

the CRITERION

Evangelizers sought for convention

"Are you going?"

That's the question on the lips of Father Clarence Waldon these days, as he seeks archdiocesan representation to the Third Annual National Catholic Lay Celebration of Evangelization.

Father Waldon, archdiocesan Director of Evangelization, is hoping for three busloads of people to accompany him to St. Louis for the celebration's Midwest Edition on Aug. 13-15. Lay persons, priests, religious and parish groups are invited to the convention, which is being co-hosted by the Archdiocese of Indianapolis.

Archbishop Edward T. O'Meara will be chief celebrant and homilist at the opening liturgy on Thursday morning, Aug. 13. That evening, the archdiocesan delegation will have a reception with the archbishop, who is chairman of the National Conference of

Catholic Bishops' Committee on Evangelization.

The convention will feature more than 20 workshops for those with special interests, including evangelization models for youth, for the separated and divorced, for physically handicapped, for a one-to-one approach and for those in healing ministries.

Also, training seminars will offer delegates practical evangelization skills such as door-to-door techniques, effective use of the mails, purchasing time on TV and radio and how to develop bible sharing/prayer groups at neighborhood and family levels.

Also planned is a series of liturgies with special groups in mind—Hispanic, black, charismatic, contemporary and classical.

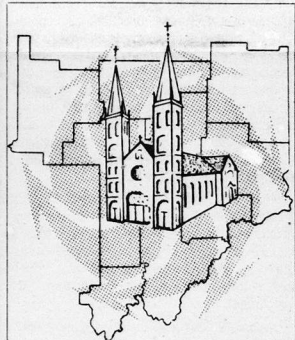
Archbishop John L. May of St. Louis will give the keynote address. Father Anthony Bellagamba, executive secretary of the U.S. Catholic Missionary Council, will make a major address on Aug. 14 and the Paulist award for Outstanding Lay Evangelization will be presented at the closing eucharistic liturgy Aug. 15.

Preceding the convention, on Aug. 12, an all-day preaching workshop for priests will be offered.

According to Father Waldon, registrations are due in his office immediately. Registration is \$45 per person, with special rates for families and parish groups. If an individual or parish cannot afford the fee, scholarships are available. Also, Father Waldon reports, special arrangements for housing are being made.

Chartered buses will leave from the Chancery Office in Indianapolis on Aug. 13 at 5:30 a.m. They will leave St. Louis on Sunday, Aug. 16, at 1 p.m. for the return home. Cost is \$40 round trip.

For further information, contact Father Waldon at the Office of Evangelization, (317) 635-2579.



EVANGELIZATION—"Out of the local church comes the spreading of the Good News over the whole archdiocese."



CROWNING A QUEEN—Poise, personality, self expression, volunteer experience and appearance all figured in, but "beauty of person" was the key criterion for choosing a queen of RSVP (Retired Senior Volunteer Program) at Simeon House in Indianapolis. Mary Battles, 81, (left) former teacher and "extraordinary volunteer" was crowned by Stella Kaylor, 82, last year's queen. In 9,000 volunteer hours in 34 years, Mrs. Battles has given service to Children's Museum, AAUW, Veterans Hospital and many other institutions. Contest runners-up are Felicia Vilums, Nora Stanberry and Clara M. Howe. (Photo by Ruth Ann Hanley)

Proposed marriage revisions analyzed

BURLINGTON, Vt. (NC)—Proposed revisions of the Catholic Church's law relating to marriage incorporate "greater openness to other Christian traditions, to the sacramental rights of people, to the faith dimensions of life," said an official of the Burlington Diocese.

The proposed revision of the law on marriage is a "clear development that shows the person takes precedence over the institution," said Father Jay Haskin, vice chancellor of the Burlington Diocese.

In an interview with the Vermont Catholic Tribune, Burlington diocesan newspaper, Father Haskin discussed the proposed changes being considered by the Pontifical Commission for the Revision of the Code of Canon Law.

The proposals attempt to put into law developments in the understanding of marriage which were expressed by the Second Vatican Council, Father Haskin said.

Proposed changes in the canon law on mixed marriages place greater emphasis on the bishop of the diocese in which the marriage is to take place, he said. These changes "indicate a greater respect for the faith of the local church and liturgy," he added.

Last year, the schema, or draft, of the new Code of Canon Law, which contains 1,728 canons, was distributed to the Pontifical Commission for the Revision of the Code of Canon Law, Father Haskin said. One hundred twelve of the canons deal with marriage.

The Code of Canon Law is the body of regulations issued by the church's central administration with papal approval for the orderly administration and government of the church. The last revision of the code was issued in 1917 and went into effect a year later.

In 1963, Pope John XXIII established the commission to revise the code in the light of the decrees of the Second Vatican Council. The

cardinals who are members of the commission and about 70 consultants have been working on the revision since 1964, and in 1971, the bishops of the world were consulted for the first time about the actual texts of the canons.

The commission is expected to meet again this fall to discuss the latest draft of the code, and the final draft will be submitted to the pope for his approval.

Father Haskin said it is unlikely that the pope would issue only some of the proposed changes. The pope would probably approve a complete new Code of Canon Law after he had made whatever changes he considered necessary in the draft version, the priest said.

Father Haskin discussed the code revision after a seminar in Burlington during which 15 officials from eight Catholic dioceses in the Northeast discussed the procedures followed in their dioceses for granting dispensations from canonical form for mixed marriages.

the CRITERION

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Indianapolis, Indiana

Hispanics 'silent minority' here and elsewhere

by VALERIE R. DILLON
(First of a series)

Meet Roberto and Maria Martinez, a handsome couple in their mid-30s, and their four smiling children, Manuel, 15, Elena, 12, Margarita, 7, and Carlos, 2.

The Martinez family is Catholic. Maria goes to Mass each Sunday at the neighborhood church, her husband goes mostly on special

holidays. The children may attend Mass with their mother, but—if a local Protestant church sends its bus on Sunday morning, Maria may instead put the children on board for Bible class. Sometimes, the parish liturgies seem cold and unfamiliar to Maria and she longs for the festive religious observances of her childhood.

Strong family bonds recently have been tested as Manuel has begun to pull away from his family's Hispanic heritage. The young teen is embarrassed by his parent's language and customs; he wants to be "truly American," not a recognizable ethnic. His parents, proud of their roots, are hurt, angry and confused by his attitude. They are afraid he will influence the other children.

Both parents work. Roberto recently was laid off of a construction job and now works nights in a shop near home. Maria has part-time work in an office and sometimes types at home. Together their income is about \$12,000—above the average for American Hispanics, but well under the \$15,000-plus median American income.

The Martinez family lives on Indianapolis' near East Side, close to several other Hispanic-American families. Their occasional religious fiestas and patriotic and social celebrations are high points in what can be a hard, drab existence.

WHO IS THE Martinez family? Actually, they are not real but a composite, a profile of the Hispanic family here and in other parts of the United States. An official local census reports just under 7,000 Hispanics living in the Indianapolis area, but those close to the Hispanic community says the number probably is as high as 25-30,000, perhaps 40,000 in the entire archdiocese.

Nationally, estimates are that 20-25 million people of Hispanic origin are United States residents—fifth largest Spanish-speaking community in the world.

Sometimes called the "silent minority," Hispanics are termed America's "best kept secret" by Father Frank Ponce of the National Conference of Catholic Bishops. He and others claim that Hispanics are socially inhibited, do not loudly demand their rights, and—so far—have had little impact on this nation of 278-million people.

"Anglos" tend to see Hispanics as a homogeneous group, but in fact they are very



HISPANIC FESTIVITIES—It was a day of fun, food and sharing when an Hispanic community picnic recently was hosted by St. Mary Parish at Garfield Park in Indianapolis. Above, (left to right) Clementina Hlitt, Graciela Espinoza and Bruno Lago are glad to pose for a picture. (Photos by Valerie R. Dillon)

complex ethnically, coming from Spanish, African Negro, Anglosaxon, Mongolian and possibly Polynesian blood lines. Half of all American-Hispanics are of Mexican background. Another 2-million are Puerto Rican, and more than 800,000 are Cubans.

In Indianapolis, Father Mauro Rodas of St. Mary Church and director of the archdiocesan Spanish Speaking Apostolate, reports that 12 nations are represented in the local Hispanic community. Diverse in nationality and various cultural ways, they are linked to one another by a common language and by religion.

HISPANICS MAKE UP about one-third of the 50 million Catholics in this country, and this percentage is expected to grow to one half by the year 2000.

According to Father Segundo Galilea, a native of Chile who gives workshops for Spanish apostolates in the United States, "the U.S. church has been taken by surprise by the emergence of the Spanish community through immigration during the past 20 years. It was unprepared to deal with its language and culture."

A Gallup Poll reported in Our Sunday Visitor found that religion is important to 90 percent of Hispanics. But the number of Catholics, once fixed at 95 percent, has decreased to as few as 80 percent in the last two decades.

Locally, something is now being done about it. Under Father Rodas' direction, an Hispanic outreach program presently is underway with the help of Josephinum Father Ovidio Pecharroman, a native of Spain, Franciscan Brother Artur O'Campo and a group of seminarians. Believed to be the first of its kind in the nation, the outreach effort is a model of evangelization which can be used by others around the country and—says Father Rodas—is adaptable to non-Hispanics.

Near the end of an intensive 10-week mission, the group has knocked on doors throughout the area seeking families with a Spanish surname. The goal: to let Hispanics know they are not forgotten, that they have a place within the church and a role to play in its enrichment.

(Next week: What does the Hispanic community want from the church? And what can they give it?)



PICNIC FUN—Breaking the pinatas, filled with candies and toys, is the goal of this blindfolded youth, urged on by seminarian Bob Hurteau (with stick).



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CHOW TIME—Alfredo Garcia (at left) watches as his son, Isaac, takes a big drink of something cold at the Hispanic picnic. At right, Mrs. Lopez, a study in composed dignity, waits for the picnic meal to be served. She is the mother of Luis Lopez of Greenfield.



church in the world

Worker plan criticized

WASHINGTON—The Reagan administration's guest worker program for Mexicans may be a good gesture but is open to moral objections, according to Aurora Camacho, coordinator of the Mexico-U.S. Border Program of the American Friends Service Committee (Quakers). "Our main moral objection is to the attitude which in fact says: 'I want your labor, but don't care about your person,'" said Mrs. Camacho. The program would allow Mexicans to work temporarily in the United States as farm workers and is an effort to stem the flow of illegal immigrants into the United States.

Pope sings Angelus

ROME—Pope John Paul II continued to show signs of improved health July 5 by singing the Sunday Angelus for the first time since the attempt on his life May 13. However, hospital officials announced that the pope definitely would not go to Lourdes, France, for the International Eucharistic Congress July 16-23. Nor will he travel to Spain in October as previously planned.

Irish leader pledges

DUBLIN, Ireland—Garrett FitzGerald, Ireland's new prime minister, pledged to give first priority to helping end the strife in Northern Ireland. "Nothing else will come before it," he said. "Whatever action is necessary, no matter how unpopular, it will be taken." Meanwhile, mediation by the Irish Justice and Peace Commission seemed to be bringing both the British government and Northern Irish prisoners on hunger strike to modify their stands on prison regulations. The commission is an affiliate of the Irish Bishops' Conference.

Finances to be studied

VATICAN CITY—Pope John Paul II has formed a 16-member council of cardinals to study problems relating to the organization and finances of the Holy See. The council will have its first meeting at the Vatican July 13-14 under the presidency of Cardinal Agostino Casaroli, papal secretary of state. Except for Cardinal Casaroli, an ex officio member, the council is made up of residential archbishops including Cardinals John J. Krol of Philadelphia, Terence J. Cooke of New York and G. Emmett Carter of Toronto, three Europeans, three

South Americans, three Asians, two Africans and a cardinal from Oceania. Late in 1979, the Vatican revealed that the Holy See's operating deficit for that year was more than \$30-million and was expected to increase.

Cuban refugees leave base

WASHINGTON—The last of the Cuban refugees at Fort Chaffee, Ark., who were resettled by voluntary agencies such as the U.S. Catholic Conference's Migration and Refugee Services (MRS), left the military base at the end of June. The federal government plans to place the approximately 1,000 refugees remaining at Fort Chaffee in special programs. A flood of nearly 125,000 refugees left Cuba in the spring of 1980 and arrived by the boatload in Florida. Fort Chaffee received almost 25,000 of these, helping to reunite them with relatives and to find them sponsors.

Polish primate named

VATICAN CITY—Bishop Jozef Glemp, a former aide to the late Cardinal Stefan Wysynski, has been named by Pope John Paul II to succeed the Cardinal as archbishop of Warsaw and Gniezno and primate of Poland. Appointed to the Polish episcopacy two years ago, he is virtually unknown outside his own country.

Chinese reject appointee

BEIJING—Chinese Catholics who consider themselves independent of the Vatican continue to criticize the recent appointment by Pope John Paul of an archbishop for Guangzhou (Canton). Archbishop Dominic Tang, named to the post on June 6, had been the Vatican-appointed apostolic administrator of

Guangzhou since 1960, but had been a prisoner from 1959 until 1980. Most estimates put the number of Catholic churches in China open for public worship at 40, but these are used for patriotic observances and most Catholics who have remained loyal to the Vatican meet in private homes to celebrate the eucharist.

Jesuit held in Guatemala

WASHINGTON—Jesuit Father Luis Pellecer, missing since his abduction June 9, is being held by government agents at Puerto San Jose, Guatemala, according to the Washington-based Council on Hemispheric Affairs (COHA). "Father Pellecer's abduction represents yet another example of the escalating violence against the clergy in Guatemala," said a COHA official. Last week an Italian missionary, Franciscan Father Marcello Maruzzo and a lay worker were killed in an ambush near a remote Guatemalan village as they returned from a church meeting. In the past five years, nine priests, hundreds of lay workers and thousands of community leaders have been assassinated.



NO DIVISION—Tour leader Sarah Hughes of the Hughes Foundation for the Children of Northern Ireland is surrounded by Catholic and Protestant children who stopped in Seattle enroute to Canada. The children will spend five weeks with Canadian families removing them from the violence surrounding their homes in Ulster. Eighty-five children, aged 8 to 12, half

of them Catholic and half Protestant, were on the flight with Ms. Hughes, who began her program 10 years ago. It aims to prove that Catholics and Protestants can live side-by-side and respect each other. (NC photo from UPI)

Pro-life groups oppose O'Connor nomination

WASHINGTON (NC)—Pro-life groups have attacked President Reagan's nomination of Arizona Appeals Court Judge Sandra D. O'Connor to be the first woman Supreme Court justice because they say she is pro-abortion.

Reagan announced his selection of Mrs. O'Connor July 7. His action was promptly criticized by pro-lifers who said their opposition was based on Mrs. O'Connor's voting record on abortion as a member of the Arizona legislature. One organization, the Life Amendment Political Action Committee, promised political retaliation if Mrs. O'Connor's appointment is approved by the Senate.

"We are disappointed with the selection" said Margaret Black of the Chicago-based Americans United for Life. According to the AUL, Mrs. O'Connor, while a member of the Arizona state senate, voted twice in 1970 to legalize abortion in the state, before the Supreme Court legalized abortion nationally.

AUL also said that in 1973 Mrs. O'Connor

sponsored a family planning bill which included provisions allowing minors to get contraceptives without their parents' knowledge. In 1974, she opposed a legislative measure calling on Congress to pass a human life amendment, according to AUL data.

Mrs. O'Connor became the Arizona senate's majority leader in 1973 but left the legislature to run for a position as a superior court judge.

"We feel this is directly contrary to the Republican platform and to Mr. Reagan's previously stated position," said Dr. J.C. Willke, president of the National Right to Life Committee. "Sandra O'Connor's public record indicates a 'complete lack of respect for the right to life of unborn human beings.'"

Paul Brown, director of the Life Amendment Political Action Committee (LAPAC), termed the nomination "a betrayal of the president's commitment to the pre-born child, a retreat from the high ideals of the Republican platform, and a sell-out to the lukewarm,

middle-of-the-road Republican clique of (Senate Majority Leader Howard) Baker and (Vice President George) Bush."

The president and the new Republican senators are beholden to the pro-life, pro-family movement for their electoral victories, Brown said. He promised political retribution if Mrs. O'Connor takes a seat on the high court. "... LAPAC will repudiate this administration and work to return the GOP to minority party status," Brown said. He added LAPAC gave in on the appointment of George Bush as Reagan's vice president but would not give in again.

Reagan promised during his campaign last fall to name a woman to the Supreme Court.

"Either the president was sorely misguided by his advisers or in his zeal to appoint the first woman to the nation's highest court he sacrificed principle for expediency," said Marianne Rea, president of the Massachusetts Citizens for Life. "The appointment of Sandra

O'Connor is an insult to the majority of women in the United States who are deeply concerned about the rights of the unborn."

Richard Viguerie, a Catholic "New Right" leader, also criticized Reagan's appointment and said Reagan had not consulted conservatives before he acted.

The O'Connor nomination also was criticized by the Union of Orthodox Rabbis of the United States and Canada. "We will make every effort to urge other Jewish-Americans, who number over one million, to make their voice heard loud and clear before the U.S. Senate," said Rabbi Hirsch Ginsberg, Executive Director of the Union. "Orthodox Judaism regards abortion, except when necessary to save the mother's life, as a grave sin."

"We expect and certainly hope that opposition will be thunderous," said Michael Barbrow, press assistant to Rabbi Ginsberg. "We feel that giving sanction to putting to death human life is being promoted."

EDITORIALS

Changes, changes, changes

This week, and in months to come, you will see many changes in *The Criterion*, a response to the expressed and perceived needs of the people of the archdiocese.

If, as we said last week, diversity is a signal characteristic of the diocese's 200,000 Catholics—it won't be easy to satisfy everyone. But that isn't really our most basic responsibility—even though we try. Rather, our foremost goal is to provide readers with a reasonably comprehensive view of the Catholic Church here and elsewhere—its teachings, its actions, its interfacing with the community and the world. Currents of thought, moral and social issues, the people who bring diversity and vitality to the church—these too are part of that coverage.

One *Criterion* modification already is visible in the "Living Your Faith" section. The name has been changed from "Know Your Faith" to reflect the thought that it's not enough to know our faith—but necessary also to live it. Emphasis of "Living Your Faith" will be on practical, helpful material. We have added a number of nationally syndicated columnists which are both diverse and down-to-earth in their writings. They include:

Antoinette Bosco, a writer with 25 years experience and 200 magazine articles to her credit. She also is an assistant professor of clinical health at the State University of New York at Stony Brook, author of several books on family life, and especially involved in the topics of aging and single parenthood.

Paulist Father John Sheerin, former editor of the *Catholic World* magazine and widely known as an ecumenist. Father Sheerin now works in the National Conference of Catholic Bishops, on staff of the Secretariat for Ecumenism and Interreligious Affairs.

Tom Lennon, who writes a youth question-and-answer column, is a free-lance writer, formerly an editor of *Witness* catechetical magazine and *Young Catholic Messenger*.

Msgr. George Higgins, who has had a long, distinguished career in the social justice field and is best known in labor and Jewish-Christian relations. Retired in 1980 from a post at United States Catholic Conference, Msgr. Higgins is a resident lecturer at Catholic University in Washington, D.C.

Father Richard McBrien, a priest of the Hartford Archdiocese, presently is chairman of Notre Dame University's department of theology. Author of nine books on the church, Father McBrien received the Catholic Theological Society's John Courtney Murray Award for "distinguished achievement in theology."

Dr. James and Mary Kenny, who live in Rensselaer, Indiana, are the parents of 12 children, several of them adopted. Dr. Kenney is a clinical psychologist with two doctorates, Mary a professional journalist out of Loyola University, Chicago.

Among our future plans for "Living Your Faith" are some extensive articles on the church, its history, changes since Vatican II, the sacramental system and Scripture—seen through the eyes of experts here in the archdiocese.

Another already-visible change in the paper is a weekly "Youth Corner," a page with not only local happenings but informational and inspirational news of special interest to young people.

We are enthusiastic about our new writers and features and encourage you to sample our new offerings. You also are invited to respond to our ongoing efforts.—VRD

Bio-ethics education critical

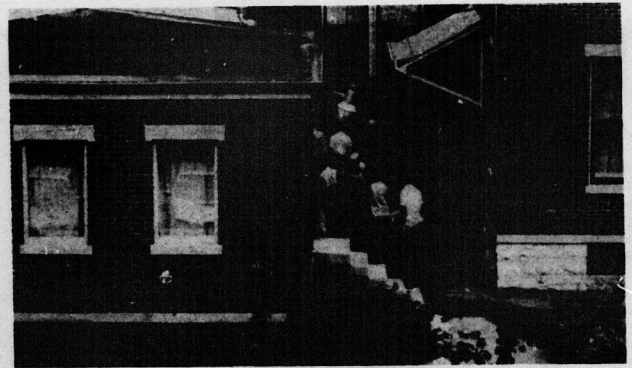
Recently, a woman expecting twins learned through the diagnostic technique of amniocentesis that one of her unborn children would be born handicapped. By threatening to abort both children, she prevailed upon doctors to kill the child in the womb. Also recently, a set of "test-tube twins" were born, first multiple birth of babies conceived in this fashion. Clearly "1984" is not far away.

Test tube fertilization, artificial insemination, genetic manipulation and repair, prolongation of a person's life by machine, sperm donors and banks, organ transplants and interuterine surgery—all should persuade us that medical-moral ethics is a crucial field for in-depth study and education.

The need is for the church to address these issues not only theologically, but on a practical pastoral level as well. Most sensitive medical-moral issues no longer are simply theoretical or technical concerns. They already are or soon will involve decisions at the level of everyday life. A good example was the Karen Quinlan case when a family agonized over the decision to unhook the respirator of their comatose daughter amid conflicting arguments and advice. Happily, the New Jersey Catholic diocese and local church supported and aided them in their difficult decision.

It is good to know that one of our own archdiocesan priests, Father Joseph Rautenberg, is presently studying in this field at Georgetown University. Now, the Pope John XXIII Medical-Moral Research and Education Center in St. Louis has announced plans for a national pilot program of Catholic adult education in medical and moral issues. Purpose: "to put into the hands of parish priests and other grassroots religious educators some of the scientific data along with some of the reflections drawn from Catholic teaching on the problems in the area of biogenetics."

Studies in the abortion area indicate that we haven't managed to effectively prepare all young Catholic women in that momentous decision. Perhaps we can learn from this sorry fact that the church must move forcefully into grassroots education in other bio-ethical issues that bear on respect for human life.—VRD



CHARITY IS—"a peanut butter sandwich when you're hungry." As shown above, a group of people appear early each morning at the back door of St. Peter and Paul rectory, and are given a bite to eat and a cup of coffee. The charitable effort is aided by St. Vincent de Paul Society. (Photo by Valerie R. Dillon)

THE YARDSTICK

Writings of dead Jesuit finally vindicated by church

by MSGR. GEORGE G. HIGGINS

Father Pierre Teilhard de Chardin, the great French Jesuit paleontologist who was a lifelong promoter of a synthesis between the scientific theory of evolution and Christianity, died suddenly in New York City, Easter Sunday 1955.

He died a virtual exile, forbidden by his Jesuit superiors in Paris, presumably on instructions from Rome, to publish any of his extensive writings or to accept a prestigious professorship in Paris. His burial in the cemetery at the Jesuit novitiate in Poughkeepsie, N.Y., went almost unnoticed, his funeral cortege consisting of just the hearse and one lonely auto bearing a handful of mourners.

For several years after Teilhard's death, little was heard of this man of genius, one of the truly great figures in the history of modern Catholicism. Fortunately, all his writings were carefully preserved by his literary executor, who lost no time getting them published in several languages.

Within seven years of Teilhard's death, all his major writings were available in French and many had been translated into English and other languages as well. An explosion of books about Teilhard followed, including several full-length biographies. However belatedly, he had finally come into his own.

Teilhard's ecclesiastical censors were not yet prepared, however, to give him a clean bill of health. Just as Vatican Council II was getting under way, the Vatican's Holy Office (now the Doctrinal Congregation) issued a "monitum" or warning, cautioning against uncritical acceptance of his theories.

Although the warning did not question the value of his scientific work or the sincerity of his spiritual life, it still left him under a cloud. In some seminaries, for example, his books were summarily removed from the shelves.

Fortunately, the passage of time—too much of it in many cases—often restores the good name of scholars who have been prematurely flagged down by overzealous ecclesiastical censors. And in Teilhard's case it happened sooner than might have been expected.

"The amazing echo of his research, joined with the radiance of his personality and the richness of his thought, have left a durable mark on our age," wrote Cardinal Agostino Casaroli, Vatican secretary of state, in a letter to the rector of the Catholic Institute of Paris, which in May commemorated the 100th anniversary of the birth of its former teacher.

Writing on behalf of Pope John Paul II, the cardinal said "a powerful poetic intuition of the deep value of nature, a stimulating perception of the dynamism of creation, a vast vision of world development were combined in him with an undeniable religious fervor."

Although the cardinal's letter comes too late to be of any solace to Teilhard, whose obedience exacted a heavy price, it does make the Holy Office's monitum a dead letter.

The Jesuits don't go in for elaborate tombstones in their cemeteries, but they ought to consider inscribing a few key sentences from the cardinal's letter on Teilhard's simple marker. He deserves at least this much posthumous recognition.

Teilhard's story suggests ecclesiastical censors ought to make haste slowly in judging the writings of original thinkers in the church. They have jumped the gun too quickly in recent generations in their treatment of many theologians, including the late Father John Courtney Murray.

Murray, an American Jesuit, came under a cloud for his writings on religious freedom. Like Teilhard, he was eventually vindicated.

Murray's vindication—the adoption of his position by Vatican Council II—came during his lifetime, an experience unfortunately denied other scholars like Teilhard. Their suffering will not have been in vain, however, if it helps ecclesiastical censors avoid future mistakes.

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TO THE EDITOR

Parish takes stand on issue

The parish of St. Thomas Aquinas Church of Indianapolis has adopted a public position in support of a non-violent political solution to the crisis in El Salvador. The Parish Council believes it is the concern of all Christians and other religious people of the United States that this country seek to avoid provoking military action to establish lasting peace and a just economic system in that troubled country.

President Reagan and Secretary of State Alexander Haig are particularly encouraged to abide by the resolution of the Senate Foreign Relations Committee which bars all military

advisors and assistance until the government in El Salvador has demonstrated it has ended abuses of human rights and begun an effective reform of social and economic conditions. The Indiana Congressional delegation is also urged to support a peaceful and just solution.

The resolution was adopted by the Community Relations committee and by the Parish Council on behalf of all St. Thomas Aquinas parishioners.

Phil Schervish, President
St. Thomas Aquinas Parish Council

Indianapolis

Disputes effect of gun control

I am surprised Dolores Curran didn't blame abortion, malnutrition and Dutch elm disease on handguns. After all, she blamed robbery and rape on handguns, although police and FBI statistics show that 55 percent of all rapes are committed without the use of any type of firearm.

The problem is something much deeper than the mere existence of handguns. Perhaps Capt. Tim Foley, head of the homicide branch, Indianapolis Police Department, at least touched on the heart of the problem. Asked if he thought a ban on handguns would lower the crime rate, he responded, "No, absolutely not . . . I perhaps have been a police officer too long. I believe that if they didn't use guns, they'd use knives or clubs to kill each other or to rob each other . . ."

What is needed to combat the crime problem is not gun control. First, there needs to be a crackdown on repeat felony offenders, who are responsible for two-thirds of the murders in this country. Second, social and economic conditions which tend to breed crime and violence need to be addressed.

These are not quick, simple or easy solutions, but at least they have some chance of succeeding. That is more than can be said for

Ms. Curran's shrill and rambling cries for gun control.

The National Rifle Association, which she so vehemently attacks, has graduated 11 million gun owners from its safety classes and is largely responsible for reducing this nation's death rate from firearms accidents to one-fourth what it was 60 years ago. This is the organization she wants to "help . . . to its death."

James C. Schneider

Evansville

Laws cannot solve all needs

Your article concerning plans for evangelization is like a breath of fresh air. It seems to me there has been something missing in the Catholic Church for a long time. Maybe this is what we need.

I've been reading in the Criterion how the church has become involved in social justice issues and how we as Christians must seek laws to reform our social structure. I disagree. From all the suffering we witness today, we feel we must do something to feed the hungry and tend to the needs of the poor. Should we pass a law to solve it? No. These problems will

We want to congratulate you and let you know our appreciation for the fine column on Christian Marriage, by William and Nancy Luellen. It is rare that matrimony is presented in a positive, spiritual manner in our current cultural thinking.

The article that appeared on May 8 does carry a connotation that we question, i.e., "Except for those who choose to live a celibate life, marriage is perhaps the best way of life."

Not too many years ago, we also believed the celibate life was the ultimate calling from God. This attitude prevented us from fully appreciating ourselves, each other and our accepted vocation. It also set up a barrier that did not allow us to fully love a celibate, whom we considered on a higher plane, nor did it allow us to appreciate the humanness of the individual.

Please do not interpret this as reducing the level of the Sacrament of Holy Orders. We are striving to lift the Sacrament of Matrimony to an equal plane and to have it viewed as equally good and as difficult to attain as Holy Orders.

As we now view the celibate's life and realize the humanness involved, we can now appreciate the person who has needs, just as we do. Our closeness and love as a married couple can then be more easily shared and accepted as some fulfillment of those needs.

By publishing this fine column on Christian

always be with us. The spirit of Christ has freed us from the law. Instead of imposing laws, we should try to change the hearts of the people: "Seek first his kingdom over you . . ." Then the people will make the right laws.

We should strive to be good Christians by living the words of St. Paul. "My grace is enough for you. Therefore I am content with mistreatment, with distress, with persecution and difficulties for the sake of Christ."

Sellersburg

Denise Eickholz

Marriage, the Criterion has shown a recognition of the sacrament and is contributing to the reestablishment of an otherwise socially maligned institution.

Joe and Colette Webb

Indianapolis

Eucharistic Bread recipe

This is in response to the letter from Mrs. Helen Haggard of Corydon, asking for a eucharistic bread recipe.

Enclosed is the recipe for one we use at Our Lady of Lourdes, Indianapolis. Father Richard Mueller brought this recipe when he became our pastor. He uses one at each Sunday liturgy along with the regular hosts.

We hope this is what Mrs. Haggard is looking for.

Round Mass Breads

1. Preheat oven: 375 degrees
2. Place dry ingredients in mixing bowl:
3 cups all-purpose flour
1 cup whole wheat flour
2 teaspoons salt
1 1/4 teaspoons baking soda
3. Blend in: 4 tablespoons margarine or shortening (1/4 stick)
4. Work in gradually Honey-Water Solution:
1/4 cup honey and 1 cup water
(More water may be necessary at the end)
5. Form into a ball and roll out 1/4- to 1/2-inch thick.
6. Cut and score.
7. Bake on ungreased cookie sheet 12-15 minutes or 'til golden brown.

Yield: 9 or 10 twenty-four piece breads (4-inch diameter)

Note: (The open end of a one-pound coffee can makes a good bread cutter for the 4-inch circles. A small tomato paste can is good for the inner circle.)

If she has any more questions she can contact me.

Indianapolis

Mrs. Sam Ajamie

WASHINGTON NEWSLETTER

Poll results challenged by right to life movement

by JIM LACKEY

WASHINGTON (NC)—Whenever public opinion polls are published showing widespread support for abortion, right to life groups are quick to challenge the results. The release in early June of a highly-publicized Washington Post-ABC News poll on abortion was no exception.

Within hours of publication of the poll, the National Right to Life Committee was calling the questions used in the poll "slanted and misleading" and interpretations that the poll demonstrated strong majority support for legalized abortion "highly questionable."

Arguments over polls on abortion, of course, go back at least to 1973, when the Supreme Court decision striking down state abortion laws intensified the national debate on the issue. Pollsters quickly attempted to assess the national mood on abortion and have been doing so ever since.

But the pro-life movement has challenged those assessments largely on the grounds that



the questions presume a bias for leaving the abortion decision to the woman and her doctor and do not raise the issue of the unborn child.

An example sometimes cited is a 1977 survey by pollster Lou Harris which asked participants whether they agreed that the decision on abortion should be left to the woman and the doctor. Couching such questions in terms of medical justification skews the results in favor of abortion, critics say.

EVEN MORE TELLING, according to pro-lifers, is a CBS News-New York Times poll last year which asked about abortion in two different ways. When asked if there should be an amendment to the Constitution "prohibiting abortions," only 29 percent agreed. But when asked eight questions later about whether there should be an amendment "protecting the life of the unborn child," the number in agreement jumped to 50 percent.

Also criticized is the way pollsters have concluded that poll data indicates support for the 1973 abortion decision. The right to life groups say that that while the effect of the decision was to make abortion available virtually on demand, possibly only 20 percent or so agree with a proposition that radical.

But the pollsters counter that the evidence

also shows disagreement with what they say is the equally radical proposal to outlaw all abortions. Only 18 percent, according to a Gallup poll last year, agree with that proposition, while over 50 percent support abortion at least in certain circumstances.

Into all the controversy stepped the Washington Post-ABC News poll, which reported that three of every four Americans support abortion either in most or all circumstances.

First the pollsters asked: "Do you tend to agree or disagree with this statement: Generally speaking, a woman should be able to get an abortion if she decides she wants one no matter what the reason." Forty percent agreed while 59 percent disagreed.

Then, the 59 percent who disagreed were asked: "Well, then do you think abortions should be legal only under certain circumstances or illegal in all circumstances?" Eighty-two percent of that group said abortion should be legal under certain circumstances while 16 said it should be illegal in all circumstances.

GIVEN A LIST of six circumstances—such as danger to the life or mental health of the woman, rape and incest, or the possibility that

the baby may be deformed—and told to be thinking of the first three months of pregnancy, there was only one circumstance where a majority said abortion should not be legal: when the family cannot afford to have the child.

Using those results, the pollsters concluded that 40 percent approved abortion on demand, 34 percent approved abortion in most circumstances, 16 percent disapproved in most circumstances, and 10 percent disapproved in all circumstances.

But the poll also showed that only 23 percent of adults would advise an unmarried pregnant 15-year-old daughter to have an abortion and that 43 percent of those knowing a woman who has obtained an abortion said they thought her abortion was improper.

Referring to the overall outcome of the poll, the National Right to Life Committee said that the opposite result could have been obtained if the initial question had asked whether "the life of the developing baby is deserving of protection and that this right is a greater than the right of a woman to destroy that being . . ."

But others said that the poll might be accurate and that pro-life groups still have a lot of persuading to do.

Life of Aunt Carrie recalled years after her death

by MARY ROSE BIRCHLER

"Our help is in the name of the Lord, Who hath made heaven and earth."

In the '30s Aunt Carrie, Momma's sister, was a part of the joys and sorrows of many peoples' lives in Tell City. She shared in births, baptisms, marriages, illnesses, and deaths. Although she never married she showed a deep understanding of children. She had a quiet way about her and a gentle touch. She helped bring up my mother and in turn helped my mother with my sisters and me.

Children's rhymes and prayers were going through my nine year old head. How could my sisters and me give up our Nanny, as we called her? How could this happen so fast? She was fine 13 days ago.

"Father, into Thy hands, I commend My spirit."

Aunt Carrie added structure to our lives. We obeyed our parents but she helped carry out the rules. She was never harsh, but frequently firm. She liked well-behaved children and we, in turn, liked ourselves. She carried through bathtime and night time stories with regularity. No fairy tales for me. I liked the scary stories of walks in the woods near German Ridge when she was a girl. I liked to hear about going to Kentucky on the ferry on Saturday afternoons across the treacherous Ohio River.

"Eternal rest, grant unto her, O Lord."

On this unbelievably hot July afternoon shafts of sunlight danced in lacy patterns between the leaves of trees, searing patches of grass. Somewhere overhead, in the distance, turtle doves were calling for rain. Tiny creatures in the surrounding area were content to be quiet on so hot a day.

I remembered how she looked before she became ill. Her long, straight raven locks were twisted in a bun at the crown of her head accenting her deep widow's peak. She belonged to the era of starched aprons, freshly ironed calico dresses, dark opaque hose, and black shoes, well polished.

THE PRIEST wiped his brow.

"Have mercy on the soul of our departed servant, Caroline."

No more lemonade with this dear lady on hot summer evenings. She would no longer chip ice from the block in the big old ice box. No more sound of ice swirling in the big green pitcher and matching glasses. No more chance to tell her, "That was the best strawberry pie I ever tasted," and having her answer, "You make it all worthwhile."

I looked at Momma. She was not ready to give her sister up. I looked at Uncle Johnny, their brother. He and his family looked so sad.

My blue dotted Swiss dress was starting to crumple, as was my organdy sash. But my spirits were even more crumpled. We were all standing together graveside but alone with our thoughts.

How quickly Aunt Carrie could take a piece of string and make a cat in the cradle. How quickly she could kiss a forehead or say, "It was nice the way you shared with your sisters today," or "I can really tell you love your baby brother."

"We commit Caroline's body to the ground."

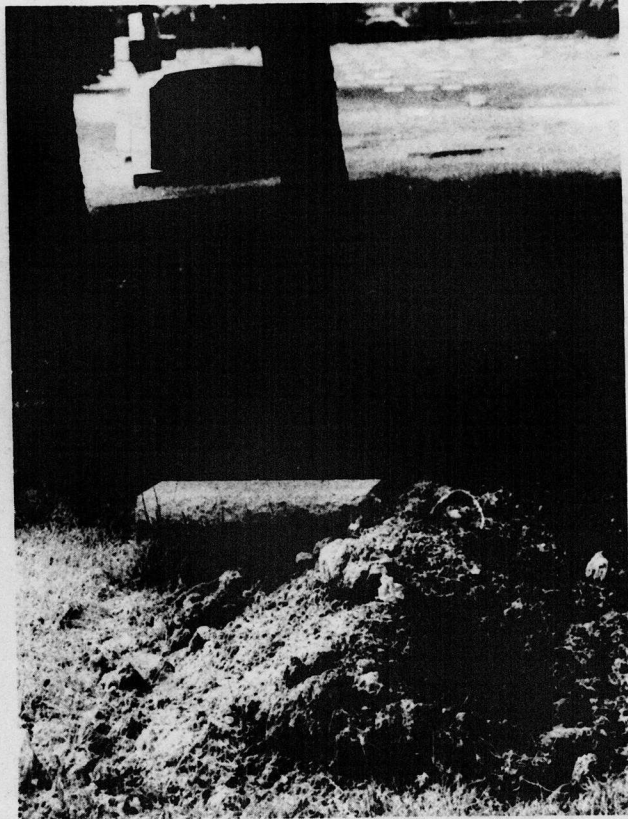
No, I don't want her to be buried. I want her to live. I want to talk with her again. I don't want to live without her. I'll never be happy again. My mind was racing. What would I do without her?

No more going to early Mass with her in the misty dawn; she slowing her long steps to correspond with my short ones. When services were over we stepped out into a sunny, topaz blue day. Once in a while we would stop at the ice cream parlor for a carton of ice cream to be carried home by the wire handle. We walked as fast as possible. The farther you had to go on a hot day the less ice cream you had when you got there. As the temperature rose the spots of cream were closer together on the sidewalk.

"Earth to earth."

I THOUGHT OF the times Aunt Carrie bathed me and my rubber dolly, then got both of us ready for bed. Well, I'm too big for dolls now. Losing an extraordinary aunt, a second mother, and a woman with humility that only great ladies have was almost too much to take. No more would her arms be around me again.

I remembered something my Aunt Frances,



Dad's sister, said to me before we left for the funeral. "Don't worry, Little One, your Lady Caroline will be looking out for you." "Do you really think so?" I asked. "I really think so," was the answer.

"Dust to dust."

The priest requested men and boys to step forward and in turn place a shovelful of dirt on the wooden box in which Aunt Carrie's casket had been placed. Then came the women and

girls' turn. I didn't want to watch or listen as the hard lumps of yellow clay hit the wood. My turn came and I stepped forward, sick inside. I scooped up a handful of dirt, apparently oblivious to everyone else, took the time to sift the soil through my fingers and watch it fall softly into the opening in the earth.

I couldn't help thinking that in spite of the difficulties of the '30s, Aunt Carrie instilled hope in our hearts for better days to come. I knew I would miss the long talks we had when she hung clothes on the line, me standing beside her handing her small items and clothespins.

"Ashes to ashes."

I THOUGHT OF my beautiful Nanny in our living room that morning. So lifeless, but so lovely in the lavender dress Momma had picked out for her. I thought of all the people who came to call. People really cared. She was a good woman and all kinds of people came to pay their respects.

"Come, blessed of My Father, receive the kingdom prepared for you, from the beginning of the world."

While we listened to the last prayers, heads bowed in the sun, I looked around and the field daisies were doing a ballet in a soft breeze. Nanny probably was smiling.

"May eternal Light shine upon her and give her peace."

After a short exchange of conversation with relatives and friends, Daddy put his arm around Momma and they started slowly down the hill. I took hold of my two older sisters' hands and started to follow, darting back long enough to grab a daisy and give it to Nanny.

Surely goodness and mercy followed her all the days of her life and she will dwell in the house of the Lord forever.

Good-bye Lady Caroline. You are a precious memory.

Caroline Eberle, born Aug. 2, 1886, died July 12, 1938.

Women don't ask for sexual harassment

by DOLORES CURRAN

Last spring Phyllis Schlafly made the startling comment before a congressional hearing that sexual harassment of women was brought about by their own behavior. Apparently she's never had to walk the gauntlet of working men on a lunch break and hear the crude comments that women are supposed to accept as part of their gender. Apparently, she's never crossed the street rather than walk in front of a bunch of leering teens making verbal assessments of women on a scale of one to ten. Apparently she considers sexual harassment flattering, something that good women deserve and bad women seek.



I wouldn't bother to deal with such outrageous assertions if I hadn't just had some correspondence from a parish family life commission who had experienced somewhat the same reaction from their pastor. This struggling new group of couples along with the leadership of their DRE had begun a listening

process in their parish to discover the heartfelt needs of their families, many of whom consisted of older couples and singles.

One recurring theme was that of personal safety. In the middle-class parish which was definitely not located in the high crime area of their city, there had been a number of assaults and rapes upon women. One modus operandi favored by a repeater rapist was that of following high school girls home from school and slipping in the unlocked door behind them, raping them in their own home. I don't know how Mrs. Schlafly would explain that, possibly that their mothers should have been home in a gingham apron to protect them.

HOWEVER, THEIR mothers weren't safe either. Several had been approached in supermarket parking lots and other areas of high density. Clearly personal safety was a high priority need in their parish. The fledgling family life commission decided that they would sponsor a rape prevention session in the parish, inviting women and men of all ages. They contacted their local police department which offered a workshop to any sponsoring organization free of charge.

Then they approached the pastor about putting the notice in the bulletin. To their astonishment, he refused to do so. Nor would he

allow such a session in "his" parish. He explained patiently, at first, and then angrily, later, that rape was not a fit topic for a Catholic meeting. The commission explained patiently, at first, that it was a high need, expressed by many families who would be willing to come to the church for such help but wouldn't go to a woman's resource center or the police station.

That's when the pastor became angry and gave his Schlaflyesque retort, "Well, if women dressed and behaved properly, they wouldn't be raped."

THE COUPLES were agast. What should we do, they wrote me. Sponsor it yourself, I wrote back. Borrow a backyard of the community room at the library or even space in a nearby Protestant church. Make flyers, phone calls, and waves. Maybe Father isn't concerned about his safety, but your families are and they deserve something more than a moral retort.

We know that all kinds of women are assaulted—verbally and physically. Nuns, grandmothers, and 8-year-old girls are the victims of sex-demented men in our society. They don't ask for it, in spite of what Phyllis Schlafly and the Eagle Forum ladies spout. In fact, that is the ultimate sexual harassment—the statement that women ask for it.

GENERALLY SPEAKING

St. Francis nurse recognized by peers

by DENNIS R. JONES

Jani Griffin, R.N.C., is the manager of Clinical Nursing Services for nursing units in pediatrics, obstetrics and gynecology, and Special Care Nursery at St. Francis Hospital Center in Beech Grove. Now in her 13th year at St. Francis, she is a graduate of the Wishard Hospital School of Nursing and has been certified by the Nurses' Association of The American College of Obstetrics and Gynecologists.

When Jani passed the rigorous day-long certification examination for obstetric nurses last year, she thought she had reached the pinnacle of her profession as a registered nurse.

But those working with her every day had other ideas that were inspired by Theresa Gorman.

Theresa was also an R.N. at St. Francis. She spent 11 years working at the hospital before losing a battle to cancer.

Recognized as a nurse "who exemplified the compassion, professionalism and excellence in nursing that few nurses achieve," a "Theresa Gorman Award" was established in her memory to be given annually to "a nurse who epitomizes the finest values in nursing at St. Francis Hospital Center."

The award is presented at the annual "Nurses' Day" celebration. This special day gives the entire nursing staff on all shifts an opportunity to participate in activities, exhibits, awards and demonstrations. It is a means of expressing sincere appreciation to all of those selfless professionals who work in the tradition of Florence Nightingale. It was conceived last year and is coordinated by the hospital's Educational Services Department.

This year, after being nominated by her peers, Jani Griffin received the prestigious "Theresa Gorman Award" for "Excellence in Nursing." With it, she hit another milestone in her professional career... Congratulations!

Jani, her husband and four children are members of Our Lady of the Greenwood parish, Greenwood.



representatives to an Hispanic outreach program at 1:30 p.m. Tuesday, July 21, at Marian College Library, Room L-12. Purpose: to discuss the "mobile institute" for developing Hispanic leadership within parishes.

Rogelio Manrique, Olga Villa and Stan Hernandez, regional leaders in the Spanish-Speaking apostolate, will speak at the program, being coordinated by Franciscan Sister Mary Carol Schroeder.

✓ Benedictine Brother Bede Peay, formerly of Indianapolis, will profess his solemn vows as a monk of St. Vincent Archabbey in Latrobe, Pa., on Saturday, July 11. Brother Bede, a graduate of Ben Davis High School, is the son of Mrs. Doris Peay and the late Willard R. Peay, Indianapolis. Before entering the novitiate at St. Vincent, he attended St. Meinrad Seminary College.

✓ A silver jubilee Mass at St. Patrick Church, Terre Haute, on Saturday, July 25, will honor Providence Sister Rosalie (James Clare) Sullivan. A buffet reception at Hulman Center will follow the Mass. Daughter of Mrs. Aline and the late J. Paul Cullen of Terre Haute, she has taught in California and a number of schools in the archdiocese. She is now on the staff at the Sisters' Infirmary at St. Mary-of-the-Woods.



✓ Two Beech Grove Benedictine Sisters will mark the occasion of their 50th jubilee of religious profession of vows on Sunday, July 12. A jubilee Mass of Thanksgiving will be celebrated at 2 p.m. in the chapel at St. Paul Hermitage, Beech Grove. A luncheon for relatives and friends will be held at Our Lady of Grace Convent following the Mass.

The jubilarians, Sister Evangela Brenner (left) and Sister Joan Weitzapfel (right), entered the Benedictine Convent Immaculate Conception, Ferdinand, and became founding members of Our Lady of Grace in 1960. Throughout their years in religion they have held various teaching assignments in both the Indianapolis Archdiocese and the Evansville Diocese. When school resumes in the fall, they will be working at St. Anthony parish, Clarksville.

✓ Providence Sister Jeanne Knoerie, president of Saint Mary-of-the-Woods College, recently had the distinction of receiving an honorary Doctor of Laws degree from St. Mary's College, Notre Dame. "The day was beautiful and the honor from our sister college very much appreciated," commented Sister Knoerie.

✓ Saturday, July 11, the feast of St. Benedict, will mark a double celebration for the Benedictine Sisters of Our Lady of Grace Convent, Beech Grove. A celebration of the Eucharist, opening the day's festivities, will center around the theme of thanksgiving as the Sisters observe the 25th year of the founding of the Beech Grove Benedictines by the Convent Immaculate Conception, Ferdinand.

The convent, girls' academy and a kindergarten were opened in the fall of 1956. The community became autonomous in April, 1960, when 113 Sisters were permanently assigned from Ferdinand to Our Lady of Grace.

The day also honors Father Bernard Head, chaplain at Grace, who will leave later this month to enter St. Mark Priory, a Benedictine monastery in South Union, Ky.



✓ Mr. and Mrs. Louis Nally of Indianapolis will celebrate their 50th wedding anniversary on Saturday, July 11, with a reception at 7 p.m. at Lake Shore Country Club. Mr. Nally and the former Ernestine Doyle of Logansport were married at St. Philip Neri Church, Indianapolis, on July 9, 1931. The Nallys are 40-year members of Little Flower Church. They have two daughters, Norma Jean (Mrs. Donald) Clark and June Ann (Mrs. John) Jorgenson. There are also four grandchildren.

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✓ For the second successive year the Central Indiana Regional Blood Center has presented a trophy to Cardinal Ritter High School, Indianapolis, for its highest percentage of blood donors among Marion County high school students. This year 71 students from a class of 123 as well as six teachers donated a unit of blood in the annual blood drive. Fifty-eight units were drawn last year. This is a real testimonial to student community service.

✓ All parishes are being invited to send

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THE QUESTION BOX

Role of confession challenges church

by MSGR. R. T. BOSLER

Q How often does one have to go to confession during the year, and does one have to go to confession to receive Communion every Sunday? Some priests tell us the confessions have not changed, that one must go the same as always; others tell us there is no need to go unless you committed a serious sin.

A The only sins we need to submit to the church for forgiveness are those we are absolutely certain, without any doubt whatsoever, are so serious that we know they have caused us to turn freely and consciously and deliberately from God and put our own wants before his will.

If one were never aware of being in such a situation, one might go a lifetime without being obliged to use the sacrament of reconciliation.

There is nothing new about that.

What is new is the growing conviction that mortal sin is more rare than most of us old-timers were brought up to believe.

What is also new is a change in the attitude toward confessions of devotion. By this I mean the practice of using the sacrament regularly—weekly, say, or monthly or several times a year—as a means of overcoming one's faults and advancing spiritually. Priests, religious and faithful are not using the sacrament as often this way as they once did.



Here you will notice a difference among priests giving advice. Some say there should be no change, that regular confessions of devotion, with their special sacramental aids, are the best possible means of overcoming faults and remaining faithful to spiritual commitments.

Other priests are suggesting that Mass and Communion are the ordinary sacramental means for overcoming sin and advancing spiritually.

I am not going to argue pro or con on this issue at this time.

There is a crisis in the church today over the forgiveness of sin. This was recognized when the new rite of reconciliation was created in an effort to make the sacrament more meaningful.

Where the rite is carried out fully, with Scripture reading, joint prayer between confessor and penitent and serious discussion of the penitent's spiritual life rather than a rattling off of a "grocery list" of sins and a quick absolution, the sacrament can become a meaningful experience of God's loving forgiveness and the source of grace needed for spiritual growth.

I do not think sufficient effort has been made in most places to give the new rite a fair trial.

Q Please explain the laws of fast before receiving Communion. A friend did not receive on a holy day because an hour had not elapsed between his eating supper and Communion. The priest did not homilize his usual 20 minutes.

A The Eucharistic fast is for one hour, to be computed from the approximate time it is expected that the Eucharist will be distributed.

So—if the priest is faster than usual or the homily shorter, have no qualms about receiving even though a full hour has not elapsed.

Your friend should have received.

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

1981 Universal Press Syndicate

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NAWR adopts position on issues

BOSTON (NC)—The four-day annual meeting of the National Assembly of Women Religious (NAWR) began with criticism of oppressive structures by the chairwoman of the NAWR board and ended with the approval of resolutions opposing the Reagan administration's budget and the draft and backing the Equal Rights Amendment (ERA).

More than 200 members of the NAWR attended the organization's 11th annual meeting June 26-29 at Emmanuel College in Boston. While many of those at the meeting were members of congregations of Sisters, others were laywomen, married or single.

In an opening address, Dominican Sister Marjorie Tuite, chairwoman of the NAWR board, said: "There's a groaning in the universe to be free. The first task is to hear the groaning, and the despair of the people who utter it. Every day women choose how they will respond to that groaning: who lives, who dies, who's housed, who wanders, who's free, who's enslaved."

President Ronald Reagan "transfers the budget; he does not cut it," Sister Tuite said. "He transfers it from the needs of the poor to the military."

Resolutions approved on June 29 included:

- Opposition to the President Reagan's budget. "The escalation of defense spending at the expense of domestic programs and human rights is, in our view, unconscionable," the resolution said.

- Opposition to the draft for men and women and a call to the young people of the United States to resist and protest the draft.

- Renewed commitment to passing the ERA before the June 30, 1982, deadline for its ratification by 38 states.

Another speaker, Sister of Charity Mary Ann Donovan, professor of historical theology

at the Jesuit School of Theology at Berkeley, Calif., discussed the way women encounter God and the way they speak of that encounter. Encountering God, Sister Donovan said, is a process, or journey, that can have four stages: structuring, struggle, sacrament and surprise.

Another speaker, Rep. Barbara Mikulski (D-Md.), called the women's movement the most significant movement in the world today. "Half of the world belongs," she said. "It has the most energy, vitality, creativity, and resilience. But because it threatens the patriarchal institutions, a backlash is occurring."

El Salvador topic of speak-out

A Labor/Religious Speak-Out Against U.S. Intervention in El Salvador is scheduled July 18, at 7:30 p.m. in IUPUI's Lecture Hall 101.

One speaker will be Maryknoll Father Roy Bourgeois, who recently disappeared, then reappeared in El Salvador, setting off a church-political controversy.

Other speakers will be Rev. Fred Shuttlesworth, civil rights activist affiliated with New Light Baptist Church of Cincinnati; Helen Kramer, international affairs staff member of the Machinists Union, and Buford Holt, region 3 staff member of United Auto Workers. Dr. Grover Hartman, president emeritus of Indiana Council of Churches, will act as moderator.

The public is invited and admission is free. Father Bourgeois also will give the homily at the 5:30 July 18th Mass at St. Thomas Aquinas Church. At 11 a.m. July 19 he will show the film, "Seeds of Liberty" and lead a discussion.

LIVING YOUR FAITH



SISTERS OF THE SOIL—A Benedictine Sister moves bales of hay on the grounds of St. Walburga convent near Boulder, Colo. The convent was established in 1935 by three sisters from the 950-year-old motherhouse in Elchstatt, Bavaria (where Beech Grove Benedictines also trace their

origins). Nineteen sisters maintain an active retreat house, a dairy farm, cattle, chickens and large vegetable and flower gardens. (NC photo by James Baca)

Institute puts focus on spirituality

by DAN MORRIS

OAKLAND, Calif. (NC)—"There is a great thirst in our country for a spirituality that will give depth and meaning to the people's everyday lives," according to Dominican Father Matthew Fox.

The well-known theologian now works full-time trying to help them find it through what he calls "creation-centered spirituality."

"We have to demythologize meditation and mysticism," said Father Fox, who is directing a five-week program in creation-centered spirituality at Dominican College, San Rafael, Calif., this summer.

"The word 'mysticism' has become for many a distant thing, unreal, whereas every one of us is called to be a mystic and a prophet at the same time—and in our own ways, a saint," the priest said, adding:

"The whole thrust of my work is to try to recover this kind of spirituality, a spirituality that doesn't force us into monasticism. Too much spirituality is relegated to the professional prayers and has become distorted."

"We must develop a spirituality of work and of celebration, of sexuality and of earthiness," he said. "The basic meaning of humility is to be close to the earth. Jesus' own spirituality is earthy."

FOUNDER AND co-director of the Institute for Creation-Centered Spirituality at Mundelein College, Chicago, Father Fox stressed a holistic approach to spirituality that takes into account intellect, emotions, body and creative energies.

As a result, his institute's curriculum includes courses in "extrovert meditation"—dance, photography, pottery, musical instruments, drawing, cooking, calligraphy.

"We can promise people a quality experience by approaching the arts not as art for art's sake, but as meditation. This also breaks through the elitism of art which separates art from the ordinary people in the pew, and helps recover a sense of folk art and creativity that other generations took for granted in things like making their own clothes, baking their own bread. In urban society we are denied these forms of extrovert meditation because we go out and buy everything."

"What we find is that art leads to passion, which can lead to compassion. This kind of extrovert meditation can unleash powerful spiritual energies. It calls on us not to withdraw from our senses, but to use them in a transformative vision of creation."

HE SAYS HIS program reaches everyday Catholics. "People in the pews read my books and come to our institute. No spiritual program in the country has the percentage of lay persons that ours does. Currently 35 percent are lay persons, and we expect it to be 45 percent next year. I've investigated all of the other programs, and they are lucky if they have five percent."

"The tradition we are recovering is a tradition of lay spirituality, a spirituality in the world."

Sharing is major theme of rural liturgies

by FR. W. THOMAS FAUCHER

To be a Catholic in a small town is a precious and wonderful thing—especially in an area that is very non-Catholic. There is a sense of belonging that is like no other. Therefore liturgy in a rural parish is also a wonderful thing, or should be.

Liturgy comes from the basic need of people to share what is precious to them. It is the "public prayer of the church" not because it is mandated to be such, but because the people who are the church naturally gather together to share God and share with God. That is its universal base.

But there is something different about rural liturgy from suburban liturgy, a major difference. In a suburban setting in American society, that natural base for liturgy is eroded by size, complexity, mobility and many other factors. People honestly do not know one another and often can't easily come to the spiritual and physiological state necessary for liturgy. The solution has been to use every possible aid to increase hospitality, create an environment, emphasize planning, develop music and other things. These are vitally necessary in suburban America.

But the situation of liturgy in rural America is not quite the same (and I think it is not the same in urban America either). Too little time and attention has been given to the real needs of rural liturgy, and possibly too much time that is spent is wasted by imposing suburban solutions to non-existent problems.

WHAT PRINCIPLES should be kept in mind in working with rural liturgy? Here are five:

First, the base for rural Catholicism is knowledge of one another that people have (though there are some places where this isn't true). This must be the starting point for authentic liturgical development.

Second, the priest is normally not of the community nor as knowledgeable of people as is everyone else. His role is different when he is a stranger or at least not fully a member of the community.

Third, tradition is more important and is enforced by a stronger type of informal power. If the community has some history to it, then that has become part of the culture. This has given personal identity to many people, and any threat to that tradition is viewed with mistrust.

Fourth, there are no options for a Catholic

who does not like the parish or priest in a small town—except not going to church at all. This gives those in charge a stronger responsibility to be sure they are very sensitive.

Fifth, professional resources are slim. There are few small parishes with great musical or artistic skills. Even if there are such skills, they may be possessed by those who will only use them on their own terms.

These five items must be turned to advantage if there is to be a deep liturgical life.

Because people know each other and the priest is not as well acquainted, he must go out and become part of the community. The priest must learn to listen and allow people to relive their oral traditions for him. Thus positive traditions can be encouraged and negative ones ignored. The liturgy of the community begins not in the church but in homes, and the first ministers of the liturgy are the baptized people telling about their experiences in faith.

The need for sensitivity to those who are not happy with the parish is another form of ministry. Often the priest can't do anything about these people, but other members of the community can. Bringing them to Sunday

(See SHARING on page 11)

Checklist suggested for pastoral leaders

by FR. RICHARD P. McBRIEN

I have just completed another semester's course on the church. As I often do during the final session, I invited the students (a reasonably broad cross section of more than 50 laity, religious, and clergy) to apply the theology we had done together.

I asked them to suppose that they had been appointed pastor of a parish or had been hired as a consultant to evaluate a parish, or equivalent Christian community. To what sort of questions would they want answers? By what sort of criteria would they measure the parish?

The following is the checklist we produced together. There is, to be sure, some inevitable overlapping.

1. The quality of Sunday worship. Is there a planning process? Is there a broad distribution of ministerial roles? To what extent are men and women alike involved ministerially? What kind of materials and aids for worship are available? What about space and time for celebration (the environment)? How does the



liturgy relate to other activities inside and outside the parish (e.g., Is there a social gathering after Mass? Does the preaching link the Gospel with justice issues?)

2. The total sacramental life of the parish. How are the other sacraments celebrated? How central is the Rite of Christian Initiation of Adults? Is the parish at large involved in the formation and reception of new members into the community?

3. Ongoing formation. What is the quality of the religious education program? Is there emphasis on adult education? Is there a school? Is it of high quality? Is it needed? Is there a ministry to youth?

4. Budget. What are the financial and human resources? How are they allocated? By what process? What are the sources of funds? Is the budget published?

5. Organizational structure. How do things work? What sort of positions are on the organizational chart? How are decisions reached?

6. Selection of leadership. How are various ministers selected? What is done to encourage and form leaders from within the parish for service in the wider community? Are the leaders accountable? What provisions are there for the continuing education of the various ministerial leaders?

7. Lifestyle of leadership. Do the ministerial leaders faithfully and credibly reflect the ideals of the parish itself? On the other hand, are they treated justly in terms of salary, benefits, and contracts?

8. Time management. What do people on the organizational chart actually do? How long does it take them to do what they do?

9. Physical plant. Are the buildings suitable for their purposes?

10. Social services. What service does the parish provide for persons and families in crisis—the elderly, the unemployed, ethnic groups, refugees, the divorced, the handicapped, the mentally ill, the sick?

11. Collegiality. How does the parish relate to the diocese, the national church, and the church universal? (e.g., does the kind of leadership exercised at the diocesan level, or the kind of resources available there, make any significant difference, for good or for ill, within the parish itself?)

12. Ecumenism. What contacts are there with other Christians and non-Christians alike? Are there opportunities for joint worship and prayer? Collaboration in the social apostolate?

13. Relationship with the wider community. What links does the parish have with social agencies, other churches, city or town government, the diocese, the national church, the church universal?

14. Composition. Who belongs to the parish? Who are its natural leaders? What are the parishioners' economic status, political views, theological attitudes and religious values? What is the racial and ethnic make-up of the parish? What are the trends? How much attrition has there been in recent years? What sort of shifts have there been in membership? Who are the alienated?

15. Fellowship/Community. Is there a community here? How does it manifest itself? What strains are placed on it? What means are employed to cultivate it?

16. Communications. How does the community communicate: leaders to community-at-large, community-at-large to leaders, community-at-large to wider community, etc.?

17. Community's self-description. What does the parish say about itself in its bulletins, letters, pamphlets, and mission statement?

18. Ongoing evaluation. Is there a process for the ongoing evaluation of the parish? Who has input into the process?

This may not be a complete checklist, but it will keep any conscientious pastoral leader or consultant busy for a long time.

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Healing mini

by ETHEL GINTOFT

MILWAUKEE (NC)—Divorced and separated Catholics have an important role in the church—to be healers, said Archbishop Rembert G. Weakland of Milwaukee, who commissioned them to take up that ministry of healing.

Because they have suffered, divorced and separated Catholics have gained a tool to enter into the sufferings of others, he told them when he met with a support group.

"I know it has not been easy for you. But it is my hope, my prayer, my commission to you to move from your suffering into the sufferings of others and minister to them," the archbishop said.

July 10, 1981
15th Sunday in Ordinary Time
Isaiah 55:10-11
Romans 8:18-23
Matthew 13:1-23

THE WORD

by PAUL KARNOWSKI

It's too early to make any predictions about the success or failure of the second annual planting of the Karnowski Memorial Apartment-Patio Garden. At this time last year I was enthusiastically forecasting a bumper crop of tomatoes and peppers. The results of that prediction? There were more tomatoes than we could eat—which was a pleasant surprise. Disappointing was the one pepper plant that survived the ravenous appetite of a chipmunk. It grew to maturity, but produced only one stolid and solitary pepper. I couldn't understand why.

But even a beginning gardener can comprehend the basic agricultural principles that Jesus employs in today's gospel. I know that birds will feast on uncovered seed; that thorny briars and unruly weeds, if they go unchecked, soon overrun a garden; that a rocky landscape will not produce healthy plants; that it takes rich soil to reap a bountiful harvest.

Equally understandable are the com-

parisons Jesus makes. The seed, he says, is the word of God. "As for what was sown among thorns, this is he who hears the word of God, but the cares of the world choke the word." Or again, "as for what was sown on good soil, this is he who hears the word of God and understands it; he indeed bears fruit, and yields . . . a hundredfold."

As I listen to the expectations of the gospel on one hand, and as I look back on last year's garden on the other, I am torn I know what I should be. I know what I am.

The gospel asks me to be like last year's tomato vines: overflowing with the fruits of goodness and love. Yet I know that I more closely resemble the solitary pepper plant: despite my shortcomings and my faults, I manage to produce some goodness and some love. We all yield some. Jesus gently reminds us that some is not enough.

P.S.—Just checked the garden. Looks like we might have two peppers this year.

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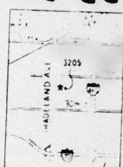
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Family growth requires focus on strengths

by DR. JAMES and MARY KENNY

Question: Dear Mary: I am very disappointed in my children. My oldest boy left college and went into the Air Force. He is painting houses and going for courses at night.

The 18-year-old is only interested in girls. I once came home from a trip with my husband and older son and found the house littered with bottles and evidence that the guests had lived in. We do not approve of premarital sex. We do not want to pay for his college because we feel he will not make it. He feels he has done nothing wrong.

I wanted a wholesome family. That's why I never worked. Where did we go wrong? Too permissive?

Answer: You have certainly described well the generation gap. You are ready to give up on your children. They wonder what all the fuss is about.

The tone of your letter implies that everything is wrong with your children's behavior. I imagine all parents raising adolescents today have moments when they feel exactly as you do. However, you, your children and your family can develop and grow only when you focus on strengths rather than disappointments.

Your older son seems admirable. He dropped out of college, probably because he didn't know why he was there or where he was going. He joined the service, probably matured a great deal and developed a sense of direction. Now he is working and going to school. You can certainly be proud of him.

Your 18-year-old is your problem. He likes girls and he threw a wild party while you were away. While I do not condone his behavior, I can assure you it is quite common. Many nice kids from nice families have thrown wild

parties when their parents left for a week or weekend. It has happened to us and to our friends. The availability of an empty house seems almost irresistible to kids between the ages of 17 and 20.

The solution is not to give up on your son but to recognize the realities of life with older teens. When you go away, either insist he board with a friend or relative or ask your friends or relatives to live in your house. Your son does not need a baby sitter, but he apparently needs the supervision of someone in the house.

You conclude that because your son likes girls and threw a wild party, he won't make it in college. To me that seems unfair. Instead in college. Does his high school work indicate that he is capable of college work? If you cannot judge, ask a high school teacher or counselor who knows your son to advise you. Is your son motivated toward college? Does he have at least general goals in mind?

Willingness to pay is an excellent indicator of positive motivation. Does he know how he'll finance his college education? Is he willing to work for at least part of his expenses?

If you decide to help your son with his college expenses, you have every right to insist he pay part of his expenses and that he get acceptable grades. These requirements alone will limit his opportunities to party.

If he fails to live up to your requirements, then you can insist he get his own apartment and job. Don't feel you must hand your son an education (it can't be done), but don't condemn him before he tries.

Your older son is doing well. Give your younger son a chance to mature.

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

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Ministry for divorced proposed

Since Vatican II, healing is seen more clearly as one of the church's ministries, Archbishop Weakland said. "Since lay people share in all the ministries, they share in healing also."

Other changes of attitude as a result of the Second Vatican Council call for increased involvement by the divorced and separated, he said. One is the realization that every sacrament is communal, an expression of the entire faith community.

"There is no such thing as a private sacrament," Archbishop Weakland said. So, for example, the church now baptizes babies during Sunday Mass when the faithful are present. In administration of holy orders, the faith community is again given an opportunity to take part by expressing verbally or with applause their endorsement of the candidate's readiness for priesthood.

"The one area we haven't quite finished is that of marriage," he noted. "I won't be happy until marriage takes place on Sunday instead of Saturday, until it is seen as belonging to the entire community, so everybody in that faith community has a responsibility for that marriage."

"You and I have a duty to develop that attitude of the sacrament's communal nature."

Another development is that a revitalization of the church is taking place through the parish. "That old parish structure that for a while seemed ready to disintegrate is now vital," he said.

Ten years ago theorists were suggesting the answer was in "floating" (non-territorial) parishes. Now the focus is again on parish, he said.

But parishes are also evolving, he continued. They used to be the place where one went for Mass and where one joined various societies important for social life.

"What's happening now is different," Archbishop Weakland said. "There are still these important societies, but there are also new groupings taking place, which people see as necessary to meet the needs of the people." Support groups are one example of such

groupings, he said.

"I think it is important that we don't let those things happen without us also being a part," he said. "I think it important for you to move into your parish to serve as a peer ministry group."

He encouraged the divorced Catholics "not only to be healers of each other, but to move wherever there is a wound."

He said he would like parishes to become the place "where people with hurts have a home, but also where hurting people move out to others with hurts and then go even further—to the marketplace to transform the world."

Sharing (from 9)

liturgy and eventually to full participation is necessary for the community to be strong.

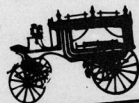
LITURGY IS NOT just what happens in the church, but is an ongoing process that takes place in life. Liturgy is the people's work at all times and places, not just in the ceremony.

Because of this expanded view of liturgy, the resources question becomes less important. Small, intimate communities, don't need as many aids as other places do. They might be nice to have, but aren't necessary. Let people be the context and the environment. Let the traditions of the universal church blend with local traditions. Let the simplicity of natural relationships be seen in the liturgy itself.

If all of this happens, a good start has been made, but development of liturgy has not ended.

Many justice and moral questions face our rural communities, and liturgy is the correct avenue to expose those to the light of day. Questions of racism, exploitation, economic justice and other items belong in the liturgy in a careful context.

(Father Faucher is pastor of a parish in Idaho and former chairman of the Federation of Diocesan Liturgical Commissions. His article comes from the National Catholic Rural Life Conference.)



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St. Roch's Parish

Indianapolis, Indiana

Fr. John Sullivan, OFM, pastor

by RUTH ANN HANLEY

Ties to the past, ties to a mother parish, ties to the saints, and to the Franciscan community: St. Roch's people are proud of their roots.

This small parish of 425 families on the south side of Indianapolis began through a donation of two acres of land by Sacred Heart parish in the early 1920's. Many parish families, such as Mary Haag's, "are so at home at St. Roch's" because when they came they "knew 50 percent of the families already."

The patron saint—Roch—"heavenly fighter against contagious diseases," was a timely choice by Bishop Joseph Chartrand immediately after the devastating flu epidemic of 1918-1920.

A Franciscan, Father Matthew Schmitz, was first pastor of the very first basement church on Meridian Street in 1922. It was he who, with his parishioners, mopped up the waters when it rained before Sunday Mass. He walked to Sacred Heart for his lodgings, though his successor Father Peter Pfeiffer finally was given a bicycle and eventually a model T Ford.

Eight couples who belonged to the "Young People's Club" still get together, according to Ada Eck. The Young People's Club sprouted from the reluctant teenagers in the Altar and Holy Name Societies. "Experience taught that our teen-age children did not wish to be in an organization with their parents," a parish booklet explains. And once free of the apron strings the club flourished.

Mrs. Eck remembers fondly the spoon dances. When the music stopped, she recalls,

"the boy or girl with the spoon had to put a penny on the dish." The pennies paid for an organ.

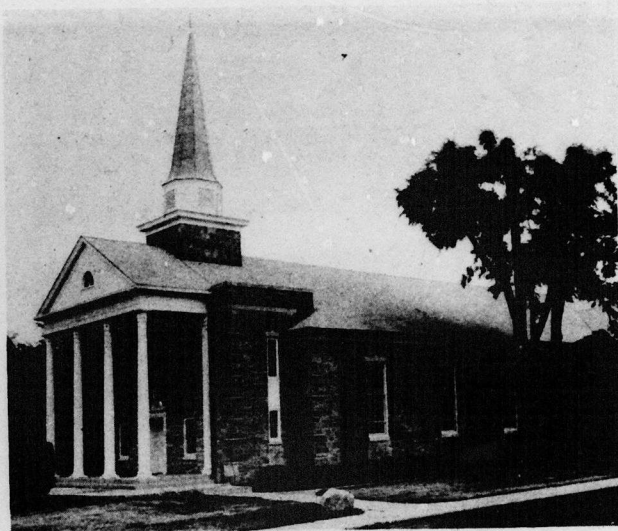
IN A PARISH which still believes in "paying for the necessities before the luxuries," it was a disturbing fact that it took 20 years to pay for the church. Picnics and Wednesday night socials kept the men of the Holy Name Society busy, states Bernie Eck. During those years it became necessary to build two additional floors for school rooms, and in 1928 a frame house was purchased for the Sisters of St. Joseph.

Toward the end of 1945 Father Omer Bruck decided he could liquidate the debt within the next year, and determined to buy or build a rectory on St. Roch's property. In March, 1946, this new residence became an official house of the Franciscan order.

Possibly the next church building was easier. For about 15 years the "Rural Route Club," a men's organization, had collected funds for the new church. They met every week for about 15 years and amassed a sum of \$190,515.33.

But despite plans for a new church on Meridian Street and hopes to build a Catholic hospital on the property, the new church—a stately colonial—finally was built on Pennsylvania. It was dedicated in October of 1962, four months too late to serve as the site for ordination of a son of the parish, Father Kerik Wood.

The church is a combination of old and new. Built-in hearing aids in the confessionals, a crying room and soil proof ceramic tile walls



add modern benefits. Indirect lighting softens its contours.

OF COURSE, something old was included: a 100-year-old communion rail from the old St. Peter's Church in Chicago.

A new school dedicated in 1969 accommodates 240 students from kindergarten to 8th grade. According to Nancy Abbott, new president of the Board of Education, it became the first all-day school in the archdiocese in 1972. Today, it has so few parish children not attending that CCD classes pose a challenge.

According to associate pastor, Father Theodore Haag, 70 high schoolers, most of that population in the parish, can be found at Roncalli High School. Father Haag works with the Youth Activities Board and is moderator for a small youth group of about a dozen. The large youth groups of the past are only a memory, he says. But this group is proud of a haunted house it sponsored which drew 400 people and earned \$100, and of the paper drive that netted \$50 for Covenant House for runaways in New York.

Father John Sullivan, pastor, agrees with Marian Hasse, former parish secretary, that the parish is especially fortunate "for the strong support of adult households which have no children."

"Their children have grown up and moved out," he says, "or they are single adults who never married, but they are the 56 percent who help us survive financially."

Father Sullivan's parishioners call them

selves conservative. They are proud of their parish and "blue collar" neighborhood "that has held up well." They work hard for their parish, especially with a festival in mid-November.

THERE IS A seniors' group, a Friday evening prayer group, a choir that sings for funerals and an all-family choir. The women's Altar Society supports the parish with monthly socials, dinners, dances and a holiday bazaar in November.

Last year, says the pastor, the ladies contributed over \$17,000. He calls his people dynamic and claims they have worked closely for "years and years since the beginning."

In the two years since he and Father Haag arrived they have tried to offer new opportunities for spiritual growth such as a parish renewal.

The people's alliance with their priests showed in the welcome for deacon Jerry Bleem. They greeted him with a banner on the church door and a rocket sports shirt. It made him feel he's been here "longer than a week."

Appreciation for their priests seems to come naturally. In a booklet for the parish's 50th year celebration was the following tribute: "The Saint Roch priest over the years has taken many shapes and forms, from long and lean and dark, to jolly-round and balding. He has given us his time, talents, and training... through him we have encountered Mr. Blue... Charlie Brown... Saint Francis of Assisi... and Jesus Christ."

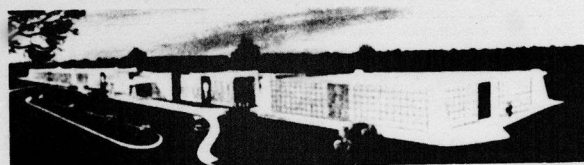


ROOTS—St. Roch's parishioners have no trouble recalling help received from Sacred Heart parish in getting established. At an outside shrine (directly above) are: (left to right) Francis Hartrich, Bernard Eck, Ada Eck, Audrey Smith, Tony Haag and Joe D. Smith. Seated are Marian Hasse and Nancy Abbott. In photo far above, Deacon Intern Jerry Bleem wears a parish welcoming "Rockets" shirt. He is flanked by Father Theodore Haag in modern clerical garb and traditionally robed Franciscan Father John Sullivan. (Photos by Ruth Ann Hanley)



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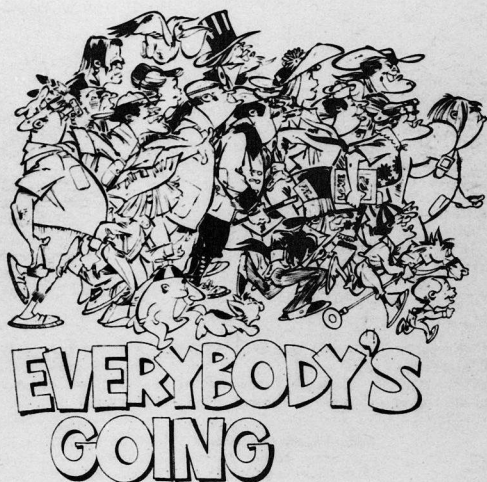


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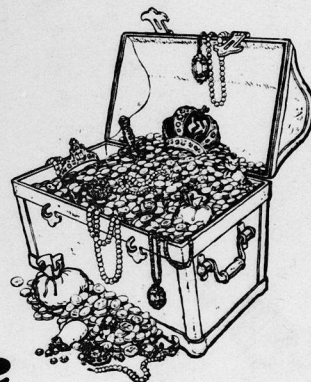
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THE ACTIVE LIST

July 10

Little Flower athletic department will have its first summer basketball camp for boys from July 20 to July 24. Any boy in grades 3 through 8 is eligible. Deadline for registering is July 19. Call Frank Sergi, 353-1897, for further information.

The Indianapolis Cursillo community will sponsor an ultreya at 7:30 p.m. in the parish community room of St. Thomas Aquinas Church at 7:30 p.m.

July 12

The United Ostomy Association of Indianapolis will hold a picnic for members and their families at noon at Garfield Park. Meats and beverages will be furnished.

Each family is asked to bring a covered dish.

Mother Theodore Circle, Daughters of Isabella, will meet at 2 p.m. at St. Elizabeth Home, 2500 Churchman Ave., Indianapolis. Items are needed for the rummage sale to be held later in July.

July 13-15

Classes beginning at St. Vincent Wellness Center, 622 South Range Line Road, Carmel, (phone 317-846-7037) include the following: July 13 to Aug. 6, Emergency Medical Technician Refresher Program, Mondays and Thursdays from 6:30 to 9:30 p.m.; July 14 to Aug. 28, Preparation for Childbirth, six weeks; July 15 to Aug. 19, Fit by 5, six Wednesdays.

July 14

The Ave Maria Guild will meet at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, at 12:30 p.m.

July 15

The monthly cemetery Mass will be held in the chapel at St. Joseph Cemetery, Indianapolis, at 2 p.m. The celebrant for the Mass will be from St. Rita parish.

July 17

Arm chair horse races sponsored by St. Catherine

parish, Indianapolis, will be held at Magr. Downey Council K of C, U.S. 31 and Thompson Road, at 8 p.m. Admission free.

July 17-18

An old fashioned festival will be held at Our Lady of Mt. Carmel parish, 1045 W. 148th St., Carmel, from 5 to 11 p.m.

July 17-19

A Marriage Encounter weekend is scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call the Retreat

House for complete information and reservations.

July 18

The CYO unit of St. Malachy parish, Brownsburg, will sponsor a booth at the annual summer arts and crafts show at Eaton Hall in Brownsburg from 9:30 a.m. to 4:30 p.m. The public is invited.

Fun Night at Holy Cross parish, 125 N. Oriental, Indianapolis, will be held from 6 p.m. to midnight for all patrons 18 years and older.

July 18-19

The annual summer festival at Sacred Heart parish, 1840 E.

July 19

St. John's famous chicken dinner at Osgood will be served from 11 a.m. to 6 p.m. (EST), in the parish hall. All are invited.

Marriage Medley, an afternoon program for married couples, will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. For further information call Pat Gerth, 317-257-7338.

A card party at St. Patrick parish, 950 Prospect St., Indianapolis, will begin at 2 p.m. Admission: \$1.

OBITUARIES

† BENDA, Paul L., 71, St. Simon, Indianapolis, July 8. Husband of Margaret; father of Mary Steffick, Thomas and David Benda; brother of Joseph Benda and Ann Jason.

† BIEMAN, Arthur A. Sr., 84, St. Mary of the Knobs, Floyds Knobs, July 3. Husband of Lillian (Banet); father of Patricia Egler, Franklin Sr., Lewis, Merrel and Arthur A. Bierman Jr.; brother of Bertha Neville.

† BRANCAMP, William, 17, Immaculate Conception, Millhouse, June 20. Son of Mr. and Mrs. Walter Brancamp; brother of Tom, June, Janet and Joyce Brancamp.

† BRATTON, Clifton A., 62, St. Mark, Indianapolis, July 7. Father of James and Dennis Bratton; brother of Marie Meisberger and Margaret Pio.

† CEARING, Helen, 49, St. Rose of Lima, Franklin, July 4. Wife of Wayne; mother of Richard, Stephen and Lou.

† CHANDLER, John R., Holy Trinity, Indianapolis, July 3. Husband of Ruth; father of Fred, Charles, Braden, Harry, Martha Hurley, Marsha Lehman; brother of Sister Alverna, Sister Ruth Marie and Joseph Chandler.

† DAV, John A., 62, Our Lady of Perpetual Help, New Albany, July 1. Brother of Theresa Stemle, Thelma Grever, Clarence (Bud), Robert and William C. Day.

† DEWESE, Fred, 72, St. Michael, Bradford, July 1. Father of Anna Bezy and Roy DeWeese.

† GOODMAN, Eleanor (Rochner), 81, St. Mary, Lanesville, June 27. Mother of Anna Marie White, Mary Jane Murphy, Carl and John Goodman; sister of Anna Kleier, Dorothy Nelson and Leo Rochner.

† GRATZER, Robert, 59, St. Paul, Tell City, June 29. Husband of Juanita; father of Roxanne Little; brother of Teresa Gratzner, Antoinette Yaghi, Loretta Blanford and Agnes Yoham.

† HUBLER, Roy H., 79, St. Mary, New Albany, June 20. Husband of Agnes (Steinert); father of Robert C. Hubler; brother of Charlotte Sinex and Marvin Hubler.

† HIGGINS, Helen M., St. John, Indianapolis, June 29. Wife of Patrick.

† JONES, Mary Ellen, 78, St. Catherine, Indianapolis, July 3. Mother of Julia Hutchinson.

† KRAUS, Eleanor, 82, St. Mark, Perry County, July 2. Wife of William; mother of Mary Alice Thelander, Catherine Bartholomew, Marcella Schaefer, Frank and Louis Kraus; sister of Myra McCracken.

† KROPP, Edwin A., 63, Mary, Queen of Peace, Danville, July 4.

Borchertmeyer services held

BLOOMINGTON, Ind.—The funeral liturgy for Mrs. Mary Borchertmeyer was held at St. Charles Borromeo Church here Tuesday, July 7. She died Saturday, July 4. Mrs. Borchertmeyer is the mother of Father Robert Borchertmeyer, pastor of St. Charles.

Father Borchertmeyer was the principal celebrant when priests in the area celebrated the liturgy.

In addition to Father Borchertmeyer, she is survived by another son, Jack, of Valparaiso and three grandchildren.

Husband of Lena; father of Skip and Joan Kropp; brother of Evelyn Chevurell and Marian Murphy.

† LOVELL, Bertha L., 97, Holy Spirit, Indianapolis, June 30. Mother of Viola Brown, Earl Lovell, Mary Elizabeth Drake and Bernice Daugherty.

† MARKETTO, Bernard (Jim), 88, Sacred Heart, Clinton, July 1. Brother of Don, Edith and Lucy Marketto, Josephine Marietta, Lena Higgins and Norma Hawkins.

† McDONALD, Margie, 72, St. Bridget, Indianapolis, July 3.

† POTOR, Coralia C., 50, St. Roch, Indianapolis, July 8. Sister of Olivia Indruts, Millie Morley, Vickie Morey, Mary, Sylvia, Emil and Augustine Potor.

† RICE, Mary A., St. Luke, Indianapolis, July 7. Mother of Patricia Waler, Ann M. Bradley; sister of Margaret Osterhaus.

† SCHANK, Michael Sr., 59, St. Paul, Tell City, June 30. Husband of Vivian; father of Wanda Zuely, Judy Pund, Marilyn Cronin, Michael Jr. and Paul Schank; (See OBITUARIES on page 19)

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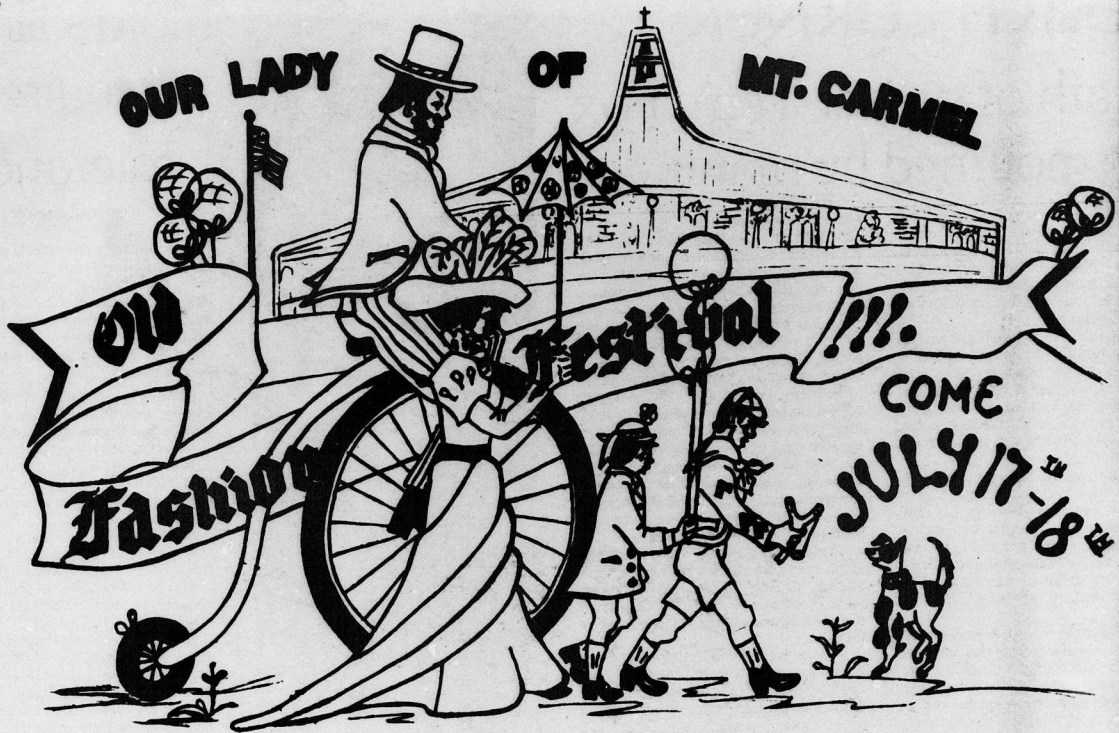
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YOUTH CORNER

Death of runner Terry Fox mourned by many

TORONTO (NC)—Terry Fox, 22, the one-legged runner who raised millions for cancer research by running halfway across Canada, "taught us a lesson that God himself has tried to teach us from the beginning—that your worth is within you," said Cardinal G. Emmett Carter of Toronto.

Cardinal Carter's statement was read on June 30 by Auxiliary Bishop Leonard Wall of Toronto in St. Michael's Cathedral at a special Mass for Fox, who died of cancer June 28 at Royal Columbian Hospital in New Westminster, British Columbia. Cardinal Carter, who is recovering from a stroke, could not attend the Mass.

The young man, who lost a leg to cancer in 1977, began his "Marathon of Hope," an attempted run across Canada on April 12, 1980, when he dipped his artificial leg into the Atlantic Ocean at Newfoundland. He had managed to run 3,200 miles when he was forced to abandon his marathon near Thunder Bay, Ontario, in midsummer after cancer spread to his lungs.

"Terry taught us that whatever the odds, whatever the loss whatever the pain, whatever the defeat, we can manage," Cardinal Carter said. "It is not our suffering that is important. It is what we do about it because of who we are."

"Suffering provides us with an opportunity to become the best possible persons we can be," the cardinal continued. "How we handle suffering is what sets us apart."

"Terry Fox was a man set apart. He chose to be the best possible person he could be."

Calling Fox "a doer who practiced what he preached," Msgr. Kenneth Robitaille, rector of St. Michael's Cathedral, said at the Mass, "it is not what you've lost that matters, but what you have left that counts and how you use it."

A private funeral service for Fox was scheduled for July 2 at Trinity United Church in Port Coquitlam, British Columbia, his hometown. Fox was a member of the United Church of Canada.

He told cheering thousands in Toronto last July that his marathon was not "nearly as hard as the struggle being faced by hundreds of

cancer patients in this country."

It was estimated that his run raised \$24 million (\$30 million U.S.) for cancer research. At the time of his death, money was still pouring in to the Cancer Society, his sponsors on the marathon.

He was named Canadian of the Year in 1980 by the Canadian press and he also became the youngest person ever to receive the Order of Canada, the nation's highest civilian award.

In Ottawa, Prime Minister Pierre Trudeau said, "Canadians mourn the passing of a young man whose courage and awesome determination inspired this country as no one else has ever done." The Canadian government ordered that flags be flown at half mast on all government buildings in honor of Fox and it announced that it would issue a stamp commemorating his cross-country run.

The Canadian Cancer Society and amateur sports groups scheduled a nationwide "Terry Fox Run" for Sept. 13 to raise money for cancer research and said they expected more than 3 million Canadians, 12 percent of the population, to take part.

Fox was born in Winnipeg, Manitoba, and raised in the Vancouver suburb of Port Coquitlam. His father is a Canadian National Railways switchman and his mother managed a card shop until recently.

Fox attended the Port Coquitlam senior secondary school and in 1976 shared the Male Athlete of the Year award with his best friend, Doug Alward, who accompanied him last year on the marathon. At Simon Fraser University, Fox studied kinesiology, the science of human movement and reflexes.

Early in 1977, he complained of pains in his right leg and three days later doctors amputated it above the knee.

He became a thin boy in a wheelchair until his former basketball coach gave him an article about a one-legged man who ran in the New York Marathon. Then Fox began to build his body and perfect the stride that came to be called the "Fox Trot."

Survivors include his parents, two brothers and a sister.



SYMBOL OF COURAGE—Amputee runner, Terry Fox, shown in a photo of July, 1980, attempted a cross-Canada marathon to raise money for cancer research. (NC photo from UPI)

Mom's illness requires tolerance

by TOM LENNON

Question: My mother went to a psychiatrist for more than two years, and now he has put her in the hospital, probably for six weeks at least. I'm so ashamed of having a mother like that and I wonder what awful things my friends will say. What's even worse, I'm afraid that someday I'll have a mental breakdown too. Help me please.

Answer: If your mother had some form of crippling arthritis and put up a courageous struggle to keep going day after day, you'd no doubt—and rightly—be proud of her.

Probably your mother, now in the grip of mental illness, is putting up a much greater, though perhaps hidden and subtle, struggle to hang in there.

Be proud of her.

Mental illness is nothing to be ashamed of—ever. Just as our bodies can get sick, so can our mind. Just as a disorder can take place in our stomachs, so can a disorder take place in our emotions.

More and more persons have become aware that mental illness is in no way a disgrace. But some other people, sad to say, still retain old and dark attitudes.

These are usually the people who say cruel things, who use phrases like the "nut house" and "the funny farm" and who speak of going to "the shrink."

A few years back a young woman who had endured a siege of mental illness told me how much it hurt her to hear her psychiatrist called a "shrink." Words like that are a put-down, and I've tried to erase all such words from my vocabulary.

Some of your acquaintances may use cruel phrases and even make jokes. Pity these persons and question whether they are really your friends. Instead of bursting out in anger, you might try saying simply and calmly, "That language comes from ignorance," or "Your remarks are offensive."

Whatever they say, don't let them cause you to doubt yourself or your mother in any way.

You ask if someday you, inevitably, will become mentally ill and be hospitalized. Absolutely not. No psychiatrist would say that because a person's mother or father has had a mental breakdown, the children also will have one eventually.

And mental illness, like physical illness, need not mean the end of the world. Many persons have emerged from a bout of mental illness as stronger, better individuals who have a much greater understanding of their own personalities and of people in general.

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

Teens perform at Black Expo

Several archdiocesan youths will perform at "Black Expo" this Saturday, July 11, at Indiana Convention and Exposition Center.

"The Miss Hillbillian Beauty Pageant," will be performed by CYO teenagers from St. Roch Parish. This comedy-farce one act play is directed by Dick Gallamore.

Chatard High School dance group, "Hot Lunch Jam" will perform to music by the same name.

The CYO performance, in cooperation with the United Way of Greater Indianapolis, is scheduled from 5:30 p.m. until 7:30 p.m.

War children welcomed at center

ZARAGOZA, El Salvador (NC)—There were nearly 200 children playing in the courtyard behind the old chapel—smudge-faced boys and thin girls mothering the toddlers.

They were dressed in clothing ranging from a faded Girl Scout uniform to a designer-label T-shirt that had known better days. Some of the children's heads had been shaved, giving them a prison-camp look. But the shaving was to remove lice.

The appearance of a stranger in the yard attracted a dozen children, competing with their best smiles, reaching out to be touched, saying with their eyes, "Please notice me, let me be the one who is special."

Not all the children tried for recognition. One sat against the wall, rhythmically beating his forehead with his little fist. Other children stayed quietly around the young man who tried to coax chords from an untuned guitar. Others molded mud under the trees near the laundry.

Each of these children ended up in Zaragoza under the care of Father Ken Myers, a missionary from the Cleveland Diocese, after finding their way out of the battle zones of El Salvador into camps for displaced persons.

Because of the fighting and the burden this is putting on the country, no one has time to keep statistics on orphans. Too often there is no way of knowing who is an orphan, or whether the family of a child who has been lost or abandoned will return to claim him. According to church estimates, 22,000 non-combatants have been killed in the past 18 months and about 135,000 families have fled their homes.

Red Cross ambulances will bring children found alone in the combat zones into the capital of San Salvador and turn them over to volunteer organizations, but no one at the Red Cross headquarters could find any records of how many children had been found or where they were.

The government already had 15 orphanages and churches had six other homes for children when Father Myers began giving a home about nine months ago to youngsters displaced by the war. Father Myers' center concentrates on children needing special medical attention.

The thin, white-haired missionary has been a parish priest in Zaragoza, a village 15 miles into the hills southwest of San Salvador, for seven years. Last September he brought home one child, then 10 orphans whose mothers had

been killed. Then he made room for 55. By the end of June, there were 190 children. When 30 triple-layer bunk beds are completed by a carpenter, room for more children will be available.

"A medical student volunteered to help me here, so I thought we could specialize in health care, bringing in those children who needed special medical attention," Father Myers said. "When they have hidden out in the hills, in the rain, without food, they come into refugee camps in bad condition."

The most common problems are eye and skin infections, but last fall, measles and chicken pox hit the camp. The medical student, who had completed two years of studies before the university was closed by the government last year, feels he has learned much more from his practical experience at Zaragoza than he would have in the classroom during the same time period.

The children range from infants to 12-year-olds. Four infants were born in Zaragoza who help care for the orphans. The women also were displaced by the war. Twenty-eight mothers displaced by the fighting live and work at the Zaragoza center.

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perception that television can be more than a boob tube."

This last factor has special significance for Brown: "If viewers can see only what stations decide to show them, then it's still a boob tube. But if one has cable or telephone access to computer data banks, news and cultural services, or home libraries of programs, then it is no longer the tube that is the boob if one decides not to use them."

AFTER years of being put down for his interest in the medium, it is understandable that Brown takes a certain satisfaction in television's new respectability. "Intellectuals used to dismiss TV as devoid of any possible interest or value. They are now beginning to realize its importance in such areas as public affairs—for example, the last two presidents could not have been

elected without TV."

Intellectuals who read Channels may benefit from its media coverage but it is not written for them nor for those interested only in the ephemeral level of the new shows or the technical aspects of new pieces of equipment. "Other magazines can satisfy such interests but the rule here is to avoid hype of any kind and to examine any topic with intelligence and good journalistic clarity."

Asked whether Channels had any practical value for the average family, Brown replied that, "After 33 years of coming to terms with our love-hate relationship with TV, we are now all undergoing the process of adapting to an entirely new reality. Our magazine will help by providing some perspective on how these changes can best serve the public interest as well

as evaluate the opportunities for the new media to enrich family life."

Channels is not sold on the newsstand but the chances are that you can peruse the current issue at your local library. If not, a year's subscription (six issues) costs \$12 and can be obtained by writing Channels, P.O. Box 2001, Mahopac, N.Y. 10541.

Sunday, July 12, 12:30-1 p.m. (EDT) (ABC) "Directions," the ABC News Emmy Award-winning public affairs program, reports on Cardinal Paulo Arns of Sao Paulo and the controversy surrounding his drive to improve the living and working conditions of his people in "Towards a New Brazil: A Cardinal and His People." Many in the military government of Brazil and some of the most important business

leaders are not happy with the Catholic Church being so active in the growing labor movement. When the government prohibited unions to meet during a bitter metal workers strike, Cardinal Arns offered his church as a refuge and meeting center for the workers.

Sunday, July 12, 9-11 p.m. (EDT) (NBC) "Charlie and the Great Balloon Chase." Jack Albertson stars in this adventure story of a retired railroad worker and his grandson who attempt to fulfill the old man's dream of crossing the country in a hot-air balloon.

Thursday, July 16, 8-8:30 p.m. (EDT) (PBS) "U.S. Chronicle." The displacement of a poor working class area by those with a higher income is becoming the urban trend of the 1980s and this program examines its effect on one city block in Albany, N.Y.

Obituaries (from 14)

brother of Pauline Klueh and Tony Schank.

† SCHINDLER, Vincent J., 61, St. Joseph, St. Joseph Hill, June 26. Husband of Clara (Leuthart); father of Douglas Schindler; brother of Loretta Goedecker, Rita Kirchgasser, Mary Warren, Anna Distler, Everett, Leonard and Martin Schindler.

† SCHOETTLE, Frederick J., 77, St. Barnabas, Indianapolis, July 3. Husband of Dorothy M. (Hemmer); father of Patricia Farrell and Loretta Morey; brother of Thomas Schoettle, Bertram Jones, Mrs. Dominic Peoni and Mrs. Joseph Dant.

† STAKES, Gertrude, Calvary Cemetery Chapel, Indianapolis, June 27.

† STEMM, Frank E., 98, St. Mary, New Albany, July 1. Father of Clara Sieveking, Jenna Poling, Robert and Dr. Wilson E. Stemm.

† SAMA, Salvatore Sr., 81, St. Patrick, Salem, July 3. Father of Mary Mumfrey, Ruth Bell, Evelyn Couch, Viola Gilstrap, Lucy Davidson, Betty Wilkerson, Carlo, Henry, Joe, Charlie and Salvatore Sama Jr.

† THORPE, Richard J., 82, St. Mary, Madison, July 2. Husband of Edrie. Brother of Delbert, William, Oris, John, Larry, Ralph, George and Leonard Thorpe, Catherine Smith, Louella Bennett, Mary Hendrickson and Roserita Reece.

† VANDE BOSCHE, John P., St. Thomas Aquinas, Indianapolis, July 2. Husband of Margaret; father of Susan, John and Joseph Vande Bosche; brother of Mrs. Gilbert Miller.

† WOODS, James, 47, St. Rose of Lima, Franklin, July 3. Husband of Mary Ellen (Cain); father of James Andy and Stephen; son of William Woods; brother of John Woods.

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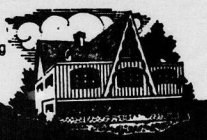
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VIEWING WITH ARNOLD

'Raiders of the Lost Ark' is escapist fun

by JAMES W. ARNOLD

In "Raiders of the Lost Ark," George Lucas and Steven Spielberg, the movie wunderkind of "Star Wars" and "Jaws," are back with more super-schlock. This time the big idea is to dig up the Ark of the Covenant, the sacred vessel of ancient Mosaic law and Judaism, and turn it into a kind of Nazi-zapping supermachine, mixing angry spirits, tongues of fire and laser beams to provide a sort of localized Holocaust-in-reverse.

Clearly, it's a fresh approach to the required big scene in thrillers where people are blown up or melted down by some occult "power." The Old Testament wrath of Jehovah is brought down upon the worst enemy of the Jewish nation in modern times. But the problem of taste persists. The Jewish community will surely offer its own reaction. But it's something like having the Shroud of Turin turn into a cruise missile to incinerate the forces of godlessness—just for the sake of a smash ending to an adventure film.

(Admittedly, there is a difference. The Ark was the symbol of God's presence to the Jews, and its occasional use as a weapon has some basis in ancient writings. It was "lost" at about the time of the destruction of Solomon's Temple, about 500 B.C.)

How this all manages to come about is one of the wonders of the plot of "Raiders," which is sort of a Richard Arlen adventure movie or serial of the 1930's given the production values of "Gone With the

Wind." The hero, Indiana Jones (Harrison Ford) is an improbably swashbuckling archaeologist assigned by U.S. agents to get the Ark before the Nazis dig it up in Egypt,



allowing Hitler to use it as a psychological weapon. Jones succeeds, of course, but his timing is bad: if the Ark had been permitted to reach Berlin before it went "off," it might have saved the world a lot of grief.

"RAIDERS" is a semi-spoof, i.e., it has a realistic surface and is played straight, although there are a few wonderful intended jokes. But it doesn't take its own credibility seriously. Its references are not to the real world but to the world of old movies. The plot is a takeoff on those in which Americans were struggling to find some secret weapon or treasure before some breed of slimy foreigners did, mixed in with the subplot of the ancient curse.

(The "Lost Ark" motif is apparently intended as a joke in itself, given the irony of having the Nazis coveting the holiest of Judaic icons.)

Movies that are really about old movies are definitely the current rage. They come in several varieties, most significantly the straight genre spoofs (the Mel Brooks films) and the Hitchcock imitations (degenerating lately into all those teenage horror films). "Raiders" belongs to the Saturday matinee pop trash category ("King Kong," "Flash Gordon"), and is surely one of the best, at least until the concluding Ark sequence, when director Spielberg opens his box of hokey special effects.

Among its almost non-stop attractions are:

—A classic, creepy-crawly cave exploration in Peru, which beautifully involves nearly every hazard known to the search for ancient idols, including poison darts, swinging corpses, a booby-trapped treasure chamber and a giant boulder that pursues Jones down a passage as if he were trapped in a giant pinball game.

—AN INVENTIVE brawl in a dim saloon in Nepal (operated by the hard-drinking heroine,



EYE TO EYE—A fox and a hound strike up an unlikely friendship in Walt Disney Productions' 20th animated feature, "The Fox and the Hound." Based on the book by Daniel P. Mannix, the classic tale of two young animals who are born enemies, but sworn friends, features the voices of Mickey Rooney, Keri Russell, Pearl Bailey, Jack Albertson, Sandy Duncan, Jeanette Nolan, Pat Buttram and Paul Winchell. (NC photo)

Karen Allen), and a running battle with guns, whips and scimitars through the bazaars of Cairo.

—A harrowing escape from a snakepit reminiscent of the garbage dump sequence in "Star Wars."

—Several exuberant combats with the Nazis, including one masterful chase in which Jones pursues and methodically destroys a motorized military caravan with the gusto of John Wayne taking on the Apaches.

Every character, good and bad, is delightfully stereotyped, except perhaps Miss Allen, who is much less helpless than her sisters of the 1930's. The romance is relentlessly wholesome, although the filmmakers allow themselves a few jokes: the varying wicked designs of the villains, and contriving that in many of the major scenes Allen is wearing a tattered dress or nightgown.

Ford is, well, terrific, as he was as Han Solo in "Star Wars." You can't really call what he does acting, but somehow the man's style holds everything together. Spielberg, helped by Ford and probably Lucas, has discovered an effective light touch he could have used in "1941."

For kids, the main problem is the persistent and graphic

violence and suggestions of sadism, although they're not lingered over, flashing by like faces in the windows of a passing train. Ickies like snakes and spiders and rotting skeletons abound.

Despite its blemishes and show-off stuff, "Raiders" is

escapist fun raised to the third or fourth power, which is what most films try desperately to be these days. (Satisfactory for non-squeamish viewers of all ages.)

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

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