Ann	35,000	6,250	18%	1970	Mike McNulty	20,000	2,050	10%
1941	Joe Bauman	32,000	10,050	31%	1971	Joe McNulty	20,000	2,050	10%
1942	Joe Viehmann	294,000	258,000	88%	1972	Mike McNulty	20,000	2,050	10%
1943	Leo McNulty	40,000	35,500	89%	1973	Joe McNulty	20,000	2,050	10%
1944	Sal Puntarelli	294,000	258,000	88%	1974	Mike McNulty	20,000	2,050	10%
1945	Jim Welch	95,500	12,200	13%	1975	Joe McNulty	20,000	2,050	10%
1946	Tim McDowell	60,000	12,200	21%	1976	Joe McNulty	20,000	2,050	10%
1947	Jack Bradshaw	42,500	21,625	51%	1977	Joe McNulty	20,000	2,050	10%
1948	Bill Brady	79,500	20,540	26%	1978	Joe McNulty	20,000	2,050	10%
1949	Charles Farrell	57,500	21,400	37%	1979	Joe McNulty	20,000	2,050	10%
1950	Paul Farrell				1980	Joe McNulty	20,000	2,050	10%
1951					1981	Joe McNulty	20,000	2,050	10%

Harry L. Bindner, Co-Chairman, Announces Results

Our Board of Directors and Executive Committee of the Campaign charged Lew Renner and myself as Chairman and Co-Chairman of this effort, to seek \$3,500,000 from our "family" first. This was unlike anything ever attempted. Before going to the corporations and foundations we had to look to "the family" for the first response before proceeding. I have important news.

Fellow alumni, parents and dear friends of Cathedral:

- (1) We have cash received and proceeds from assets sold, to date, **\$ 638,188**
 (2) Pledged gifts or assets held and not yet sold **2,340,347**
 (3) Annual giving **1,600,000**
 (4) A deferred gift from an alumnus who will remain anonymous for now **500,000**

Our Board set our First Challenge goal at \$3,500,000.

I am reporting results of **\$5,078,535**

While our "family" challenge will never really end, we have done the work and issued the challenge. The pace and momentum cannot help but continue!

Respectfully,

Harry L. Bindner, '35
Co-Chairman

CLASS STANDINGS

NO. OF GIFTS	% TO GOAL OF NUMBER OF GIFTS
1 — 1963 (Dan Hasbrook)	68
2 — 1951 (Paul Farrel)	49
3 — 1949 (Bill Brady)	46
4 — 1969 (Dave Worrell)	46
5 — 1962 (Bob Desautels)	38
— 1965 (Dan O'Malia)	38

AMOUNT OF CAMPAIGN GIFTS	% TO GOAL OF AMOUNT OF GIFTS
1 — 1945 (Sal Puntarelli)	\$258,000
2 — 1956 (Tony Moynahan)	114,775
3 — 1963 (Dan Hasbrook)	64,000
4 — 1960 (Fran Brezette)	43,200
5 — 1943 (Joe Viehmann)	35,500
1 — 1956 (Tony Moynahan)	142%
2 — 1945 (Sal Puntarelli)	87%
3 — 1963 (Dan Hasbrook)	88%
4 — 1933 (Clyde Bowers)	60%
5 — 1960 (Fran Brezette)	50%

DONORS TO DATE

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