

THE CRITERION

Archbishop appoints assistant chancellor

by VALERIE R. DILLON

Providence Sister Loretta Schafer has been named assistant chancellor of the Archdiocese of Indianapolis, the first person ever to hold this position.

Archbishop Edward T. O'Meara announced Sister Loretta's appointment last Friday, declaring that "we need a person with Sister's background and talent to share the ad-

ministrative and pastoral responsibilities of the diocese."

Sister Loretta will assume her new duties on Sept. 1, assisting the archbishop and Chancellor Father Gerald A. Gettelfinger in the broad range of archdiocesan affairs dealt with by the archbishop's office.

The new position of assistant chancellor was created by Archbishop O'Meara to help with a growing workload in the 39-county archdiocese.

Several new and expanded agencies and departments have added to administrative responsibilities. Also Msgr. Francis Tuohy, vicar general, has become pastor of St. Mark's Parish in Indianapolis, and no longer is in the Chancery on a daily basis.

"We really do need the help with Msgr. Tuohy now a pastor," the archbishop stated. "Sister's experience imminently qualifies her for this."

Sister Loretta is the immediate past superior general of the 1,060-member Sisters of Providence whose motherhouse is at St. Mary-of-the-Woods, Terre Haute.

SISTER LORETTA said she was "flabbergasted" when first asked by the archbishop. He extended the invitation to her on July 9, the same day that Sister Anne Doherty was elected the order's new superior general.

Archbishop O'Meara acknowledged he had been thinking about the appointment "for many months," emphasizing that "it was not an impetuous decision on my part." He spoke of Sister Loretta's "devotion to the church, her administrative skills and her personal integrity" as factors in his decision.

According to the 1981 edition of "The Official Catholic Directory," only one other woman, a Religious in Albany, N.Y., occupies a similar position in the 170-plus dioceses that make up the Catholic Church in the United States. Church law requires that the canonical positions of chancellor and vice chancellor be filled by priests, but an assistant chancellor may be a lay person or Religious.

Asked how she felt about a woman holding such a high church position, Sister Loretta said she is "truly happy about it," and views it as a recognition of the role that women can play in the church.

But in her words, she's "not glorying in it." And she doesn't intend "to be the token woman in the Chancery office."

"I'm glad I can make a contribution and I'm going to give it my best shot—not just because I'm a woman but because I belong to the church."

"I REALLY WAS taken aback and terrifically honored when the archbishop asked," Sister Loretta added. "Always in the last year, in looking forward to the future, my hope really was that I could work within the church structure in the diocese, feeling that perhaps I had something to give."

"I'm excited at this opportunity. I believe (See ARCHBISHOP on page 8)



A JOYOUS OCCASION—And it's reflected in the faces of Providence Sister Loretta Schafer and Archbishop Edward T. O'Meara, following his announcement of her appointment as assistant chancellor of the archdiocese.

Sister Loretta will assist in administrative and pastoral responsibilities. She will assume her new position on Sept. 1. (Photo by Valerie Dillon)

THE CRITERION

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Experts explore pros and cons of nursing home care

by RUTH ANN HANLEY

The story is told with direct simplicity:

"I'm thinking of a certain man, an ulcer patient who after a hospital stay for a heart attack, was taken to a nursing home. He was paralyzed and supposed to be on a diabetic diet. They brought him in at 11 o'clock, gave him no personal attention, just let him lay with no lunch, no dinner, no breakfast next morning."

"When his wife became distressed, they gave her the excuse that his history had not come in from the hospital."

"Finally because of the wife's complaints they decided to feed him. But the next thing she knew a young aide was trying to shovel beans into the man while they dribbled back out and down his front. When she asked what in the world was going on, the girl said 'I just went to work today. Don't blame me. I don't know how to do this.'"

Richard Pine, a volunteer from United Senior Action, an advocacy coalition of 126 senior citizen groups and chairman of the Citizens' Campaign to Stop Nursing Home Abuses, can tell many stories like the above. Since retirement at 63 to care for his wife, he has volunteered with this group and the Legal Services Organization.

Pine works for nursing home reform because he feels that among 39,000 Indiana nursing home residents, many think "they have no one they can turn to."

PINE BELIEVES THAT a nursing home is truly the last resort and that it would be preferable if older Americans could be cared for elsewhere.

Pine has a lot of company.

Even as unlikely a supporter as one nursing home administrator tends to agree.

Jeff McCabe, administrator of a newly opened facility in Vevay, says "if you can figure a way to make home care work it would be fantastic. But I can't see that happening."

He admits that "zero percent of patients" want to come into a nursing home. But the problems of age, dependency and illness don't go away. And, he says, the people who have no one to care for them would still be out there.

The proliferation of nursing homes is a modern phenomenon. According to statements by the United States bishops, it is linked to what is happening to families. They see "an increased family mobility separating young from old."

They also see society's negative view of old people in the "increasing tendency of families to rely on institutions to care for their elderly members."

Often there are alternatives to nursing



VOLUNTEER—Richard Pine is chairman of the Citizens' Campaign to Stop Nursing Home Abuse. The group is sponsored by United Senior Action and seeks members from churches and other organizations as "advocates for nursing home patients." (Photo by Ruth Ann Hanley)

home admission: living with a relative, day care or group retirement facilities.

One reason frequently given for putting an older person into a nursing home is senility. Yet there is the possibility that such senility in an older relative may actually be reversible.

THE INDIANA MEDICAL Association publishes a newsletter suggesting that such signs of senility as difficulty in paying attention, errors of judgement, irritability, personality changes, loss of sense of humor and poor orientation, may actually be "treatable effects of illnesses involving the heart, lungs, kidney, liver . . . They may be caused by too little oxygen, by anemia, infections, nutritional deficiencies, becoming too hot or too cold, or adverse effects of medications."

Loss of motivation or the burden of illness have been known to cause severe depression—also interpreted as senility.

Pine claims that a hospital stay can cause symptoms of disorientation. In fact, he declares, "for an elderly patient, even the transfer from one room or home to another can cause a loss of security which is severely traumatic."

The IMA newsletter claims that only about 10 percent of individuals over 65 have noticeable intellectual impairment. Of these, as many as 20 percent may be suffering from reversible conditions that will improve with treatment.

And experts point out that noticeable physical decline that results in hearing aids and eyeglasses actually begins between 15 and 20 years of age with a slowing of gland activity. Also:

- Reflexes slow during the late teens.
 - There is a falling off of acuity in number sequence memory between 26 and 28.
 - Facial tissues begin drying at 30. Discs begin thinning at 40-45.
- In other words old age isn't a sharply defined condition but an ongoing continuum in human development.

IN THE VIEW of Fran Quigley, physical therapist for the Visiting Nurses' Association, there are problems that make acute care

necessary in the late decades of life, such as use of a catheter or an oxygen tent.

That's the kind of care Providence Sister Barbara Ann Zeller isn't certain families can give.

Sister Barbara Ann, longtime administrator in the care of the elderly, says that although she is "totally against nursing homes," she believes "when a person is in need of the type of therapy she cannot get at home, then they are necessary."

She sees communication between generations as the biggest problem in deciding the future of an older person. The best plan, she believes, is "to discuss options." While the younger person is her choice to initiate the topic, "the more the older person has ownership of the idea, the happier he or she will be."

The nun is emphatic that the elderly person should not be "plagued" by her children. "She'll know better than the child when she should give up her home. Her children should not make her feel less secure about the neighborhood, or the stove, or whatever. Children need to be super sensitive," Sister Barbara Ann declares.

If a decision must be made for the nursing home, all involved should tour the facility together.

Mrs. Quigley would want to know "how are the patients dressed?" "Is the home nearby so relatives can check daily?"

JEFF McCABE SAYS "meet the residents, get the names of their families, check the community standing of the administrator and the owner."

McCabe suggests that his nursing home is "an opportunity to really do something for somebody."

He says one of the goals of a good nursing home is "to return people to a functioning level and send them home." But he knows that "sometimes they don't do as well back home because they don't eat properly or take their medicine."

McCabe describes a facility where nutritional needs are met. But Providence Sister Irene Miles, pastoral associate at St. Francis de Sales Parish, can describe homes in which people are "slowly starving." In one nursing home she visits regularly she claims she sees "two or three people who sit with food on their plates and nobody feeding them—that just takes the heart out of me."

Like Pine she attributes this to aides "who don't do a blessed thing."

McCabe's answer to inexperienced or abusive personnel? "You can accept the first applicant, or the third or fourth, or dig out the individuals who care. Once you have a staff you should give them some initiative."

Sister Irene advises that you should "suspect a nursing home if you see a number of patients so senile they don't know whether they are coming or going."

"I always wonder what's the reason for that . . . There always will be a few senile people, but if there are that many I wonder if something is wrong with the nursing home. I think it's a lack of activities and interest. Maybe they'd just as soon have them that way as they are less trouble."

McCabe's remedy—"Open the purse strings to the activities director."

Sister Barbara Ann decries any treatment that "takes away a person's dignity."

She acknowledges there are good nursing homes, that among these are archdiocesan facilities with 24-hour nursing care. But she also is convinced "there are some real losers." The only remedy she sees for these is "legislative action."

"Right now Indiana lags so far behind," she says. "The only legislation we have was forced by the federal government in 1971."

Pine says United Senior Action is working

on a nursing home bill of rights that can be enforced.

He believes one of the problems is the "no complaint investigation" policy of the Board of Health. He claims that under this policy all resident complaints are handled by phone between the Board of Health and the nursing home administrator. Aside from this, each home receives only one check-up visit per year.

PINE CHARGES there is an overwhelming profit incentive to operate nursing homes today. The economic facts of life for certified proprietorship homes, he claims, "is that they can make more money by real estate investment than by providing good care." Only two or three percent of nursing homes are non-profit.

Pine would prefer a system with better incentives for quality care. He cited the Ohio system where each patient is evaluated three times yearly for rehabilitation and maintenance by a team from the department of welfare, and where the home gets credit for its quality of patient care.

Persons involved in the issue speak often of those "abandoned in nursing homes."

Mrs. Quigley mentions a man married four times who had no time for his children and who now suffers in their absence. She tells also of a woman with "no time" to bear children who is now filled with regret.

Sister Irene bemoans the old who literally "have nobody left."

McCabe offers a partial solution to that loneliness. A young man who has worked his way up from orderly to administrator, McCabe sees nursing homes as apparently "the only places who don't get volunteers. We haven't built a stone wall around this place." And, he adds pointedly, "Visitors are always welcome."

ARCHDIOCESAN FACILITIES FOR THE ELDERLY

Maryvale, St. Mary-of-the-Woods Campus (Terre Haute), Sisters of Providence. One and two bedroom apartments, sliding rental scale for persons 62 and over or handicapped, in good health. Optional program of cultural activities.

Kolbe Heights, Mount St. Francis Retreat Center (near Floyds Knobs), Order of Friars Minor Conventual. 120 apartments for low income elderly, in connection with Jubilee Housing of Kentucky. In planning stages.

St. Simeon Houses, on church property at St. Andrew's in Indianapolis; St. Patrick's in Terre Haute, Archdiocesan Social Ministries projects. Family-type living for seniors, meals, private room, laundry facilities, no intermediate care.

Providence Retirement Home, New Albany, Sisters of Providence. Congregate living for ambulatory seniors, but not a nursing home facility. Health care on short term basis, sharing meals, recreational and educational programs. Day-care program in planning stages.

St. Paul Hermitage, Beech Grove, Sisters of St. Benedict. Intermediate and residential care for seniors of high, middle or low income level. In nursing section some Medicaid patients. Recreational opportunities. Discontinued taking applications two years ago for lack of space.

St. Augustine Home, Indianapolis, Little Sisters of the Poor. Life-long care for low-income seniors, intermediate and residential care, recreational opportunities and nursing care. Full at present but updating list, and adding another unit for certified intermediate care.



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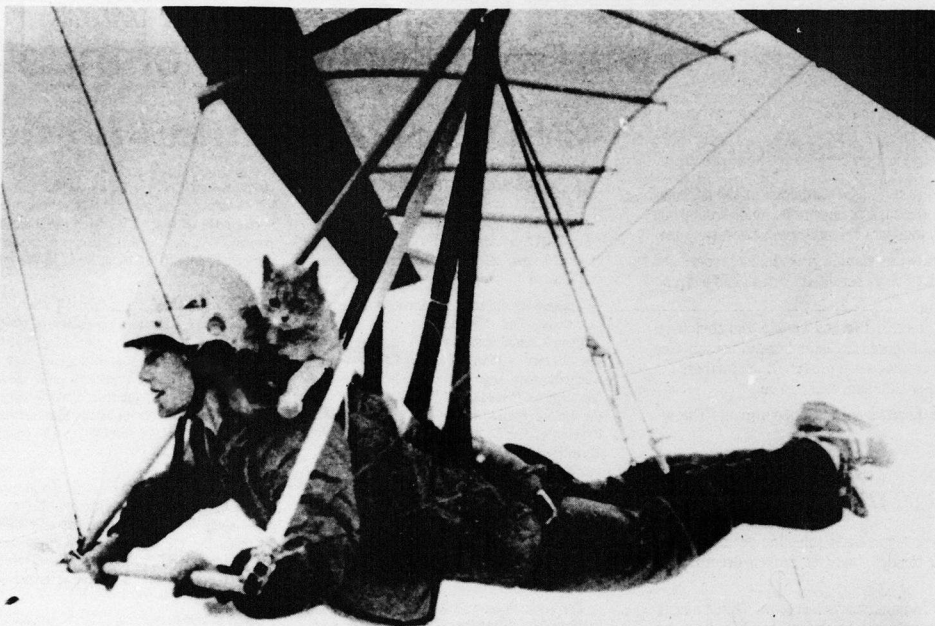
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the CRITERION

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HANG IN THERE—Patty Butler, 24, of Salinas, Calif., floats along with her cat, "Putty Cat," on her back. Putty, who has been hang-glidering with Miss Butler for three months, apparently enjoys the rides high over the

ocean. Miss Butler found the cat two years ago walking along a freeway and she now takes Putty with her daily to her job at a Salinas hang-glider factory. (NC photo from UPI)

Salvadorans get \$90,000 from CRS

NEW YORK (NC)—Catholic Relief Services (CRS) has sent about \$90,000 worth of food, medicines, clothing and cash this year to aid Salvadorans who have fled to Honduras from their war-torn country.

Most of the aid went to correct serious malnutrition problems, a CRS spokesman said. Expecting that refugee needs may continue for some time, CRS, the overseas aid agency of U.S. Catholics, has helped the Salvadorans to raise their own chickens and vegetables and build a road to assure access to La Virtud, the largest refugee camp, and opened nutrition centers.

Honduran and international agencies are cooperating in these projects. Early in August Vatican Radio said relief organizations in Austria, West Germany and Switzerland were providing a total of \$1.6 million for refugee relief in El Salvador, Honduras and Nicaragua.

The United Nations High Commission for Refugees estimates that at least 305,000 people have fled from El Salvador to all countries in Central America in the past year because of violence and hunger in their homeland.

SOME 50,000 displaced persons remain in El Salvador. More than 26,000 Salvadorans have been killed in political violence since a coup in October 1979.

Thousands more, perhaps 35,000, have sought asylum in the United States during the past year.

CRS aid to the refugees is in addition to the regular relief programs provided for Hondurans, which last year amounted to more than \$2.8 million.

The programs sponsored by CRS for refugees in Honduras include:

- Providing milk for children and for nursing mothers, baby formula, baby food, fish, eggs, meats and vegetables at camps in Santa Rosa de Copan, the first Honduran diocese to come to the aid of Salvadorans. There is also distribution of cooking utensils and garden tools as well as seeds. There are five nutrition centers to take care of the neediest refugees. Funds are also used to buy tents, tables, chairs and sewing machines, which refugees use to mend donated clothing.

- Providing medicines for distribution by Honduras Caritas, the local Catholic relief agency, and the Medical Brigades of the National University.

- Providing money for the access road to La Virtud, which must be completed by early September before rains set in. It is estimated to cost about \$90,000. The Honduran government has pledged \$55,000 and CRS has provided half of the balance, \$17,500. Other funding agencies are to provide the rest. Should the road not be completed on time, more than 11,000 refugees will be isolated.

- Along with the National Emergency Committee (CEDEN), CRS is increasing supplies of corn, beans, rice, flour, coffee and salt supplies at La Virtud. CEDEN and others are training some 50 refugees to raise chickens and build and maintain a chicken coop. About 90 percent of the production will go to the refugees.

- At Colomoncagua, a camp with 5,000 refugees, more than 200 children suffer from acute malnutrition. Several die each week. Funds for an intensive program will secure three months of a balanced diet for the entire population of the camp. After this period refugees will rely on crops from their own vegetable gardens and the chicken projects.

church in the world

Temporary vicar chosen

ROME—American Father Vincent T. O'Keefe has been chosen as temporary vicar general of the world's 27,000 Jesuits during the illness of the Jesuit superior general, Father Pedro Arrupe, who suffered a stroke Aug. 7. Father O'Keefe, 61, one of the order's four assistant generals since 1965, was chosen Aug. 10 to govern the society until Father Arrupe recovers.

Operation performed

LONDON—A successful operation for the removal of an intestinal obstruction was performed Aug. 8 on an 11-day-old mongoloid

girl the day after the Court of Appeals had ruled that the operation be performed despite parental objections. It is wrong that the baby's life should be terminated because of the child's disabilities, the court said. The baby, born July 28, suffered from Down's Syndrome (mongolism), a form of mental retardation, and an intestinal blockage which doctors said would have been fatal unless operated on within a few days.

Statistics bely prediction

CHICAGO—Although some abortion proponents predicted an increase in deaths and complications from illegal abortions when Illinois' largest taxpayer-funded hospital closed its clinic, statistics show otherwise. The

Cook County Board's president, George Dunne, ordered the closing of the abortion clinic in October 1980. Since then Cook County Hospital has admitted only two patients for complications from abortion and one of these women had had her abortion prior to the clinic's shutdown, according to Dr. Uwe Freese, chairman of the department of obstetrics and gynecology at the county hospital.

Irish priest criticizes fast

BELLAGHY, Northern Ireland—A priest's homily at the funeral Mass for Irish hunger striker Thomas McIlwee prompted a group of women to storm out of the church Aug. 10 when he criticized the prison fast that led to McIlwee's death. McIlwee, 23, died Aug. 8 after 62 days without food, bringing to nine the number of Irish nationalist protestors who have died in the Maze prison. Father Michael Flanagan said it was "not too late, even after nine deaths, to end the strike." His remarks prompted a half dozen women, led by Irish activist Bernadette Devlin McAliskey to stamp their feet on the wooden floor of the church and walk out.

Servicemen 'guilty as hell'

WASHINGTON—Six Salvadoran servicemen held in the slaying of four American churchwomen last December are "guilty as hell" even though they may never be convicted, according to the current U.S. ambassador to El Salvador, Deane R. Hinton. He made his remarks in a wide-ranging interview on the El Salvador situation with Associated Press Aug. 10. Hinton also said that leftist guerrillas are succeeding in a propaganda campaign aimed at convincing Americans, among others, that the current government in El Salvador is "bloodthirsty" and "autocratic."

Pope gains post-surgery strength

ROME (NC)—Pope John Paul II, only days after undergoing surgery, is apparently anxious to resume pastoral activity.

The pope, recovering well from an operation on Aug. 5 to reverse an intestinal bypass, has begun to resume contact with a wider range of people.

On Aug. 9 immediately after praying the Sunday Angelus at noon, the pope was visited in his room at Gemelli Polyclinic by a three-year old Sardinian girl who had also undergone surgery.

On the following day, after celebrating Mass at 6 p.m., the pontiff went to the window of his hospital room to wave to and bless a group of pilgrims who had gathered in the courtyard after assisting at Mass in the hospital's chapel.

Among the pilgrims were several college students from Poland.

On Aug. 11 the pope received in his room several young leukemia victims who are hospitalized at the Gemelli Polyclinic.

The Vatican newspaper, L'Osservatore Romano, reported on Aug. 11 that the pope had spent the greater part of that day sitting up in an armchair reading, working and praying.

L'Osservatore Romano said that doctors who visited the pontiff's room on the morning of Aug. 11 seemed "very satisfied" with his progress.

The pope's physicians predicted that the pontiff will be permitted to leave the hospital soon after the operation to begin what they have said will be a two-month convalescence at the papal summer residence at Castelgandolfo.

The Vatican paper reported that during the last several days an uninterrupted flow of visitors from all over the world has come to the hospital "to satisfy themselves by learning in person the condition of the pope, to see—even though from a distance—the windows of the small apartment he occupies, and to pray in the chapel of the hospital for his swift and full recovery."

EDITORIALS

Sister Loretta: a felicitous choice

The Archdiocese of Indianapolis ministers to 203,412 Catholics in 158 parishes spread over 39 counties. Administratively, the task is enormous, and Archbishop O'Meara's decision to appoint an assistant chancellor obviously was a necessary one.

Providence Sister Loretta Schafer brings to the position great talent, experience and impressive academic credentials. She also brings personal warmth and a strong sense of community.

Some will cheer, others perhaps criticize the selection of a woman. But obviously, this factor was of little concern to the archbishop and to Sister Loretta herself. She was chosen because of her capabilities, not her sex—an approach which furthers the cause of women in the church more than strident activism ever can do.

Congratulations, Archbishop and Sister Loretta on this appointment. The archdiocese truly is moving forward.—VRD

What's the solution to divorce?

Up, up, up it goes. The incidence of divorce has been spiraling out of sight in Indiana (and beyond), leaving behind it a tangled mass of broken dreams and sometimes broken people.

Exactly 48,053 divorces were granted by Indiana courts last year. That's nearly 5,000 more than five years ago and the fifth consecutive year the numbers have increased.

It would be easy to lay the blame on "irresponsible youth" or charge selfishness, immaturity or irresponsibility to those being divorced. But the causes go much deeper than that and are rooted to the profound cultural change all of us currently experience.

Many factors cause divorce, but if a single reason had to be offered for today's widespread breakdown of marriage, we would suggest "high expectations" as the culprit! Today's young people marry expecting more than our grandparents or parents ever dreamed of. If you got "a good man" who worked steadily, didn't beat you or the children, didn't drink and didn't run around . . . or if, as a husband, you found a wife who could cook, gave you your marital privileges and was a good mother—you thought you were lucky.

Today's emphasis is on personal growth and identity, emotional satisfaction and—given an affluent culture—on the recreational and intellectual pursuits of life. Expectations go far beyond those early, simple concepts.

Young people today often expect "total fulfillment" in a married relationship. They look for someone who will meet all of their physical, intellectual, emotional and spiritual needs—an incredibly tall order! Many young people seek marriage as the way to gain total security and an end to all pain and loneliness in their lives.

If the spouse doesn't measure up—or the marriage lacks the physical and/or psychic excitement both partners expect—a quick solution in our instant-answer society is divorce.

Added to that, today's typical couple no longer has the extended family nearby to support it, nor the sense of community backup which once helped troubled couples to make it through a crisis.

How can we turn around today's tragic situation? No easy answers are possible. The only permanent and real solutions are a reordering of the values by which we as a society live, and a recognition that our young people can only be adequate marriage partners by being healthy human beings—and that that will take a lifetime of learning.—VRD

Kid's Kingdom' initiated

This week's Criterion carries yet another addition to the paper's regular features: "Kid's Kingdom—A Feature for Young Readers and Their Parents."

The weekly column will offer Christian messages with corresponding projects: things to do and pictures to color. We see it as a parent's or religious educator's aid in bringing Christ's teaching to the home or classroom.

It also should be viewed as one more concrete step by The Criterion to attract and involve younger readers. Our recent survey as well as letters from elementary-age students indicates an interest by young people in spiritual growth.

This week the new column can be found on page 16—in the "Youth Corner," which each week carries local youth and CYO news, a weekly question-answer feature by NC columnist Tom Lennon, and informative or inspiring news stories of special appeal to junior high, high school and college age students. If your home contains anyone meeting this description—they are invited to have a look.—VRD

Catholic social doctrine emphasizes human rights

by FR. RICHARD P. McBRIEN

It has been just over 20 years since Pope John XXIII, on May 15, 1961, issued his encyclical letter "Mater et Magistra" ("Mother and Teacher").

Those were different days from our own, to be sure. The Second Vatican Council had not yet begun. John F. Kennedy was beginning his term as President of the United States. Betty Friedan's "The Feminine Mystique" was still two years from publication, and so consciousness raising and concern about sexist language and the equal rights amendment were not yet on anyone's mind.

The Catholic community was different, too. In those days it was the conservative who was likely to finesse papal teaching, not the progressive. "Mater et Magistra" was greeted from the former quarter with the rejoinder, "Mater, si! Magistra, no!"

In that encyclical letter, Pope John XXIII reaffirmed a cardinal principle of Catholic social doctrine: no one has an absolute right to private property. We are all stewards of what we possess.

"Our predecessors have always taught," the Pope declared, "that in the right of private property there is rooted a social responsibility."

The church's social doctrine, he also insisted, "cannot be separated from her traditional teaching regarding human life." It is, as Pope John Paul II would say in his own 1979 encyclical "Redemptor Hominis," part of the content of the Gospel which the church proclaims.

Pope John XXIII's later encyclical, "Pacem in Terris" ("Peace on Earth"), widened the social doctrine to include an explicit concern for human rights. If peace is the work of justice, so justice is a matter of rights.

NO SOCIETY can be at peace, the pope declared, if it is not well ordered. And no society can enjoy any measure of order unless the rights of every member are respected as "universal, inviolable, and inalienable."

Some rights, of course, are conditioned by social responsibility. Among these, he said, is the right to private property.

The three distinctive characteristics of our age, he continued, are the increasing demands of workers for economic justice, the growing interdependence among nations, and the increased participation of women in public life.

Long before the women's movement shifted into high gear, Pope John XXIII was acknowledging that "since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as mere material instruments, but demand rights befitting a human person both in domestic and in public life."

In 1965 the Second Vatican Council underscored the importance of social doctrine by issuing an unprecedented "Pastoral Constitution on the Church in the Modern World" ("Gaudium et Spes"). Here again, the church

officially taught that it has a duty to speak and act on behalf of justice, rights, and peace, and it reminded us that "one of the more serious errors of our age" is the tendency to separate our religious faith from our work in the temporal order.

Two years later Pope Paul VI issued his encyclical "Populorum Progressio" ("On the Development of Peoples"), declaring that the church not only has the right and duty to proclaim the message of justice, but it has the right and duty to help oppressed people "grasp their serious problem in all its dimensions." The church can never simply "let well enough alone."

HE REAFFIRMED the traditional principle that we do not have absolute title to our possessions. And this is true not only of individuals but of nations as well. "We must repeat once more that the superfluous wealth of rich countries should be placed at the service of poor nations."

The parable of the rich man and of Lazarus, the beggar, is regularly appealed to in the official teachings, as it was by Pope John Paul II in his homily at Yankee Stadium in 1979. It shall go hard with those who close their eyes, their ears, their hearts, and their wallets to the plight of the poor.

In May of 1971 Pope Paul VI circulated an apostolic letter ("A Call to Action") on the occasion of the 80th anniversary of Pope Leo XIII's "Rerum Novarum," and in November of the same year the Third International Synod of Bishops issued its "Justice in the World," in which it taught that "action on behalf of justice" is "a constitutive dimension of the preaching of the Gospel" and of the mission of the church. (Pope Paul VI would make the same point in his apostolic exhortation on evangelization in 1975.)

Furthermore, the church itself "is bound to give witness to justice," because the church must recognize "that anyone who ventures to speak to people about justice must first be just in their eyes."

Pope John Paul II's own vigorous pronouncements on social justice and human rights are entirely consistent with this whole developing body of Catholic social doctrine.

Unfortunately, that doctrine remains, for too many today, one of the church's best kept secrets.

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DOGGED PROTECTION—Father Robert Mulligan of Holy Redeemer Church in Miami's crime-plagued Liberty City area, displays the parish's latest robbery-prevention aide—a Doberman Pinscher named Shasti. The dog has to be ready for hazardous duty: The church's last watchdog Doberman was stolen! (NC photo from The Voice)

WASHINGTON NEWSLETTER

Marriage tax break offers wide appeal

by JIM LACKEY

WASHINGTON (NC)—If you are married and your spouse works, Congress has just decided to bestow a new tax break on you: a slice in the so-called "marriage penalty" that taxes working couples higher if they are married than they would be taxed if they were single.

Ending the marriage penalty has almost universal appeal. New Right groups like the idea because they feel the current tax structure encourages young unmarried couples to live together rather than submit to the marriage penalty. The marriage "tax" may also serve as an incentive for divorce.

And feminist groups like it because the added tax serves as a disincentive for wives to find their place in the workforce. The current system, in effect, taxes the wife's earnings at a much higher rate than her husband's since her earnings are treated as if they were stacked on top of his.

Meanwhile, members of Congress are constantly asked to do something about the marriage penalty by ordinary working couples who simply recognize that their struggle to make ends meet by sending both spouses to work is being hindered by the higher rates on their combined earnings.

But others say that by eliminating this inequity Congress is simply creating another,

and that in another 10 years or so the newly oppressed group will be coming to Washington to demand a fair shake just as working couples did after the marriage penalty was "created" in 1969.

THE PROBLEM, according to tax experts, is that any time you create a tax break for one group you almost automatically increase the tax burden on another. That's what has been happening to married couples and singles since before 1948 as Congress periodically tinkers with the tax system to try making things more equitable for both.

Prior to 1948 about a dozen states had "community property laws" in which the husband—usually the lone wage earner—could file a joint return and split his income with his wife, a decided tax advantage. Taxpayers in other states couldn't do that, so in 1948 Congress acted, extending the benefits of income splitting to all married couples filing joint returns.

That, however, automatically created a perceived bias against single taxpayers, who paid as much as 42 percent more in taxes than a one-income family. Congress, bowing to pressure from singles, in 1969 lowered the differential to no more than 20 percent.

Thus there was still something of a "marriage bonus" for one-worker married couples, who continued to enjoy a tax advantage over their single counterparts. But by lowering the taxes for singles Congress widened the marriage penalty, an effect which became much more apparent through the 1970s as more and more two-worker marriages were created.

On a total income of \$25,000 a married

TO THE EDITOR

No nukes is good news

The past 12th of June, things were awful quiet here in the heart of Central America. I thought we were going to have another earthquake or that the nearby-active volcano, "Santiago," was about to erupt, or that the counter-revolution was beginning. But then a fresh breeze, like those that bless Monument Circle early in the morning in mid-August smelling of new life and cleanliness, sprang up. And the birds began to sing and the chickens that have the run of our barrio here, began to cluck like mad.

But what happened? Now I know. That was the day Archbishop Raymond Hunthausen of Seattle had said before the Pacific Lutheran

Convention in Tacoma that "we have to refuse to give our incense—in our day our tax dollars—to the nuclear idol . . . I think the teaching of Jesus tells us to render to a nuclear-armies Caesar what Caesar deserves—tax resistance."

Perhaps, just perhaps, other followers of Jesus will take note and once they begin to say the same thing, we should hear the combined choruses of birds and chickens of North, South and Central America singing: No nukes is good news, no nukes is good news . . .

Fr. Bernard A. Survil

Casa Cural,
Tipitapa, Nicaragua

Fatima visit advocated rosary use

When I read Don Kurre's article on "Practices and beliefs of Catholics for our present times and needs"—I gasped.

I never believed anything could be in equal relationship with the Holy Mass nor do I now. But the Blessed Mother herself in 1917, when she appeared at Fatima, told us to pray the rosary every day for world peace. And since we still don't have world peace, I'd say not nearly enough of us are doing what the Blessed Mother asked of us.

It is too bad that praying the rosary has lost favor with many Catholics, for I see the rosary as a great help in enabling Christians to live a life of cooperation, freedom, wholeness, hope and meaning. And the meditations on the mysteries indeed support and foster a life of faith grounded in the gospels. It shouldn't be

considered some outdated religious practice, but a tool to be used for peace.

Maryann Niese

Greensburg

Disagrees with columnist

I certainly do hope "The Yardstick" by Msgr. Higgins is not going to be continued as an "improvement" in The Criterion. If his column on the vindication of Teilhard de Chardin is any indication of his scholarly approach to church positions, you have no choice but to be more discriminating in your selection of contributors.

The following is a direct quote from the July 12 issue of L'Osservatore Romano:

"Some organs of the press have interpreted the letter addressed by the Cardinal Secretary of State to His Excellency Archbishop Poupard on the occasion of the centenary of the birth of Father Teilhard de Chardin as a revision of the preceding position taken by the Holy See regarding this author, and in particular the Monitum of the Holy Office, dated June 30, 1962, which pointed out the author's work contained ambiguities and serious doctrinal errors.

"The question has been asked whether that interpretation has basis.

"After consulting the Cardinal Secretary of State and the Cardinal Prefect of the Sacred Congregation for the Doctrine of the Faith . . . we are able to reply in the negative. Far from constituting a revision of the preceding position taken by the Holy See, the letter of Cardinal Casaroli expresses in various passages certain reservations—reservations which some newspapers passed over in silence—which referred precisely to the judgment given by the Monitum of June, 1962, even though this document is not explicitly mentioned."

It seems as if Msgr. Higgin's column was based on wishful thinking rather than fact.

Ann T. Skehan

Indianapolis

'Tactics' editorial applauded

I agree wholeheartedly with your editorial "Some tactics turn us off" (Aug. 7).

I feel as you that confrontation and character assassination have no place in a Christian movement.

Mary Lou Madden

Greenwood

Rebate checks received by 26 parishes

Twenty-six parishes have received the first rebate checks of the Archbishop's Annual Appeal '81 for turning in funds at or over their parish goals.

Harry T. Dearing, archdiocesan business administrator, reports that checks were mailed last week totalling \$24,433.53—first rebates in the appeal which brought in more than \$2.5 million in pledges and cash. Dearing announced that rebates will continue to go out to parishes as they turn in money to meet goals or add to amounts already sent in.

Under the AAA's plan, parishes which achieve individual goals set by the archdiocese are to receive 10 per cent of the amount back into the parish. All monies turned in beyond the goal will be split 50/50 between the archdiocese and the parish.

Dearing said he expects 95 per cent of all pledges to be filled.

Parishes remitting money at or over goal and the amount of their first rebate checks are:

St. Mary-of-the-Woods, \$557.25; St. Benedict, Terre Haute, \$4,995; St. Joseph, Universal, \$122.50; St. Mark, Perry County, \$1,248.75; St. Joseph, Crawford County, \$164.50; Holy Cross, St. Croix, \$274; St. Vincent, Shelby County, \$736; St. Anne, Jennings

County, \$200; St. Anthony, China, \$339.50; Christ the King, Paoli, \$237; St. Mary-of-the-Rock, St. Mary-of-the-Rock, \$361.50; and St. Bridget, Liberty, \$528.

Also, St. John, Dover, \$947; St. John, Enochsburg, \$1,103.25; St. Dennis, Batesville, \$179; St. Maurice, St. Maurice, \$327; St. Pius, Ripley County, \$455, and St. Martin, Yorkville, \$349.

Also, St. Thomas, Fortville, \$367; and Indianapolis parishes, SS. Peter and Paul, \$2,383; St. Joan of Arc, \$2,544.18; Holy Rosary, \$321.50; Sacred Heart, \$969.50; St. Catherine, \$1,274; Holy Trinity, \$1,281.10, and St. Anthony, \$2,169.

The first Archbishops Annual Appeal had \$1,978,000 as its goal, and as announced in July, \$2,532,466 was pledged. Dearing reported, however, that pledges still are coming in.

In announcing the appeal, Archbishop Edward T. O'Meara said it was designed to provide the archdiocese with a stronger support system and to finance archdiocesan programs and services. Beside funding ongoing archdiocesan projects, this year's money will pay for establishment of three new archdiocesan offices—Evangelization, Family Life and Pro-Life—and will begin to finance renovation of the new Catholic Center and the Cathedral.



MONEY BACK—Archbishop Edward T. O'Meara signs the first rebate checks going back to parishes who have met their goals in the Archbishop's Annual Appeal '81. Archdiocesan business administrator Harry Dearing looks on happily. Twenty-six parishes received checks in the first mailing. Parishes are to receive 10 percent back on reaching goal and 50 percent of any amount over the goal. (Photo by Valerie Dillon)

Evangelization conference begins

An estimated 115 representatives of the Archdiocese of Indianapolis are in St. Louis to participate in the Third Annual National Catholic Lay Celebration of Evangelization, Midwest Edition.

Led by Father Clarence Waldon, archdiocesan director of evangelization, the group left Indianapolis by bus on Thursday morning, and was scheduled to attend a Thursday evening reception hosted by Archbishop Edward T. O'Meara for Indianapolis delegates. Archbishop O'Meara is chairman of the National Conference of Catholic Bishops' Committee on Evangelization.

According to Father Waldon, the delegation includes representation from every deanery and from 34 parishes, the Archdiocesan Council of Catholic Women, Sisters of Providence, Marriage Tribunal, Archdiocesan Black Catholics Concerned, the Hispanic community and the Knights of Columbus.

One of the convention highlights will be an

address by Paulist Father Alvin Illig, director of the NCCB evangelization committee. Father Illig also addressed the West Coast Edition held Aug. 6-8 in Portland, Ore.

Speaking in Portland, Father Illig told delegates that the U.S. Catholic Church has spent too long developing the image of a church "mainly concerned with the nurture and maintenance of the faith of its 50 million standing members."

While Catholics have been "drawing their wagons in a circle for protection from the recruiting efforts of other faiths," Protestants have been developing an image of evangelization, said Father Illig.

It's time, he declared, for the church to change that image.

He cautioned that there is no need to bump heads with Protestants, suggesting that after years of learning to trust each other it is time for Catholics and Protestants to begin learning evangelization from each other.

From the Protestants, Father Illig said, Catholics can learn to become more comfortable talking about Jesus Christ and to show a little more aggressiveness in their own evangelization.

He suggested that Catholics can also learn something from the way Protestants greet strangers who visit their churches.

"Protestants show a certain cordiality to strangers who come into their churches," Father Illig said. "Let a stranger show up in a Catholic church, however, and I'm afraid that today they'll remain a stranger. That's sad."

Besides major talks, participants in St. Louis also will be offered 30 practical workshops in specialized areas of evangelization, conducted by priests and lay people who are experts in the field.

Father Waldon hopes that participation in the convention by archdiocesan people will encourage the growth of parish evangelization committees all over the archdiocese.

Pastor of Holy Angels Church in Indianapolis, Father Waldon was appointed director of the diocese's evangelization committee after it was established by Archbishop O'Meara this spring. The committee is one of three new archdiocesan agencies financed by the Archbishop's Annual Appeal.

Concerns of 80's explored by Marian

"Concerns of the '80s" is the theme of the annual Mature Living Seminars sponsored by Marian College.

Designed for senior citizens, the eight-week series will be held on Tuesdays from Sept. 8 through Oct. 27, 10 a.m. to 2 p.m., in Room 251 of Marian Hall.

The series will be offered again in the spring.

Fall dates, topics and speakers will include: Sept. 8—"Is Peace Possible?"; Sister Rachel West; Sept. 15—"Search for the Spiritual," Sister Laverne Frietsch; Sept. 22—"Drought-Prone Africa," Rick Bein; Sept. 29—"Stress Today," Julie Szempruch, R.N.; Oct. 6—"Drugs and the Problems," Dr. Robert Forney; Oct. 13—"The Cults," William Cisco; Oct. 20—"The Family, Today, Yesterday," Sister Sheila Shine, and Oct. 27—"Multi-National Corporations," Mary Haugh.

No advance registration is required for the series. Serving as coordinator is Sister Marie Bernard Witte.

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GENERALLY SPEAKING

It's the American Way!...isn't it?

by DENNIS R. JONES

Press releases come into the Criterion office every day. Some we use... some we don't.

Usually, events are not reported when they arrive after the weekly deadline... Sorry, that's the only way we can possibly meet our press deadlines.

Did you know, for instance, that an "All-Class Reunion" was planned for Holy Trinity graduates from the classes of 1960 thru 1965 on Sunday, July 26? If you did, you didn't read it in the Criterion.

Now, we could make excuses and try to pin the blame on Denny Yovanovich (he sent the release to us), but it wasn't his fault. We could say that it was misplaced or accidentally discarded, but it wasn't. Or we could be honest



about it and blame the United States Postal Service... that's not un-American is it? Draw your own conclusions.

On June 30, 1981, this particular release was slipped into a mailbox somewhere in Indianapolis around Holy Trinity Church. On Aug. 5, 1981, it found its way to the Criterion in Indianapolis. Stamped on the face of the envelope sometime during this miraculous 4-mile journey which took nearly five weeks to complete was the bureaucratic phrase: "MAIL SERVICE TEMPORARILY SUSPENDED TO THIS COUNTRY."

It seemed appropriate. You see... as goods and services become more expensive, the quality of those goods and services suffers.

It's the American Way!... isn't it?

check it out...

✓ **Benedictine Brothers Severin Messick and Isaac McDaniel** will pledge life-time commitments of membership to St. Meinrad Archabbey when they make their solemn profession of religious vows in the Archabbey church on Saturday, August 15. An unusual coincidence parallels the event. Both Brother Severin and Brother Mark were born on July 12 (though not in the same year) and both were baptized with identical names of Mark Stephen.

Brother Severin is the son of Mrs. Anna L. Messick and the late Henry Messick of Indianapolis. He attended Immaculate Heart of Mary School and graduated from Chastard High School in 1973.

Brother Isaac is the son of Mr. and Mrs. James E. McDaniel of Owensboro and is a 1967 graduate of Owensboro High School.

✓ The center for Mother and Unborn Baby Care located in the Brookwood Professional Building, 528 Turtle Creek North Drive, Indianapolis, announces a change in office hours. Pregnancy tests will be given without charge from 9:30 a.m. to 12:30 p.m. on Monday, Thursday, Friday and Saturday; 9:30 a.m. to 4:30 p.m. on Tuesday; and 9:30 a.m. to 7:30 p.m. on Wednesday. Other times may be arranged by calling 317-787-6327. Confidential counseling is available and other free assistance can be arranged.

✓ **Big Sisters** is a social service agency whose purpose is to match young girls, ages 8 to 16, with adult women volunteers on a one-to-one basis.

There are nearly 100 unmatched Little

Sisters who have a common bond. They're waiting for a Big Sister with whom they can share activities and conversation.

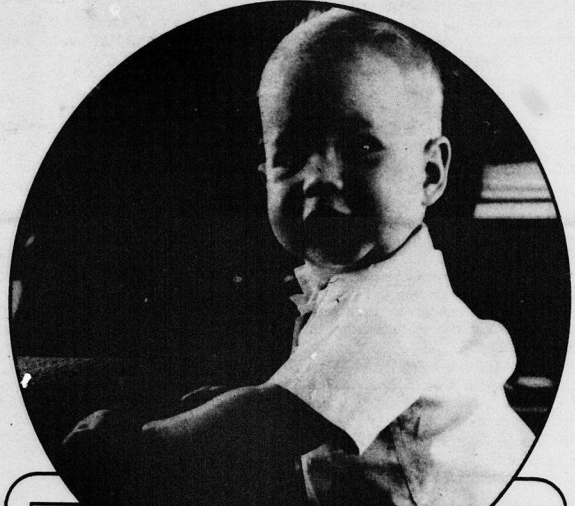
There is an unmatched Little Sister waiting for you. Information is readily available. Simply call the Big Sisters of Greater Indianapolis, 317-634-6102.

✓ **Franciscan Sister Cynthia Eshman** professed her perpetual vows as a Sister of St. Francis, Oldenburg, in a ceremony at the motherhouse chapel on Sunday, Aug. 9. Sister Cynthia is the daughter of Marcella and Benjamin Eshman of Sidney, Ohio.

As a member of Papal Volunteers for Latin America, she taught English at the Colegio Santa Rosa, Lima, Peru. Since entering the Franciscan community, she has been a teacher at Immaculate Conception Academy, Oldenburg, Secoma High School, Indianapolis, and Our Lady of the Angels High School, St. Bernard, Ohio. She is currently working at St. Joseph Maternity Home, Cincinnati.



✓ **Joseph and Agnes (Peter) Lasher** will mark their 40th wedding anniversary on Sunday, Aug. 16, when a Mass of Thanksgiving will be celebrated at St. Isidore Church, Perry County, at 2 p.m. A reception hosted by their children and families will follow the Mass from 3 to 6 p.m. in the parish hall. The Lashers were married on Aug. 19, 1941, at St. Mark Church, R.R. 1, Tell City. Their children are Larry, David, Martina and a deceased son, Martin.



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Archbishop O'Meara's Schedule

Week of August 16

SUNDAY, August 16—Parish Visitation, St. Francis Xavier, Henryville. Mass at 8 a.m. (EDT), reception following; Parish Visitation and dedication of new parish activity center, St. Augustine, Jeffersonville. Mass at 11 a.m. (EDT), dedication ceremonies, 2 p.m. (EDT), reception following

MONDAY, August 17—Dedication of St. Vincent Hospital Chapel, Indianapolis. Mass at 11 a.m.

TUESDAY, August 18—Installation of the new officers of the Archdiocesan Board of Education, St. Bartholomew Church, Columbus. 7:30 p.m.

THURSDAY, August 20—Parish Visitation, St. Patrick, Salem. Mass at 7:30 p.m., reception following.



✓ In observance of their golden wedding anniversary, Mr. and Mrs. George A. Bischoff will celebrate the occasion with a Mass of Thanksgiving at Immaculate Heart of Mary Church, Indianapolis, on Saturday, Aug. 22. A reception honoring the Bischoffs will be held at St. Pius Council, Knights of Columbus Hall. Mr. and Mrs. Bischoff have two children, John Bischoff and Mary Anne Reardon. They have nine grandchildren.



✓ **Mr. and Mrs. John H. Gettelfinger** of Palmyra will celebrate their 50th wedding anniversary on Sunday, Aug. 16. A Mass of Thanksgiving and a buffet reception will be held at St. Michael parish, Bradford, beginning with the Mass at 12 noon. Mr. and Mrs. Gettelfinger were married on Aug. 18, 1931. They are the parents of ten children including Donald, Harlan, John and David Gettelfinger, Hilda Thieneman, Delores Freiburger, Marcella Stumler, Pauline Receveur, Ann Knaible and Mary E. Sprigler.

THE QUESTION BOX

Meditation requires practice

by MSGR. R. T. BOSLER

Q I heard a sermon about meditation. The priest said one can enjoy life much more if one can meditate. Is it complicated? What is it exactly?

A Meditation is thinking about God and how much he has shown his love for us, and responding to that with words of praise and love. It requires quiet and concentration so that we may be aware of the presence of God in the depth of our being.

You probably have been exposed to a form of meditation without realizing it. The recitation of the rosary should be an attempt at meditation.

Unfortunately for most of us, this prayer has too often been a mechanical repetition of words. Pope Paul VI, in an encyclical on devotion to Mary, warned that without thinking



of the mysteries of our redemption in Christ "the Rosary is a body without a soul, and its recitation is in danger of becoming a mechanical repetition of formulas and of going counter to the warning of Christ: 'And in praying do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words.'" (Matthew 6:7)

The pope explained: "By its nature the recitation of the Rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord's life as seen through the eyes of her who was closest to the Lord."

Pope Paul's observation on the "quiet rhythm" is most important. It points out that the repetition of the Hail Mary is not meant to be a heaping-up of prayers, but a psychological help to remove distractions and dispose the mind to think about what Jesus means to us.

When praying the rosary it is best not to think of what we are saying, but rather allow the rhythm of the recitation to put us in the mood for meditation.

Another form of meditation that some people find helpful is to think slowly of the

meaning of a familiar prayer, like the Lord's Prayer or the Hail Mary. What do I mean when I call God father? What is the importance of that "our"? And so on. This is especially helpful when you have no book to assist you.

The most fruitful method for many people, however, is to read the Bible. Begin with a prayer to the Holy Spirit asking that you be touched by the Word of God. Then read it for what it can be: God speaking to you.

Stop when something strikes you. Talk to God in response. You need quiet for this—the privacy of your room, the inspiration of an empty church or chapel.

It isn't easy to acquire this ability to meditate, but that's true of anything worthwhile, isn't it?

Don't expect to sense the presence of God every time you try. But when you do, cease trying to talk to God or think—just enjoy it.

When you do, you will know that all your efforts were worth it, and you will find a joy that will renew your zest for living.

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

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Archbishop (from 1)

that the Archdiocese of Indianapolis has great things going ... it's moving in directions I want to be involved in—in the planning and integration of church structures and in reaching out to so many different people and needs."

Sister Loretta especially hopes to do strategic planning which she described as "determining where you'd like to be in 10 years or so, then working to effect conditions that will make that possible."

Does she have any apprehensions? "The unknowingness of it—there's no job description, you know. But there's also an excitement because I can create the job."

She especially thinks it will be "great" to work with Archbishop O'Meara and Father Gettelfinger. "There's a sense of movement. If I were coming into a stagnant situation, I wouldn't be so attracted to it."

The 64-year-old nun is a native of Chicago's

south side where four sisters still live. She holds a bachelor's degree from St. Mary-of-the-Woods College, and a master's and a doctorate from the University of Notre Dame—all in chemistry. She also has done post-doctoral work at Indiana University and American University.

Sister Loretta presently is the Region VII chairperson of the National Leadership Conference of Women Religious (LCWR) and president of Maryvale, Inc., a housing corporation for the elderly established by her order in Terre Haute. She has taught on the junior high, secondary and college levels, and served as a departmental chairman and dean of freshmen at St. Mary-of-the-Woods and dean of Providence College in Taiwan. Prior to becoming superior general, she was provincial of her order's St. Joseph Province.

Sister Loretta will reside at Holy Spirit Convent in Indianapolis.



WELCOME—Father Gerald A. Gettelfinger, chancellor, introduces Sister Loretta Schafer, new assistant chancellor, to the Chancery staff. Here she is greeted by Pat Brown of the business office. (Photo by Valerie Dillon)



BITING THE BULLET

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LIVING YOUR FAITH

Bishops tell 'Heartland' meaning

by BISHOP MAURICE J. DINGMAN

My task as a bishop is "the formation and guidance of consciences." This is the advice given to the bishops of Brazil during the visit of the Holy Father to that country in July of 1980.

As I attempt to fulfill this task of conscience formation I find myself oscillating between the two extremes of optimism and pessimism. There are so many problems; there is so little time. How does one touch the consciences of people?

It has been one year since the bishops of the Heartland—72 in number—have written a statement on land issues entitled "Strangers and Guests: Toward Community in the Heartland." During the past year we have been occupied with the preparation of a half-hour film, a shorter 10-minute film, a series of slide presentations and study guides.

We are ready "to evangelize the Heartland: to preach the good news of God's concern for the people and land and to stimulate people to respond creatively to that good news and effect justice in land use and distribution." We are also ready "to suggest ways in which people might work with and through legislative bodies to promote stewardship of the land."

Fundamentally the preservation of the family farm and the stewardship of land are moral problems. They are questions of right and wrong. Each person must make a judgment of conscience.

IN A SENSE this is new for the farmer and for those who formulate policies for agriculture. In the past there has been little recognition that decisions about land issues involve the conscience of the individual or the community. Land has been plentiful; the temptation to use it for personal gain has been enormous.



Has "Strangers and Guests" brought some uneasiness of conscience? Are farmers beginning to make decisions in the light of the moral implications of land purchase and land preservation? In the past the decision was most likely to be profit oriented. I am eager for the day to come when farmers will make decisions, not on the basis of profit, but rather on the basis of moral principles.

When the board of directors of a farm corporation meets to buy additional land do they ask the question: What is the corporation's social obligation? Among the Ten Commandments there is one that says: "Thou shalt not covet thy neighbor's wife." Does the purchaser of an additional farm need be reminded of a parallel commandment: "Thou shalt not covet thy neighbor's farm"?

If there is a five-inch deluge of rain and

erosion occurs does the farmer ask himself the question: Am I guilty of wrong doing? Did I have a moral obligation to refrain from fall plowing? What was my obligation when I refused good soil conservation practices?

Where am I in my attitude toward collective bargaining? If I belong to an organization which is opposed to collective bargaining do I have an obligation to speak up? Am I as a farmer too devoted to individualism?

WHAT AM I to think when my nation is the only one among the nations of the world that votes against the ban on the sale of baby formula? Do I begin to worry about security for the few and security to preserve profitable investments?

On the optimism/pessimism scale I sometimes find myself far along the side of pessimism. The El Salvador problem reminds

me that we are drifting toward a situation very similar to that beleaguered Central American country. Fourteen families own the bulk of the land in El Salvador. Are we drifting toward a similar situation in our own country where 14 corporations will own the bulk of our agricultural land?

I see a heavy emphasis on the military, and I am concerned about the close relationship between the military and the business community. I see a catering to the fears of people and a growing emphasis on law and order and the consequent theme of "security." The New Right seems intent on driving a strategic wedge between the middle class on one side and the labor unions and the poor on the other.

ANOTHER REASON for pessimism is the recent sale of Iowa Beef Processors Inc. to the Occidental Petroleum Corporation for about \$800 million. The big get bigger. The conglomerates continue to increase their holdings. I am worried because these vertically integrated business arrangements eliminate competition. I am upset also by the language that is used. Food is likened to oil and is referred to as a "worldwide negotiable commodity." It is scary when a big oil company broadens its diversification by entering the food business. What are the moral implications?

I am worried about the symptoms. But the real question is: How do we reach the causes? Ultimately the answer is in our values and in our consciences where those values are either accepted or rejected. Thus the importance of "Strangers and Guests."

This is the moment of truth for the people of the Heartland to study "Strangers and Guests," to reflect on its Gospel message and to apply all of the 10 principles of stewardship that it proposes.

All of us are strangers and guests upon the land. Our response must be prophetic as we become a lighthouse in a world that needs the light of faith.

(Bishop Dingman is the bishop of the Diocese of Des Moines and immediate past president of the National Catholic Rural Life Conference.)

Good American, good Christian is untrue

CHICAGO—Does being a good Christian mean being a good American?

Not necessarily, say the readers of U.S. CATHOLIC, published by the Claretian Fathers and Brothers. Eighty-six percent of the national magazine's readers, surveyed in response to an article by John Garvey, stated that sticking to their faith could mean disobeying their government.

In a special, expanded issue on American Catholicism, 48 percent of U.S. CATHOLIC readers said they would not consider it their duty to fight in a war they deemed immoral, while 50 percent agreed that, if they could, they would direct that none of their tax money be used to build more nuclear weapons for the United States.

Author Garvey writes, "The belief that the American government is incapable of serious moral error is obviously false. When the government does something seriously wrong, it is the duty of Christians to resist and, if it comes to that, to disobey."

A reader from Maine, qualifying his

response to this proposal, says, "Our country is not perfect, but our founding fathers had the right idea—one nation under God, where we are free to exercise our rights. We must continue to pursue the ideal although sometimes a Christian will have to disobey if this country falls short."

However, a reader from Ohio says, "I firmly believe that the answer does not lie in civil disobedience. The solution lies in working to change the law."

And, though Garvey says American policies on world hunger, human rights, and nuclear arms "call for Christian consideration, judgment, and action," a Washington reader says that "only those who pay their taxes should have voices in government. If churches and their leaders want a voice, fine. But taxation is the price."

Garvey sides with neither the Christian right nor the Christian left. "Christianity equated with socialism is as idolatrous as Christianity equated with capitalism."

A San Antonio woman states, "I don't feel

that America has ever been a truly Christian nation. But I don't go along with the politically conservative groups who Christianize America in their way."

A Chicago priest writes that "one of the tragedies of American governmental priorities is a gross neglect of the powerless people in our society: the aging, the children, the unborn, the poor, and the undocumented. America has a lot of wealth to share but it is too busy beating plowshares into swords."

In Garvey's view, "To believe that whatever we do or fail to do for other people, is done or not done to Christ, moves us beyond the simple patriotism that is too often recommended."

An Ohioan says, "this article has made me realize that I should immediately dare to stand up for my true beliefs regardless of how few, if any, stand with me."

As Garvey suggests, it's time for American Christians "to, worry, more, about, being, Christians than about being good Americans."

'Small Favor' develops great gifts

by ANTOINETTE BOSCO

The one time all year that I grab the luxury of sitting in the back yard with escapist magazines and books is summer. During that glorious brief time we call vacation, I delve into the printed treasures of mind, imagination and inspiration that I have been "banking" on a shelf during the busy work months.

They wait there, and I anticipate the savoring time that comes in July—that warm, lazy interlude I worked 11 months to earn.

One story I read this summer was short enough to fit on two pages of McCall's magazine. It holds a truth for everyone.

Titled "Small Favors," by Lynne Kaufman, the story is simple in theme.

A husband and wife have the opportunity to take a two-week vacation in Bali. At the last minute, the grandmother has to cancel her commitment to care for the children. The school-age children make an unusual suggestion. They propose that their parents ask a young bachelor—the daughter's fourth-grade teacher—to move in and care for them for the two weeks.

The mother phones the teacher, "tongue-tied and palms sweating." The young man says yes, and the mother admits, "I cannot comprehend."

After a wonderful vacation, during which the children have a great time with their "neat" teacher, the parents return, handing the young man a check. He says he can't accept it. He would not have done this for money. "But why did you do it?" asks the mother, in confusion.

"Because you asked me and I was able to," he replies.

Recently I offered to drive a student six miles to a train station. He tried to give me gas money for the service. I refused it. He asked, "What are you getting out of this then?" I said, "The joy of showing a little consideration for someone else."



LANDMARK—A sign on this firehouse in Madison claims it as "Indiana's oldest volunteer fire department," established in 1841. It stands as a sharp contradiction to the "pay-as-you-go-world" described today by Antoinette Bosco. (Photo by Valerie Dillon)

He looked shocked and told me he simply wasn't used to people doing something in that way. He smiled and thanked me.

We've become used to a pay-as-you-go world. There's no free lunch. This is so

ingrained in us that if you change the system people don't understand. Even small acts of kindness are looked upon with suspicion, or, at least, with surprise, or confusion, as was the case with the couple in the McCall's story.

What the family learns from the teacher's act of kindness is beautifully explained by the author:

"We wanted to pay our debt to Gusty with a check, to wipe the slate clean. But his act of kindness, like those of the Balinese, was not a score to settle but a gift to pass on from hand to hand, an affirmation of our connectedness to one another and to the spinning planet on which we live.

"So this Saturday, we've volunteered for the recycling drive, and next week we'll help paint the school playground equipment. It's good exercise and a chance to meet our neighbors. For the world is a shared gift. Those aren't strings holding it together... They're ribbons."

Those words brought back to memory a line from Cardinal Newman, who once wrote, "I am a link in a chain, a bond of connections between persons."

I didn't expect that a short story in McCall's would charge my spiritual batteries this summer. But it did.

Ms. Kaufman probably did not plan it that way, but her insight about our human interrelatedness and her skill in expressing it as a "Small Favor," was an enormous gift.

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Catechists' forth conver

by DON KURRE

What is a catechist?

To this question you might respond: catechist is one who teaches religion. That response would be accurate in so far as it goes. A catechist is in some respects a teacher. Confusion arises because the distinction between catechist and teacher is not always absolutely clear. However, it is a distinction worth making, understanding and using.

To shed some light on the definition of a catechist, it is important to remember that a catechist is one who is involved in catechesis.

Catechesis, within the Christian context, originally referred to the instruction of the catechumen (those persons preparing to join the Christian community) prior to their reception of the sacraments. Catechesis was related to the process of initiation and education into the sacramental life of the Christian community.

In the modern context catechesis continues to include its original meaning but has been expanded. Catechesis today is used to describe the life-long process of faith development beginning with the initiation of persons into the Christian community through Baptism, Eucharist, and Confirmation and not ending until death.

According to the National Catechetical Directory, "Sharing the Light of Faith"—"Catechesis refers to efforts which help individuals and communities acquire and deepen Christian faith and identity through initiation rites, instruction, and formation of conscience. It includes both the message presented and the way in which it is presented."

SPECIFICALLY, the purpose of catechesis is to help a person and a community make faith become living, conscious, and active.

The fundamental tasks of the catechist, therefore, are "to proclaim Christ's message, to participate in efforts to develop community, to lead people to worship and prayer, and to motivate them to serve others" (NCD 213).

If a catechist is one who proclaims the gospel message, works toward development of community, leads people to worship and prayer and motivates them to service, the catechist will be a person with six basic characteristics.

As identified by the National Catechetical Directory, these characteristics are: "response to a call; witness to the gospel; commitment to the Church; sharer in community; servant of the community; and knowledge, skills, and abilities."

A catechist is aware of responding to a call issued by the Lord. Usually the authenticity of the call is acknowledged through the community in the person of the DRE or other member of the parish responsible for catechesis.

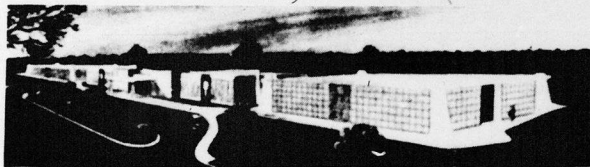
Catechists acknowledge that it is not on their own behalf that they participate in this ministry nor is it their message they share. Rather they acknowledge that it is about the Lord they speak, and through him as well.

To speak through the Lord as catechist is to witness to his presence and his message—the gospel. The catechist's own life witnesses to the effect that the gospel has in the world. Therefore, the catechist's commitment to Jesus Christ is an essential part of the catechetical process.

FURTHER, the directory tells us the catechist must be a person who is committed to the Church. Working in the catechetical ministry, the catechist is a representative of the Church and as a representative the catechist believes in it and is aware that the Christian community is a pilgrim people in constant need of renewal.

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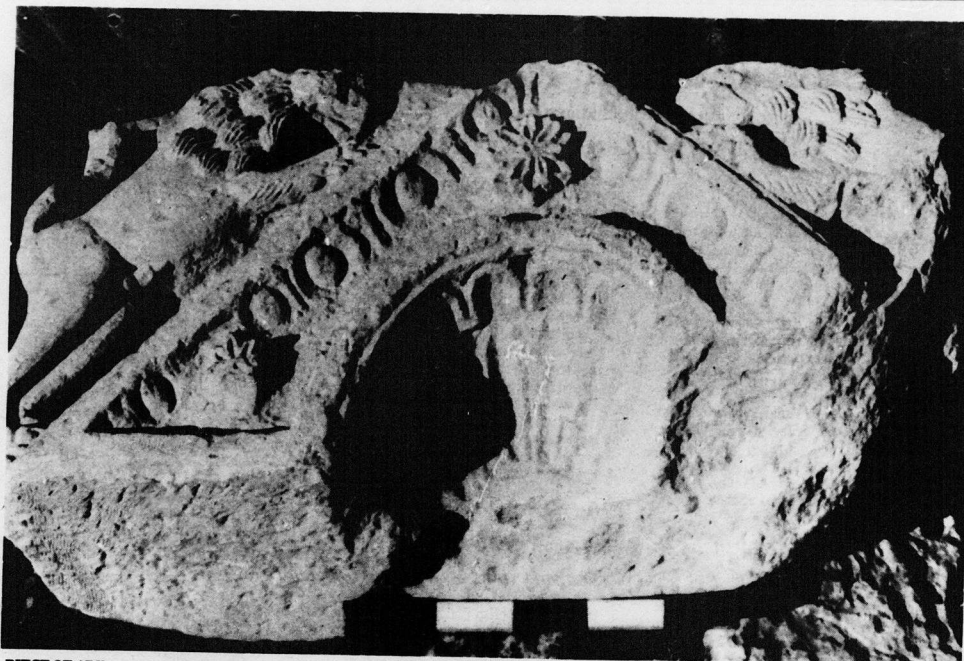
example calls sion in others

The catechist is also a sharer in community. The catechist is called to foster community as one who has learned the meaning of community by experiencing it. If one is to help deepen and strengthen the community's life then the catechist must be an active participant in that life, especially as related to the Eucharist since the Eucharist is at once a sign of community and a cause of its growth.

The experience of Christian community leads one to the service of others. Therefore catechists must be servants of the community who—like Christ—put their life and faith journey at the disposal of the community.

Finally, important only as it relates to the five other characteristics, the catechist must have the knowledge, skills and abilities to communicate the gospel message effectively. That is, the catechist must have a solid grasp of Catholic doctrine and worship, familiarity with scripture, communication skills, the ability to use various methodologies, understanding of how people grow and mature, understanding of how persons of different ages and circumstances learn and a strong commitment to their own growth.

A catechist is a person who teaches, but the catechist is also a person who by their example, their conversion, their faith, and their witness to the gospel calls forth a conversion in others.



PIECE OF ARK—A piece of what is believed to be an ancient copy of the Ark of the Covenant, uncovered by U.S. university researchers in ancient Palestine, is made of limestone and weighs half a ton. The section includes

poised lions and a shell-like holder for an eternal light. The original Ark of the Covenant disappeared in biblical times.

Ancient Ark of Covenant copy found?

DURHAM, N.C. (NC)—American researchers excavating in the Galilee area of northern Israel have discovered what is believed to be a piece from an ancient copy of the Ark of the Covenant.

It is thought to be the first such find.

The archaeological team found the limestone section of the ark shortly before conflict increased in the latest spate of fighting between Israel and Palestinian forces near Lebanon.

Made of white limestone, the stone shows two rampant lions and a scallop shell designed to hold an eternal light. It was found in the ruins of a Jewish temple believed to date from about 200 A.D.

According to Eric and Carol Meyers, Duke University religion professors involved in the discovery, the stone is from a copy of the original Ark of the Covenant. As described in the Bible, the original gold-plated Ark of the Covenant was used in ancient Israel to carry

the stones of the Ten Commandments. It disappeared in biblical times.

The scholars believe the copies of the ark were used later, still in ancient times, to hold scriptures.

Announcement of the find was made jointly

by Duke University in Durham and the American Schools of Oriental Research in Cambridge, Mass.

A search for the original ark is portrayed in the movie "Raiders of the Lost Ark." The action-filled adventure film is packing theaters but it raises questions about its treatment of the ark as subject matter, according to Michael Gallagher, a critic for NC News and staff member of the U.S. Catholic Conference.

THE WORD

Isaiah 56:1-7
Romans 11:13-15, 29-32
Matthew 15:21-28
August 16, 1981
20th Sunday in Ordinary Time (A)

The place: Casablanca. The time: 1:30 a.m. (Bogart movies never happen during prime time.) Bogart is cold, concerned only with himself. We ask ourselves how he can be so self-centered? So indifferent to the cause of the French Resistance? Half an hour later, the familiar tears well up in our eyes. Bogart is instructing Ingrid Bergman to board the plane that will carry her and her husband safely beyond the reach of the Gestapo. "Bogie" has arranged it all.

The primary attraction of "Casablanca" and other vintage Bogart films is the central character. Bogart's characters are usually a mix of steel and flesh: a tough, self-centered exterior coupled with an understanding, human interior. We're always delighted when the sandpaper skin is peeled away to reveal a heart of gold.

It's not too often that the gospels remind us of a Bogart film, but today's excerpt from Matthew is that rare exception. We can almost hear a Bogart inflection in the words of Jesus, and the sassy response of the Canaanite woman seems as if it were written for Lauren Bacall. It's a remarkable scene: A Canaanite woman, an outsider, approaches Jesus and asks for some help. Her daughter is "troubled by a

demon." Jesus ignores her. The woman persists. Jesus breaks his silence, saying, "My mission is only to the lost sheep of Israel. It is not right to take the food of sons and daughters and throw it to the dogs." But, she sassily responds, "Even the dogs eat the leavings that fall from their masters' tables." Seeing that her faith is great, Jesus grants her wish and her daughter gets better.

This seemingly indifferent, tough side of Jesus startles us. He calls the Canaanite woman a dog! But we realize that he is merely testing the outsider, and in the end his true spirit is revealed. We like this gospel story for the same reason we like "Casablanca": we see someone doing something uncalled for, something we can't do. Oh, we're plenty tough. We can be as cold and indifferent as the rest. But we often lack the courage to pull off the good deed. We don't have the guts to open ourselves up and reveal what's good about us. We are powerless to help the foreigner or the outsider.

It's unfortunate that we don't try harder. It's unfortunate we content ourselves with watching good movies—or reading gospel stories.



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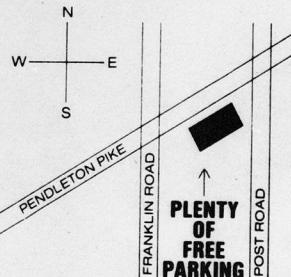
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St. Augustine Parish

Jeffersonville, Indiana

Fr. Edward Ripperger, pastor

by RUTH ANN HANLEY

The new parish hall at St. Augustine parish in Jeffersonville, being dedicated by Archbishop Edward T. O'Meara at 11 a.m. Mass this Sunday, represents a lot more than its 12,500 square feet.

The facility is divided into a main hall which seats 400 people, a kitchen, kitchenette, office, music room, resource room and 9 classrooms. But, its usefulness aside, in a real sense it represents the rebirth of a parish.

For this Southern Indiana parish is one which many people expected would die out. Edward Duffy, long-time parishioner, remembers predictions that the city parish wouldn't survive. "Fifteen years ago," he says, "they said there won't be anything around here." Fifteen years ago, they said this parish would become a mission.

Through the years the church, established in 1851, had become hemmed in, its present pastor, Father Edward Ripperger, explains. The Ohio River, which had helped to spawn the town, bordered the south; the railroad was to the North; and eventually the interstate ran along the western edge of the parish.

Father Ripperger describes the setting of boundaries for Jeffersonville's new parish of Sacred Heart in 1953 as "generous—in the way the boundaries came downtown."

In 1968, the parish school which had fallen from an enrollment of 600 to 100, closed. The situation became critical. Here was a downtown parish in a seemingly dying area with no place to extend, with a mainly elderly population and with the majority of its parishioners coming from outside parish boundaries.

AS ITS MEMBERS will attest, the Spirit moves in unimaginable ways!

Today, St. Augustine's has 1400 registered parishioners and is sitting snugly in an area of new resort hotels. Both the Hilton and the Marriott provide "a lot of new faces every week."

A large portion of the community is retired. But because of economic pressures, the young

who can't afford new homes are moving into the old ones around the church.

Old and young, they account for much of the sacramental life at St. Augustine's. Father Ripperger estimates the parish has close to 50 weddings and 35 funerals every year.

"All the girls in town want to come to St. Augustine's to be married," he laughs. "They have some ties, and I guess this church is one of the prettiest around. It has stained glass windows and marble altars." (And it has a new organ and recently installed air-conditioning.)

The new hall is a tribute to the active seniors who are "a stable force in the parish." They strongly support parish functions and helped to raise the \$280,000 pledged in a fund drive seeking \$310,000 for the hall.

The seniors help with the annual Christmas Bazaar. They have an active senior club, meeting every First Friday for Mass and Benediction followed by a sack lunch.

NOW THEY'LL BE able to eat that sack lunch in the new hall.

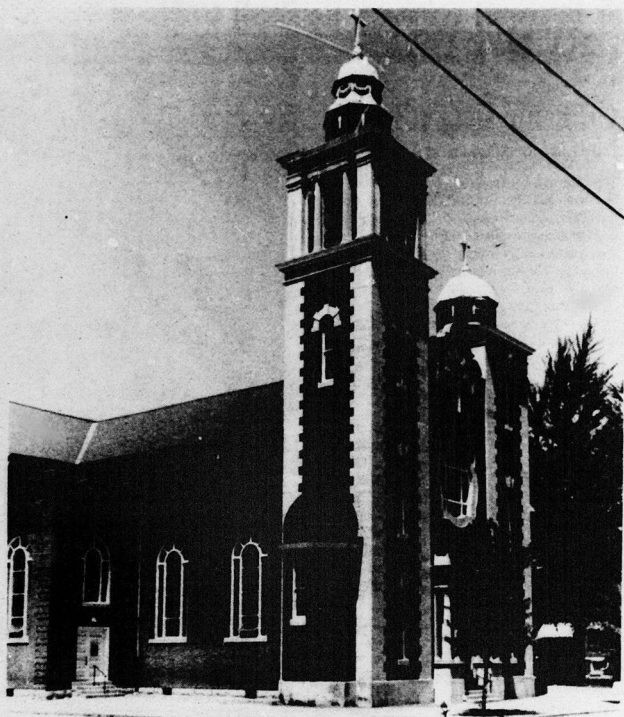
It's been a problem finding a place to hold parish events at St. Augustine's. With the razing of the school in 1975 and the sale of the convent to a mental health center in 1973, some parish functions were literally held "out in front of the church."

That worked until the year it rained on the parish picnic. "We all picked up everything and brought it into the church," says Father Ripperger. "I didn't want to do it, almost felt it was sacrilegious, but there wasn't any other place we could go."

Now Providence Sister Marie Janice Cummings, parish associate, will have a meeting place for the CCD. There are more than 100 students.

The folk group and choir under Janet Hamilton will no longer search for accommodations "from sacristy to choir loft to basement."

In fact, parishioners' stories suggest that before the hall was erected, the only ones who had adequate space were the deceased. Queen of Heaven cemetery is an 80-acre adjunct of the parish and the newest cemetery in the archdiocese. The first burial was in 1971.



In its pioneer beginnings, people settled in Jeffersonville, New Albany and Clarksville because "everybody got off the boat here. Beyond were rocks and falls." This too, the pastor says, is the story of how Louisville began across the river.

HOWEVER, ONCE the settlements started the people in Jeffersonville realized that flooding would be a constant threat. A few great floods disrupted the parish, flooded the church, and was a hardship factor that helped convince the smaller, split-off German congregation of St. Anthony parish to leave Jeffersonville and relocate in Clarksville.

The Irish settlers had named their church St. Anthony first. But its name was changed to St. Augustine to honor the first pastor, Father Augustus Bessones, who later became a vicar general of the archdiocese.

When the new church was built, the old had been turned over to German-speaking parishioners, and they kept the name.

Fire destroyed St. Augustine Church in 1903 and the new structure was built in Spanish Renaissance style.

The first school was established by the Sisters of Providence in 1869, 18 years after the parish founding. In 1924 the Sisters of St. Dominic from St. Catherine, Kentucky, took charge. But the school had no future because at one time, according to Father Ripperger, enrollment decreased to 30 children.

Today the parish is happy with the new influx of young people. However, a large part of the ministry remains to the elderly—50 shut-ins and those in nursing homes and hospitals.

TODAY'S EMPHASIS is on liturgy, the pastor states, and he points proudly to Janet Hamilton, a doctoral candidate at Indiana University, as "the very best."

Mrs. Hamilton's goal is "strong congregational song, and strong accompaniment." She believes "songs are not repeated often enough . . . So many hymns of the last few years have done a lot of damage, and we're looking for those good solid hymns we can build on."

For many years, maintenance man Bill Hochadel has been a key to parish building on both spiritual and practical levels.

Hochadel not only built the altars and rebuilt the church vestibule, he has led the rosary at funeral parlors and distributed Holy Communion to the sick.

Speaking of all the building changes, as the convent was sold, the school torn down and the cemetery built up, Mr. Hochadel says "a little of each building was incorporated into each new place. Now that everything will be settled, I'll be retiring."

The good thing, he would admit, is that he's retiring within a parish which is stirring again with new life.



REBIRTH—A new parish hall symbolizes resurgence of a parish in downtown Jeffersonville. At left, Melvin Porter applies finishing window touches as Father Edward Ripperger and Bill Hochadel look on. Above are (left to right in back row) Virginia Trump and Mr. and Mrs. Edward Duffy, and in front, Janet Hamilton. (Photo by Ruth Ann Hanley)

Chancery Report

Chancery



Msgr. Francis Tuohy, Vicar General of the Archdiocese, as announced earlier, has been appointed full-time pastor of St. Mark Parish, Indianapolis. He will be at the Chancery on a very limited basis. For this reason, routine Chancery matters needing attention should be directed to the Chancellor or Business Administrator. In case of emergencies, Msgr. Tuohy will be available to assist.

Demolition of old buildings behind the Catholic Center is complete. The small garage abutting the assembly hall is now in service. Work continues in refurbishing the windows of the Center. Pointing is out for bid. Bids are in for the landscaping and paving. A contract for fencing has been let.

Office of Catholic Education

Plans for the August/September Parish Planning Workshops have been finalized. The workshops, to be held in each deanery, will assist parishes in developing 1982-85 educational goals and objectives. Twenty-nine people have volunteered to serve as deanery resource persons to aid parishes in the planning process.

On July 27, Matt Hayes and Dr. Leon McKenzie gave a report of findings to the adult catechetical teams of the seven parishes involved in the study: "Adult Faith Development: An Empirical Study." Parishes within the study were St. Michael, Brookville; St. Mary, New Albany; St. Bartholomew and St. Columba, Columbus; St. Mary, North Vernon; St. Christopher, Indianapolis, and St. Joan of Arc, Indianapolis.

Through combined efforts of the Departments of Schools and Religious Education and volunteers from the archdiocese, OCE has approved textbooks and materials for these areas: Family Life/Sex Education, Confirmation, First Eucharist, First Reconciliation, Preschool and Family-centered Religious Education. These materials are for use in in-school and out-of-school religious education programs for 1982-83. This adoption will dovetail with the general religion textbooks being studied by the Religion Committee under leadership of Providence Sister Nancy Brosnan. A complete list of approved texts and

materials in all areas of religious education will be available in January 1982.

The Department of Schools will again offer a process of evaluation to archdiocesan schools. Steve Noone will meet with steering committees to kick off the evaluation process at All Saints, Columbus, on Aug. 18 and St. Anne, New Castle, on Sept. 14.

New principals include seven experienced principals and two who are transferring from schools in the archdiocese. Four have been teaching in archdiocesan schools and are now moving into principalships. The group includes six lay women, three religious women and two lay men. Nine administrators who were not principals in the archdiocese last year will attend the New Administrators' Workshop on Aug. 14. Benedictine Sister Helen Jean Kormelink will visit new principals in late August or early September for Part Two of the SRI Follow-up Process.

Mike Carotta began at the OCE July 1 as Coordinator of Catechists in the Department of Religious Education. His first task was to mail out 302 certificates for catechists awarded under new directives of the Ministry of Catechist Guide.

State Superintendent of Public Instruction Harold Negley met with representatives of non-public schools in Indianapolis (OCE hosted this meeting). He reported the "block grant" concept proposed by President Reagan will reduce substantially the funding level for many federal educational programs. Later, Steve Noone hosted a meeting of Indianapolis Public School officials and principals of Catholic schools which currently benefit from Title I services. The group decided to retain Title I in all schools, rather than reduce the number of Catholic schools served. This means, however, that fewer students overall will be served in 1981-82.

The 1981-82 Program Brochure contains over 80 individual scheduled program events. Outreach is to all areas of the archdiocese.



Metropolitan Tribunal

Fathers Fred Easton and Robert Gilday have been meeting to formulate a concrete proposal about personnel and equipment needed to enable the Tribunal to keep both letter and spirit of the law (and of the proposed plan) regarding time limits and quality in handling marriage cases, especially formal cases. This proposal was to be made to the archbishop Aug. 6, and a report of further developments will be made later. Planning encompasses not only the eventuality of future retirement of professional staff members but also provision for a moderate increase of office staff. We also are proposing a method of obtaining marriage case testimony which will not depend upon parish priests.



Catholic Communications Center

Early next month, the staff of the Catholic Communications Center will celebrate Ethel Brown's 23rd anniversary at the hub of our operation. When questions are posed, referrals needed, obscure or historical facts sought, the common solution is "... Call Mrs. Brown at the Communications Center." That is a reputation well earned by years of dedicated service to the church and the people of the Archdiocese of Indianapolis.

With the end of summer approaching, the Communications Center staff once again turns a portion of its effort to re-organization and updating of the Indiana Catholic Conference Information/Action Network.

I.C.C. Archdiocesan Coordinator Chuck Schisla will contact local parish and organizational coordinators of the Network this month to remind them to begin up-dating membership for the coming session of the Legislature.

Hundreds of entries from United States and Canadian radio and television stations are being sent to the Catholic Communications Center for 1981 Gabriel Awards competition conducted by Unda-USA, the National Catholic Association for Broadcasters and Allied Communicators. The center serves as the awards office for Unda-USA in this competition to recognize outstanding programs reflecting positive human values.



Catholic Youth Organization

The CYO Leadership and Service Institute for all adults supervising CYO activities will be Sunday, Aug. 30, at Indiana Convention and Exposition Center. Highlight will be the eucharistic celebration by Archbishop Edward

T. O'Meara. Featured speakers will be Father James Wilmoth, pastor, Holy Name Church; Bob Collins, sports editor, The Indianapolis Star, and Joe Dezellan, former coach and athletic director of Cathedral High school.

The next Indianapolis Deaneary Youth Mass will be at St. Simon Church on Sunday, Aug. 16, at 7 p.m. Father Brendan Rosendall will be main celebrant.

Information on upcoming Quest and Search Retreats will be mailed in late August.

Materials for 8th Grade Vocations retreats are being prepared and will be sent to all grade school principals, Directors of Religious Education, and those receiving Chancery mailings.

The National CYO Convention is scheduled for Nov. 5-8, in Milwaukee, Wisc. All reservations must be received by Aug. 17.

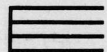
A total of 1,404 registered at CYO Camp Rancho Framasa and Christmas in 1981. The camps were at 77 percent capacity. Three high school marching bands are using Rancho Framasa in August—Secena High School, Aug. 9-14; Cardinal Ritter High School, Aug. 16-22, and Ft. Wayne Elmhurst, Aug. 23-28.

Sixty-one football teams have entered the 1981 CYO Football leagues. The season begins Sunday, Sept. 13.

The 1981 Fall Kickball season will open with 90 teams competing in five leagues.

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THE ACTIVE LIST

August 14

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

A video tape of the meeting of Pope John Paul and international leaders of the Catholic Charismatic Renewal held in the Vatican Gardens on May 7 will be shown on TV Channel 40 at 7 p.m. (EST).

Aug. 14, 15

Registration for fall classes at Marian College, Indianapolis, will be held from 9 a.m. to 4 p.m. Friday and 9 a.m. to noon on Saturday. The fall semester begins Aug. 25. Call 317-924-3291 for additional information.

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.

August 16

A card party will be held in the parish hall at St. Patrick's, 936 Prospect St., Indianapolis, at 2 p.m. Admission: \$1.

Precious Blood parish on highway 56 and Ireland Road near Jasper will hold its annual picnic beginning at 11 a.m. Meals will be served until 6 p.m.

August 18

A meeting of the SDRC will be held at 7:30 p.m. in the rectory of St. Lawrence parish, Lawrenceburg.

August 19

The Catholic Widowed Organization will meet at 7:30

p.m. at Catholic Social Services, 623 E. North St., Indianapolis.

A celebration of Mass will be held at Calvary Cemetery, Indianapolis, at 2 p.m. Father James Byrne, pastor of Holy Cross parish, will be the celebrant.

August 20

A meeting of the Indianapolis west side group of Separated, Divorced and Remarried Catholics (SDRC) will be held at St. Gabriel School at 7:30 p.m.

Encounter groups meet in New Jersey

From Guam to Liverpool, from Maine to California, some 5,000 couples—including 20 from the archdiocese—gathered in Livingston, N.J., early this month for the 10th annual convention of Worldwide Marriage Encounter.

Nearly 250 priests also attended.

Bishop John Reiss of Trenton, N.J., the host diocese, said the convention was a sign there is still among many couples a very healthy attitude toward marriage.

Jesuit Father Charles Gallagher, with the Marriage Encounter movement since 1968, declared that "the curse of the Encounter right now is that we have so bought the phrase 'we can change the world' that we start with the world. For God's sake, start with people... You start next door."

Al and Anne Thompson of St. Christopher Parish, Indianapolis, found the most significant thing at the convention was "seeing others wanting to strengthen their own marriages. The whole experience made us aware of our commitment to church."

According to Tom and Sandy Story of St. Malachy Parish, Brownsburg, the convention gave them a renewed enthusiasm in their own Sacrament of Marriage and a renewed commitment to the archdiocesan church. For first-time participants Steve and Cathy Papesh of Christ the King Parish, attending Mass with 10,000 Catholics was "awesome." They called the meeting "a real celebration of the glory of God—a celebration of life."

August 21-23

A Marriage Encounter weekend is scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis. For reservations call 317-545-7681.

August 22

An old fashioned round and square dance will be held at St. Michael parish hall, Bradford, from 9 p.m. to 1 a.m. Tickets are \$10 and are available by calling 812-364-6794 or 812-951-3868.

and Highway 50, Lawrenceburg, from noon until dark. Chicken and roast beef dinners will be featured.

The SDRC group in southern Indiana will meet at St. Mary School, New Albany, at 7:30 p.m.

August 23

Plans are finalized for the annual festival to be held at St. Lawrence parish, 542 Walnut St.

Reunions

The 1951 high school graduating classes from (Continued on next page)

Catechist convention scheduled

The Terre Haute Deanery Religious Education Center will kick off its catechist training program for the year on Saturday, Aug. 29 from 9 a.m. to 4:30 p.m. with "New Horizons: A Convention for Catechists."

Keynoting the day will be Dan Conway, lecturer in religious education and Director of Planned Giving at St. Meinrad. His talk, "Horizons in Catechesis," will aid catechists in developing and refining their vision of what catechesis is, should be and can be.

Participants also may choose three from several scheduled workshops. These include "Sacramental Catechesis" and "Celebrating Liturgy with Grade School Children," both by Sister David Mary Bowman, DRE at St. Margaret Mary Alacoque Parish in St. Louis, and "Faith: It Takes a Life-Time" and "Developing Their Faith," offered by Dr. Ernest Collamati, member of the theology department, St. Mary-of-the-Woods College.

Mike Carotta, Coordinator of Catechists at the Office of Catholic Education, will lead two workshops with the same focus: "Sharing Faith with the Adolescent." Also offering two workshops will be Valerie Dillon, news editor of the Criterion and author of "A Christian Guide to Your Child's Sex Life." Hers are entitled "Education Toward Christian Sexuality."

"To Grade or Not to Grade" and "Analyzing and Solving Classroom Problems" will be led by Mary Lou Fischer, consultant in religious education. Of 3 one

workshop each will be Eileen Buseman, representative for Wm. H. Sadler, Inc., "Using Your Text"; Diane Carver, coordinator of the Terre Haute Deanery Resource Center, "Teaching Through A-V's," and Dan Conway, "Conversations With Dan Conway."

"The convention should be of interest to veteran catechists and newcomers alike and will get the year off to an enthusiastic start," predicted Don Kurre, center director.

The convention is open to all interested persons on a space available basis. For further details call 1-812-232-8400.

Pilgrimage Tour to Our Lady of the Snow Sat. & Sun., Sept. 26 & 27

Bus scheduled to leave St. Simon Church (8400 Roy Rd.) at 7 a.m. and make a pick-up at St. Christopher at 8 a.m.

For more information call:

Rose Ouellette — 897-9627

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Cathedral, St. Agnes, St. Mary and Ladywood, all in Indianapolis, will combine forces to hold a 30-year reunion on Saturday, Aug. 15.

Festivities begin at 5 p.m. with a Mass at SS. Peter and Paul Cathedral. Jesuit Father Donald Ferguson, valedictorian or the 1951 class at Cathedral, will be the celebrant. Father Michael Farrell will also be celebrating a Mass for the group but 6,000 miles away in

Frascati, Italy, where he is a Camaldolese monk. After the Mass cocktails and dinner will be served at the nearby Ramada Inn.

A planning session for the 20th reunion of Secena's 1961 graduating class will be held in the rectory basement of Little Flower parish, Indianapolis, at 7 p.m. on Sunday, Aug. 30. Anyone interested in helping to

plan the reunion is directed to contact Kathy Kelly Kaplan, 257-2019, Barbara Brothers Prieshoff, 849-6948, or Jean J. nes Griffin, 356-1620.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.;

St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Delegates named to K of C convention

Five Knights of Columbus members from the archdiocese will be among the 10 delegates representing Indiana at the fraternity's Supreme Convention in Louisville Aug. 18-20.

State Deputy Caran Siefert of Batesville, heads the delegation, which includes Edward Froning, Terre Haute;

Norman Lankert, Jeffersonville; Sherman Sheridan, Greenwood, and Eugene Herdrix, Seymour.

Other delegates are Thomas O'Rourke, Highland, Immediate Past State Deputy; Richard Mauck, Whiting; Joseph Douglas, Angola; Bernard Westhues, Walkerton;

and Robert DuFallo, Whiting.

Supreme Knight Virgil C. Dechant, New Haven, Conn., will conduct business sessions of the largest Catholic, family, fraternal service organization with a membership of 1.3 million.

This is the Knights' 99th annual meeting.

Stephenson and William Moore; sister of Helen Davis.

† MUNCHEL, Martha E., 65, St. Elizabeth, Cambridge City, Aug. 6. Wife of Clarence; mother of Melanie Hamm, Dave, Thomas and Michael; sister of Catherine Foreman, Helen Rottinghaus and Juanita Martin.

† O'HARA, Nell, SS. Peter and Paul Cathedral, Indianapolis, Aug. 8. Nieces survive.

† PACE, Donald M., 68, Our Lady of Lourdes, Indianapolis, Aug. 10. Husband of Maud; father of Susann Cook and Michael D. Pace; son of Mary Pace; brother of Marie Bultez.

† PERIDEW, Helen M., 84, St. Patrick, Terre Haute, Aug. 1.

† QUILL, Mary B., 93, Our Lady of Lourdes, Indianapolis, Aug. 8. Mother of Mary Ellen Judd, Hugh, John and Joseph Quill; sister of Nell T. Cox.

† RAFTERY, Faye, 75, Holy Spirit, Indianapolis, Aug. 6. Step-mother of Charles and Donald Raftery; sister of Alta Edwards and Elizabeth Fultz.

† RUFO, Marianne, 47, St. Lawrence, Indianapolis, Aug. 11. Wife of Raymond R.; mother of James, Anne and Joan Rufo; daughter of Judge and Mrs. Joseph Luard; sister of Frank Luard.

† STURM, Virginia D., 71, St. Joseph, Indianapolis, Aug. 12. Wife of Raymond J.; mother of Robert, Grover and Norman Turner; step-mother of Ronald Sturm and Sharon Senoff; sister of Harry DeLisle.

† THOMPSON, Elizabeth Ann, 57, St. Barnabas, Indianapolis, Aug. 9. Mother of Melanie Jacobs, William, James, Thomas and Kenneth R. Thompson Jr.; sister of Josephite Sister Mary Margaret Norris, Father Francis Norris, John and David Norris.

Installation of new ACCW officers scheduled

Installation of new officers of the Archdiocesan Council of Catholic Women will take place at the ACCW's first quarterly meeting on Wednesday, Aug. 19 at the Durbin Hotel in Rushville. Registration is at 10 a.m.

Officers being installed are Mrs. Margaret Lawley, Indianapolis, president; Mrs. George Crossland, Indianapolis, vice president; Mrs. Richard Wanger, Indianapolis, recording secretary; Mrs. John Konkel, Indianapolis, corresponding secretary; Mrs. John Kremer, Sunman, treasurer; Mrs. Donna Novotney, Terre Haute, auditor; Mrs. Leo Kesterman, Brookville, historian; Mrs.

John Stevens, Indianapolis, parliamentarian; and Theresa Dailey, Indianapolis, public relations.

The five commission chairpersons are Mrs. Louis Kreig, church affairs; Mrs. John Thompson, community affairs; and Mrs. Robert Brown, family affairs, all of Indianapolis, and Mrs. Anthony Bruggeman, Tell City, international services, and Mrs. George Stragand, Richmond, organization services.

Reservations must be in by Sunday, Aug. 16, and may be made with Mrs. Lawley at 1-317-357-1622, or Mrs. Stragand at 1-317-966-3710. Luncheon cost is \$5.75.

OBITUARIES

ANDERSON, Christopher O'Neill, infant, St. Andrew Cemetery, Richmond, Aug. 7. Son of Mr. and Mrs. Jack O'Neill Jr.; brother of Kristina; grandson of Mr. and Mrs. Jack O'Neill Sr. and Mr. and Mrs. Aaron Smith.

BARNES, Jasper M., 50, St. Monica, Indianapolis, Aug. 10. Husband of Wanda; father of Roger, Kevin and Kimberly Barnes; son of Jerry Barnes; brother of James Barnes.

CRONIN, Marie M. (McCarthy), 2, St. Joan of Arc, Indianapolis, Aug. 7. Mother of William, Robert and Patricia Cronin.

FESSEL, James R., 62, Holy Family, New Albany, Aug. 5. Husband of Dorothy (Baxter); father of James and Michael Fessel; half-brother of Roma Ratterman and Michael Sappenfield.

GOLDEY, Florence A., 77, St. Christopher, Indianapolis, Aug. 12. Wife of Charles H.; mother of James, William and Oris Goldey and Alice Bertran.

GREEN, Alma E., 87, Little Flower, Indianapolis, Aug. 10. No immediate survivors.

HUDSON, Helen G., 86, St. Margaret Mary, Terre Haute, Aug. 7. Mother of Lewis Hudson Jr.;

Sister Wendt is buried

OLDENBURG, Ind.—The Mass of Christian Burial for Franciscan Sister Rita Dolores Wendt was celebrated at the motherhouse of the Sisters of St. Francis here on Aug. 3. Sister Rita Dolores, 81, died July 31.

She entered the Franciscan congregation in 1919. An elementary school teacher, she taught in schools in Ohio, Illinois, Missouri and Indiana including North Vernon, Shelbyville, Rushville, Greensburg and Our Lady of Lourdes, Little Flower and St. Mary in Indianapolis.

One brother, Lawrence, died in Cincinnati; survives

sister of Raymond Fischer and Henrietta Catlin.

† KEGERIS, Joseph W., 55, St. Philip Neri, Indianapolis, Aug. 11. Husband of Phyllis Jean; father of Cheryl Black, Michael, James, Terry, Duane and Donna Kegeris; brother of Mona Stout, Mildred Barnhart and Edward Kegeris.

† KERNER, Karen Velte, 34, Holy Spirit, Indianapolis, Aug. 6. Mother of Joseph and Michael Denzio; daughter of Eleanor Velte; sister of Mary Hinds, Jan Vancel and Charles Velte.

† LIESE, Marie A., 71, St. Martin, Martinsville, Aug. 10. Mother of Delores Pollard; sister of Angelin DeVane.

† MOORE, Mary M., 78, Sacred Heart, Terre Haute, Aug. 6. Mother of Cathlene Seligman, Virginia

An Audience with Pope John Paul II

Friday, Aug. 14

7 p.m. (EST)

WHMB-TV Channel 40

Pope John Paul II met with the leaders of the Catholic Charismatic Renewal at the international leaders conference in Rome in the Vatican Gardens on May 7, 1981.

This memorable event was video-taped and will be broadcast on WHMB-TV Channel 40 on Friday, August 14, at 7 p.m. (EST).

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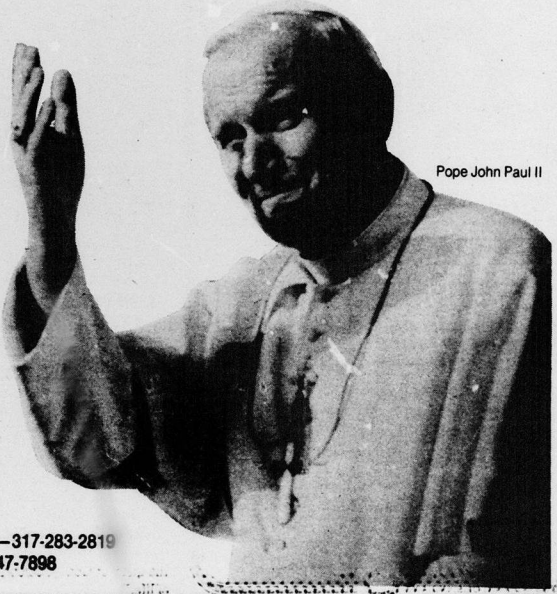
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Pope John Paul II

YOUTH CORNER

Rocks, people take years to form

by JENNIFER PETRONE

How is rock formed? Does it take a long time or just a few hours? To begin with, there are three main kinds of rocks. They are igneous rocks, sedimentary rocks and metamorphic rocks. Each are formed differently. Let's look at all three kinds briefly so we can see how we are like the formation of rock.

Igneous rock forms when very hot material inside the earth, called magma, rises to the surface and flows out through large cracks caused by earthquakes and other movements of the earth. When the magma cools it becomes hard and is considered rock.

Sedimentary rock is made of materials that were once part of older rocks, plants or animals. Such materials are deposited in layers and after hundreds of years the material turns hard and is called sedimentary rock. Sometimes these different layers are visible when rock is

cut away to make a highway.

Metamorphic rock is rock that has gone through some type of change in appearance and sometimes in mineral composition as well. The changes are caused by heat and pressure from the earth.

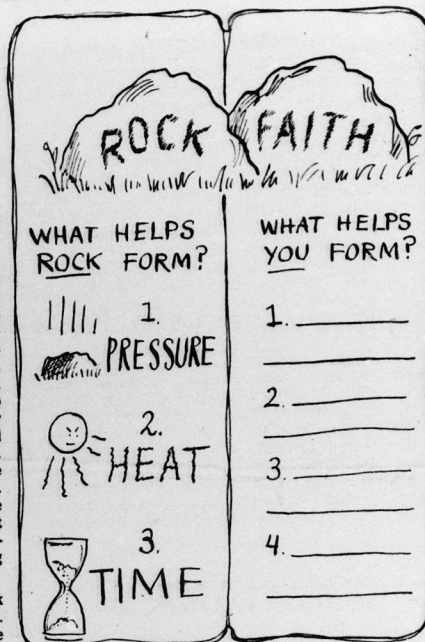
All types of rock take a long time to form—many hundreds of years. But once the rock is formed, it is very hard and will last for many years to come.

Jesus compared Peter to a rock because he was so strong and able. Jesus said that upon

Peter the Rock he would build his church.

Are you strong like a rock? Probably you are still in the formation process like most everyone else. Just as rocks take a long time to form, so do Christians. Different things contribute to the making of a Christian, just as time, pressure and heat contribute to the making of a rock. Think for a few moments of things and people that help you form. Write them in the space provided in the artwork. Remember to have patience with yourself when you can't become something in an instant. The formation of a strong rock takes time.

You may wish to find a rock which reminds you of yourself. It may be any of the three major kinds mentioned earlier. Will it be rough or smooth, large or small? That's for YOU to decide!



NEW FEATURE—Kids can complete this project on their own or with the help of parent or religious education teacher. The illustration is by Virginia Powell.

CYO 1981 Talent Contest offers fun, winners

by VALERIE R. DILLON

Twenty-three great acts offered onlookers a full evening of entertainment last Saturday at Garfield Park Amphitheater in Indianapolis... but it made the judging of the CYO's 1981 Talent Contest really tough.

When the applause stopped, Marilee Lechner and Connie Lawson of Holy Name Parish had won Best-Over-All Act of the Show with their tap dance duet, "Stompin' at the Savoy."

Other winners were Variety Division: First Place—Marie

Montfreda and Karen Bayt of St. Ann Parish, "Mime Magic;" Second Place—Jon Thibo and Lynn Oberle, St. Ann, "Honey Bun."

Dance Division: First Place—Colleen and Mary Clare Spellacy, St. Michael, "The

Waltz of Limerick" (Irish dancing); Second Place—Nancy Thompson, St. Roch, "Hukilau—Maha-Maha" (Polynesian dancing).

Vocal Division: First Place—Jon Thibo, St. Ann, "Hello Again;" Second Place—David Ackerman, St. Catherine, "If."

Instrumental Division: First Place—Elaine Bauer, St. Anthony, Clarksville, "Battle Hymn of the Republic," (piano solo); Second Place—Bill Ferry, St. Catherine, "Second Prelude" (piano solo).

The CYO's third Leadership and Service Institute is slated for Sunday, Aug. 30, from 12:30 to 5:15 p.m. at the Indiana Convention and Exposition Center.

All adult volunteers who coach or moderate CYO activities are invited to the institute, which offers certification to participants. A highlight will be celebration of Mass by Archbishop O'Meara.

Scheduled speakers are Father James Wilmoth, pastor of Holy Name Church; Bob Collins, Indianapolis Star sports editor, and Joe Dezelan, former coach and athletic director of Cathedral High School.

Registration will be available at the door or by calling the CYO office, 1-317-632-8311.

Kathy Davis has been named coordinator of the monthly Youth Mass sponsored by Terre Haute Deanery Religious Education Center. Her duties will include contacting clergy, assembling musicians and heading the liturgy planning group. Kathy will be a sophomore at Indiana State University and has served as president of the youth council and senior retreat team member. She is a member of St. Patrick parish where she is a high school catechist and eucharistic minister.

Marriage requires understanding

by TOM LENNON

Question: In the past two years, three of my relatives have gotten divorces. I think I'd be afraid to get married. And yet in a way I think I'll want to when I'm old enough. Can you tell me how to avoid an unhappy marriage?

Answer: Ten thick books could be written to answer your question—and maybe even they wouldn't be adequate. In this limited space I can only give you one step to take, and what I'm going to give you is a list of questions.

When you become serious about someone and think you might like to marry that person, ask her or him to sit down with you some Sunday afternoon and evening for a long talk. Try to answer together the following questions:

—After we're married who will prepare meals—and when?
—Who will wash the dishes?
—Would you ever hit one of our children as a punishment?
—Should we both have jobs? If not, which one of us should stay at home and work?
—Who will dust and run the vacuum cleaner on weekends?
—Will we have a joint bank account?

—If we have only one car, what will we do with it?
—How many children would we like to have?

—Is it important for a child to have brothers and sisters?
—How much money should we save up before we get married?

—Who will make the bed, and who will change the bed clothing at laundry time?

—How much health insurance should we carry? What about life insurance?

—Who will make house repairs and try to unclog clogged drains?

—What kind of apartment can we afford?

—Will we ever be able to afford a house?

—Whose parents will we eat Thanksgiving dinner with the first year?

—What recreational activities will we engage in?

—Are you a "night person" or a "day person"? If I like to go to bed early, are you going to have the television turned up

loud and make a lot of noise when you come to bed?

Finally, you and your prospective spouse might find it interesting to complete, in writing, the following: "The marriage license (that 'little piece of paper' is a symbol of

your essay may consist of one word or 600.

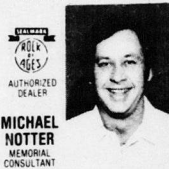
(Questions for this column may be sent to Tom Lennon, 1312 Mass. Ave., N.W., Washington, D.C. 20005.)
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TV PROGRAMMING

Real heroes escape Hollywood

by MICHAEL GALLAGHER

NEW YORK (NC)—Charles Grodin, one of my favorite actors—he's the one who loses Miss Piggy to Kermit in "The Great Muppet Caper"—said something in a recent interview with Chris Chase in The New York Times that I could hardly agree with more.

Grodin wants better movies, ones that say something about contemporary American life, as did the ones that he grew up with, movies like "The Grapes of Wrath," "I Am a Fugitive from a Chain Gang," and "La Strada."

"A lot of good writers don't have any place to go now," says Grodin. "There is no proper celebration of, or connection to, the American culture as it actually exists . . . They made 'The Grapes of Wrath' in 1940. Well, you could make an interesting movie about migrant workers in 1981. But nobody would consider this. Suggest it and they hide."

And I found this even better: "Art is supposed to enlighten people, but we're going to have a whole generation that didn't learn anything about life from the movies. . . Communication in the movies—and in other areas—is falling down. It's all about gossip and who broke up

with whom. We're getting to be a kind of thin society that doesn't have a lot of love, a lot of caring. We're becoming undernourished spiritually, intellectually, emotionally."

I would like to express disagreement or, more exactly, make a distinction with regard

to one of Grodin's points. The melancholy truth is that we already have a generation who didn't learn anything about life from the movies, and they're the ones making the movies he deplors. Spielberg, Lucas, Scorsese, Coppola, De Palma—they were shaped by the movies they saw. They're Grodin's generation, but "Gone with the Wind" and any old Hitchcock movie impressed them far more than "The Grapes of Wrath" and "La Strada."

AND SINCE they seemed to have spent all of their adolescent waking hours in darkened movie theaters, the ersatz reality they experienced there—romantic, escapist Hollywood fare—seems to have impressed them far more than the actual world around them.

Let's take the case of Brian de Palma, who has just given us "Blow Out," the story of a sound technician who pulls a young woman out of the sunken car of a dead politician and finds himself dealing with a cover-up and a cold-blooded killer. Sounds like reality? Not really.

Some of the most damaging testimony against De Palma comes not from his detractors, very few, but from his supporters. Prominent among the latter is Pauline Kael, who is wont to stick with her favorites through thick and thin and praise them in terms that a medieval poet would probably reserve for the virgin and the saints.

After telling us in the New Yorker that "Blow Out" is a movie made by "perfectionists" and that even the good movies released this season look "dowdy" compared to it and that De Palma has been growing better and better with each movie he has made over the past 20 years, Miss Kael pronounces thus: "This is the first film he has made that really matters to him."

And what really matters to De Palma? Politics, corruption in American society, paranoia? None of the above.

Let's turn to another admirer, Vincent Canby of the New York Times, for the answer: "Yet more important than anything else about 'Blowout' is its total, complete and utter preoccupation with film itself as a medium in which . . . style really is content. If that is the case, 'Blow Out' is exclusively concerned with the mechanics of movie making, with the use of photographic and sound equipment." The movie has in fact some of the most incredible closeups of tape recorders at work that you'd ever want to see.

BUT HOW about the story, you say, along with Grodin and me? Tch, tch, don't be vulgar! Do you expect a really classy movie, one made by perfectionists, to be about something? Listen to what Canby has to say: "But if you insist that the story be plausible, you'll miss the enjoyment of the film."

There is something else I

must mention that seems to interest De Palma as much as the mechanics of moviemaking, though Miss Kael and Canby fail to notice it. He likes to show us women acting dumb, women getting assaulted, women getting murdered and disfigured. In "Blowout" he gives us a closeup of a prostitute's high heel shoes drumming in agony against the side of a stall in a ladies room while she is being garroted with a thin wire. But to take such things too seriously would be, as Canby and Miss Kael insist, to miss the fun and exuberance of De Palma's work.

De Palma carries to the ultimate the kind of thing that Grodin finds so distressing. De Palma, like too many of his colleagues, has sealed himself in celluloid so thoroughly that the world around him need not exist, except in so far as its more sensational headlines might give him a hint for a new flight of fantasy.

And ready to cheer every effort are a host of critics who unashamedly celebrate movies as "trash," as welcome escapes from dreary old reality.

Cesar Chavez, Dan Berrigan, Dorothy Day, Bishop James Walsh of Maryknoll, the American martyrs of El Salvador—Hollywood isn't ready for you yet.

Special on monastic life enlightens viewers

by HENRY HERX

NEW YORK (NC)—The monastic life, especially that of a contemplative order such as the Trappists, must seem terribly forbidding, if not totally alien, to many in the modern world. But sharing part of an evening with the Trappist monks of St. Joseph's Abbey in Spencer, Mass., will break whatever preconceptions viewers may bring to "The Monastery," airing Thursday, Aug. 20, (EDT) 9:30-11 p.m. on ABC.

What makes this documentary so unusual is not only its presentation as a prime-time network program or the fact that a cloistered monastery opened its gates to a TV crew. What is most extraordinary is the rare view it affords of the life of the spirit as experienced by a community of monks who make us realize that the search for God is as contemporary now as it ever was.

The first segment of the program introduces us to some of the monks and to their vocation to a life of interior solitude—"It's a mystery to us as well as to others, but it's something we know we have to do." Their day begins at 3 a.m. in prayer—"It's then you find out whether your reservoir is filled with water or with sand." Prayers last until dawn, when the monks begin the labors that will occupy them until nightfall.

Since Vatican II the Trappists at St. Joseph's have become more involved in service to others through retreats and seminars and have de-emphasized some of the more negative aspects of their monastic tradition such as total silence and mortifications. This "leap from the 16th to the 20th century" was difficult,

especially for older monks, but viewers can judge for themselves the spiritual value of the changes.

Perhaps most striking is the openness and honesty of the monks in talking about the joys and difficulties of their vocation. The sensitive treatment of them as dedicated human beings certainly justifies their confidence in allowing producer-director Helen Whitney to make this portrait of a religious community.

Credit should also be given to "ABC News Closeup" for presenting the program on prime-time. Whatever the ratings, this is television at its finest.

Sunday, Aug. 16, (ABC) "Directions." Runaway youths,

a growing phenomenon, is the topic of this week's program. Father Bruce Ritter, director of Covenant House, a temporary haven for runaways in New York City, is interviewed about the causes, magnitude and potential solutions to this growing social problem. (Please check local listings for exact time in your area)

Monday, Aug. 17, 10-11 p.m. (EDT) (PBS) "National Television Law Quiz." Using a question and answer format, actor E.G. Marshall moderates a panel of jurists to help the viewer understand the fundamental processes of the American legal system.

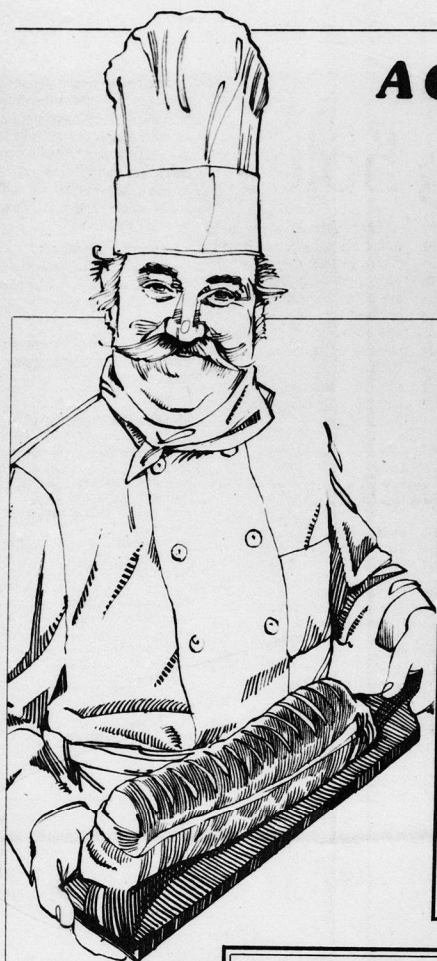
Thursday, Aug. 20, 8-8:30 p.m. (EDT) (PBS) "Flight to Private Schools." This documentary examines the reasons why an increasing number of parents are taking their children out of the public school system in Los Angeles and placing them in private schools, both secular and parochial.

Friday, Aug. 21, 8-9 p.m. (EDT) (CBS) "Good Evening, Captain." Celebrating the award-winning, long-running children's series, "Captain Kangaroo," is the Captain himself, Bob Keeshan, with guests Jean Stapleton, Barbara Mandrell and Mik Jarryll.



MONK'S LIFE—The inside story of monastic life will be portrayed in the ABC News program "Closeup: Inside a Trappist Monastery," to be aired Aug. 20. A monk enjoys a solitary stroll through a covered walkway at St. Joseph's Abbey, Spencer, Mass. (NC photo)

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'Eye of the Needle' has big holes

by JAMES W. ARNOLD

"Eye of the Needle" is a title that suggests a religious theme, but this new British movie is merely a semi-interesting suspense yarn about a crack Nazi spy who fatally loses his cool when he falls in love (at a terribly awkward moment) with an English housewife.

"Needle" turns out to be a code name for the agent, Faber (Donald Sutherland), a quiet academic type who could be at home in a Graham Greene novel. He's also shrewd, slippery, and an effective impersonal killer.

Crucially, he has the secret of where the Allies are going to land on D-Day. World history will be changed if he can manage to get to a U-boat, which has arranged (not too brightly) to pick him up off the stormiest, rockiest island on the grim Scottish coast.

That is where Faber meets Lucy (attractive Kate Nelligan), who is gamely surviving on this remote outpost with a coldly bitter paraplegic husband, and ready to be wooed by the apparently kind stranger. But when the plot eventually gets sorted out, it's up to Lucy to help win the war. In the end, she proves more ruthless for her cause than the professional is for his homeland.

(The story may recall, for old movie buffs, the 1946 film with Orson Welles, called "The Stranger," about an ex-Nazi who has settled down in Connecticut.)

This adaptation of Ken Follet's 1978 novel takes forever to set up the situation—the film is about 50 minutes along before Faber is shipwrecked on the island and



finally sets eyes on Lucy.

BUT director Richard Marquand, in terms of sheer excitement, makes the closing segment worth waiting for, and Lucy ultimately realizes who her new lover is, and battles with him through a rainy night in a spooky lighthouse and at last as he tries to row out through the surf to the waiting submarine.

Unfortunately, this "Needle" has a lot of very big holes. The film medium is itself a problem, since we have no access to the characters' thoughts and the story's basic conflict. For both, it's a struggle between romantic emotions and patriotic loyalties, and it's going on inside their heads. (Faber kills the husband when the man discovers that he's a spy, but never really threatens Lucy; when he has the chance, he doesn't—sealing his own fate). The drama is in the moral decisions, and we don't know why they're made.

It's also hard to accept their "love," which has to be deep enough to matter, as anything more than a rather desperate and amusingly precipitate attraction. (There are a couple of passionate sex scenes, set to Miklos Rozsa's big old-fashioned musical score, which account for the R rating. The second one Lucy simply endures, since she knows he's killed her husband. Her non-enthusiasm is clear to the audience, but apparently not to Faber.)

BRITISH intelligence, led by Ian Bannen, is shown pursuing Faber's trail throughout the movie, but they never do arrive at the island. And it's unclear why Faber simply doesn't radio his information to the Germans. It's explained that Hitler wants photographic evidence, but a little advance tip from his most trusted spy would certainly help.

Characterizations, even in minor roles, have traditionally made British espionage pictures more adult. But here they are either very broad or non-existent, e.g. Lucy is the nice girl bravely and patiently putting up with her totally lustful husband, until she suddenly becomes both unfaithful and very competent with weapons.

The only real interest is provided by actor Sutherland, who suggests refinements and complexities in his villain that are barely scratched in the script. His natural sensitivity is an asset, but even so, we don't really understand his feelings when it counts.

Overall, "Needle's" expertise with the chases, fights and gun-battles is unmatched by overriding intelligence and credibility.

(Some nudity, abrupt and graphic violence; not recommended).

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

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)

Final Conflict B
Fists of Fury C
Five Fingers of Death A-3
The Fog A-3
For Your Eyes Only B
Fort Apache, The Bronx A-4
The Four Seasons A-3
The Fox and the Hound A-1
Foxy A-3
Going Ape A-3
The Great Muppet Caper A-1
Heaven Can Wait A-2
He Knows You're Alone C
Herbie Rides Again A-1
History of the World, Part I C
Hostage A-3
The Howling C
The Idolmaker A-3

The Jerk B
Just You and Me, Kid A-2
The Last Flight of Noah's Ark A-1
The Legend of the Lone Ranger A-3
Meatballs A-3
My Bodyguard A-3
Night Hawks A-3
Outland A-2
Papaye A-2
Raiders of the Lost Ark A-3
Roller Boogie A-3
Secrets C
The Seventh Seal A-3
S.O.B. B
Song of the South A-1
Stir Crazy B
Stripes A-3
Superman II B
Take This Job & Shove It A-3
Thelma A-3
Up in Smoke C
Wild Strawberries A-3
Zorro, the Gay Blade A-2

Anchorman gets award

BOSTON (NC)—Frank Reynolds, chief anchorman of ABC's "World News Tonight" since 1978, has been voted the third annual O'Reilly-Conway Medal by staff members at The Pilot, Boston archdiocesan newspaper.

Cardinal Humberto Medeiros, publisher of The Pilot, will present the medal to Reynolds at the award ceremony Sept. 15 at the newspaper's offices.

Reynolds, a Catholic who belongs to Blessed Sacrament parish, Chevy Chase, Md., was born in East Chicago, Ind., Nov. 29, 1923. He worked in Hammond, Ind., and Chicago before going to Washington as an ABC correspondent in 1965. Reynolds is married and has five sons.

Airplane A-3
Alien A-3
Amazing Grace A-1
Arthur A-3
Backroads A-3
The Big Red One A-3
Blowout C
Bobby Joe & the Outlaw B
The Cannonball Run A-3
Caveman A-3
Cheaper to Keep Her C
Cheech & Chong's
Nice Dreams B
Clash of the Titans A-3
The Children B
The Chinese Connection B
Death Hunt A-3
Dirty Tricks A-3
The Dogs of War A-3
Dragonslayer A-3
Dressed to Kill C
The Electric Horseman A-3
The Empire Strikes Back A-2
Endless Love B
Enter the Dragon B
Escape from New York A-3
Eye of the Needle B
Excalibur B
Fade to Black B
The Fan C
Fantasia A-1
Fantasm C

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