

the CRITERION

Midwest evangelizers meet in St. Louis

U.S. Catholics 'catching up': Abp. O'Meara

ST. LOUIS (NC)—Pope Paul VI's 1975 evangelization document signaled a "new wave of enthusiasm and action for the spread of the Gospel," but the outlook for such outreach was not always so promising, said Archbishop Edward T. O'Meara.

Archbishop O'Meara, chairman of the National Conference of Catholic Bishops' Committee on Evangelization, was homilist and main celebrant at the opening Mass of the third annual National Catholic Lay Celebration of Evangelization in St. Louis.

The archbishop said that through the Second Vatican Council the church "had become aware of some of the values to be found in the great non-Christian religions of the world. Also, we came to see that the many communions of Protestants were far more Christ-rooted, Christ-centered and Christ-proclaiming than ever we realized."

However, those "spirit-filled" conciliar and postconciliar years that seemed to hold such promise were followed instead by years in which there was a "lack of enthusiasm for attracting new people to the message of Christ and to his holy church, a drop in the number of converts, and the situation indirectly contributed to some considerable driftage from the church," Archbishop O'Meara said.

With the convening of the 1974 Synod of Bishops on evangelization, promise for an outreach church came again, but such hopes were again frustrated at the synod's end.

"You will recall as I do that some critics thought it a failure, because nothing happened after it was finished. There were many different interventions made by bishops from all over the world, and it almost looked like a new confusion was going to be added to that which already existed," he said.

But then, Dec. 8, 1975, Pope Paul published "what many think to be the greatest document of his pontificate, 'Evangelii Nuntiandi,' on proclaiming the Gospel in the modern world," he said. Since then the church has realized a "spirit-filled movement" to spread the Gospel.

Archbishop O'Meara noted that before becoming head of the church in Indianapolis he was director of the National Society for the Propagation of the Faith, working in the missionary effort of the church for nearly a quarter of a century.

"That work took me to some 65 foreign countries, most of them poor, most of them undeveloped, most of them in need of absolutely everything—in Africa, Asia, the islands of the Pacific, in Latin America. There I saw the church newly born, other places renewing themselves, oftentimes a small speck in a large ocean of humanity but always with a fantastic enthusiasm over having received Christ and the faith, always with gratitude for God, for the Christian vocation."

"And so I have come to the conclusion that in a certain sense we in the United States are just starting to catch up with the new, lively and spirit-filled churches of new Christianity... and thanks to God that we are."



LOVING—When you're a grandparent, children can be loved with no strings attached. Robert Jansen hugs seven-month-old granddaughter, Kimberly. This week's final article on seniors (page 2) focuses on the challenges of three-generation households. (Photo by Ruth Ann Hanley)

Archdiocese is represented by more than 100

by KAREN ODDI

Ninety-degree heat and humidity to match didn't dampen spirits nor lessen the fervor of delegates which jammed the Basilica of St. Louis in the shadow of the Gateway Arch at the Midwest Edition of the evangelization celebration.

More than 100 persons from 40 parishes in the archdiocese—one of the largest delegations—attended the three-day event. Father Clarence Waldon, archdiocesan director of evangelization, admitted to being "fired up" by his group's enthusiasm.

One highlight for Indianapolis delegates was Archbishop O'Meara's homily and a reception which he hosted for them after the opening liturgy.

A major address by Paulist Father Alvin A. Illig, executive director of the Bishops' Committee on Evangelization, gave an historical basis for the lack of evangelization by the church in America.

Father Illig explained that in the nation's first 200 years, "the great challenge of the Catholic community was the nurture and maintenance of the faith of an immigrant people in a hostile society." Father Illig challenged delegates to "learn from our Protestant brethren" and reach out to the 80-million unchurched Americans, 16 million of whom are inactive Catholics.

An overriding concern of most delegates was "what can I do in my parish?" Noting that Catholic parishes outnumber McDonald's restaurants 3 to 1, Father Illig called the potential of the individual parish "staggering."

A nationwide parish effort could quickly awaken what pollster George Gallup described (See ARCHBISHOP on page 6)

600 Religious to convene here for 25th LCWR assembly

Six-hundred Religious will gather in Indianapolis next week for the annual Assembly of the Leadership Conference of Women Religious (LCWR).

It is the first time this group, marking its 25th anniversary, has ever met in Indianapolis.

The nuns, all of them major administrators in their congregations, will represent 80 percent of the nation's religious orders of women. The meeting is set for Aug. 25-28 at the Indiana Convention Center.

At a Monday night opening ceremony, Archbishop Edward T. O'Meara and Indianapolis Mayor William Hudnut will welcome the sisters whose theme for Assembly '81 is "Intersections—Women Committed to Justice."

Convention highlights will include an opening address by School Sister of Notre Dame Clare Fitzgerald, LCWR president, and presentations by David and Elizabeth Dodson Gray, co-directors of the Bolton Institute for a Sustainable Future, Wellesley, Mass. A

husband/wife team, the Grays are futurists, theologians and environmentalists.

An unusual feature of the meeting is an exhibit of art by women religious representing 57 different congregations. The 137 pieces chosen out of 300 submissions include paintings, sculpture, wood carving, ceramics, photographs and weaving. The exhibit is open to the public and includes works by three Indiana sisters, including Franciscan Sister Mary de Paul Schweitzer of Marian College.

Delegates will hear School Sister of St. Francis Lauretta Mather reflect on key moments in the organization's history, added to by three former LCWR presidents. Election of new officers also will take place.

LCWR is the official liaison group between congregations of women religious in the United States and the Sacred Congregation of Religious in Rome. The congregations represented by LCWR include about 100,000 sisters in this country.

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Respect, compromise keys in three-generation home

by RUTH ANN HANLEY
(Last of a series)

Joan Garvey of Immaculate Heart of Mary Parish compares the experience of bringing an elderly parent home to live with that of adjusting to a returning adult child. She terms both "almost a period of renewal."

"With the child returning from school there's a new formation of family relationships—among the children, yourself and your husband. The one coming back is more aggressive; at the same time, the oldest one left at home has become the kingpin."

Likewise, when a parent comes to live, there is a whole new set of relationships. In both situations, Joan believes "compromise has to be learned. You need to sit down and figure it out ahead of time... What will you give up? And hopefully, what will they give up?"

For Joan, her husband, Mike, and their 10 children, the experience of living with Joan's mother, Louise Johnstone, was a good one. "I wish we could have gotten her to come sooner," is Joan's assessment.

However, although one-third of the elderly persons in the U.S. live with relatives (compared to 4.6 percent in nursing facilities), the decision is not always easy.

Joan's mother was advised not to move in. And Joyce Johnstone says "well-meaning relatives" advised her mother-in-law, Louise Johnstone, "not to give up her independence." They insisted she would regret coming to Indianapolis from Little Rock, Ark. to make her home with her only son and his family.

THE ELDER Mrs. Johnstone says she came only after "umpteenth telephone bills and prayers."

What finally convinced her was that she could help with the children "and free Joyce to use her God-given gift" as a teacher at Marian College.

Since their mutual decision to "try it out," Joyce says, "it is hard to imagine mother not with us; she is such an invaluable part of this family."

Both women believed that the elder Mrs. Johnstone would have a getting-away place of her own. So, she has a bedroom, sitting room and bath. At the Garveys, Joan's mother had a small apartment built onto their house—without kitchen, says Joan, "because we wanted her with us for meals, and because if she later had trouble, we would not have to worry about a fire." But Joan's mother did her

own cleaning, and the family interfered as little as possible to keep her space "practically inviolate."

Joan found the economic question wasn't "do they have the capability to contribute?" "but are they being independent? Are they in control of their life?"

Though physical impairment and lessened energy do affect the old, Providence Sister Barbara Ann Zeller, longtime administrator in the care of the elderly, admits the real problems are emotional. Usually this new living together cannot be accomplished without "locking horns."

SHE SUGGESTS the younger person needs empathetic understanding of "how the parent feels as his grip loosens," and "how there is a role reversal taking place."

As one woman who declined to be named, puts it: "My mother lived with me eight years. She came expecting me to be the daughter she always dreamed she had. It was a rude awakening. The first years were hectic, but the last ones were very good and very close."

"In those later years," she adds, "instead of miserably clinging to my own decisions, despite her wishes that I follow her, I worked out a way of being above board and being secure about it. I used to say, 'Look, Mom, I know you don't approve of what I've decided to do, but I've thought it out and prayed about it, and this is what I'm going to do.' As I think back, that actually left her off the hook too, for at least she knew she had followed her stars and given the right advice."

Joan Garvey says her mother had such a short time with them before she died that problems "hadn't time to develop." But she could foresee difficulties. "If people are too helpful and too compliant, tension develops."

Joyce Johnstone says she and her mother-in-law have developed a system of sitting down and talking about it. "Mother knows right away if she's overstepped. And the kids know when they are being disrespectful."

One of the problems which can arise, she says, "is jealousy between those of the same sex. For instance, I have a husband who goes to bed talking and gets up talking, and I'm not a morning person. After we married I got up and fixed his breakfast for about a week, then we both decided I should stay in bed."

"When mother came, she was getting up early and staying in her room two hours so as not to interfere. Finally one day she asked, 'Would you mind terribly if I got breakfast?'"

"I COULD HAVE taken that as criticism. But it's worked out beautifully. It's a fine time for them to share with each other."

Sister Barbara Ann believes one of the main problems is maintaining the same expectation of the parent you've always had. "Instead, try getting into the skin of an elderly person; for instance try snapping snappers on your dress with gloves on."

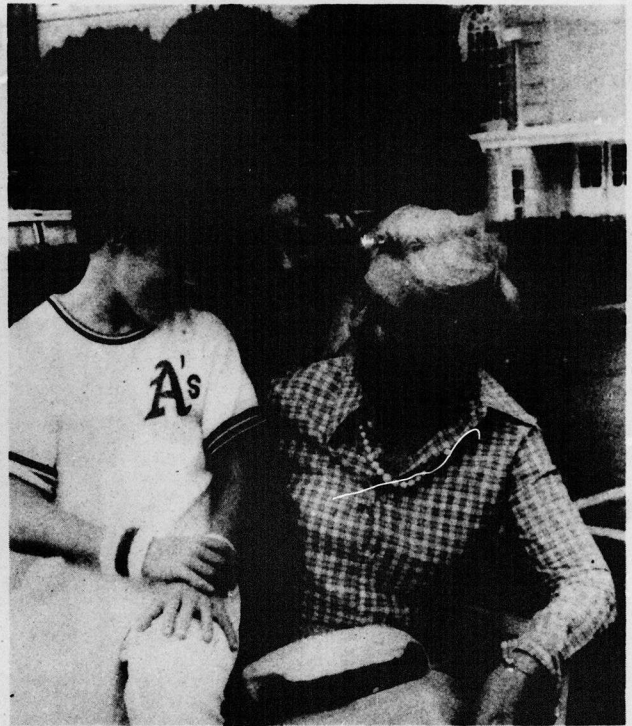
"Maybe the reason Mom's recipe doesn't turn out as well as it did is because she no longer can read the fine print."

One senior refused to give in to problems of advancing age, attacking them one by one.

Unable to make her bed each morning, she slept on a small-sized sheet atop the bed and folded it away. Despite diminishing eyesight, she continued to prepare nutmeats for cookies, scooting the nuts and shells to opposite sides of a tray to await a "finisher." To mollify her daughter's fear of muggings, she crocheted a purse to wear inside her coat.

Experts point out that the elderly parent living at home can add a completeness to the family circle as grandparent.

Adults are possibly not as aware of this fact



SHARING FUN—A live-in grandmother is not only aware of her grandchildren's activities, but can be there to actually see them happen. Pictured here are Rob and Anne Johnstone with their grandmother, Mrs. Louise Johnstone. (Photo by Ruth Ann Hanley)

as are children, state Arthur Kornhaber and Kenneth L. Woodward, authors of "Grandparents, Grandchildren."

CALLING GRANDPARENTS "the vital connection," they show through interviews that in the best situations, children feel loved in a "no-strings-attached" way by their grandparents. They saw them as mentors, mediators, same sex role models, historians, caretakers and as parents to their parents.

The authors believe that "an invisible, modern social contract" has interfered and separated grandparents from their vital family role. Rather than viewing themselves as members of a family, they see themselves as separated individuals seeking retirement as a time of pleasure and self-fulfillment.

Despite their innermost feelings they retire either actually or figuratively far from their children and grandchildren.

The authors argue that seniors should get back into their grandchildren's lives. They should again replace those institutions which "encourage the dependence of children upon strangers."

With the good health and vitality of modern grandparents, they suggest, it would be possible for them to again become babysitters, live-in helpers, cooks, story tellers, and special listeners to their grandchildren.

As Joyce Johnstone attests, "living with grandmother has been special for my children." For her younger child it's been a "get-away retreat for experiences, a chance to role play the younger child—up at night and into her bed for a story."

And Joyce adds wryly, for teen-age Ann "an easy listening post. Mother doesn't interject, and interrupt like I do."

ONE REMARKABLE story of a grandchild-grandparent relationship was told by Pat Maloy a college student who recalls his grandmother's last years within his family.

Margaret McAree was paralyzed by a stroke so that she needed every service.

Although Pat's mother had a job and relatives believed the situation couldn't work,

Pat, his sister and brother—at that time a seventh grader, high school freshman and senior respectively—took care of their grandmother. "We had to do everything for her," he recalls. "We had to feed her, give her a bath, put her on the potty."

The obvious question: didn't you resent having to do those things?

The answer: "You wouldn't say that if you knew my grandmother... I would do it again."

Kornhaber and Woodward advise the elderly that to separate from one's family is to miss one of life's most satisfying pleasures. They claim it's not too late to buck the modern trend "and get involved with your grandchildren, to make them important in your life, and you in theirs."

The Canadian bishops recently spoke of the special gifts only the older generation can give:

"In your own particular environment you are witnesses to Jesus. No one else can give this witness in your place. Your character, your gifts, your age, indeed your very sufferings, give your witness a special stamp. If you did not exist, certain features of the Father's face, certain aspects of the Church, would remain forever undisclosed and unknown."

"Rejoice that you have been chosen to be a special witness of the goodness, the wisdom and the tenderness of God."

Nuclear war is topic

The founder of the International Physicians for the Prevention of Nuclear War, Inc. will speak on the medical implications of nuclear war at 8 a.m. Wednesday, Aug. 26, at St. Vincent Hospital.

James E. Muller, M.D., is visiting Indianapolis as a guest of St. Vincent and will speak at the weekly meeting of medical personnel, called "Grand Rounds."

The public is invited to attend Muller's lecture at no cost. It will be held in the St. Vincent auditorium.



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Catholic groups condemn neutron bomb decision

by JIM LACKEY

WASHINGTON (NC)—Will the availability of neutron weapons help deter a nuclear holocaust or help speed the world toward one?

That seemed to be the main issue in the debate that followed the Reagan administration's decision Aug. 8 to begin producing the neutron bomb, an "enhanced radiation" weapon designed to kill people without leveling buildings.

Catholic peace groups called the weapon immoral. And the president of the U.S. Catholic bishops said its production might be another step in the "almost unconscious process" of removing current barriers to nuclear war.

But the administration also strongly defended the decision, saying possession of the weapon would help deter the outbreak of war and thus prevent a full-scale nuclear battle.

The Soviet Union, meanwhile, strongly hinted that it would introduce a neutron weapon to ensure its own security.

Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, noted that in 1978 his predecessor as president, Archbishop John

R. Quinn of San Francisco, also had questioned a plan by the Carter administration to develop neutron weapons.

But he said there is a "significant difference" in the context of the Carter and Reagan decisions.

"THERE SEEMS to be renewed interest in policy circles today about the possibility of fighting and containing a nuclear war," said Archbishop Roach. "That interest has in turn produced proposals for strategies and weapons designed to show our adversaries and allies that we have the capacity and will to undertake 'limited' nuclear war if necessary."

Thus, he said, the danger of unconsciously reducing "the political, psychological and strategic barriers to the use of nuclear weapons" appears closer to realization.

"Before proceeding with this decision, we should ask what is gained by contributing to the conviction that nuclear war under any circumstance could be a rational policy choice or a justifiable moral course," Archbishop Roach said.

Pax Christi USA, the American section of the international Catholic peace movement,

strongly condemned the decision, calling it "patently immoral."

"We are not persuaded by the assurances that use of the neutron bomb will be, or even could be, limited to strictly military targets," said Pax Christi. "And if it were possible, it would still not meet the traditional tests of the 'just means' of warfare."

Pax Christi also criticized the "moral insensitivity" of the Reagan administration in announcing the decision at the same time that the anniversaries of the bombings of Hiroshima and Nagasaki on Aug. 6 and 9, 1945, were being commemorated around the world.

Coadjutor Bishop Michael J. Murphy of Erie, Pa., also noted the timing of the announcement. "What frightful progress we have made," he said. "In 36 years we might have banned the bomb. Instead we have perfected it."

LIKE OTHERS, Bishop Murphy said production of the neutron bomb "increases the likelihood that sooner or later nations will resort to using nuclear weapons against each other."

That characterization was disputed by Reagan administration officials in speeches and television appearances after the decision was announced.

"I think this will increase very largely the ability of the United States and its allies to deter attacks upon us and thereby prevent war completely," said Defense Secretary Caspar Weinberger.

At a 40-nation disarmament conference in Geneva, Switzerland, the administration described the neutron weapon as "pre-eminently an anti-tank device" which in no way would make it easier to cross the threshold to nuclear war.

The decision to fire it, according to U.S. Ambassador Charles C. Flowerree, "would be no easier to make than a decision to use any other nuclear weapon. That decision would remain the most agonizing one a political leader would face."

The administration said the weapon was conceived primarily to stop onrushing Soviet tanks in Europe and, because of its limited killing range, would spare civilians lives and towns in the periphery of the battlefield.

Tass, the official Soviet news agency, said however that the U.S. government was "in the grips of dangerous insanity" if it believed it could "retain a monopoly on such a weapon."

Soviet officials also have said in the past that Russian troops attacking in tanks could be protected from the radiation of a neutron weapon by a special tank lining.

church IN THE WORLD

Pro-lifers speak out

WASHINGTON—Pro-lifers opposing the nomination of Judge Sandra O'Connor to the Supreme Court have lashed out at President Reagan again over a letter he wrote calling an unidentified Arizona opponent of Mrs. O'Connor "vindictive." The unidentified target is believed to be Dr. Carolyn Gerster of Scottsdale, president of the National Right-To-Life Committee and a strong opponent of Judge O'Connor's nomination. The letter, dated Aug. 3, according to the White House press office was sent to Mrs. Marie Craven of Chicago, secretary of the Illinois Pro-Life Coalition, in reply to Mrs. Craven's earlier letter criticizing the nomination.

CRS buys surplus

LOS ANGELES—The Reagan administration has agreed to sell 9,000 metric tons of dairy products to Catholic Relief Services (CRS) for shipment to Poland. The announcement came three weeks after Cardinal John Krol of Philadelphia met with President Reagan to urge the sale of surplus U.S. food to CRS at a discount for shipment to Poland. CRS is purchasing the food with proceeds of special collections held in U.S. Catholic churches in recent weeks for Polish relief.

'Death row' sets record

WASHINGTON—More than 700 convicts were awaiting execution on "death rows" around the country at the end of 1980, the most in at least 50 years, according to the Justice Department. The department's Bureau of Justice Statistics in a report issued in August said the death row population had jumped to 714 in 1980, 136 more than one year earlier.

Priest explains switch

JEFFERSON CITY, Mo.—Father James Parker, a married Episcopal priest who has been received into the Catholic Church, said he joined the church because he has always believed that "the See of Peter is the center of Christian unity." In an interview with the

Catholic Missourian, newspaper of the Diocese of Jefferson City, Father Parker said he could no longer in conscience remain Episcopalian because the Episcopal Church was "moving away from Catholic principles." Father Parker has been appointed to help other Episcopal priests who desire admission to the Catholic priesthood.

Cardinal celebrates

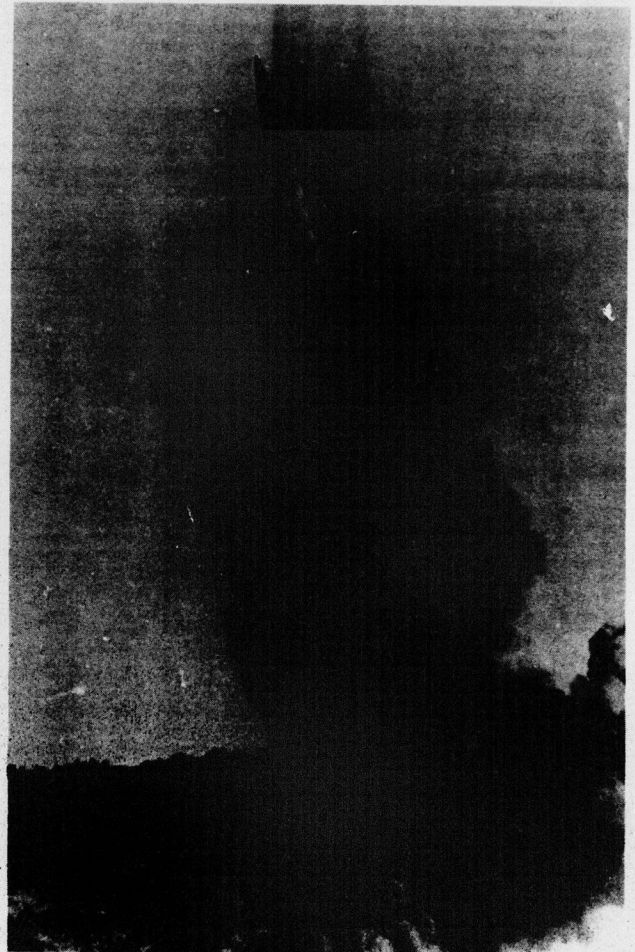
SALVADOR, Brazil—Cardinal Avelar Brandao Vilela of Salvador presided at festivities in Exu, Brazil, ending 32 years of a bloody feud between two rural families. The cardinal had helped the families reach "a moral pact on non-aggression." The conflict between the Alencar and the Sampaio-Saraiva families, which left a number of casualties, was over control of local government and economic issues.

Rallies called off

WARSAW, Poland—Organizers of a potentially explosive series of protest rallies planned for six Polish cities called off the demonstrations after appeals from Archbishop Jozef Glomp, primate of Poland, and leaders of the independent labor union, Solidarity. Officials of the Committee for the Defense of Prisoners of Conscience said Aug. 16 that the marches would be postponed at least until Aug. 22, when several groups concerned about political prisoners in Poland would meet in Warsaw.

Bishop defends policy

LOUISVILLE, Ky.—The president of the National Conference of Catholic Bishops, Archbishop John R. Roach of St. Paul-Minneapolis, has defended the church's role in influencing public policy, saying that "as a church we are political practitioners because we have to be." Archbishop Roach, addressing the 99th annual convention of the Knights of Columbus in Louisville, said the church should "use the methods available to it to influence public policy because it is by that policy that the moral order is frequently established."



NEUTRON CARRIER—The Pentagon has released this 1978 photo of a Lance missile being tested. It is one of several delivery methods which the military plans to use for neutron warheads. (NC Photo from UPI)

EDITORIALS

War is an issue for all of us

If you passed by page 3 on your way to this page, turn back if you will and look at the picture of one of our modern technological wonders—a Lance missile which the American military plans to use as a carrier for neutron warheads.

You know about the neutron bomb . . . that's the latest "deterrent" to war which may soon be in production—an "enhanced radiation" weapon which kills people but—mercifully—leaves buildings intact!

And as the rhetoric rages about the need for neutron weapons, a question frames itself with increasing clarity: In this day of destructive power, can there be such a thing as a just war?

In the past, Catholic moralists were able to cite situations where they believed there was justification for waging war. But with modern weapon's power to destroy whole cities, perhaps civilization, can this still be the case?

Some people claim that a nuclear war can be fought on a limited basis and that it is possible to "win" such a war. Others maintain that possession of such weapons and a major buildup of all defense systems is the way to ensure that there will be no war at all.

Somehow, it's not persuasive. And apparently, growing numbers of Christians are challenging the claims.

A recent study by U.S. CATHOLIC indicated that half of those surveyed would—if they could—direct that none of their tax money be used to build more nuclear weaponry.

More than 100 physicians from 11 nations have banded together to form the International Physicians for the Prevention of Nuclear War. They point out that five nations possess more than 50,000 nuclear weapons, and that a single one-megaton nuclear bomb explosion over an urban area would bring death on a scale unprecedented in humankind's history. Most medical personnel would be killed or injured, and most hospitals, drugs and blood supplies would be destroyed.

One member of the organization, Dr. James E. Muller, will be at St. Vincent Hospital Wednesday to describe the medical implications of nuclear war.

Catholic bishops have not been silent. In May, 17 bishop-members of Pax Christi, the Catholic peace movement, posed a series of questions to their fellow bishops who make up the ad hoc committee of U.S. bishops studying war and peace. They ask such questions as:

—Can continued or increased expenditures on the arms race be justified in the light of urgent human needs in a world of poverty?

—If indiscriminate use of weapons of mass destruction is morally wrong, how can the threat to use them (which is essential to our strategy of deterrence) be morally justifiable?

—Is it realistic to expect that nuclear war can be fought on a limited basis?

—Is it morally responsible for policy makers to suggest that nuclear wars can be won?

One of the letter-writers, Bishop Thomas Gumbleton, traces the evolution of the current U.S. nuclear policy from what he calls the "unrepented sin"—the bombing of Hiroshima. Gumbleton calls nuclear policy "the most important moral issue of the times."

If so, it is not merely an issue for presidents and bishops to grapple with. It is an issue for each person who claims to be a follower of Christ, to struggle with, to pray over and ultimately to act on.—VRD

The elderly have a role to play

This week's Criterion concludes a four-part series on the elderly, written with great empathy by Ruth Ann Hanley. She paints a picture of seniors which somehow doesn't square with our culture's view.

Call them senior citizens, golden-agers or just plain old people—the fact is society doesn't treat them very well. Oh, it provides health care and social security and senior citizen clubs and nursing homes. But it doesn't work very hard to provide what older people, like all humans, need to survive—the feeling of being needed.

The culture stereotypes those at 65 or 70 as "over the hill," suggesting that only the rare exceptions among them have any contribution to make. We need to begin to break down that image, the stereotype which often becomes the old person's self-image.

The government, the church and we as individuals tend to ask: How can we take care of the old? That really is not the only, nor is it the best question.

Instead, we should be asking: How can we enable older people to help themselves, to remain independent, and even more, how can we enable them to help us? The "best way" to do things may no longer be theirs to share in this quickly-changing world. But their wisdom of the heart is still real, still valuable and needed perhaps more than ever.

It is there to be shared within families, within parish life—a valuable resource that has hardly been tapped.

Would that some of the passion expended on our youngest human beings could also be spent on the old, to the enrichment of all of us.—VRD

Immigration plan OK is unlikely

by Magr. GEORGE G. HIGGINS

The day after he successfully maneuvered his tax bill through a demoralized and badly divided House of Representatives, President Reagan unveiled his omnibus immigration plan. Although he has proved to be a master politician in his dealings with the Congress, the president may have pushed his luck too far this time.

Designed to stem the wave of impoverished foreigners illegally entering the United States, the plan is unlikely to be adopted in its present form.

The plan deserves to be defeated or, at the very minimum, drastically revised. As proposed, it is so defective it would almost be worse than no bill at all.

Its amnesty provision would permit illegal aliens who came to the United States prior to Jan. 1, 1980, to remain. They would be eligible for resident-alien status and also free to seek U.S. citizenship after 10 years of continuous residence.

This extremely limited amnesty might look like a feeble step in the right direction. Unfortunately, however, there is a hooker: Aliens who apply for this stretched-out form of amnesty would constitute a new legal class—more accurately, a subclass—with fewer rights and privileges than most U.S. residents.

ALTHOUGH THEY would be eligible for public medical care, they would be denied other forms of public assistance such as food stamps and unemployment insurance. Worse still, they would be barred from bringing their spouses and children to join them here.

The latter restriction lacks human compassion and would undermine the stability of thousands of families. It is difficult to understand, given all the administration's talk about family values, how it could have come up with such an anti-family policy.

The president's proposed guest-worker program is also ill conceived. It provides for a two-year experimental program which would allow some 50,000 Mexican workers per year to come to the United States to work in areas and types of employment where there is an alleged labor shortage.

Most Hispanic, black, civil rights, church and labor organizations in the United States oppose this proposal and will lobby against it. They see it as a poorly camouflaged revival of the "bracero" program enacted during World War II.

The bracero program made it possible for American growers to tap an unlimited supply of cheap labor. It also deflated the wage levels of U.S. workers and seriously crippled any attempt to organize American farm workers into a bona fide union.

THE PROPOSED guest-worker program is not confined, of course, to agricultural workers and differs from the old bracero program in other respects as well. Nevertheless, its impact on the domestic labor force would probably be equally adverse.

I think Congress will reject the guest-worker program. Even the most conservative members will find it hard to maintain there is a genuine labor shortage in the United States when millions of domestic workers are unemployed.

Finally, the president's plan to penalize employers who knowingly hire illegal workers



will be opposed. The U.S. Chamber of Commerce and other employer groups don't believe private employers should be required to enforce U.S. immigration laws. Most Hispanic groups fear the penalties will lead to discrimination against all workers, including U.S. citizens, who appear to be of Latin origin.

Thus, despite the president's popularity and phenomenal success with Congress, this plan looks like a loser. Conservatives and progressives alike will oppose it—for different reasons, but with equal vigor.

Whether the president will be open to compromise remains to be seen. But, given the contradictory demands of the plan's opponents, even such a skilled politician may find it impossible to work the necessary legislative magic.

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WASHINGTON NEWSLETTER

Charitable giving affected by new tax program

by JIM LACKEY

WASHINGTON (NC)—The old saying about the left hand taking away what the right hand has given may apply soon to the decision by Congress to create a new deduction for charitable contributions as part of the massive tax cut package approved this summer.

The new charitable deduction will allow all taxpayers rather than just those who itemize to deduct at least a portion of their contributions to charity. Supporters say the measure will increase contributions to churches and charities, such as United Way, because of the added incentive of a tax break for such gifts.

But an analysis of the new tax law by The New York Times also indicated that contributions to charity by estates may diminish because of changes in the estate tax in the same bill.



While a number of changes were made in estate taxes, the one with probably the most potential impact on charitable giving was the elimination of taxes on all estates left to a surviving spouse. Previously only \$250,000 or half the estate, whichever was larger, could be left to a spouse tax free.

Much of the remaining money often was left to charity—sometimes in large bequests to individual parishes or dioceses—so that estate taxes could be avoided on those funds.

But under the new law, estate planners no longer will have to advise their clients to bequeath large portions of their holdings to charity since the money can go to a spouse instead. The change thus means that while previously the choice was whether to give to charity or to Uncle Sam, now the choice will be whether to give to charity or to a spouse.

OF COURSE it is not all that simple since estate planners will have to take other things into consideration, including the fact that the money originally left to the spouse tax free ultimately will be subject to taxation when the spouse dies too.

Meanwhile, other aspects of the new law on

estate taxes might also have an effect on charitable giving, although their ultimate impact is equally unclear. For instance, once it is completely phased in the new law will make all taxable estates of up to \$600,000 tax free and will also lower the maximum tax rate on estates from 70 to 50 percent. Those too could lower the current incentive for estates to give to charity as part of an effort to lower the taxes levied against them.

But while there is uncertainty over the potential loss in charitable contributions because of changes in the estate tax, a gain of \$5 billion in annual giving to charities is predicted by charitable organizations as a result of the new charitable deduction.

Even that will take a few years to realize.

Under the House-Senate agreement on the tax bill, for tax years 1982 and 1983 taxpayers who do not itemize will be able to deduct 25 percent of their first \$100 in charitable contributions. That means that no matter if you gave \$100 or \$500 to charity in a year, your deduction will be \$25.

THINGS IMPROVE slightly in 1984, when the maximum deduction is raised to \$75 (25

percent of the first \$300 in contributions).

But it will not be until tax years 1985 and 1986 when a major portion of charitable contributions by "non-itemizers" will be deductible. In 1985, 50 percent of all contributions will be deductible, and 100 percent will be deductible in 1986.

The charitable deduction also is scheduled to expire after 1986, but supporters such as the National Conference of Catholic Charities expect little difficulty getting Congress to renew it.

One of the major arguments for the charitable deduction this year hinged on the federal government's initial efforts to withdraw support for social programs. While charities and other groups in the private sector were encouraged to assume some responsibility for them, the charities also noted that their ability to do so was being hindered since incentives for giving to charity have slowly eroded with fewer and fewer taxpayers itemizing their deductions.

Congress, by seeming to simultaneously increase and decrease those incentives, in the long run may not have done much to help.

Love affair between friars and people blossoms

by RUTH ANN HANLEY

For 100 years, says Franciscan Brother Mark Cucci, administrative director, it's been a love affair between the friars at Mount Saint Francis and the people of the New Albany-Louisville area.

That's ever since a local actress, Mary Anderson, donated the 400-acre hilltop property now operated by the Franciscan order.

And before long, if all goes well with an application to the U.S. Department of Housing and Urban Development, elderly residents will be sharing the grounds with the friars.

They will be residents of a 120-unit housing project, to be known as Kolbe Heights and situated on 15 acres of land donated by the friars.

The development, which will include 120 townhouses and a manager's office, is to be

built and supervised by Jubilee Housing of Kentucky, which has applied for a \$4.2 million loan. Jubilee is an ecumenical organization which has helped provide about 200 housing units for low-income people in the Louisville area.

Brother Cucci says the purpose of the order's gift is "to thank the many thousands who helped us over our history, to show our concern and love."

He believes the housing will provide some relief for those in the area unable to find low-income housing for which there is "up to a three-year wait."

Brother Cucci's idea is that the beautiful grounds will offer possibilities for gardening and other pleasurable activities not available in the city. And he sees as "very promising" the "interaction between friars and people."

APPARENTLY, that interaction has been happening for a long time.

The property at one time included a self-sufficient minor seminary which at its peak housed 175 seminarians. But it lost some of its land along Highway 50 to squatters. "They just plopped down and nobody bothered them off."

"The hi-way also took 17 acres," but "someone donated 17. And on that," Brother Cucci laughs, "Mount St. Francis retains the same 400 acres, despite those portions which have come and gone."

Even the namesake of the new project, Brother Maximilian Kolbe, is remembered for his spirit of love and sharing with his fellowmen. As a prisoner in Poland during World War II, Kolbe gave up his life for that of a fellow prisoner. He presently is in canonical process toward sainthood.

Brother Kolbe had been "director of the largest free Catholic press at that time," near Krakow; "400 friars were spreading the Word in print" but they were disbanded when he was arrested.

In the prison camp an incident provoked retribution from the guards who chose victims by lot. Unable to bear the thought of a young father being executed, Brother Maximilian offered to take his place in a starvation bunker.

Today the friars want to honor him with the naming of this new facility.

SEVEN YEARS AGO, the Franciscans reframed their hospitality by opening the old seminary to retreatants.

Today some 5,000 come each year—married couples, singles, the divorced, Religious, charismatics, overeaters, alcoholics, youth.

Those of other faiths are not excluded. In fact, four-and-a-half years ago a Lutheran pastor from Minnesota knocked on the door, and now he occupies the lower church and part of the youth center on Sunday mornings. "He wanted to rent a room to start a parish," relates Brother Cucci. "We had the room, so why not help him out?"

According to Brother Cucci, helping out is a two-way street very apparent year-round in the "generosity of the people who even volunteer to weed."

But at this time of year the local residents, 400 strong, help with an annual picnic-festival. On Saturday, Aug. 29, the 12 friars and their helpers will welcome an estimated 5,000 diners for chicken and ham.

"There will be 16 Floyd County deputies directing up to 40,000 persons from the whole metropolitan area," and Brother Cucci promises 46 booths and attractions, kiddie rides and a hot-air balloon race with 25 entries.

If anyone's worried about the elderly being housed in too peaceful a place, being bored with the fishing in the spring fed lake or partaking of educational programs—this yearly festival indicates there is also excitement.

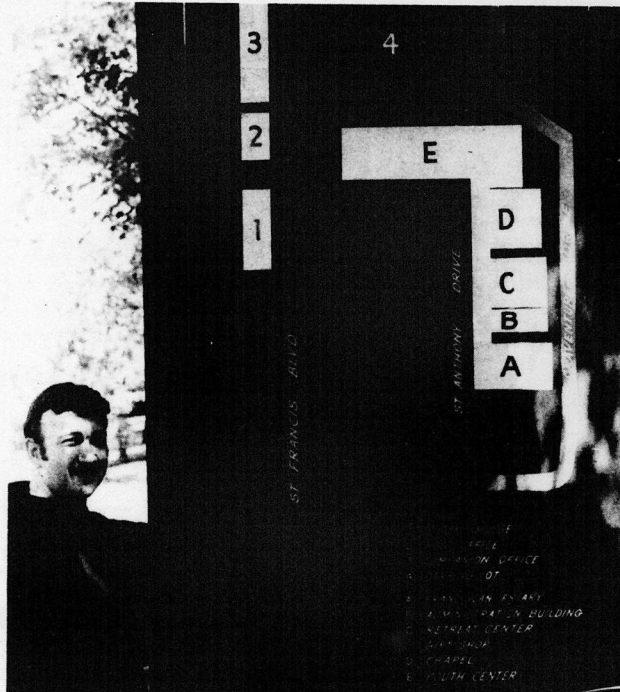
Workshop in Brownsburg set

An Indianapolis West District catechetical workshop will be held from 9:30 a.m. to 2:30 p.m. Saturday, Aug. 29 at St. Malachy School, Brownsburg.

All catechists, pre-school through high school, are invited to the workshop which will provide certification hours.

On the program are workshops by Benedictine Sister Helen Jean Kornelink, "Why Certification?," and Providence Sister Mary Frances Hession, "The Ministry of the Catechist," and a film on "Discipline in the Christian Classroom," with discussion.

Pre-registration may be made with parish DRE-PC or St. Malachy, 652-2946. For further information, contact: Mary Jo Thomas-Day, 257-3043.



HOUSING SITE—Franciscan Brother Mark Cucci points to the location of the planned Kolbe Heights housing development on the grounds of Mt. St. Francis. Fifteen acres provided by the Franciscans will be used for the 120-unit development for the elderly. (Photo by Ruth Ann Hanley)

TO THE EDITOR

'Moral drivers' applauded

I want to congratulate you and thank you for such a fine editorial, "On being a moral driver," which appeared in the Criterion (Aug. 7).

This type of editorial comes at a most needed time, as the fatalities occurring on our streets and highways daily are almost always needless loss of lives. The daily newspapers print only the facts of an accident, usually the victims' names, followed by an obituary.

Your Ten Commandments for Motorists is an outstanding piece of journalism, as a motorist's behavior behind the wheel is a moral issue. I sincerely hope these Commandments will be picked up and printed by other newspapers and journals, so that others might read and abide by them.

Thanks!

The Fatima apostolate would like to thank you for the wonderful article on the Pilgrim Virgin Statue visitation. All your efforts to help spread the message are indeed appreciated.

Nancy Gert

Indianapolis

Archdiocese is moving forward

Archbishop O'Meara's appointment of Sister Loretta Schafer as assistant chancellor has given me a great boost of encouragement. I believe it to be a powerful sign of the church's growing recognition of the gifts of women in pastoral ministry.

The archbishop and Sister Loretta are to be commended and thanked.

Yes, Valerie Dillon, your editorial is on the mark. "The Archdiocese truly is moving forward."

Father Cosmas Raimondi,
Associate Pastor, St. Thomas Aquinas
Indianapolis

Message told in article

Your feature article on St. Rita's Parish (July 31) was excellently done.

You brought out succinctly our reason for being, our philosophy, our desiring and striving. We are extremely happy to share with our entire Archdiocese these heart feelings. You captured our spirit perfectly.

Your article will cause the people of the Archdiocese of Indianapolis to know that we mean business for the Lord and will lead them to be sympathetic and empathetic to our facing boldly the great tasks that are ahead of us.

Rev. Elmer S. Powell, S.V.D.
Pastor, St. Rita Church

Indianapolis

Archbishop O'Meara's Schedule

Week of August 23

SUNDAY, August 23—25th Anniversary celebration of the Diocese of Springfield/Cape Girardeau, Missouri.

MONDAY, August 24—Leadership Conference of Women Religious, Indianapolis Convention Center, 7 p.m..

SATURDAY, August 29—Parish Visitation, Holy Trinity parish, Indianapolis. Mass at 5:30 p.m., reception following.

The accident statistics in Indiana are climbing daily, so you have done a great service by taking such a stand in your editorial.

James L. Wells
Marion County Sheriff

Indianapolis

Neutron bomb deplored

Every time the newspaper is delivered or news reported on television and radio there is new reason for tears and sadness. The latest is the proposed building of the neutron bomb.

When we were given stewardship of the earth, God didn't intend us to use our talents and all his good gifts to cause carnage. What could tax dollars spent on this terrible bomb do if they were channeled toward world peace? The possibilities are staggering!!

If bomb and weapon-building were deterrents why didn't the atomic bomb stop all the wars and police actions we have survived in the past 30 years?

Prayer can change all these things, but with prayer must go the actions of peace-loving citizens in the world. Christian, Jew, Catholic, Muslim all must band together to remove the stigma of a world gone mad in lustful blood-letting. Even the latest horror movies are unbelievably violent. We are allowing our young to be led into a belief that the guy with the biggest stick is right.

Something has to be done, and soon. In the final judgement will there be any of us meek and humble enough to be called followers of the Lamb?

Marie Secrest
Terre Haute

Bad recipe?

I am curious as to why you printed some of those recipes for eucharistic bread. "In Aestimabile Donum," issued by the Vatican Congregation for the Sacraments and Divine Worship (May 1980), states clearly: No other ingredients are to be added to the wheat flour and water. At least one of those recipes even contained a leavening abuses.

Let us not encourage abuses.
Mrs. Richard M. Carroll
Speedway

Prayer is vital

Being aware that our Catholic traditions and practices are "servants of the life of cooperation, freedom, wholeness, hope, and meaning" based in the gospel—as Don Kurze says—is important to a living of that life. Otherwise we do tend to put the practices first and the living second.

It seems misleading to say that "visiting people in senior citizen homes, working to curb pollution" and even "spiritual reading" are new ways of practicing the prayer life of rosaries, novenas and Benediction.

Faith in action grows from an active prayer life. Prayerful reading leads us to service. Service leads us to prayer—particularly of intercession and for strength. They don't replace each other, but complement one another.

In my experience those people who participate in communal prayer—Charismatic prayer groups, Cursillo, rosaries, Way of the Cross, benediction, Bible study—are the ones who are reaching out to live a life of service.

Service without prayer is soulless; prayer without service is meaningless.

Betty Henly

Bedford



EVANGELIZERS—Sharing a light moment at the Midwest Edition of the Lay Celebration of Evangelization are (left to right) Bernie Hagerty of St. Mary Parish, Greensburg; Father Clarence Walden, archdiocesan evangelization director; Richard Nicholson of St. Anne Parish, New Castle; Father Anthony Bellagamba, a convention speaker; Clem Lane of St. Bernadette, Indianapolis (partially hidden); and Lillian Hughes, Holy Angels Parish. (Photo by Sister Kathleen Karbowski)

Archdiocese (from 1)

as the "sleeping giant" of Catholic evangelization, said Father Illig.

"Jesus is attractive to modern man; once he comes to know Him he is moved and swept off his feet." That was the dramatic message of Archbishop John L. May of St. Louis, who gave the keynote address. Alluding at times to those who use the gospel message in questionable ways or who "make Jesus an anarchist," Archbishop May cited Pope John Paul II as "a great evangelizer."

He called for discernment in "bringing together the message of Jesus and the ever-changing situations of the modern world."

As the convention progressed, many

delegates expressed growing awareness yet amazement at the depth and breadth of the vision of evangelization.

This vision had great diversity, ranging from the "naked gospel" global view set forth so passionately by Consolata Father Anthony Bellagamba to the simple and direct question of the Rev. Glen Smith who asked: "If people don't know Jesus Christ, whose fault is it?"

At the closing liturgy, Bishop Joseph L. Howze of Biloxi exhorted delegates to return home like the 72 disciples to give witness and service—"the prime attraction and distinctive quality of the Christian community in spreading the message of Jesus Christ."

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LIVING YOUR FAITH

Open home and heart is joyous

by JULIE ASHER

DENVER (NC)—Lenore Schlenz is a very special mother, grandmother and foster mother. After raising her own four children, Lenore and her husband, Conrad, have opened their home to 59 foster children over the last 17 years.

"We'll do it as long as we can," Mrs. Schlenz said. "The happiest part of doing it is finding out they're going to a good home. We feel like they're ours until we give them up."

Mrs. Schlenz is one of 16 foster mothers who care for foster infants through Catholic Community Services. She has dealt with some very special cases.

One infant had to be kept on oxygen. Another needed physical therapy, so Mrs. Schlenz took the child to weekly sessions. A third was a Vietnamese child brought to the United States as part of the baby lift six years ago. She still receives pictures of the boy every year from his mother.

Mrs. Schlenz thinks other foster mothers have contributed as much as she has and was at first reluctant to speak in an interview. She talked modestly about the hours she spends with each foster baby in the nursery room of her home. The room is complete with stuffed animals and other baby things and photographs of her own children and grandchildren cover the dresser.

SHE AND CONRAD Schlenz first decided to become foster parents when they saw a notice for foster parents in the church bulletin of St. Anne's, their parish for 17 years. With one daughter away and the others in high school and college, Mrs. Schlenz was planning on



FOSTER MOM—Lenore Schlenz, who has been 'mom' to 59 foster children, relaxes with her grandsons Scott Stout, 6, and Joseph Schlenz, 7. Mrs.

Schlenz is one of 16 foster mothers in the Catholic Community Services program, Denver. (NC Photo by James Baca)

going to work. Then she realized the need for foster parents.

Now, with her children all gone, the house seems less empty with foster infants needing care, she said. The longest the Schlenzes have had a baby is a year, and there is usually about a break of a week or two after one leaves and another one comes.

One of the most special children is Tony.

Tony, who is mentally retarded, stayed with the Schlenzes until he was eight. Now 17, he lives at an area hostel. He still comes home every weekend and holiday, and although Mrs. and Mr. Schlenz said they have no legal claim to him they think of him as a son. They are the only family he has.

Mrs. Schlenz said the Blessed Mother is her model for motherhood. A statue of Mary has a

prominent place in the living room. From Mary, Mrs. Schlenz said, a mother can learn patience and understanding.

"My mother taught me to love a lot," she said. "She had eight children living and she never got tired of having time for us... Love is the main thing in a home."

"You've got to listen and give children a lot of love and try to understand them," she said. "With the first one you try to make them perfect, but you learn from your mistakes."

SHE ADDED THAT she thinks a woman can still be a good mother if she also works outside the home. What counts, she said, is the quality of time one spends with children, not necessarily the quantity of time.

"Circumstances make mothers work," she said. "I'm glad I never had to work. And a father has to participate to make a good home. He (Conrad) helps with the foster babies. It's got to be a family thing."

Most of the babies that the Schlenzes have taken in have been two-and-a-half or three days old. Fifty were boys. When the baby is first home, Mrs. Schlenz usually sleeps in the room with the infant to keep an eye on it.

"It is really rewarding," Mrs. Schlenz said of her work. "You get out what you put in. We don't have any of them for too long. The one little girl who was on oxygen—we were able to see (her) after she left and was no longer in oxygen. It was beautiful."

All but two of her own grandchildren are living outside Colorado. That's another reason Mrs. Schlenz likes having the foster babies.

"I think more (people) would be foster parents if they knew what they get out of it," she added. "It seems dull around here without them."

Elderly people need understanding

by Dr. JAMES and MARY KENNY

Last week we answered a letter from a reader who felt uncomfortable visiting older persons. We gave some suggestions to improve the quality of the contacts. Here are some more thoughts on visiting elderly friends and relatives.

1. Listen to your older friends carefully. Give them your complete attention. Maintain eye contact. Don't assume you know what they have to say.

Sometimes, if they ramble while talking or catalogue their complaints, it may be difficult to be patient. However, as you listen you will get clues about their current hopes and fears, their interests and feelings. These may be quite different from what you expected. You may be able to select some positive areas which you can encourage.

2. Spend quiet time together. You may find that you can read a book or write a letter at their house. Just being there is important. There may be an opportunity for you to watch a ball game or television musical program with

them away from the noise and bustle of your own family.

3. Tell them what is happening in your life. Older people may be interested in hearing about your family or friends or whatever you are currently doing.

4. Encourage success even in small doses. Watch for fatigue and the blues. Don't overwhelm them by pushing too hard. On the other hand, be supportive of their enthusiasm and achievements.

5. Don't be critical. Admire their appearance and possessions. Keep your conversation positive. Ignore, if you can, their faults and failings.

6. Don't argue with older people. You may have differences of opinion, but don't get locked into a confrontation. If you contradict them frequently, you will dry up any conversation.

7. Let older people do things for you and for themselves. They may be capable of doing more than you let them do. Don't take away their pride. Through false concern, you may deprive them of the chance to provide for you.

Let your aging mother serve refreshments in her own home. Let your elderly friend give you the gift he has planned. Satisfaction for the elderly come from planning things, doing what they are able to do and giving gifts.

8. Ask them: Is there anything at all I can do for you? Then listen to their answers. They will tell you what they want. It may not agree with what you think they need or would like to do for them. But accept the fact that they know their own minds and try to do what they have asked of you.

Older people can try your patience and even your temper. They can seem selfish and petty. The above suggestions will help you get past the preoccupation with mundane details, the memory lapses and the negativism to the person who is your friend. The elderly need your focused attention and love as they come to the close of their lives. Look to them carefully, and you may find a quiet wisdom in return.

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

Full scale ugliness of war seen by Father Kolbe

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

"Therefore in this age of ours which prides itself on its atomic power, it is irrational to believe that war is still an apt means of vindicating violated rights."

John XXIII said this in his encyclical, "Pacem in Terris." Yet we still face war in all its ugliness.

Only recently, gunfire and bombs shattered the peace of little Lebanon and 300 men and women lay dead in the streets of that once beautiful city; 800 were wounded.

What still haunts me, however, is the Holocaust. The murder of 6 million innocent people in a civilization that has a long Christian tradition: We say it must never happen again but we keep our fingers crossed.

One of the most baffling examples of this mystery was the death of Father Maximilian Kolbe. This Polish priest was ordained in 1918 and the following year took his doctorate in theology. Ever since his student days it had been his practice to keep abreast of the many swirling currents in the life of his time. He had a passionate concern to learn the truth.

He was to a certain degree a mystic, at times perhaps a dreamer. But he had a deep sense of wonder about the world around and within him. Hilda Graef, in her "Mystics of Our Times" wrote:

"The Polish Franciscan, whose personal life was one of total reliance on the supernatural power of prayer, was at the same time convinced that in the carrying out of one's daily work all the natural means of invention, industry and technical achievement should be used carefully and intelligently to further the Kingdom of God."

In 1922 Father Kolbe began to publish a bulletin. By 1927 it had reached a circulation of 50,000 copies and by 1936 the journal reached

the 700,000 mark. He was not a professional writer but his clarity of expression and his sincerity were remarkable.

Later on, he started a project in Japan at Nagasaki. In this publishing project he had to cope with formidable obstacles. Some Japanese he met on his journeys were a big help, but he had to struggle with the foreign alphabet of some 2,000 signs.

On Feb. 17, 1941, back home in Poland, a powerful black car arrived at the gates of Father Kolbe's monastery. Five members of the Gestapo appeared and arrested him.

One day a merciless SS officer who hated Catholicism tore Father Kolbe's religious habit off and battered him ruthlessly. He was placed in a prison hospital and then transferred to the horrors of Auschwitz.

After unmerciful beatings by a devil incarnate, he was brought to a camp hospital, then to the notorious Block 14.

At the end of July a prisoner was reported missing. The camp authorities had decided that if any prisoner escaped, a certain number of the camp inmates had to die the dreaded death of starvation in the hunger bunker. Toward evening the top officer went around to inspect and select the men marked for death.

One of the men selected asked that his family be spared. Then suddenly Father Kolbe stepped forward and asked the head officer to let him die instead of this family man. The officer released the condemned man and let Father Kolbe go to the hunger bunker in his stead.

On Aug. 14 the guards entered, accompanied by a prisoner who had been appointed corpse bearer. They found Father Kolbe sitting on the ground. Then he disappeared in the furnaces of Auschwitz. He had seen war in all its ugliness.

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PRAY BY SINGING—Two girls join in song at a special children's Mass at Our Lady of Fatima Church in Spokane, Wash. Religious education teachers increasingly involve children in liturgies as a way of helping them understand the faith.

Parents have role in religious education

by DON KURRE

Does it really matter who teaches religion to your child? With schools and CCD programs gearing up for the fall it is a very appropriate time to ask this question. And, the answer is a definitive—yes!

If you would like for your child to be initiated into and to accept the fullness of the Christian life, according to Pope John Paul II, it is important for them to receive instruction "in an organic and systematic way." In his Apostolic Exhortation on Catechetics, John Paul emphasized he is stressing this need "because of the tendency in various quarters to minimize its importance."

The National Catechetical Directory echoes the pope's concern when it requires that the Christian message be presented in its entirety. The Christian message, the directory reminds us, must be shared in a way that makes apparent the interrelationship of its elements and the fact that they form an organic whole.

If, therefore, children are to receive instruction that leads them to the fullness of Christian life, they must receive instruction from teachers who have a complete, vital and orderly knowledge and understanding of Christian life.

This may seem obvious. Yet, it isn't always the case. The experience of a friend of mine will illustrate my point:

For a religious education class project, Tom's son had defined the sacrament of holy orders as, "the way priests become priests." To this fundamentally correct response the teacher dutifully added, in red, "and the way Sisters become nuns."

Clearly, Tom's son had a more accurate understanding of the sacrament of holy orders than did his teacher.

IT WOULD BE understandable if this teacher misrepresented the church's response to the fourth century heresy of Arius. It is, however, disheartening when a teacher shares incorrect information about something as fundamental to Catholic life as this sacrament.

All right, you might say, we know it is im-

portant for the person teaching religion to know the matter they teach, but how can we tell whether or not they do?

Certification is the first way to assess the religion teacher's competence. Certification is the generally accepted means for indicating a person has been trained to minister as a teacher. As a general rule of thumb, I would not let my child be instructed by a person who is not certified unless I knew through first hand experience that this person had the necessary knowledge. Lacking personal information, certification is your best assessment tool.

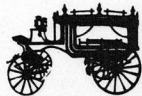
Even though certification is the standard, it may only give you a partial indication of the teacher's competence. Several other questions and observations must be made by parents in assessing a catechist's capability.

A child who frequently says such things as "all we do is read from the book" . . . "we never talk about religion" . . . "we can always get Mr. Jones to talk about his trip" . . . "or Mrs. Smith never answers our questions" is sounding a warning signal. It's a signal suggesting your child's teacher brings to class insufficient knowledge for him/her to effectively share the entire message of Christian life.

FURTHER, PARENTS should review work sheets, workbooks and handouts that a child brings home. Being careful not to confuse method of presentation with content, ask yourself is the content factual and is the doctrinal, historical, and scriptural information part of the student's work? A negative response may indicate a teacher doesn't have the foundation to adequately teach.

If you don't feel comfortable in assessing a particular worksheet or subject, ask someone—perhaps the teacher, the DRE or the parish priest. They may be able to clarify any confusion and to correct incorrect information.

For situations like these, a good catechism or general review of Catholic life would be helpful. I would recommend the National Catechetical Directory, "Sharing the Light of Faith" or "Christ Among Us: A Modern



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'Highest authority' can be misleading

by Fr. RICHARD P. McBRIEN

In the church, as in government, middle-level and upper middle-level officials sometimes cloak their own opinions and actions in the aura of "the highest authority," whether that be the pope or the president.

It happened frequently during the Watergate years. It was never clear to people just who was ordering what: the attorney general? the deputy assistant secretary of this-or-that? an aide to the president? the president himself?

How many times have politicians and ordinary citizens tingled with excitement or cringed with fear when the operator's voice at the other end of the phone announced calmly, "The White House is calling"?

But how many times has it actually been the president, or someone calling at the direct order of the president? "The White House wants this or that" doesn't necessarily mean that the president or his administration favors something. One clique within the administration might simply be engaged in a power-play against another group.

Even at the Second Vatican Council bishops would occasionally be urged to vote for or against a particular amendment because the position was allegedly that of the pope himself. "This comes from 'the highest authority,'" it would be claimed.

This has happened so often in the church that the only surprise is that so many people still think and act as if it never happened before and doesn't happen now.

Let one incident, in the pontificate of Paul VI, stand as an example of many others.

In 1949 the International Federation of Catholic Universities was founded with the approval of Pope Pius XII to promote the welfare of Catholic universities.

IN ITS EARLIEST years the organization accomplished very little. In 1963, however, the federation met at the Catholic University of

America in Washington, and the members were ready to do something more substantive.

The Second Vatican Council was now underway and hopes were high that the Catholic Church was on a new course. The body of university presidents elected a new team of leaders: Father Theodore Hesburgh, president of the University of Notre Dame, and Msgr. Georges Leclercq, rector of the Catholic University of Lille, France, as president and secretary general respectively.

In November of that same year both Father Hesburgh and Msgr. Leclercq were summoned to Rome to meet with officials of the Congregation of Seminaries and Universities (now called the Congregation for Catholic Education). Both men were told that their election was invalid because the organization failed to observe the rules of canon law on elections, and that Father Hesburgh was ineligible in any case since he wasn't rector of a Catholic university.

Significantly, this fact had been overlooked for the previous 14 years when the federation enrolled Notre Dame as a member and accepted its dues.

The congregation officials proposed that a commission of all rectors of pontifical universities be established to run the federation for the next three years. Both Hesburgh and Leclercq were told they could join the group, but they refused. They had been duly elected by the whole federation, and felt some responsibility to the full membership as a matter of principle.

The meeting in Rome ended in an impasse, and the rectors of pontifical universities—the only legitimate Catholic universities, ac-

cording to these officials—were notified by the congregation of the nullity of the election and of the new arrangement for governance. Hesburgh and Leclercq didn't even receive a copy of the letter.

SOON THEREAFTER, Pope Paul VI, a personal friend of Father Hesburgh, congratulated Notre Dame's president on his election to the presidency of the International Federation of Catholic Universities and said that he wanted the organization strengthened.

Hesburgh informed the pope that his congratulations were premature, and showed the Holy Father the congregation's letter which a friend had sent him. "To the extent that popes are allowed to be furious," Father Hesburgh reported, "he was furious."

The rest of the story is obvious. The congregation's action was overruled. Hesburgh and Leclercq were reinstated as president and secretary general of the federation. And the federation's constitution was rewritten to exclude all reference to the Congregation of Seminaries and Universities. The pope immediately confirmed the new constitution and the federation was on the new course it desired.

Those Vatican officials who had presumed to speak on behalf of "the highest authority" were shown to have been speaking on their own authority, and, in fact, contrary to the wishes of the pope!

The next time the operator tells you, "The Holy See is calling," ask who it is. Don't tingle with excitement or cringe with fear. Someone may have fouled up your order for a papal blessing.

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young children in planning and participating in their faith. (NC Photo)

s education

Presentation of the Catholic Faith," by Anthony Wilhelm.

Finally, while it really does matter who teaches your child religion, the religion teacher does not bear total responsibility for your child's religious education—you also are responsible.

Education in both schools and CCD programs is improving. But there still is much room for improvement. Only by sharing the responsibility, and by holding each other accountable, can we enable our children to grow in their ability to live the fullness of Christian life.

THE WORD

by PAUL KARNOWSKI

If we asked a five-year-old girl what she wanted to be when she grew up, we might expect to hear anything for an answer: a doctor, a lawyer, a dogcatcher, or even a deep sea diver. But we'd be very surprised if she thought for a moment and announced, "When I grow up I want to be me!" We'd laugh at her cute answer and explain that "everybody is themselves when they grow up. You have to be something else, too." Her response would probably upset us. "Okay," she might respond, "when I grow up I want to be . . . human bean (being?). I'm just a kid now."

Such notions are contrary to the way we think. We adults place a great emphasis on the development of a trade or a profession—so much emphasis that the job becomes the man. How else do we explain the difficulty of changing careers in mid-life? Woe to anyone who dares try! And why is it that everyone in a small town knows who the new "Doc" is before they ever learn his name?

In today's gospel the emphasis is reversed. Jesus asks His disciples, "Who do people say

the son of Man is?" (He's talking about himself.) The disciples don't answer the way we would. We would suggest various occupations: a politician, a teacher, a former carpenter, an ordained minister. The disciples give a curious answer. "Some say John the Baptist, others Elijah, still others, Jeremiah or one of the other prophets." Apparently the apostles had heard speculation that Jesus was some holy man returned from the dead. These speculators identified him not in terms of what he did—as we would—but in terms of other holy individuals. Neither their perception nor ours proves to be correct.

Jesus asks his disciples, "And you, who do you say that I am?" Peter says, "You are the Messiah, the Son of the living God!" Peter is correct. Jesus is our savior, a redeemer who is both God and man. It's important that we know Jesus as God-man; otherwise we could never fully know who we are. We discover our humanity in him. And in him we discover our God.

We discover who and what we can be—if, and when, we grow up.

August 23, 1981
21st Sunday in Ordinary Time (A)

Isaiah 22:15, 19-23
Romans 11:33-36
Matthew 16:13-20

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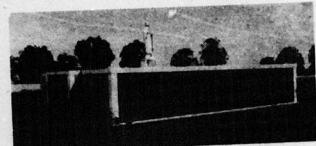
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The dedication of this mausoleum will be on the Feast Day of St. Theresa, Sept. 30, 1981. All are welcome to attend.



St. Theresa's Garden of Roses Mausoleum (Now under construction)

St. Paul Parish

New Alsace, Indiana

Fr. William Engbers, pastor

by JIM JACHIMIAK

Although enlarged several times, St. Paul's Church, New Alsace, remains much as it was when blessed by Bishop Simon Gabriel Brute de Remur, first bishop of Vincennes before it became the Archdiocese of Indianapolis.

The church in northern Dearborn County is the only building consecrated by Bishop Brute still used as a church. Like the building, the parish has endured—slow to change but slow to give up.

Father William Engbers, pastor of St. Paul's, believes the parish, third oldest in the archdiocese, is strong because of the "good, solid German people" living in the area.

That strong faith is evidenced in that St. Paul's still holds Forty Hours' Devotion each year. Many small parishes no longer do so because of poor attendance. It also is evidenced by the number of men and women from the parish who have entered the religious life. The "History of New Alsace," written by Anthony A. Fette in 1961, listed 36 vocations from St. Paul's.

However, one wonders how strong was the faith back in 1866, when Bishop Maurice de St. Palais imposed an interdict on the parish. It seems parishioners were spending too much time in the 12 saloons in New Alsace. When the pastor attempted to correct the situation, he was virtually run out of town, according to Fette's history.

Fette reports that after a year the people recovered from their "breach of discipline" and the interdict was lifted. And Father Engbers points out that only one tavern remains in New Alsace.

The parish was established in 1833 by Father Joseph Ferneding, an early missionary in Indiana. Father Ferneding first celebrated Mass in homes in the area, then in a log church. Work began on the brick church in 1837. The next year, Bishop Brute consecrated the church in an area populated mainly by German Catholics to this day. The town of New Alsace then grew around the church, which is oddly positioned parallel to the road instead of facing it.

Today, 18 of its original 20 acres belong to the parish. Trees surround church, school, convent, rectory and cemetery.

When other parishes in the area were closing their schools, St. Paul's parish struggled to keep its school open. Fall enrollment in grades K-6 will be 61 pupils.

WHEN THE CHURCH building needed renovation, the parish set a goal of \$50,000 in its pledge drive. Father Engbers reports

that \$80,000 has been raised and work is progressing well. Parishioners decided to leave the sanctuary, added to the building in 1872, much as it was originally. But that did not stop them from installing new stained glass and new pews, and repainting the church.

Membership currently includes about 180 families, but has fluctuated during the history of the church. The population of New Alsace dropped when the town was bypassed by railroads.

Later, new highways meant that the road through town was no longer the major route between southeastern Indiana and Cincinnati.

Through the years, however, things have remained quite the same at St. Paul's. "People are more traditional, more reluctant to change," explains Father Engbers.

Theodore Schantz, at 91 the oldest parishioner, has seen few changes in his 30 years at St. Paul's.

But the parish is not inactive. Franciscan Sister Mary Sharon Raben, principal of St. Paul's School, believes the school keeps the parish active. What has kept the school alive, she said, is "a very good family life" and "very cooperative people." She feels that "since the children come from good homes, they are wonderful." The school is staffed by three Religious and two lay teachers including Sister Sharon.

The present school building was completed in 1921, replacing a stone school used after 1860. From around 1860 to 1974, notes Father Engbers, St. Paul's was a public school. Lay and religious teachers were paid by the township until the parish decided to make St. Paul's a parochial school.

Father Engbers' office walls are filled with projects created by students. "Everything they ever did is in this room," Sister Sharon said. "They love him."

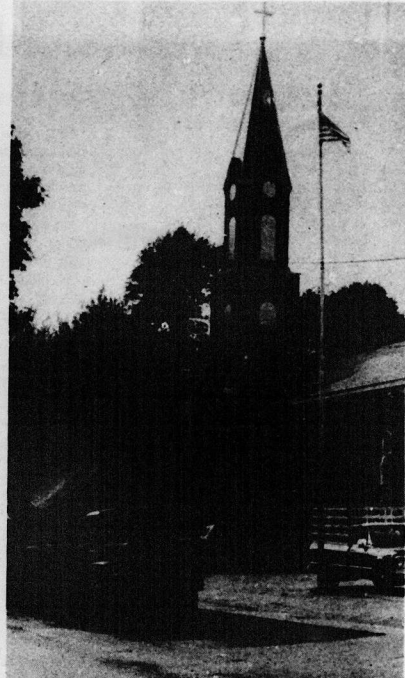
The pupils also plan liturgies for special occasions. At least three field trips are planned each year, paid for by sales of seeds and magazines. The school includes a physical education program, athletics for fifth and sixth grades, a speech contest and "mini Olympics." For the first time, tuition will be charged this fall. But at \$100, "they're getting a bargain," declares Father Engbers.

THE PASTOR FINDS a good deal of "spirit" among parishioners, especially on occasion of the annual parish picnic, when "everyone pitches in and helps."

Mildred Gensheimer, Ladies' Sodality president, says her organization is active in most parish affairs. This includes serving lunch at farm sales, organizing bake sales and picnics, visiting the sick and furnishing flowers, vestments and school equipment.

States Father Engbers, "whenever we need help, we call on the ladies." "Help or money," declares Schantz.

Family liturgies have been held in the parish. Adult education programs with a discussion format are used. And a Marriage Encounter group meets in members' homes.



Once the center of the Catholic Church in southeastern Indiana, St. Paul's became much less important as other churches were established in the area. For a time the parish had no resident pastor. In the late 1800's the parish had a \$3,000 debt and no treasury and membership was declining.

But the parish has survived and is now preparing for its 150th anniversary celebration in 1983. St. Paul's has combined the ability to preserve its past with the ability to remain active and involved. With a building consecrated nearly 150 years ago and a school still functioning, the people of St. Paul's have no reason to start giving in now.



ACTIVITY—Signs of life are everywhere at St. Paul's as the parish prepares for a picnic and the church is renovated. Below, workers carry new pews inside. The church building has been in use since the 1830's. Father William Engbers is pastor. (Photos of church by Jim Jachimiak)

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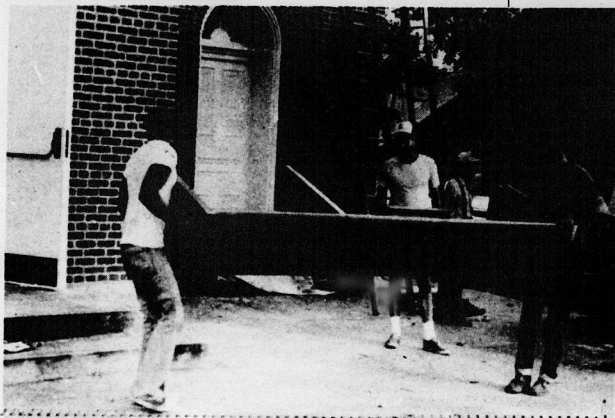
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THE QUESTION BOX

God-man theories differ

by Msgr. R. T. BOSLER

Q Was Jesus Christ as man on earth able to commit sin? If so, did he sometimes act as mere man and at other times as the God-man?

A The Letter to the Hebrews has the answer for you. Jesus could sin, but did not.

Describing Jesus are these words: "For we do not have a high priest who is unable to sympathize with our weakness, but one who was tempted in every way that we are, yet never sinned." (14:5)

The Letter to the Hebrews, more emphatically than any of the other epistles, teaches the divinity of Jesus, who is described as "the reflection of the Father's glory, the exact representation of the Father's being." At the same time, the epistle insists that Jesus had "a



full share in our flesh and blood." (1:3 and 2:14)

Moreover, the letter pictures Jesus as growing to perfection in his humanity in these words: "Son though he was, he learned obedience from what he suffered and when perfected he became the source of eternal salvation for all who obey him." (5:8)

The New Testament leaves no doubt that Jesus conquered temptations and freely accepted his passion and death to save his fellowmen. If he were not able to sin, then he could not have been free.

There is no separation of the divinity and humanity in Jesus. Whatever he did, he did as the God-man. How he could be aware of his divinity and yet not know all things in his human mind is a problem, a mystery that we shall never solve this side of eternity.

Theologians have long disagreed on how best to reconcile his divine knowledge with his human ignorance. If his human decisions were made with the full knowledge of his divinity, they would not have been free; there would

have been no temptations and no real obedience.

Q I am disturbed by what I read in Psalms 50: "In sin my mother conceived me." Does this mean that husband and wife sin when they perform the marital act?

A No. You are reading something into the text that is not there, though I admit it is open to misinterpretation.

The Jerusalem Bible renders the sense more precise with this translation: "You know I was born guilty, a sinner from the moment of conception."

The New American Bible translates the passage this way: "Indeed, in guilt was I born, and in sin my mother conceived me." To clarify the meaning there is this explanation in a footnote: "Catholic tradition sees in this passage a foreshadowing of the basic Catholic doctrine of original sin, which was not clearly revealed before the time of Christ."

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

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Marriage Encounter groups reach adulthood

by DOLORES CURRAN

A few years back I wrote a column on the fighting that was going on between the two expressions of Marriage Encounter and suggested that they heal themselves as they taught those in marriages to do. Some predictably defensive mail came in from both sides, reminiscent of sibling squabbling, each justifying its own stand and charging the other with bad faith.

I am happy to say that both expressions seem to be coming out of adolescence and are finding separate identities as young adults. Both focus on enriching marriages, but Worldwide Marriage Encounter, based in New York, states the additional purpose of enriching the church through its enriched marriages while National Marriage Encounter, based in Minnesota, opens its arms to a wider group—ecumenical and remarried couples—and focuses on social ministry as well.

At least, that's how I experience the differences in action in local parishes around the country. What the national offices (parents) say and what the local offspring do are often as dissimilar as they are in any other family. And activity varies from diocese to diocese and parishes within a diocese, depending upon the confidence of leadership couples in determining couple needs in their own area. Some are faithful to the national format, many are innovative.

But what I want to talk about here is the maturing of the ME young. For awhile, they tended to become ingrown, focusing on themselves. In some areas and with some couples, Marriage Encounter became their church. ME priests and leadership couples became their spiritual leaders. In many parishes, they withdrew if those of the other expression were in leadership or if they didn't have pastoral support while in other parishes they accepted leadership as long as they were permitted to put pressure on other couples to become encountered.

These adolescent behaviors have all but disappeared and today we find encountered couples in the forefront of family ministry in the church. They have a keener vision of what family ministry is about than many master-degreed religious educators. I would hate to

operate without them.

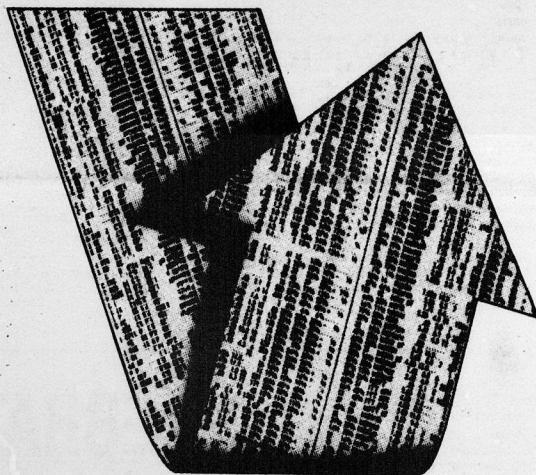
And gifted they are. I find them in leadership positions all over the country. A good number of diocesan family life departments are headed by couples who became energized for the church through ME. They are writing, teaching and modeling for other families. When I give major talks at diocesan conventions, I can be sure there will be a number of workshops led by ME'd couples who have become specialized in family communication or family spirituality or lay ministries—areas they never considered as church activity in their early marriages.

Although some of its adolescent passages may have been stormy, it has turned out to be an admirable, faithful and caring adult, one for whom the rest of us in the church family can be grateful.



GOLDEN ANNIVERSARY—Ed and Agnes Schneider, Lanesville, will celebrate their 50th wedding anniversary on Sunday, Aug. 30, with a Mass at St. Mary Church at 2 p.m. A reception from 2 to 5 p.m. will be hosted by their five children including Father Donald Schneider of Indianapolis, Mary Elser, Harold, Kenneth and Herbert Schneider all of Lanesville. The Schneiders were married on Sept. 9, 1931, at St. Mary's in a double wedding ceremony with Mr. Schneider's sister, Helen, and Clem Geswein, now of Fowler, Ind. Mrs. Schneider is the former Agnes Schellenberger.

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The ACTIVE List

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 812-451-3868.

St. Mary parish, 317 N. New Jersey St., Indianapolis, is sponsoring a Moonlight Dance (Lunada) in the back yard of the church from 9 p.m. to 1 a.m. Tickets are \$5 per person, with a minimum age of 14.

The Youth Group at Holy Cross parish, 125 N. Oriental, Indianapolis, will have a car wash in the parish parking lot from 10 a.m. to 3 p.m. Cars, \$1.50; vans, \$2.

Aug. 22, 30

Three events are scheduled for Single Christian Adults.

► Aug. 22: State Fair at 1 p.m. Call John Herp, 542-9565, or Karen Seal, 535-9784, for complete information. At 7 p.m. the group will have a general

meeting at Denny's Restaurant on Indianapolis' south side. For reservations call Dennis Hutchinson, 542-7828, or Esther Young, 786-7115.

► Aug. 30: A hike/bike adventure at Eagle Creek Park. Meet at Shelter House A at 2 p.m. Bring your own lunch.

Details are available by calling John Herp or Dennis Hutchinson.

August 23

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

Holy Trinity parish, Indianapolis, will have its annual picnic at German Park, 8600 S. Meridian St., beginning with a Mass at noon.

Family Planning classes set

Two classes in Natural Family Planning have been announced by Archdiocesan Social Ministries.

Steve Kramer, ASM family life convener, said the symptothermal method is taught and classes are for engaged and married couples. Classes are on four Sunday evenings from 6 to 8 p.m. at these locations:

St. Matthew's Parish, Sept.

6, Sept. 27, Oct. 25, Nov. 22.

St. Lawrence Parish, Sept. 13, Oct. 11, Nov. 8, Nov. 29. Pre-register for either class with Teaching Couple Bob and Ginny Miele, 547-4225.

Natural family planning classes have trained more than 1,200 couples in the last two years and its sponsors expect to train about 500 couples in the coming year.

OBITUARIES

† ALSPAUGH, Susan Ann, 17, St. Patrick, Indianapolis, Aug. 14. Daughter of Glen Alspaugh; sister of Lisa, Cary and Jacob Alspaugh.

† BANET, Algezaet (Best), 68, St. Mary of the Knobs, Floyd's Knobs, Aug. 11. Wife of James M.; mother of Jeanne Herson, Suzanne Summers, Mrs. Marilyn and Mrs. Karen Banet, James, Mark, Nick and Pat Banet; sister of Rose Lang, Margaret Huber, Benedictine Sister Rachel Best, Art, Charles and Kiren Best.

† BENSIE, Joseph G., 71, St. Susanna, Plainfield, Aug. 18. Husband of Catherine; father of Bill Bensie and Kathleen Chapin; brother of John, Paul, Albert, Leo and Edward Bensie, Catherine, Margaret, Irene and Florence.

† BEST, Katherine M., 66, St. Christopher, Indianapolis, Aug. 12. Wife of Buell; mother of Paul Best and Jean Williams; sister of Ann O'Brien, James, Thomas and Joseph Quinn.

† BUTLER, Jolean Stark, 41, St. Rita, Indianapolis, Aug. 13. Mother of Coletta and Fred Stark, Joann, Joan and Robert Butler and Ronald Lee Cannon; daughter of Almena and Ben Stark.

† FINDLAY, Kenneth W., 69, St. Michael, Indianapolis, Aug. 14. Husband of Betty; father of Debra Baker, Diana Broering, Theresa Planning, Judy Hines, Melinda James, Stephen, Dee and David Findlay.

† GRAMLING, Robert W., 93, SS. Peter and Paul Cathedral, Indianapolis, Aug. 12. Uncle of Belle Romaine.

† HEMMELGARN, Louis G., 54, Sacred Heart, Indianapolis, Aug. 13. Father of Deborah, Aboer, Mark and Michael Hemmeltarn; son of Mr. and Mrs. Louis E. Hemmeltarn.

† KENNEDY, Raymond F., 76, Little Flower, Indianapolis, Aug. 18. Husband of Catherine E.; brother of Elizabeth Kinder, Mary Louise Connor, Alma, Paul, Olin, Donald, Kenneth and Joseph Kennedy.

† LUKIE, Robert S., 76, Little Flower, Indianapolis, Aug. 18.

Husband of Ruth; father of Jean Millward and Nancy Fisse.

† MANLEY, Michael M., 20, St. Michael, Indianapolis, Aug. 15. Son of Leo and Patricia Manley; brother of Kathy Mann, Mary, Lill, Brenda, Noreen and Leo Manley.

† MCGINNIS, Nora, 90, St. Rose of Lima, Franklin, Aug. 14. Mother of Elenor Clements, Leona Jones, Theresa Lombard, Mary Whinery, Edward, Joseph and James McGinnis.

† MCGREW, Dora Frances, 61, Sacred Heart, Terre Haute, Aug. 13. Wife of Joseph; mother of Pat McCullough, Barbara Fields, Betty Hayden and John McGrew; half-sister of Emma Lou Radar.

† PETROSKY, Florella C., 67, Holy Guardian Angel, Cedar Grove, Aug. 12. Wife of Emil; mother of Carol Oder and Donald Petrofsky; sister of Maude Comerford.

† ROBINSON, Margaret M., 87, Christ the King, Indianapolis, Aug. 12.

† ROHR, Bertha H., 84, Holy Family, Richmond, Aug. 14. Mother

of Marilyn Crowe, Melicent Winnefeld and Donald Rohr; sister of Rose Gatzek, Loretta Herrcke, Hilda and Edward Taube.

† SLATER, Michael A., 24, St. Margaret Mary, Terre Haute, Aug. 11. Husband of Marianne; father of Benjamin and Jerry Lee Slater; son of Shirley Sappingfield; brother of Bonnie Hamilton, Brenda, David, and Walter Slater.

† STEARNS, Raymond F., 81, St. Bridget, Indianapolis, Aug. 7. Brother of Henry H. Stearns.

† ZIEGLER, Matthew, 60, St. Anthony, Morris, July 23.

August 26

The citywide meeting of the SDRC in Indianapolis will be held at St. Luke School at 7:30 p.m.

at 11 a.m. (EDT). The Center is located west of New Albany.

August 30

The monthly card party at St. Bernadette parish, 4826 Fletcher Ave., Indianapolis, will begin at 2 p.m. The public is invited.

August 29

A convention for catechists will be held at the Religious Education Center in the Terre Haute Deanery from 9 a.m. to 4:30 p.m. The convention is for deanery religious education personnel, but other interested persons are welcome on a space available basis. Call 812-232-8400 for information.

The annual picnic at Mount Saint Francis Center will begin

Reunions

A planning session for the 20th reunion of Secina's 1962 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 Jones Griffin, 356-1620.

St. Monica's celebrates

St. Monica Church in Indianapolis will kick off a year of celebration to mark its 25th anniversary at a Homecoming Mass Sunday, Aug. 30.

All former parishioners are

invited to the 10 a.m. Mass to be celebrated by Archbishop Edward T. O'Meara. The archbishop will give the homily at the Noon Mass which will be followed by a reception.

Intro Greek offered

St. Maur's Monastery will offer a fall course in Beginning New Testament Greek, open to students who have not previously studied the language. It will include the Greek alphabet, grammar and vocabulary. For information, call Benjamin Mitchell, 925-9095 or 283-6875.

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YOUTH CORNER

Overcoming fear is a frontier

DENVER (NC)—The young climber, outfitted with a safety helmet, boots and ropes, readied herself for the climb up the rock, not the really rugged slope an expert might tackle but one challenging enough for a beginning climber.

Slowly, picking out handholds and footholds in the rock face, she made the ascent. Finally, she was reaching and stretching for the top, with the support of instructors and other students. She made it. The climber had faced the challenges and won.

"Facing a challenge" and striving for a goal is the key

lesson of the Christian Outdoor Leadership School (COLS), now in its seventh year. Rock climbing is one part of a COLS session that teaches students that if they can surmount their fears they can surmount anything.

The physical challenges are fun and part of something deeper—they give the students "something to reach out and take hold of," said COLS director Bob Cook.

"It helps you to realize your own potential for overcoming fear ... We're talking about seeing the frontier disappear, but to overcome fear is a

frontier," said Cook. "We want to create 'possibility' people, people who realize their own potential. We're out experiencing creation, experiencing your own need for interdependence."

"The rock climbing is not to make climbers but to help us transcend, or go past, the greatest limitation to ourselves, which is fear," said John Stanek, COLS program director. "Some of the students say they can't climb but maybe they never tried it. You can say that about your whole life, that you can't do this or can't do that, but if you transcend fear, you can do anything," said Stanek.

COLS is sponsored by the Catholic Youth Services of the Denver Archdiocese. The three-

week sessions involve students from 16 to their early 20s from Colorado and across the country in a wilderness experience in the mountains, a physical, mental and spiritual challenge.

Each session includes about 20 students and four instructors. Three different camps are used—a base camp at which improving physical conditioning is stressed through rock climbing, hiking, running and a rope course; a camp at a higher elevation where emphasis is on survival skills; and a final camp from which students leave for two- or three-day expeditions.

COLS students undertake a "solo" experience—spending 48 hours alone and without food—at the end of the three weeks.

Journey through life requires loads

by JENNIFER PETRONE
Illustrated by VIRGINIA POWELL

Life is full of journeys. Some turn out to be short ones while others are very long. Have you ever gone on a vacation, either by yourself or with your family? If so, you have made one type of journey. How did it begin? Because you were going to be away for a few days you probably needed a suitcase with various items in it. To begin your journey, you had to carry your suitcase with you. It was a necessary item. You then began your journey with the first step you made.

Another type of journey most people go on is the journey of education. It begins when we are very young and actually can last a lifetime. Formal education in a school begins when we go to kindergarten, and even more so to first grade. The book then becomes the necessary item we must carry with us on our journey. We have to accept this item willingly in order to learn on our journey

through the world of education. The book becomes a very precious load to carry.

Another very important journey is our path to redemption. In other words, all our life we work toward the day when we will meet Jesus and be saved from all sin. To begin this journey we must accept a certain load, as in all the other journeys. This time the burden is some type of cross. When Jesus was on earth he had to physically carry a large wooden cross. Our cross is not the same. In fact, everyone's differs. A cross is something we must live with, but it is something which usually makes life a little more difficult. For some it may be a physical handicap, such as blindness, deafness or being crippled. For others it may be a bad temper or a life with so little money it is painful. Whatever someone's cross is, the first step on the journey toward redemption is accepting the cross. It is much easier to try to live happily with a difficult situation than to try to constantly fight it. You will probably find little crosses and burdens in your life. Try to accept such difficulties and live with them joyfully.

Follow the path in today's artwork from the book to the journey's end, the diploma.



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ROCK CLIMBER—Denise Pares of Denver reaches for handholds on the rocky face of a mountain during a rock climbing class with the Christian Outdoor Leadership School. (NC Photo by James Baca)

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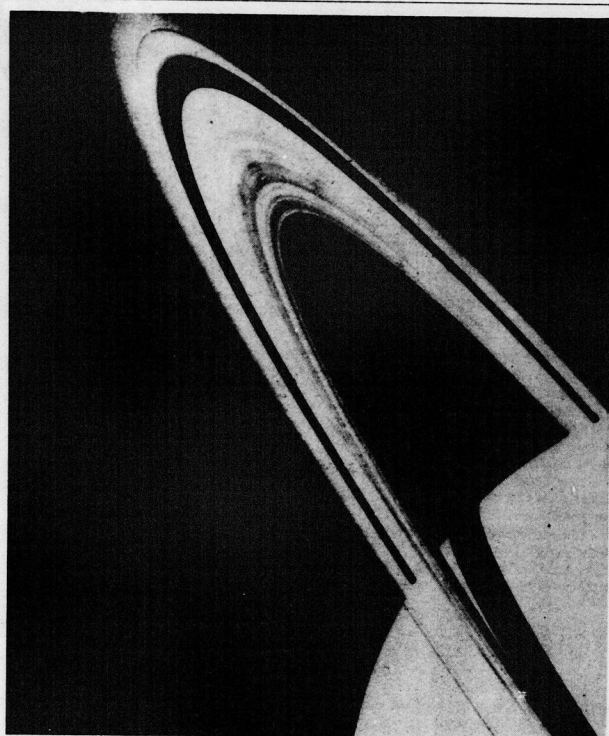
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DISCOVERIES IN SPACE—This mosaic of Saturn's rings was compiled from photographs taken by NASA's Voyager in November, 1980, when the spacecraft came within 77,174 miles of the planet. (NC Photo)

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Findings of Voyager I will air Aug. 25

NEW YORK (NC)—The American space program is back in the news this month as Voyager II begins to focus its cameras on Saturn. Sharpening the public's perspective of this latest probe is a report on the preliminary findings of Voyager I as presented in "Resolution on Saturn," airing Tuesday, Aug. 25, 8-9 p.m. (EDT) on PBS.

The spectacular pictures from that earlier mission were sampled in the news media last November but this is the first time that a complete record—featuring the best of the 17,000 photos taken by the spacecraft—is being shown on television. Using the latest techniques in computer animation and image enhancement, the richly detailed visuals provide an incredible view of this faraway corner of our solar system.

Saturn, with its multiple rings, moons and 1,000 mile-an-hour solar winds, is an awesome sight for armchair space tourists, but its alien beauty is not what scientists find most appealing about this planet. What they have discovered from these photos is that Titan, Saturn's largest moon, has a rich nitrogen atmosphere resembling what conditions on Earth must have been like before life began.

From this evidence the program concludes that some form of life may likely have evolved elsewhere in the wide reaches of the universe. Whether you find that as exciting a prospect as these space scientists do, the documentary succeeds vividly in explaining Saturn's forbidding world of whirling gases and icy particles in terms other than scientific jargon.

Sunday, Aug. 23, (ABC) "Directions," the weekly ABC News program on religion, looks at the American Jewish Committee. Celebrating its 75th anniversary, the AJC continues its work for peace and justice.

Wednesday, Aug. 26, 8-9 p.m. (EDT) (PBS) "Mysteries of the Mind." This is a repeat of the excellent National Geographic program on the human brain and the relationship between the mind and the body in terms of such little understood activities as sleep, health and emotions.

Friday, Aug. 28, 9-10 p.m. (EDT) (PBS) "Unity in Inequality." Produced by West German Television, this documentary compares working and living conditions among factory workers in different countries of the European community, including Italy, France, Great Britain and Germany.

TV PROGRAMMING

Help save Captain Kangaroo

by ANTOINETTE BOSCO

This column is about Captain Kangaroo—a television personality I consider a great asset to our children, our families and our country.

Why am I writing about Captain Kangaroo at this particular time? Recently, CBS-TV announced plans to cut "Captain Kangaroo" in half and move it to an earlier hour, 7 a.m., a time before many children are up and ready for watching TV.

It makes no sense to me that this show, an oasis in the desert of children's television, should be diminished. Captain Kangaroo has delighted children for 25 years. His show is the only preschool children's program aired weekdays by a commercial network.

Why is CBS changing its successful format? Apparently so CBS can expand its morning news show. The logic is impeccable. CBS must compete with the "Today" show on NBC and "Good Morning, America" on ABC.

Meanwhile what about the children? One opinion I got from a professor was that TV is only a "baby sitter" anyway, so what difference does it make if kids watch news or morning cartoons?

On the other hand, the captain's show is one of the few that makes a difference in children's TV programming. Maybe this is because the captain never intended to baby-sit. Instead he put together a show that stimulated young imaginations to wonder, to think and to consider the meaning of justice and goodness.

Columnist Marvin Kitman expressed my feelings when he wrote: "Captain Kangaroo is a national institution. He has done more for the country the last quarter of a century than the

National Guard. Kids watched. He helped them grow up a little less absurd than they would watching the rest of TV. Bob Keeshan and Captain Kangaroo are living treasures."

The captain is on my mind for another reason as well: In July this gentle man suffered a heart attack. A Catholic family man and active community worker, Keeshan lives in my diocese. I felt personally sad because I had the pleasure of interviewing Keeshan and his wife, Jeanne, 19 years ago.

I found the captain to be a man of good sense and good humor with a creative mind who shows consideration in relationships—characteristics very much in evidence on TV.

His wife told me then, "I love everything my husband does in his work. He's wonderful on the screen—and he's just the same at home."

I felt perfectly at home during the interview, and why not? My children grew up with Captain Kangaroo, Mr. Moose, Bunny Rabbit and Mr. Green Jeans.

A father himself, Keeshan developed a role that makes him, in effect, an assistant to parents. He discussed the importance of parent-child relationships with me, observing: "The cleanest house in the world means nothing if you haven't taken the necessary steps to build a proper relationship with your children. My pet hate is along those lines—the parent who will say, 'You're my best baby sitter.'"

I think all advocates of good television programming for children should encourage Keeshan to continue his fine work.

Write Captain Kangaroo at 555 W. 57th St., New York, N.Y. 10019.

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VIEWING WITH ARNOLD

'Wolfen' emphasizes gore

by JAMES W. ARNOLD

"Wolfen" is a formidable horror show that combines several moral and philosophical messages, dazzlingly sophisticated film technique and a perplexing obsession with mutilation and degradation of the human body.

Based on Whitley Streiber's novel, this is writer-director Michael Wadleigh's first major effort since his famous documentary on "Woodstock." Despite a few laughable spots endemic to horror movies and well-intentioned but sophomoric philosophizing, it earns intellectual respect, even if just for surviving a production gauntlet that apparently included four major edits. Audiences will be writhed, shocked and repelled (great fun, eh?) but this one will require, for a change, a few days of digestion/indigestion.

The plot is of the sort that involves a horrible triple-killing (in New York's Battery Park), and we follow the police investigation knowing more than they do—at least that the deaths are caused by some terribly powerful animals of extraordinary intelligence.

The police, led by a bright, unorthodox detective (Albert Finney), a cool black pathologist (Gregory Hines) and a female psychologist (Diane Venora), pursue several false trails—after international terrorists and even Indians who (possibly) transform themselves into werewolves to get back at the White Man for stealing Manhattan.

The mystery element is in discovering the strange nature of the beasts and why they kill, and why they are headquartered in the devastation of the South Bronx.

The explanation and theme get heavily into man vs. nature



are and can trans-locate, chasing them all over the city—put them on the side of the occult in its eternal struggle with the scientific/rational. It's no accident that they've taken up residence in the symbol of man's failure—the South Bronx, the new wilderness—and in an abandoned ruin of a church, filled with broken remnants of faith and a lost sense of the sacred.

THE BIG dogs are indeed likened to the Indians, a people in tune with nature and the mysterious underworld of myth but now disinherited and barely

surviving in the barbaric modern city. By now you can see where this movie's moral thrust is coming from. Unfortunately, the Indian connection provides some of the hokiest and worst scenes, including one where a young man strips naked and romps about pretending to be a wolf to frighten the detective who's tracking him.

The real problem, though, is the enthusiastic emphasis on ugliness, gore, mutilation, disgust. It's not simply the table manners of the wolves, who have the nasty habit of discarding their victims'

unhealthy organs.

We take detailed trips through morgues and coroner's labs. We get into discussions of whether and how long heads are conscious after decapitation, and of what some terrorist groups do to their victims. It's endless. In the big finale, we see an actor literally torn apart—a common effect in movies these days.

So, forget that the audience may be stimulated to contemplate the sad physical and moral state of the earth, and is reminded once again that "reality" is both more complicated and more sacred than

arrogant modern man imagines. What most viewers will remember is how their stomachs felt—the horrific special effects, the arbitrary slicing and smashing of the human carcass for the sake of entertainment.

OTHERWISE, "Wolfen" is often impressive. It's surely one of the best "locale" movies in several years. Wadleigh makes us "sense" the city—especially the bridges, parks and South Bronx—and see it in new ways. His use of solarized film and fast tracking to represent the viewpoint of the wolves is ingeniously effective, and fascinatingly compared to infrared video techniques used by human surveillance experts.

Haunting effects are achieved by a repetitive motif of reflective glass or metal shards combined with the sound of their contact—of course, chimes. The effect is to shatter and fragment both image and sound in a rather frighteningly beautiful way.

(Horror film meant to appeal on every level, occasionally silly, often ugly and brutal, but very skilled; not recommended for general audiences).

NCMP rating: A-3, morally unobjectionable for adults.

'Golden Age of Television' touted

NEW YORK (NC)—Paddy Chayefsky, one of America's best-known story tellers, died of cancer Aug. 1. His many scripts, from television's "Marty" (1953) to such movies as "Network" (1976), are vividly remembered for their uncommon sensitivity to the feelings and concerns of ordinary people.

In all the eulogies of his character and tributes to his talent there was a recurring refrain stressing his innovative role in the early days of television when drama was broadcast live instead of on tape. Viewers old enough remember those live performances as something very different from the canned TV drama of today—a kind of golden age of a new and exciting medium.

Certainly there is a good deal of nostalgia connected with such memories and yet those who worked on those old shows agree that there was something special, if not superior, about them. Fortunately, however, one doesn't have to rely upon memory because those live dramas were recorded on film shot off a television monitor.

These kinescopes, as they were called, still exist but scattered around the country in museum, university, network and private collections. No one thought that the public would be interested in watching old black-and-white programs. Admittedly they are not up to the visual standards of today, but they are nonetheless fascinating as a record of actors, writers, directors and producers early in their careers as well as an objective demonstration of the excitement of live performances.

But you can judge for yourself and you won't have to travel around from one archive to another to do so. All you have to do is tune in "The Golden Age of Television," a new public television series featuring, in their entirety, eight of the era's

best live teleplays.

There is a catch, however. "The Golden Age of Television" is not being presented by PBS but by IPS—the Interregional Program Service—which is an association of 235 public television stations formed to produce and acquire

programming to supplement the regular PBS schedule.

Since there is no national airdate, you will have to watch for it in your station's local listings. The series premieres on WNET-New York, for instance, on Thursday, Aug. 27, 9-10 p.m. (EDT).

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