

THE CRITERION

Brain death definition is proposed

WASHINGTON (NC)—A presidential commission's recommendation that states enact new laws defining the point at which death occurs has been both criticized and praised by the executive director of the U.S. bishops' Committee for Pro-Life Activities.

The presidential commission, meeting near Washington July 9, urged all 50 states to approve a law defining death as the "irreversible cessation of all functions of the entire brain, including the brain stem."

Father Edward M. Bryce, the bishops' pro-life director, said such laws could be the "stepping stone" to legalized euthanasia and have not been shown to be necessary.

But he also said the report accompanying the commission's proposed definition is "well-argued" and provides "useful educational features" in the debate over life and death.

The commission—whose full name is the President's Commission for the Study of Ethical Problems in Medicine and Biomedical and Behavioral Research—urged that the new definition be adopted uniformly across the country so that the nation has "a clear and socially accepted basis for making determination of death."

In adopting the definition, the commission rejected arguments that death should be defined simply as the irreversible loss of higher brain functions.

Rather, the commission adopted a "whole brain" definition of death, in which activity of the "lower brain"—the brain stem which controls circulation, respiration and swallowing—also would have to cease before the patient could be declared dead.

Father Bryce in a four-page statement said the commission's recommendation did not answer satisfactorily the three objections that the bishops' pro-life committee always has raised to such laws: their need, their possibility of leading to euthanasia, and their likelihood of resolving problems prompting their formulation.

"This legislation can become a stepping stone to laws which authorize euthanasia for comatose patients who are dying but not yet dead," said Father Bryce.

He said the statute "as presently worded is designed to insure that dead patients are not treated as living, not to insure that living patients are not treated as dead."

He continued, "This creates a subtle shift in society's attitude toward the dying patient, and creates a precedent for treating death as a matter of legal definition rather than as a matter of medical fact."

The definition easily could be amended by legislators supporting euthanasia, Father Bryce contended.

Father Bryce also questioned the need for such legislation, saying that no physician ever has been convicted for using brain-oriented criteria in determining death.

But Father Bryce also said he respected the thought and research that went into the recommendation and said he hoped "that the useful educational features of the document . . . will be given most attention by our state and federal legislators."



COLLABORATORS—The age difference may be 94 years, but there's no generation gap between little Michelle (Shelly) Werner, 6, and her great grandmother, Bertha Zapp Steinberger. Both enjoyed the cake as well as Mrs. Steinberger's 100th birthday party. (Photo by Valerie Dillon)

Indiana native marks her 100th birthday

by VALERIE R. DILLON

The U.S. population stood at 51-million; the railroads had finally reached Texas, ending the famous western cattle drives, and Clara Barton was starting the American Red Cross.

President James Garfield, last president born in a log cabin, had just been shot by an assassin. Inventor Alexander Graham Bell, using an electrical device, tried to help doctors locate the bullet in his spine, but Garfield soon died.

Madison was the largest city in Indiana.

This is the world that Bertha Zapp Steinberger was born into 100 years ago on July 11, 1881, daughter of Christina and Nicholas Zapp of North Madison.

Last Saturday in Beech Grove, Mrs. Steinberger and her family celebrated her centennial. The birthday party featured three fancy cakes, flowers flown in from Hawaii, many greetings—including one from President Reagan—but most of all, a sharing of the memories of a remarkable lady's 100 years.

Bertha was a rarity, even in youth. She graduated from North Madison High School in an era when normally only the very wealthy did so. She gave her oration—required of each graduate—on "Universal Peace." By 16, Bertha was teaching school in the nearby community of China.

Her son-in-law, Walter Johnson, says that "a great flood occurred about 1903, and she managed to get all of her students out of the one-room school house to higher ground."

Another of Bertha's early memories: a mail boat up the Ohio River to Cincinnati, which was boarded at Madison by her and other young

people who danced and crossed a plank to a return boat in mid-river.

Ice skating was one of Bertha's great loves. Often she was the only girl on the pond in sub-zero temperatures. Even after marriage and motherhood she continued as an avid skater. Son George remembers if he or another child came home late, "the only excuse that saved us punishment was if you said 'I've been ice-skating.'"

Bertha married Joseph P. Steinberger and they belonged to St. Patrick's Parish where she played the organ. In about 1910, they moved to Indianapolis, settling first in St. Francis de Sales, where Msgr. Raymond Noll was then pastor. Bertha also played the organ there and was a practical nurse at Logansport State Hospital.

Bridge was another lifelong passion. Her family proudly recalls that "all the men bridge players called her to play because she was so good."

Eventually, the Steinberger family—now grown to five children—moved to St. Peter and Paul Cathedral parish, where Bertha lived until three years ago.

Mrs. Steinberger's family includes three living children—Mary Lou Werner of St. Mark's Parish, George Steinberger of St. Jude's and Kathryn Gahan of Richmond, Va.—32 grandchildren, 49 great-grandchildren and two great-great grandchildren. Two of her children, Bertha (Johnson) and Frank, are deceased.

"The most amazing thing," declares Mrs. Werner, "is that Mother lived alone and took care of herself in an apartment until she was 96. She walked to her bridge games until she

moved." Three years ago she suffered a stroke and went to live at Colonial Crest Convalescent Home in Beech Grove.

At Saturday's party, Mrs. Steinberger ate cake and teased her great grandchild, Michelle Werner, as her family told about her life. She watched as I took notes. Suddenly she said: "Enough writing—it's all bad stuff!"

Assured it was "all good," Bertha offered her own reaction to being a century old: "It's all been grand—but not another 100!"

the CRITERION

Vol. XX, No. 41 — July 17, 1981
Indianapolis, Indiana

Eight-man team reaches into Hispanic community

Evangelization, not americanization, is their goal

by VALERIE R. DILLON
(Second of a series)

The harvest indeed is great
but the laborers are few.

(Luke 10:2)

Since early June, a small band of five seminarians, two priests and a Franciscan brother have been knocking on doors in the name of the Lord.

Led by Father Mauro Rodas, director of the archdiocesan Spanish Speaking Apostolate, the group has reached out to the Hispanic community in Indianapolis, an estimated 30,000 people. So far, they have seen 130 families.

But numbers are not the game for this group. The magic is in the seeds sown—within Hispanic homes . . . among the seminarians themselves . . . and in a new awareness within the archdiocese as a whole.

The Hispanic Outreach project, believed to be the first of its kind in the United States, was brought here by Josephinum Father Ovidio Pecharroman and has included seminarians from the Josephinum Pontifical College in Columbus, Ohio, and from Catholic University. It also has included Franciscan Brother Arturo O'Campo of Sacred Heart Province, who has been assisting Father Rodas for the past year, and Emilio Lavanegos, the only Hispanic seminarian of the group.

In their home visits, team members have gone as representatives of the church, discussing family and community problems.

They report "very very few negative reactions." One woman greeted her visitors in total silence, another wouldn't open the door. But most families responded warmly.

Why home visits?

To "let them know the church still cares," says Gary Short. As fellow seminarian Bob Hurteau sees it, "some Hispanic people are really downtrodden. They don't realize the dignity they possess as persons. The church can help them realize that."

Explains Doug Wolfer of Catholic University, "We're all human beings. By being representatives of Jesus Christ—that's the building material for our sharing. I'm an 'Anglo' speaking their language. They see we're one human family and that's powerful."

The seminarians agree they have gained at least as much as they've given. In the words of Matt Berens, "this will help me tremendously when I become a priest. It's been an experience of real personal growth." The warmth and

closeness of Hispanic family life particularly impressed the team.

THE OUTREACH effort also has included a weeklong mission at St. Mary's Church, the first Hispanic Confirmation ceremony "since the origin of the diocese," a day of reconciliation prior to Confirmation, leadership training, and "día de campo" (a picnic) celebrated by many of the 12 Hispanic nationalities represented in the area.

Eight young people were confirmed by Archbishop Edward T. O'Meara on June 28, following six months of preparation by Brother Arturo and Father Rodas. "We could have confirmed as many as 100 people," says Brother Arturo. "So many older people wanted to be confirmed but couldn't attend classes because of work, transportation and other problems." That's a problem to be solved.

Ongoing liturgical focus is one Spanish Mass each week celebrated at St. Mary's. "They come from all over the city," declares Father Rodas, a native of Ecuador.

According to team members, many Hispanics are alienated from a church where they think they don't belong. They are turned off by a liturgy that seems cold and unfamiliar.

"Hispanics have a deep faith. Even if they don't always go to church they have a deep faith that flows over to their neighbors," states Doug Wolfer. "This faith is waiting to be tapped. If we don't do something soon, we'll lose them. We'll lose something precious if we force them to become 'American.'"

"I've heard it a thousand times," Father Rodas exclaims. "People say, 'they're living in this country; they should learn the language, they should become American.'"

BUT HIS PURPOSE is evangelization, not americanization. "The main idea is to let them know that Christ came into the world with the good news," he declares. "We need to work with different people using many different approaches."

He denies vigorously that the goal is to build an "Hispanic church." Rather, the plan is to offer Hispanics, hampered by language, customs and often economics, a chance to discover their leadership qualities and personal dignity. Then, the priest emphasizes, "when they are trained, they go back to their own parishes."

"I always tell them: 'You are here for this purpose; later on you should go back to your own church.'" Brother Arturo adds that many families already are well integrated in their own parishes. "They're not leaning on St. Mary's."

"We are trying to prepare Hispanics from other parishes so they will enter their own church's mainstream."

On July 21, pastors and parish representatives have been invited to a program "Hispanics in Our Parish Life—Their Presence, Gifts, Values, Needs," at Marian College. Purpose: to explain the training available to their Hispanic parishioners.

Father Rodas declares that the presence of the seminarians these past two months has been "a big boost in the spiritual lives" of the Hispanic community. "There is more enthusiasm by the people, I can see it."

BROTHER ARTURO especially notices a difference in the young. "They used to come to church, sit in the back and be kind of 'anxious,' he

explains. "Now, there is curiosity about why these Anglo guys are here praying with us in Spanish . . . what's so important about this?"

"We are bi-cultural," Brother Arturo adds. "Both cultures are important to the young. The fact that we work together, both Anglo and Hispanic, and that we all come together and celebrate—this is very meaningful to them."

Father Ovidio already has returned to Spain. In a short time, Brother Arturo will return to Chicago to continue studies for the priesthood. And the seminarians are getting ready to go back to school. Father Rodas will be left with "the seeds of the work."

What does he need? Most of all people to help—to visit homes, to "outreach" as the seminarians have done. People, also, with training and background to help with religious education and liturgy.

Father Rodas' immediate goal is formation of small Christian communities where Hispanics can come together to pray and support one another.

"I would like to form at least four, one on each side of the city," he explains. But he wants leadership to be built among the people instead of the usual reliance on the priest's presence.

SOME TANGIBLE things also are needed, such as a building where Hispanics can merge their individual national identities in social and religious celebration.

"Here in Indianapolis they lack 'barrios'—a neighborhood. The whole thrust of our goal is to help them see that God saves in community," says Brother Arturo. Father Rodas adds, "To evangelize Hispanics, the need is for both a church and a social community center. You can't separate culture and religion."

One other need—perhaps more difficult to come by—was voiced by all members of the evangelizing team: a need for greater awareness and acceptance by Anglo members of the church.

"Since I've been here," Brother Arturo observes, "I've noticed among the Anglo community a reaction when they hear the number of Hispanics. They seem almost threatened. I'm sure it's not unique to Indianapolis, but often, new life is not accepted in our parishes as well as it should be . . . and the Hispanic community is new life, exciting, something that should be invited in."

"Hispanics, too, have their signs and symbols which speak to all of us."

Father Rodas agrees. "The integration of Hispanics would bring much to the American church. They are a warm and friendly people. They would bring a good flavor."



OUTREACH—Above, Doug Wolfer (at left) Robert Hurteau and Brother Arturo O'Campo share a laugh with Father Mauro Rodas as they plan an Hispanic picnic. At right, Father Ovidio Pecharroman, Gary Short and Matthew Berens study an Indianapolis map in their home visiting project. (Photos by Valerie Dillon)



Marian gets new appointee

A Pennsylvania man has been appointed admissions counselor at Marian College of Indianapolis, according to Admissions Director Donald R. French.

Named was Mark E. Robbins of Norristown, Pa., a 1979 graduate of Pennsylvania State University, where he majored in political science. He was active in a variety of campus and statewide groups while an undergraduate.

Robbins was previously employed by the Operations Office of the U.S. Bureau of the Census in Norristown. He will assume his duties at Marian on Aug. 1.



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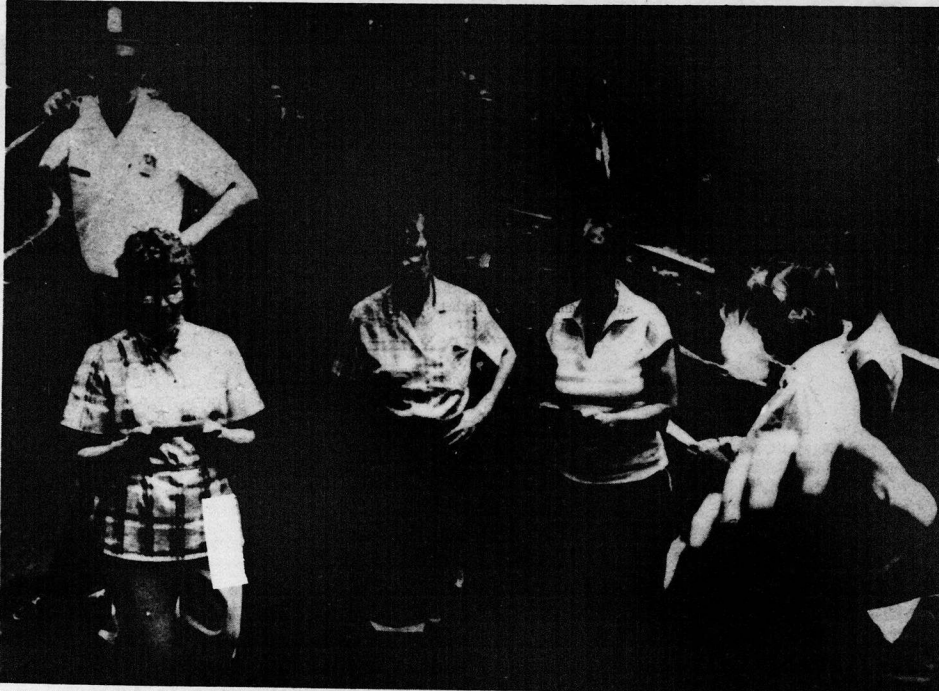
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LONG ARM—The hand of a White House Secret Service agent, right, reaches to cover the photographer's lens as five nuns and a lay person kneel in prayer on the White House grounds. Note also the policeman ap-

parently pointing at the photographer. After praying for peace, the six women were arrested. Four others were arrested a few minutes earlier. (NC photo by Bob Strawn)

Priests seek return to active ministry

VATICAN CITY (NC)—An increasing number of priests who left the active ministry are seeking to return, according to data in the 1,300-page *L'Attività della Santa Sede 1980* (Activities of the Holy See 1980).

Other facts and statistics show:

—The Holy See was represented at a record 214 international meetings last year.

—Church officials in three countries—Paraguay, Ecuador and Portugal—added their names to the list of those who had permanent diaconate programs in 1980.

he book, which went on sale in early July, is an unofficial but authorized annual summary of papal speeches, documents and meetings, and annual reports by Vatican offices and agencies.

Among papal events it includes reports on four trips abroad (six African countries, France, Brazil and West Germany), 11 in Italy and the other speeches given and meetings attended by Pope John Paul II in 1980. That section takes up 800 pages of tightly spaced print.

In the book's last 450 pages one can discover new trends or particular Vatican concerns, as they are expressed in the reports of the various departments of the Vatican.

The Vatican's Congregation for the Doctrine of the Faith reported that its disciplinary office "has cared especially for the rehabilitation to active pastoral service of numerous subjects who, after some period of defection, have brought to maturity signs of repentance. There have been further increases in requests for reintegration and rehabilitation by priests who for various reasons had previously obtained a dispensation from priestly obligations."

The congregation's office for priests reported that requests for dispensations from priestly obligations were being processed again in the final months of 1980 after new norms for the process were published. Shortly after Pope John Paul II took office in 1978 he suspended the laicization process for all but a few exceptional cases until the matter could be restudied and new norms issued.

The record 214 international meetings with Vatican representation marks a continued steady growth in the Holy See's involvement with international organizations and issues. Less than two decades ago similar lists were only a third as long.

A report from the Congregation for Sacraments and Divine Worship, which mentioned the three countries with new permanent diaconate programs, also reflected a concern over requests by widowed permanent deacons for permission to remarry.

"Instead of a dispensation to remarry, ordinarily one is advised to ask for reduction to the lay state with a dispensation from duties," the report said.

The majority of translations approved were in European languages, where the translation of liturgical texts has taken place most rapidly. But among the approved translations were texts in native African languages—Bambara,

Igo and Zulu—in an Andean Indian language, Quechua, and in Asian languages—Chinese, Bengali (India) and Telegu (Philippines).

The report by the Congregation for the Clergy emphasized its concern over a redistribution of the world's clergy, saying that this is not just possible or commendable but "necessary for the growth of the church."

It also expressed concern over the substitution of lay persons in tasks ordinarily assigned to priests. It judged that in mission territories and priest-poor Latin America the use of lay collaborators "seems to be the fruit of a search for a better evangelization of the people of God."

But, it added, "in European countries such a solution is rather suggested by a tendency that is not completely clear ... a tendency to present to young people a real alternative to the ordained clergy."

El Salvador killings blamed on security

SAN SALVADOR, El Salvador (NC)—Bishop Arturo Rivera Damas, apostolic administrator of San Salvador, said July 12 that security forces were responsible for recent mass killings reported in the press.

The bishop made the denunciation during his Sunday homily. The bishop also said little progress has been made in the investigation of the murders last December of four American women missionaries.

Press reports in San Salvador said 28 peasants had been found dead under a bridge near Chalatenango July 8. The press also reported that during the same week about 70 persons had been forced from their homes and executed.

Bishop Rivera condemned the indiscriminate killing of civilians by security and paramilitary forces.

But he termed inaccurate media reports that attributed to him another denunciation, that army troops entered Chalatenango's

parish church and convent, ousted the priest and assaulted the nuns.

"There was no raid of the church or convent, and the nuns were not involved. A visiting priest simply brought a complaint to the garrison across the street about the rough way soldiers made previous inspections of church facilities. It is increasingly difficult to carry on pastoral work there," Bishop Rivera told NC News in a telephone interview.

The garrison and its neighboring area, including the church and convent, have been declared off-limits to civilians after repeated attacks by guerrillas.

Regarding any new developments in the investigation promised by the Salvadoran junta of the assassination of the four American missionary women, Bishop Rivera said archdiocesan lawyers were unable to report any progress after conferring in early June with government prosecutors on new data furnished by the U.S. Federal Bureau of Investigation.

Ireland fails in attempts at mediation

BELFAST, Northern Ireland (NC)—Within a week after mediation by the Irish Justice and Peace Commission appeared on the verge of ending the hunger strike by Northern Irish prisoners, the mediation effort broke down and two more hunger strikers died.

The deaths of Joseph McDonnell, 30, on July 8 after 61 days on hunger strike and of Martin Hurson, 27, on July 13 after 45 days on hunger strike provoked attacks on security forces by rioters in Belfast and Londonderry, Northern Ireland's two largest cities.

Before McDonnell's death, mediation by the commission, which is sponsored by the Irish Bishops' Conference, seemed to cause the British government and the prisoners to modify their stands on prison regulations in Northern Ireland.

A statement issued on behalf of the prisoners repeated their original reform demands, but dropped earlier language demanding treatment as political prisoners. Also the commission thought a British official was to visit the Maze prison near Belfast to announce relaxed rules on work, visits and clothing.

But the official didn't arrive until after McDonnell's death and he repeated previous demands by the government that the hunger strike end before any changes would be approved.

Accusing Britain of "clawing back" from the agreement, Auxiliary Bishop Dermot O'Mahony of Dublin, Ireland, commission president, said, "We don't regard this as a serious attempt to seek a resolution."

The five commission members accused the British government of misleading them into thinking that it would accept proposed changes in prison rules. British officials denied having given any such assurances.

McDonnell's widow, Goretti, said "the Brits have tricked the commission."

On July 10 John Kelly, Ireland's acting foreign minister, and James Doocey, its foreign minister-designate, met in London with Sir Ian Gilmour, British deputy foreign secretary, and Humphrey Atkins, British secretary of state for Northern Ireland. The Irish officials urged the British government to adopt quickly what they described as a flexible approach to the continuing hunger strike. Otherwise, they warned, relations between Britain and Ireland may suffer.

At a news conference after the meeting, Kelly said Dublin's new coalition government regarded Britain's attitude as the principal reason for the collapse of the mediation effort. The British government's handling of the hunger strike was having a "destabilizing effect on public opinion in the republic (of Ireland)," he said.

Kelly said he had told Gilmour and Atkins that the Irish government believed the British could permit more changes in the prison regime in Northern Ireland without abandoning the principle of refusing political status. The Irish government supports that principle, he said.

"We tried to impress on them what we feel is really a deadly urgency," Kelly said. "We told them of the pressure the Dublin government must come under when it's trying to hold the line against violence and for a decent relationship with Britain while trying to settle this problem in which people can become so emotionally involved."

Ireland's Prime Minister Garret FitzGerald was elected by a three-vote majority in Parliament on June 30.

EDITORIALS

Benefits seen in 'death' legislation

Today's sophisticated medical technology has made the moment of death increasingly difficult to define. With heart/lung respirators and life-saving drugs and techniques, patients sometimes are literally "brought back from the dead." More often, they are kept "alive" on machines although actually they have already become corpses. For doctors and the families of patients, the issue of pinpointing death is a critical, practical and agonizing one.

So we applaud the new definition of death offered by a presidential commission on bioethics (see page 1). The old "brain death" formulations held that death had occurred with loss of higher brain function only—a dangerous definition which eliminates such living though comatose individuals as Karen Quinlan. The commission instead recommends a "whole brain" definition which also includes brain stem activity—circulation, respiration and swallowing. It further recommends that all 50 states enact laws to uniformly incorporate this definition.

Growing numbers in medical and legal circles have maintained that brain death laws are needed for several reasons, including the fact that respirators have been able to keep patients breathing who have long been "brain dead." Also, doctors planning organ transplants need to remove organs when the patient has reached brain death rather than waiting for all respiratory functions to cease.

As it is now, 27 states already have passed brain death laws of one kind or other while 23 states still maintain the traditional definition of death merely as loss of breathing and heartbeat. This includes the state of Indiana.

In the past legalization of "brain death" definitions have been generally opposed by pro-life and Catholic sources—including the Indiana Catholic Conference. They were seen as potentially dangerous and unneeded pieces of legislation which could lead to declarations of death prematurely. Given the incompleteness of such definitions, this was a prudent stance.

Now, with a "total brain death" definition, it is time to change that position.

We are disappointed that Father Edward M. Bryce, the Bishops' Pro Life Director, sees the commission's recommendation as a possible "stepping stone" to legalized euthanasia, and that he continues to maintain that such a law would serve no purpose.

Instead we suggest that the new definition might well be the tool by which greater protection of near-dead or dying patients could be insured. It would provide a legal framework in which doctors could function, not only legally protecting them but increasing the likelihood that their patients would be allowed the greatest chance at life—and/or the dignity of death without useless machines.

We see in such a law, also, the spiritual comfort and economic relief it could afford to families to know they are not "killing" their loved one by permitting a respirator to be turned off if total brain death has occurred.

Finally—but surely not least—passage of a law which defines death as the absence of brain activity might also be a key to defining life. For if a human being is dead when he has no brain function, can we not correctly say he is alive if he has it? The two-week embryo in his mother's womb, then, must be regarded as a living human being—and accorded his protection under the law.—VRD

Gun lobby shows us how!

When columnist Dolores Curran wrote about gun control recently, she promised that the National Rifle Association and other gun enthusiasts would respond vigorously. She was right. But what she didn't anticipate, nor did we, is that the angry response would come to The Criterion instead of to Mrs. Curran.

It seems one of our readers kindly sent her column, syndicated in dozens of other Catholic newspapers, to a publication called Gun Week. Its editor suggested that readers write to her, care of The Criterion. Thanks a lot. Mail—some thoughtful, some insulting—has come from all corners of the good ol' U.S. of A.—from Bronxville, N.Y. and Cliffside Park, N.J., from Seattle, Wash., Portland, Ore., Denver, Colo. and Omaha. Letters arrived from Kansas City, Orchard Park, N.Y., Chicago, Louisville and Canton, Ohio.

If ever we Catholics need a lesson in how to impact public policy—here it is! Whatever is the magic that motivates these gun-lovers, they do write letters. They make noise. They seek to persuade. And because they do, all efforts have been stymied to tighten up what are the loosest gun control laws in the industrial world.

Last Sunday's newspaper revealed results of a new Gallup poll showing that a whopping 91 percent of all Americans favor a 21-day waiting period before a gun can be purchased, giving authorities time to check the prospective owner's background. The survey also shows that 49 percent of Americans also think it should be illegal to import gun parts from other nations which can be made into cheap weapons. Only 37 percent would oppose this. As for a total ban on all handgun possession—the most drastic step of all—fully 41 percent agree, up from 31 percent in January, 1980.

Tighter gun laws are needed—now—not to destroy anyone's constitutional right, but to make it harder for sick minds to get hold of them. Why are law-abiding citizens opposed to that? And when are the rest of us—the vast majority—going to speak up?—VRD



COMING TO INDY—Maryknoll Father Roy Bourgeois will speak in Indianapolis Saturday July 18 at a Labor/Relations Speak-Out Against U.S. Intervention in El Salvador. He is shown above at a news conference following his 10-day unexplained disappearance in El Salvador. He said he was contacted by an unidentified guerrilla who invited him to make a trip into that country's interior. Saturday's program is at 7:30 p.m. at IUPUI's Lecture Hall 101. (NC photo from UPI)

Indictment of Maryknollers lacked proper research

by Magr. GEORGE G. HIGGINS

William F. Buckley Jr. is a man of many parts. He is, among other things, the founding editor of National Review, a widely syndicated columnist, moderator of a nationally televised talk show, a successful novelist, a popular lecturer and formidable debater—and, for good measure, a skilled yachtsman and an expert skier.

Amid these very enviable strengths lies a weakness: Buckley occasionally pontificates—in a most sophisticated manner, to be sure—about subjects he really hasn't studied all that carefully. A good example, at the expense of the Maryknoll missionaries, is his recent column, "Love the Lord, Not Fidel Castro."

He started off carefully enough, noting that "some" Catholics who have hitched their wagon to the star of liberation theology "understand the Gospels as a prophecy of Karl Marx, whose doctrines to be sure have wars, but who should really be baptized as the friend of the oppressed of this world." Some Catholics do, in fact, hold this position.

Buckley has every right to disagree with them and to hold their feet to the fire; he could have performed a useful service if he had done just that. Instead, he dropped the subject abruptly and turned his popgun on the Maryknoll missionaries, leaving the impression that, as a group, they travel under the banner of "Christian Marxism."

The only evidence he cited in support of this sweeping generalization is "a few comments" that appeared recently in the official monthly publication of the Maryknollers. Their unnamed author is quoted as saying that the Castro revolution has been a phenomenal success from the point of view of social and economic progress for the Cuban people.

I happen to agree with Buckley that this sort of uncritical leftist rhetoric is reprehensible. But to jump from a few such comments in Maryknoll magazine to the conclusion that the Maryknoll Fathers subscribe to Christian Marxism and thus one of the church's "most urgent tasks is the organization of a missionary order to evangelize the Maryknoll mission order" is worse than reprehensible; it's contemptible.

Buckley was using the oldest ploy in the

debater's bag of tricks: generalizing from one isolated example which in no way supports the outrageous conclusion he drew from it.

Buckley ought to know that the "few comments" he cited in no way support an indictment that would tar the Maryknollers, one and all, as Christian Marxists.

Whatever the case, Charles Austin's article in the June 21 New York Times makes Buckley's column look sophomoric.

Austin did careful homework, interviewing a number of Maryknollers at their headquarters in Ossining, N.Y., and carefully reviewing the contents of their various publications.

Austin found that "some" Maryknollers endorse socialist movements in Latin America, not because they are Christian Marxists, but because they are honestly convinced by their experience in the field that socialism is a legitimate if not a necessary option in the countries involved. He also reported that "most Maryknollers maintain that they speak more of faith than of politics." And so they do.

Buckley could have discovered this for himself if he had taken the trouble to investigate before dashing off his indictment of the Maryknoll order.

© 1981 by NC News Service

the criterion

520 Stevens Street, P.O. Box 174
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$9.50 per year

25¢ per copy

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.
USPS 136-100

Most Rev. Edward T. O'Meara, publisher;
Fr. Thomas C. Widner, editor-in-chief;
Dennis R. Jones, general manager;
Valerie R. Dillon, news editor; Sr. Mary
Jonathan Schultz, OSB, administrative
assistant/circulation director; Dick Jones,
composing director; Alice J. Cobb and
Kathleen Craine, advertising sales.

Published weekly except last week
in December.

Postmaster: Please return PS Form
3579 to the Office of Publication.

O'Connor voting record arouses concern of pro-lifers

WASHINGTON (NC)—When Ronald Reagan July 7 gave the nation his first Supreme Court nomination, and its first woman court nominee—Sandra O'Connor, he also sparked a major political controversy with right-to-life and New Right groups who said Mrs. O'Connor is pro-abortion.

That assertion was disputed by others.

Opponents of the nomination of Mrs. O'Connor, 51, an Arizona Appeals Court judge, threatened to withdraw support from the Reagan administration's economic package if the O'Connor nomination goes through, charged a possible cover-up regarding the information provided the president on Mrs. O'Connor, and urged a delay in confirmation hearings by the Senate.

They also publicly indicated a major split in the coalition between "social issue" New Right conservatives concerned about pro-life and so-called pro-family matters and the economic conservatives—represented by Sen. Barry Goldwater (R-Ariz.) and other conservative congressmen supporting Mrs. O'Connor's nomination.

At issue is Mrs. O'Connor's voting record in the Arizona State Senate, where she served from 1969-1974 and was senate majority leader.

Critics say she voted pro-abortion on a number of key bills.

But according to the secretary of the state senate, the official state senate records do not reveal how Mrs. O'Connor or any senator voted on some of the bills in question because the votes were cast in committee before committees began keeping records of votes. Mrs. O'Connor herself will not talk about her position or votes on controversial issues until she appears at confirmation hearings.

Opposition to Mrs. O'Connor's nomination was revealed immediately.

"We feel this is directly contrary to the Republican platform and to Mr. Reagan's previously stated position" on abortion, 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."

REAGAN HAS stated he is opposed to abortion. The Republican Party platform on which he ran contained a plank calling for appointment of pro-life judges. During the campaign, Reagan told National Catholic News Service, "Abortion is obviously a vital issue, but I will not promulgate in advance a 'litmus test' for judicial appointments." Reagan also said he was satisfied with Mrs. O'Connor's views on abortion.

Paul Brown, director of the Life Amendment Political Action Committee (LAPAC),



Judge Sandra O'Connor

termed the nomination a "betrayal of the president's commitment to the pro-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." Brown promised political retribution if Mrs. O'Connor is appointed to the court. In 1980, his group targeted several liberal senators who were defeated.

The nomination also has been criticized by the Union of Orthodox Rabbis of the United States and Canada and by groups such as the Conservative Caucus, Moral Majority, National Association of Evangelicals, and a variety of right-to-life groups. "The president is not playing like a team member," said Mrs. Jo Ann Miller, a member of the Republican platform committee, Minnesota pro-life supporter and Catholic.

Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference, said his organization is "disturbed" about reports of Mrs. O'Connor's positions on abortion, aid to non-public schools and capital punishment. The USCC supports tuition tax credits and opposes abortion and capital punishment. Bishop Kelly said he would not "pre-judge" the nominee and awaits the confirmation hearings.

IN A 1970 magazine article, Mrs. O'Connor was quoted as saying state aid to private schools would be "clearly unconstitutional." As a judge, Mrs. O'Connor sentenced a man to death but later rescinded the sentence.

Mrs. O'Connor's views on the Equal Rights Amendment and family planning are likewise questioned by her critics.

But exactly how Mrs. O'Connor voted on various bills while in the state senate cannot be ascertained from the official legislative records, according to Mrs. Shirley Wheaton, secretary of state, whose office conducted two days of research.

Opponents of the nomination say they have determined Mrs. O'Connor's record from old

newspaper reports and the memories of state legislators.

The official state record does show Mrs. O'Connor sponsored one bill at issue and reveals how she voted on two others.

In 1973, she sponsored a family planning bill, which did not mention abortion but did refer to making "medically acceptable family planning methods" available and said parents need not be notified when minors are provided family planning services. The bill went nowhere.

ANOTHER BILL, which Mrs. O'Connor supported, allowed doctors and nurses to refuse to perform abortions. According to Rep. Peter Corpein, an Arizona state legislator who describes himself as a strong pro-lifer, Mrs. O'Connor was instrumental in drafting and pushing the bill, which passed the Senate on a unanimous vote.

She voted against a University of Arizona stadium bonds bill when an anti-abortion rider was attached after the initial bill had passed the state senate and had been sent to the House. The rider was to prevent abortions at the University of Arizona.

According to a Justice Department memo based on discussions with Mrs. O'Connor, she opposed the anti-abortion measure because it was not germane to the rest of the bill. Mrs. O'Connor and eight other senators opposed the bill on its return to the senate, 20 others supported it.

However, the secretary of the senate said, there are no official state records of how Mrs. O'Connor voted on a 1970 bill to legalize abortion in Arizona, another 1970 bill on therapeutic abortions, a senate committee proposal on protection for unborn children, and on a separate measure asking Congress for constitutional protection for unborn children. On the latter proposal, the Judiciary Committee, of which Mrs. O'Connor was a member, voted "do pass," but as in other cases there is no record of how individual senators voted. In all of these cases, the proposed bills died.

church in the world

Nicaraguans to dialogue

MANAGUA, Nicaragua—In separate statements, the Nicaraguan Bishops' Conference and four priests in key government posts said they were ready to discuss whether or not the priests should quit their jobs. Both sides said they intended to schedule the talks some time after July 13, but neither gave a definite date. The bishops previously requested that priests in government jobs resign or face church sanctions for disobedience. But the priests said they would honor "our unbreakable commitment to the people's Sandinista revolution."

Bingo gets approval

HARRISBURG, Pa.—Bingo, one of the most popular money-raising activities in parishes, has been legalized in Pennsylvania. The action culminates many years of efforts to legalize the game in the state, according to the Pennsylvania Catholic Conference. Catholic parishes and schools, especially in poor urban neighborhoods, have depended on bingo to keep operations in the black, said PCC officials.

Bibles survive war

NEW YORK—Despite bullets and bombs, a team of Bible distributors transported 1,700 Bibles and 6,500 New Testaments across the Beirut firing line in Lebanon recently, ac-

ording to the American Bible Society (ABS). The books, bound for Syria, were taken to West Beirut from the Bible Society's warehouse in the eastern part of the city. The society reports that a number of Catholic priests called to ask for free Bibles to give to refugees whose lives and homes had been disrupted by shelling.

Pope discusses Eucharist

VATICAN CITY—Pope John Paul II in his Sunday Angelus message July 13 urged Catholics throughout the world to join in celebrating the International Eucharistic Congress (July 16-23) by reflecting on the meaning of the Eucharist in their lives. The pope also appealed strongly for the release of three captives held by the Italian Red Brigades, whose members specialize in terror tactics. The pontiff pre-recorded the message, broadcast in St. Peter's Square, in his hospital suite in the Gemelli Polyclinic. "The authenticity of every eucharistic devotion," said the pope, depends on "sincere conversion."

DI pledges \$1 million

WASHINGTON—The National Center for Family Studies at Catholic University of America has received a \$1 million pledge from the Daughters of Isabella. There are 61 existing or planned centers for family studies at universities in the United States but this is the only one of its kind on a Catholic campus. "In

adopting the support of Catholic family life as the international cause of the Daughters of Isabella, we have chosen a cause which is central to the future of the church and of society," said the Daughters' international regent, Mary R. Bergman. The organization has a membership of about 118,000 Catholic women throughout the United States and Canada who work on projects for the church.

Pope still has infection

ROME—Pope John Paul II's viral infection "cannot yet be considered to have run its full course," the nine-man medical team attending the pope has stated. A medical bulletin said the pope's illness "is characterized by the progressive increase in the count of the specific antibodies for cytomegalovirus." The medical director at Gemelli Polyclinic reports the 61-year-old pontiff was keeping to a "fairly intensive" work schedule during his hospital stay. He refused to give a definitive estimate on when Pope John Paul would be released or when he would undergo a second operation to reverse a temporary colostomy performed May 13 after the murder attempt on his life.

Rural head opposes Watt

DES MOINES, Iowa—The acting director of the National Catholic Rural Life Conference has asked President Reagan to replace

Secretary of the Interior James Watt. Father Leonard Kayser told Reagan in a letter he was concerned that Watt will "serve self-interests rather than the common good." He urged the president to replace Watt with "a person who loves the land and earth's resources and who will be sensitive to the social mortgage on our stewardship trust."

Cuban deportation hit

WASHINGTON—Reports that the U.S. government may send nearly 3,000 "undesirable" Cuban refugees back to Cuba drew protests from members of the U.S. Catholic Conference's Migration and Refugee Services (MRS). Officials said labeling them undesirable would make resettlement in the United States more difficult. Instead of deporting the Cubans, they recommended the government determine the special needs of the refugees at Fort Chaffee, Ark., and at the Atlanta federal penitentiary.

Religious freedom urged

ROME—Pope John Paul II sent a letter to Poland calling for continued "freedom of religion and conscience" in his native land. The pope's letter was read in all Polish churches July 12, the day he nominated Bishop Jozef Glemp to succeed the late Cardinal Stefan Wyszyński as primate of Poland. The letter, read to Polish Catholics two days before the opening in Warsaw of an extraordinary session of the Polish Communist Party, warned that the church's service "demands a properly clear freedom."

Golden spot near home is beckoning

by DOLORES CURRAN

We bumped into each other in an Interstate cafe in Indiana or Kentucky a couple of summers ago. We hadn't met before, but somebody in our family bumped into the chair of somebody in their family and a passing-through-tourist acquaintanceship was struck.

To our delight, we discovered that we were each journeying to the area of the other and we jumped over one another with questions.

We: "How long will it take us to really see Jamestown?"

They: Awkward silence. "Well . . ." embarrassed laugh, "we're not sure . . ." Pause "we've never been there ourselves."

We: "Oh, are you new to the area?"

They: Very embarrassed. "No, we've lived there 11 years."

Then it was their turn. "What about this Molly Brown House? We saw the musical based on her life. Is it worth the time?"

We: Awkward silence. "Well . . . you see . . ." Pause. "Didn't one of you kids go there once on a field trip?" And we were forced to admit we hadn't been there, although we lived in the area for 25 years.

We: Americans are an enigma, even to ourselves. Why is it we travel miles and spend hours and money to visit the high points of someone else's area, but fail to become familiar with our own? Time and again when I go to speak in an area and ask to see some tourist attraction, I'm shown it by natives who haven't been there before.

I confess to the same foible. We have great numbers of attractions in our state but practically every one that I've visited, I did so first with out-of-state guests. Yet, put me in a car



'WORLD ALIVE!'—The hands of the creator provide an appropriate backdrop for Father Donald Skerry, creator of the new "World Alive!" exhibit at Divine Word Seminary in Techey, Ill. At a cost of \$1.2 million the multi-media exhibit explores the development of mankind, people's in-

tercultural relationships and their relationship with God. The exhibit would be a good "short stop" for Indiana vacationers. (NC photo by Scott Sanders)

and head me toward another state and I don't want to miss a single one of their attractions.

We do the same thing with school classes. I know dozens of high school classes that go to France or Spain but have never been to Chicago or New York or Washington, D.C. When they get to Madrid they need Madrilenos to talk to them about their trip to Washington or San Francisco and the kids feel ignorant, because they are.

This summer lots of families are in a very tight money pinch. Maybe we should all stay home and become familiar with our own areas. We can begin by making a family visit to our local and state Chambers of Commerce, amassing all kinds of literature. Then we can buy or beg a state map and proceed to draw up an itinerary of all those things we say we're

going to do in our own territory "some day." Let's make this a Someday summer.

If your family is like mine, everyone has a secret wish to visit some weird place. One of our sons has always had a secret yearning to visit a large hotel in our city that has a crinkled gold roof. I'm sure he thinks it's a Taj Mahal. My husband has been inside and says it's a lobby with red carpet but this summer it goes on our Someday list. I want to get back to a

canyon we visited in our courting days to see if it really is that beautiful or if it was our state of life.

"Someday" can't be put off forever. We'll get too old or too tired or too separated and then we'll say, "I wish we had done that when we had health or when the kids were at home. I wish we had visited other places a little less and home a little more." Maybe this summer?

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Blue Army's statue of Our Lady coming to St. Jude's July 28

by RUTH ANN HANLEY

Attention to Mary's message at Fatima has been partially obscured by changes in church devotion and the passage of 63 years since Mary appeared to three children in Portugal.

However, throughout the world, small but enthusiastic groups of followers who call themselves the Blue Army, continue to commemorate the apparitions of Mary. They meet for a monthly rosary, practice penance "through fidelity to one's state in life," say five decades of the rosary daily, observe the five first Saturdays and wear the brown scapular. Worldwide they claim membership of 22-million.

A small Indianapolis-based group will sponsor devotions to the Immaculate Heart of Mary through the visitation of a statue of Our Lady of Fatima to St. Augustine Home and St. Jude Church.

According to Nancy Gerth, a member, the carved statue from Washington, N.J., site of the Blue Army, will be at St. Augustine Home from 2 to 4 p.m. Tuesday, July 28. Franciscan Bishop Henry Pinger, home chaplain, will lead devotions and benediction.

Father William Morley will concelebrate Mass with priests of the archdiocese at St. Jude's that same evening, preceded by an outdoor rosary and procession at 7:15.

Mrs. Gerth, who meets with a monthly rosary group at St. Augustine, speaks enthusiastically yet cautiously about the statue, one of several which travel on pilgrimage. "We certainly don't adore the statue," she says. "We honor it as a representation of the virgin who appeared at Fatima."

The idea of a traveling statue of the Virgin of Fatima began, she claims, after a Pope Pius XII had the original statue crowned on May 13, 1946.

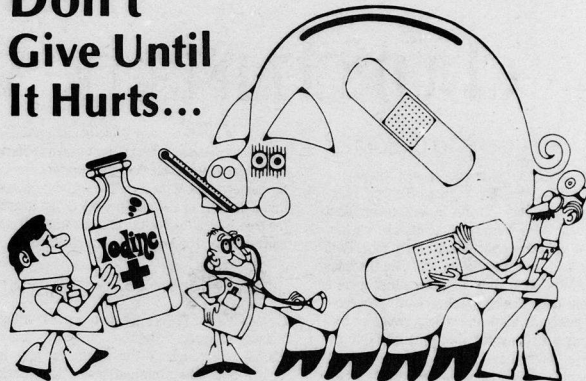
This national statue is a replica of that original statue and as such brings to mind the story of the three little children who were blessed with visions of our Lady between May 13 and October 13, 1917.

Mrs. Gerth says five of her own children have made a pilgrimage to Fatima with Father Robert Fox of North Dakota, who conducts youth pilgrimages every year.

When asked about her rosary group, Mrs. Gerth says it is "pitifully small" and needs people desperately.

What encourages her is the final vision of Our Lady "holding out the brown scapular and rosary and offering it to the world; 1917 may seem a long time ago," she says, "but God's time is not our time. Personally I feel Fatima is happening today."

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Ailing pope captures imagination of world

Pontiff's popularity does not insure agreement and accordance

by Fr. RICHARD P. MCBRIEN

If anyone still needs proof that Pope John Paul II is one of the most remarkable "human" men ever to occupy that office, the photograph of him propped up in a narrow hospital bed in Rome should dispel all residual doubt.

Some of us are old enough to remember the papacy before John XXIII. It was inconceivable that an injured or ailing pope should allow himself to be photographed.

Indeed, like many priests and nuns of the pre-Vatican II Church, he would never even be seen eating in public. ("What do priests eat?" the anxious cook would ask if "Father" were coming to dinner.)

It was almost as if the mystique would be destroyed if the Pope (priest, or nun) were suddenly perceived to be as human as the rest of us.

But here is this extraordinary man who, in less than three years has captured the hearts and imaginations of millions of this earth's population and the respect of its leaders, showing himself to the entire global village as a dependent, vulnerable, mortal human being:



bandaged and wired, drawing nourishment from tubes, and adorned only in the kind of simple white gown that is the unpretentious uniform of patients the world over.

A lesser person would have nervously asked his aides, "But what will they think if they see the Vicar of Christ like this?" The sycophant would have responded, "Of course, Holy Father, we shall tell the photographer to leave." A valuable confidant would have snapped back, "They'll think you're human like the rest of us. Is that so bad a message to give to ordinary men and women struggling to live the Gospel?"

BUT THIS POPE surely did not have to be coaxed. Anyone who has taken the time and trouble to read what he has written knows that the starting point for all of his reflections on the Christian life is human life itself.

The essence of the good news, he insisted in his first encyclical, is that we are all worth something. It is our humanity that has been redeemed. God created each one of us and saw that we were good.

What kind of credibility would such a message have, however, if delivered by a reserved, unsmiling, distant man, shrouded in mystery, the better to maintain the mystique of godliness?

One wonders, in fact, if that photograph of the Holy Father in Rome's Gemelli Hospital made some Catholics wince.

The pope, after all, is next to God, the most sacred of persons, they insist. Doesn't a photo like that tend to weaken the image? Can the Pope really be as vulnerable to physical calamity as the rest of humankind? And if vulnerable to human weakness on the physical level, might he not be vulnerable on other levels as well?

But, then, one doesn't readily photograph a pope making a theological mistake. It can happen, and historically it has happened. But some were brought up to believe it's impossible. Thank God, they must be thinking, such a thing can't be photographed and plastered all over page one.

One other thought strikes me this week as I reflect anew on this recent tragedy.

THE POPE'S POWER as a symbol of Christian faith, as a source of Christian hope, and as a model of Christian love is not sufficient unto itself to change even fellow Catholics' minds and behavior on debated issues.

People can thoroughly admire him as a person even as they continue to think and act in disagreement with his views.

A case in point: Pope John Paul II had incurred the wrath of many Italians during the days immediately preceding the shooting because of his outspoken advocacy of the repeal of Italy's abortion law.

After the Pope was struck down by his assailant's bullets, it was widely assumed throughout Italy and in other countries that there would be a sympathy vote for him in the hotly contested referendum.

But to the surprise and consternation of many, the voters in 97.5 percent Catholic Italy rejected the widely-publicized papal view by a two-to-one margin.

Italy's controversial three-year-old law remains intact: women over the age of 18, and minors with the consent of their parents, may have abortions during the first ninety days of pregnancy.

The teaching of the church on abortion is clear—prophetically so. One can only deplore the holocaustic trend in society today to destroy fetal human life without proportionate reason.

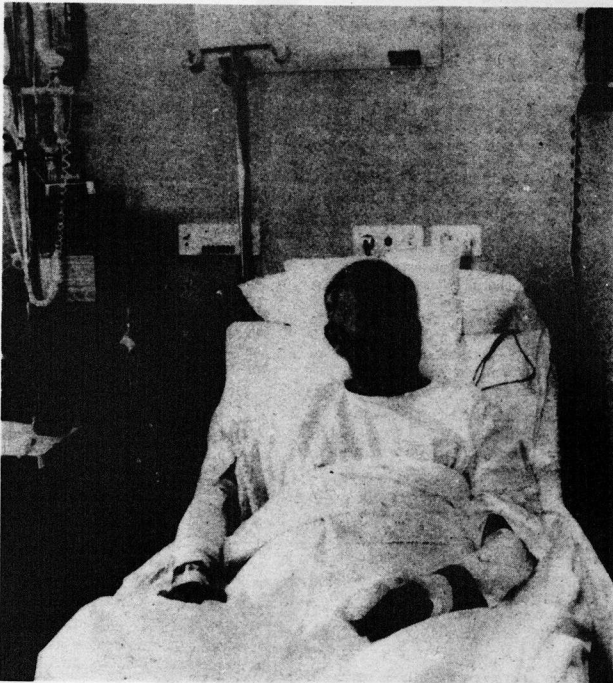
SO THE LESSON of the Italian referendum is not that the pope is wrong and the voters are right. The lesson is that personal popularity is not automatically translated into political clout.

It is a lesson especially for our brothers and sisters on the Catholic right, who think the Church is going to get back to their way because they now have a strong pope who's on their side. They are bound to be disappointed.

There are very, very few Catholics the Pope can really compel to his way of thinking, or penalize for acting contrary to his wishes. These are the church's priests. But therein lies another story for another week.

In the meantime, the whole church looks forward to the day when Pope John Paul II returns to full health and resumes his ministry of showing us all what it means to be human, so that we can more fully understand what it means to be Christian and Catholic.

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FIRST PHOTO—This was the first photo released by the Vatican after Pope John Paul II was shot in St. Peter's Square, and Father McBrien discusses it above. The pope, attached to various medical devices, sits up in his bed at Rome's Gemelli Polyclinic. (NC photo from UP)

Jesuit forecasts pluralism in 21st century church

CHICAGO—The Roman Catholic Church of the 21st century will be less Roman but more catholic.

That's the opinion of Jesuit Father Joseph O'Hare. In a recent issue of U.S. Catholic, published by the Claretian order, he foresees a future church that is less clerical, Western and monolithic than today's model.

Father O'Hare, editor of the Jesuit magazine, AMERICA says, "We will be part of an increasingly pluralistic church." At the same time, the church will be "more traditional," i.e., rooted in the traditions of the first Christians—the apostolic community which formed after the resurrection of Jesus, and not "a church modeled after the relatively recent Council of Trent."

The hallmarks of that first Christian community were joyful prayer, the breaking of the bread (the Eucharist), and charitable acts. The Jesuit adds, "There are two important dimensions of the experience of the apostolic church that need to be recovered in the church of the future. The first is a greater sense of prayer, centered on the Eucharist but nourished by personal contemplation, and the second is greater detachment from material goods and greater concern for those in need."

Lay people can expect more leadership

roles. "We know there will be far fewer priests, nuns, and religious," says Father O'Hare.

The church of the future will be less Western as the peoples and cultures of Latin America and Africa influence church practice. The proportion of Catholics in the Third World is rising dramatically and they will offer "different styles of celebrating our faith and different modes of understanding it." This will be a pluralistic church.

Fundamental to the church of the future is the enigmatic person of Pope John Paul II. While the Pope is "vigorous and forthright in his enunciations of Catholic doctrine," in Father O'Hare's view, the key to his thought is "his preoccupation with the dignity of the human person created in the image of God and redeemed through the death and resurrection of Jesus Christ"—a preoccupation that combines social justice and traditional Catholic spirituality.

He concludes that the strength of the Catholic Church is its catholicity: "Is there any other religious group in the world that offers such community to such diversity: all nations, races, cultures, not meant to be distant images of Rome but to make the Gospel of Jesus Christ incarnate in a rich variety of ways."

Critics of Mother Teresa challenged

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

The British writer and lecturer, Malcolm Muggeridge, prides himself on fascinating, delighting, provoking and sometimes infuriating his audiences. One person he never infuriates, however, is Mother Teresa of Calcutta.

Muggeridge once said in an interview that Mother Teresa was one of the greatest blessings of his life. "She has told me more about our Lord, and helped me understand more about the Christian faith, far, far more than anything I have ever read or thought or heard on the subject."

Mother Teresa officially opened her first mission in Washington recently in one of the city's poorest neighborhoods. She spent three days talking with nine missionaries, co-workers and local church officials. She was chiefly concerned about the children, the sick, the elderly and the poor. Her Missionaries of Charity wear traditional white saris and

sandals in Indian style and live mostly on bread and soup for nourishment.

Why did Mother Teresa and Archbishop James Hickey select this particular Washington neighborhood for launching their project? Archbishop Hickey explained: "I invited her because half of the District's welfare recipients live within the boundaries of Assumption Parish."

There is much poverty in the area. The sisters have planned a house of prayer for four missionaries, an "apostolic home" where five more sisters will work with neighborhood people and a community center for religious retreats.

Some neighbors have been critical of the project. For instance, a member of an advisory neighborhood commission said: "We need programs that teach people to feed and clothe themselves so people won't have to depend on a group of people that may not be here six weeks or six months from now."

Mother Teresa's missionaries undoubtedly will handle any such criticism in Washington with graciousness and tact. I find it difficult, however, to understand the skepticism of certain critics. If the new project is intended to help the sick, the elderly and the poor in the area, one might ask if the project is in competent hands. But could we possibly doubt the competence of a project initiated by Mother Teresa, regarded by many as a saint, and directed by sisters who have an impeccable record?

The work of Mother Teresa's order is a work that has been effective in locating people in need, finding what they need and doing something about it. The work causes others to take note of the needs that exist, as well.

Is it fanciful to think that the work of these Religious could make a dent in the area's real problems of poverty? Is it not just possible that their work with the poor will be really quite effective in a number of ways?

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Spiritual hunger crops up in worldly places

by ANTOINETTE BOSCO

A year or so ago, I wrote that we were beginning to see a resurgence of interest in spirituality, both in individuals and as a nation. I saw this as the next logical swing of the pendulum as Americans faced the reality of spiritual emptiness that had accompanied such developments as the Vietnam war, Watergate, sexual license and the worship of corporate power.

I noted that spirituality centers were opening; youth were returning to established religious faiths or to faith-inspired movements, such as the "Jesus freaks." Ronald Reagan was getting a vote of confidence from American people by calling us back to faith in traditional American values.

Now, a year later, I am more convinced than ever that spirituality is making a comeback. A variety of signs indicate empty spaces in one's life have to be filled with values that nourish. Otherwise the emptiness returns, making one feel always hungry.

A recent article in the Wall Street Journal told of a new early morning prayer group that some Wall Street executives formed. Indeed, the executives deserve our respect for this public witness of their recognition that money cannot be their god.

WOODY ALLEN, commenting on his American films during an interview I read in June, expressed the hunger of the human heart very well. He said, "Some people can't understand a man with money having problems."

I'm not saying that anything is as bad as not having food to eat. That's the worst thing there is. What people won't accept is how bad spiritual emptiness can be."

American Educator magazine, in its summer 1981 issue, told of a survey of American values in the '80s and the impact of belief, initiated by Connecticut Mutual Life Insurance. The report publicized the extent to which traditional American values have remained prevalent in American society. The report concluded:

"The impact of religious belief and moral conviction has penetrated virtually every dimension of the American experience and affects profoundly attitudes toward social and political institutions."

For this report, 2,018 Americans who were 14 years old or older were surveyed, and when the results were compiled, unmistakable evidence existed that there is a "reawakening of moral activism." Moral issues, via religion, the magazine stated, "have vaulted to the forefront of the political dialogue, and the level of religious commitment has proved to be the most influential factor in American attitudes toward national politics, community involvement, moral issues, work and relationships."

THE SURVEY ALSO found the sharpest differences among Americans today are moral, not political. Where a decade ago, people were taking sides on American involvement in Vietnam, the power of government and the risks of nuclear development, people now are divided on such issues as abortion, extramarital sex, drug use, pornography and homosexuality.

I wouldn't say this survey proves there is a return to spirituality because I know "moral activism" is not synonymous with spirituality.

However, I think it indicates that even if a generation or two puts aside moral values, eventually the hunger for something better, something more valid, comes back.

We were created for a bigger and better world called heaven. We were created for an ultimate communication with the one who set us into being—whom we call God. We can ignore this truth for periods, but only brief ones.

Then the yearning comes back, strong and insistent, and a new group of people find themselves once more hungry for their spiritual heritage.

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LIVING LEGEND—In her recent tour around the world, Mother Teresa attended an outdoor Mass at St. Francis Seminary in St. Francis, Ind., the 800th anniversary of St. Francis' death.

"Charting sy

by Dr. JAMES and MARY KENNY

Question: Dear Dr. Kenny: I have three children, an 11-year-old boy and 13-year-old twin girls. They all drop their belongings wherever they feel like. No one ever picks anything up except me. To make matters worse, they're always breezing in and out, too busy to straighten things up. Their favorite occupation is having friends over or staying overnight at a friend's house. I told them no friends overnight until they start picking up, but it didn't help a bit. What am I to do?

Answer: You describe in a few eloquent words the bane of every homemaker's life. Careless discards of other family members are a threat to mother's sanity.

You indicate a possible cure in your letter. Your plan is good. With an adjustment or two, you might get it to work.

A major problem in discipline is that both parents and child are often vague and inconsistent about what they want. Your letter, however, indicates that you don't have that problem.

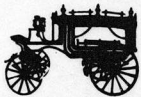
You want a clean, orderly house. Your children want overnight visits or overnight guests. Somehow, you should be able to tie those two "wants" together in a way that works out for both of you.

The following plan, or some reasonable facsimile, might help. Assign one of your children to pick up the living room, one to pick up the dining room, and one to pick up the kitchen.

Since it is not a required chore, don't nag or remind them. Instead, put a chart up on the refrigerator with a daily space for record keeping.

Inspect the three rooms every night at a fixed time. If the room is picked up, put a smile face in the square. If it is not, mark the square with an X. Don't complain or criticize. Just keep track.

Now the reward. For every five smile faces earned, a child may stay overnight at a friend's house. For every 10 smile faces, a child may



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country, Mother Teresa in Cincinnati, marking Teresa was presented with the San Damiano Cross by Franciscan Sister Mary O'Brien, principal of St. Joseph Parish, and daughter of Mrs. Ann O'Brien of Little Flower Parish, Indianapolis.

Emerging self-confidence seen in Black Catholics

CHICAGO—Black Catholics in the United States have a new sense of self-confidence and the determination to make the church "what it ought to be," says a writer in a national magazine.

"About four years ago there was a pervasive mood of gloom among black Catholics." But a new spirit has taken hold in the black Catholic community, Robert McClory writes in a recent issue of U.S. Catholic which explored Catholic expression in today's church.

The proliferation of distinctively black organizations within the church, like the Black Catholic Clergy Caucus, the Black Sisters Conference and the Black Catholic Lay Conference, is one sign of the renewed vitality among black Catholics, says McClory.

Nevertheless, all this is just a beginning; many of the old problems never go away, they come and go in cycles, says Brother Cyprian Rowe, director of the National Office of Black Catholics (NOBC).

"I'm depressed about what is not happening to the social conscience of this church," says Bishop Joseph Francis of Newark, N.J., one of five black bishops in the U.S. "We bishops issue impressive pastoral letters on racism and social justice, but few do anything about it."

Yet Bishop Francis and other black leaders in the church are encouraged by what they see

as an emerging sense of pride among black Catholics.

"In recent years we seemed almost ashamed of our faith," he says. "Our concerns were almost exclusively secular. Now I see a new pride in our faith, in worship, in the Mass. We have something valuable to share."

"In the black church," says Sister Thea Bowman, a leader of the National Black Sisters Conference, "we can find an answer to alienation and a solution to the problems we worry about so much."

According to Sister Bowman, the black church functions effectively only when material and spiritual concerns are linked. For people at the bottom of the economic ladder this means that practical advice and problem-solving need to be mixed with prayers and hymn singing in a worship service.

The presence of blacks in the Catholic Church is extremely important for the whole church, avow black leaders. "I really believe the full Catholic community needs us," says Rowe. "I would go so far as to say the church needs us as much as the people of Israel needed the prophets. Good grief, Christianity itself is Afro-Asian. Its earliest roots were in North Africa. We're saying those roots still have life in them."

tem" cure for messy rooms

have a friend overnight at your house.

Such a system is called "charting." It has several advantages. Most important, it substitutes for the frequent and prolonged lectures and nagging which you are probably doing now to try to get the children to pick up.

Charting provides a payoff for both parties. If the plan works, you get an orderly house and your children get overnight privileges.

One common way for such plans to fail is that the children earn the right number of points but the parents renege. Remember, if the children merit an overnight privilege, you must keep your promise.

You might reasonably make certain exceptions in advance, such as no overnights on school nights or when both parents are gone. Otherwise, parents must stick to the bargain and accommodate the child.

On the other hand, if the child has not earned enough smile faces for an overnight, then the parent must hold firm. There can be no advancing of smile faces, no credit.

Charting is an organized way to provide a reward for good behavior. You may want to change some of the details, but the concept itself has worked well for many parents.

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THE WORD

by PAUL KARNOWSKI

"Did you not plant good seed?" the servant in today's gospel asks. He has just noticed that there are weeds growing in his Master's field.

"Shall I pull them out," he inquires.

"No," says the Master, "lest in pulling up the weeds, you root up the wheat along with them. Let both grow together until the harvest; then at harvest time I will order the harvesters, first collect the seeds and bundle them up to burn, then gather the wheat into my barn."

We can interpret Jesus' parable in two ways. The first is the easiest and most common. We begin by assuming that we are the "wheat" of the parable. Then we need only narrow our minds, practice our prejudice, and exercise our penchant for classification. In a very short time we discover all types of "weeds" living around us.

Greed Weeds rule the corporate world. Feed Weeds live on food stamps. Breed Weeds are the corrupt and promiscuous youth. Bleeding Weeds are killing each other off in the violence of our streets. Plead Weeds are practicing a

form of begging in the nation's unemployment lines, and Weed Weeds are too stoned to notice anything.

It's cut and dried. We believers will be in the barn of heavenly bliss while the world's weeds are taken out to be burned.

In the more difficult—and more authentic—interpretation of the parable, we take a look inside ourselves. There we discover our personal field of wheat and weeds. We see our faults thriving in a field that is supposed to be full of good will and love. Try as we might, we cannot fully rid ourselves of these personal weeds. Only the grace and goodness of God can help.

We know that when we die, we will present to God a mixed harvest: some wheat and some weed. There will be a burning of our weeds—that is certain. But the flames that destroy the useless in us are the flames of Divine Love.

This final separation can and should begin on this earth. But let us remember that distinguishing the weeds from the wheat has little to do with classifying and judging others.

It pertains to us.

July 19, 1981
10th Sunday in Ordinary Time (A)
Wisdom 12:13, 16-19
Romans 8:26-27
Matthew 13:24-43

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St. John's Parish

Osgood, Indiana
Fr. John Minta, pastor

by JIM JACHIMIAK

"The people have a simple faith and a very strong faith. That is the greatest strength of a rural parish."

This is how Father John Minta, pastor, characterizes St. John the Baptist Parish, Osgood, in Ripley County near Versailles.

St. John's differs considerably from metropolitan parishes, says Father Minta, who came to Osgood after serving at St. Peter and Paul Cathedral. "It's an entirely different ministry. People know one another and many are related." He finds that this leads to a spirit of concern, enthusiasm and cooperation.

John Grieshop has seen that cooperation in his years at St. John's, not only in parish activities but also in working with other churches in the area. "This is predominantly a non-Catholic community, but you would never know that as far as the people getting along with others in the area," says Grieshop.

Another parishioner, Dova Hunter, adds that "when there's work to be done, the majority of the people respond very well."

Cooperation is the key to success of the annual parish festival and chicken dinner, to be held Sunday (July 19). Parishioners are proud that the church is known for its excellent meals, including parish pitch-ins and meals served for outside groups. Apparently this has always been true. A history of the parish, prepared for the 1987 centennial celebration, reports that after the cornerstone was laid for the present church building—in 1913—it was the parish's own Ladies Society that prepared the supper for those attending.

THE PRESENT church building appears much as it did when completed in 1914. The sanctuary, however, was renovated after a fire in 1949, and again when new regulations and recommendations resulted from Vatican II.

An original wood frame church was erected in 1887 and was dismantled in 1914. Material from that structure was taken to the new site and used in the construction of the present building.

In Father Minta's eyes, his parishioners as "very concerned about deepening their faith." Grieshop claims one reason is "we have been

very fortunate in having good spiritual leaders." The pastor views St. John's as a "healthy Christian community with extremely healthy and strong priorities." He believes the rural area is conducive to a good Christian community.

When the parish scheduled a Genesis II program last fall, Father Minta recalls "the sisters who facilitated the program were amazed at the number who turned out." A parish retreat is planned for November.

Unlike some rural parishes, the Osgood parish is "not standing still" declares Dee Clark, parish ACCW president. She cites several areas where progress is evident.

LAY MINISTERS of the Eucharist were commissioned several years ago, and more were added this year to allow for communion under both species.

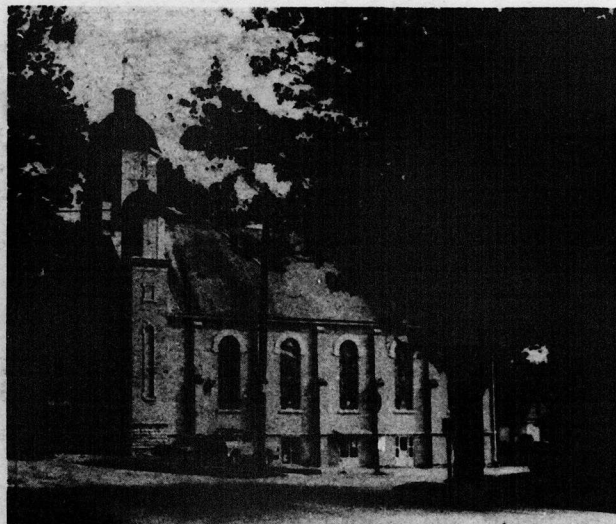
In 1980 a board of education was formed for St. John's and its mission, St. Mary Magdalene, New Marion. The board includes members from each parish. Since the parish has no school, Mrs. Clark explains, it was difficult to involve youth in the church.

Barbara Jachimik, director of religious education, says that parish grade school and high school religious education programs have improved. Teachers' aides now assist the nuns who make the weekly trip from Oldenburg to teach elementary school children. High school programs are taught by certified teachers and include such special events as retreats. A pre-school program is planned for the fall and additional adult education programs are underway.

Mary Ann Simon, board president, believes the board "has laid the groundwork" for a strong program, but more work needs to be done. She feels the parish is changing from mainly older members to mostly younger members and anticipates this will lead to greater interest in educational programs.

The parish CYO recently has become active. Mrs. Clark thinks this flows out of the interest in youth by Father Minta and the late Father Bernard Voges. A guitar Mass was introduced a year ago to increase youth involvement. Instead, however, interest has heightened among all age groups.

Board member John Meisberger of St. Magdalene's, feels young parishioners from St. John's are at an advantage because the parish area is served by several schools. St. Magdalene's includes only one school district, and he believes that contact with other students would be beneficial. People in the parish have come to know each other better in the past two



years, says Mrs. Hunter. To continue this trend, a parish pictorial directory is being compiled.

BUS EXCURSIONS are becoming popular with parishioners at St. John's. The ACCW plans to rent a bus for their "Ladies Night Out" this year, and parishioners who attended the Christ Mass traveled to Indianapolis by bus.

"We've been very blessed any time we've hosted anything," Grieshop states, adding that the community as a whole participates in most parish activities.

However, Mrs. Clark remembers the parish wasn't so blessed when it hosted the Day of Recollection for the Batesville Deanery in

March. Restrooms in the basement flooded the parish hall that morning.

The parish exceeded its goal in the Archbishop's Annual Appeal. Declares Grieshop, "The amazing thing about this parish is that, no matter what it is that comes, it is no problem to handle it."

Father Minta is happy with the "full participation" in the liturgy by all members of the church. "I'm not saying you don't see that elsewhere," he explains, "but it is visible on every face."

How does a pastor feel about coming to Osgood after an appointment at the Cathedral? "I can't think of any place I'd rather be," Father Minta says. "It's the kind of parish every priest dreams about."

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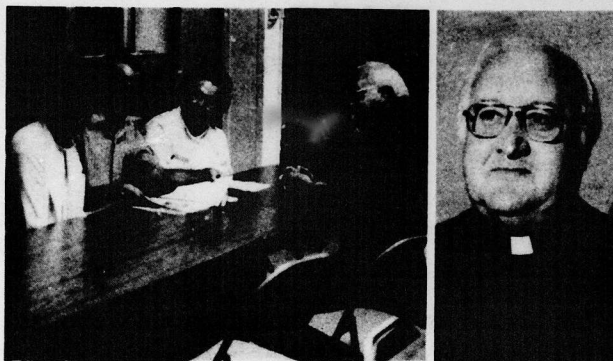
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PLANS AFOOT—Dee Clark, John Grieshop and Dova Hunter (left to right) discuss plans for a parish festival with Father John Minta. (Photos by Jim Jachimik)

the question box

Mortal, venial sins are essentially distinct

by Magr. R. T. BOSLER

Q Could you tell me where in the New Testament Jesus refers to sin as being mortal or venial? By what right does the Catholic Church distinguish between sins? Who but our Supreme Judge himself is to judge where the line between big sin and little sin belongs? I feel that a person either sins or he doesn't sin.

A I'll be perfectly frank with you and admit that the only place in the New Testament, to my knowledge, where a distinction between deadly (or mortal) and not deadly sin is explicitly made is the following:

"Anyone who sees his brother sinning, if the sin is not deadly, should petition God and thus life will be given the



sinner . . . True, all wrongdoing is sin, but not all sin is deadly." (1 John 5:16-17)

Deadly sin in this case is probably apostasy or final impenitence.

Jesus himself made a distinction between the gravity of sins. To Pontius Pilate, he said: "He who handed me over to you is guilty of a greater sin." (John 19:11)

Moreover, when he taught the disciples how to pray, he asked them to pray not only for their daily bread, but also that their trespasses be forgiven as they forgave those who trespassed against them. Surely daily trespasses are not to be considered the same as sins of murder and adultery.

The distinction between mortal and venial sin seems to me essential for keeping the proper attitude toward the evil of sin. If stealing a pack of cigarettes at the check-out counter of a supermarket is the same as robbing a bank of \$100,000, then serious sin will seem so common that no one will worry about it.

I suspect that the difficulty you and many

others have with the distinction between sins arises because the word "sin" is used in two different senses when applied to mortal and venial sins.

Sin, strictly speaking, is a deliberate action by which a person turns completely away from God and freely chooses to do what he wants instead of what God wants in a serious matter; it is unfaithfulness, adultery against God, idolatry by which the sinner places a creature before the Creator. It is something that comes from a gradual deterioration, usually the result of a series of actions that lead to an ultimate decision to rebel against God.

If that is what you mean by sin, then I agree with you that "a person either sins or he doesn't sin."

But there are times—most often when the action is not fully deliberate—when there is no clear intention of offending God in a serious way, but there is a failure to love God and neighbor as one should. What do you call this?

Traditionally in the church these actions have been called venial, or easily forgiven, sins. They are not sin in the same sense we use the word in reference to mortal sin—any more than harsh words between husband and wife may be called adultery.

One more point, and I'll stop arguing. The church has, we Catholics believe, the power to forgive sins and, therefore, the right to distinguish between serious sin and minor offenses. But ultimately God alone can judge concrete, individual cases of sin, for he alone knows what men intend to do when they act.

(Magr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 800 North Alabama, Indianapolis, IN 46204.)

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Sister Anne Doherty elected new superior general

Sister Anne Doherty was elected 14th superior general of the Sisters of Providence of Saint-Mary-of-the-Woods during the congregation's recent general chapter.

Other newly-elected officers are Sister Mary Maxine Teipen, first assistant; Sister Ruth Eileen Dwyer, second assistant; Sister Eileen Ann Kelley, secretary general, and Sister Anne Krause, director of finance.

Presently at Jesuit Weston School of Theology in Massachusetts, Sister Doherty has been associate director of clinical services at

Katherine Hamilton Mental Health Center, Terre Haute, and associate professor of psychology at Saint Mary-of-the-Woods College.

Sister Doherty's brothers John and Paul are Indianapolis residents; a sister—Providence Sister Catherine Doherty—is head of the peace and justice commission, Diocese of Evansville, and another brother and sister live out of state.

All of the other officers have taught in the archdiocese.



NEWLY ELECTED—New general officers of the Sisters of Providence of Saint Mary-of-the-Woods are (standing, left to right) Sisters Mary Maxine Teipen and Ruth Eileen Dwyer, and (seated) Sisters Anne Krause, Anne Doherty, new superior general, and Eileen Ann Kelley.

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THE ACTIVE LIST

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.

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.

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.

The annual picnic and famous chicken dinner of St. Mary's of Navilleton, Floyd Knobs, will be held July 19 starting at 11 a.m. There will be booths and entertainment for all.

Separated, Divorced and Remarried Catholics (SDRC) will be held at St. Luke School, 7600 Holliday Drive, Indianapolis.

July 23-25

The annual festival at St. Christopher parish, 5335 W. 16th St., Speedway, will begin with carry-outs at 4:30 p.m. The

dining room and snack bar open at 5 p.m. Festival activities commence at 7 p.m.

conduct a weekend "Togetherness Program" for married couples. Call Pat Gerth, 317-257-7338 for information.

July 24, 25

A mid-summer fish fry will be held at St. Monica parish, 6131 N. Michigan Road, Indianapolis, from 5 to 8 p.m. on Friday and 6:30 to 8:30 p.m. on Saturday.

July 24, 28

An interview on the Catholic Charismatic Renewal will be seen on TV Channel 40 "Today with Lester Sumral" from 9 to 10 a.m. and 9 to 10 p.m. on July 24 and from noon until 1 p.m. on July 28.

July 24-26

Alverna Center, 8140 Spring Mill Road, Indianapolis, will

July 17-18

An old fashioned festival will be held at Our Lady of Mt. Carmel parish, 1045 W. 146th St., Carmel, from 5 to 11 p.m.

July 18-19

The annual summer festival at Sacred Heart parish, 1840 E. Eighth St., Jeffersonville, will be begin at 4 p.m. on Saturday and 11:30 a.m. on Sunday.

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

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.

Travel ads glorify idea of 'super vacations'

by ALICE DAILEY

Travel ads must surely rate way up there among life's antipathies. Show me a glowing ad and I can be packed within five minutes. But you really need 30/30 vision to get the whole picture these days. One ad proclaimed in bold print that "for only \$540 you can have a week amid the lush surroundings of a tropical isle, with the sea at your front door and a shopping mall at the back." A glorified snack at the Grass Shack was also thrown in. Well now, that didn't sound too bad except that way down in a corner, in small, smudgy print, were two words: "plus airfare." So we settled for a guided bus tour down south.

The big come-on for that trip had been a stay at a swanky Gulf Coast beach hotel, but wouldn't you know? Just 10 days before departure time, a hurricane—male at that—slammed through the area and loused up the beaches. I know the tour company couldn't have stalled off the storm, but they could have found another watering hole as a substitute. Instead they promised us a rose garden.

And did we see rose gardens?! Plus antebellum homes with hoopskirted hostesses? And cemeteries! At the national one in Vicksburg, a local guide, redheaded with dangly green earrings, turned on her exaggerated drawl and didn't shut it off for 45 minutes. Another town had so many cemeteries it got you to thinking what shade of shroud would make you look younger.

We ate bourbon pie and shoofy pie but no apple pandowdy. In New Orleans, Breakfast at Brennan's had been another advertised plum, but my plebian tastes just didn't appreciate the menu. I mean, Bananas Foster at 8 a.m.?

We toured the French Quarter which the French can have, and the moon walk along

the Mississippi. Since my husband's idea of a wild old evening is not dining atop the city in a revolving restaurant but window shopping, we window shopped. Not only the length but the breadth of Canal Street. By the end of the second evening I knew the displays by heart.

Our hotel TV fare wasn't much better. The Man in the White House had cabbaged onto all the networks to give a talk—even that was interrupted by loud BONG, BONG, BONG-ing. We were afraid the water pipes were getting ready to blow, but a bellman reassured us that something called "pilings" were being driven for a new landmark nearby. At 9:40 at night?

As the saying goes, "once burned, twice shy." I dunno, though. There's this intriguing writup in the newspapers about whitewater raft trips that run right through a big city. Hmmm. Wonder what kind of package deal is offered?

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July 20

Our Lady of Everyday Circle #1133 of the Daughters of Isabella will have their monthly meeting at 7:30 p.m. at St. Elizabeth's Home, 2500 Churchman Ave..

July 20, 23-25

The following classes are scheduled at the St. Vincent Wellness Center, Carmel, phone 846-7037: July 20-July 29: Wellness Lifestyling, four sessions, Mondays and Wednesdays, 7 to 9 p.m.; July 23-Sept. 20: Seminars in Parenting, seven Thursdays, 7 to 9 p.m.; July 24: Treats for Tot, 12:30 to 2:30 p.m.; July 26: Natural Food Cooking, 10 a.m. to 4 p.m.

July 22

A married couples' evening will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, with Father Lawrence Voelker directing the program.

A city-wide meeting of

SACRED HEART
1840 E. 8th St. — Jeffersonville, Ind.

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July 18th

(4:00 p.m.)

July 19th

(11:30 a.m.)

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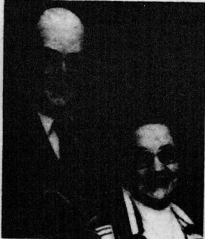
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Air Conditioned Dining Room	5:00 p.m.
Snack Bar	5:00 p.m.
Festival Begins	7:00 p.m.



GOLDEN DAY—Mr. and Mrs. Fred H. Scheele celebrated their 25th wedding anniversary with a Mass and reception in St. Louis Parish, Batesville. Olivia Dietz and Fred Scheele were married June 17, 1931, in that church. Parents of Rosemary Prickel, Arnela Prickel, Louella Voegel, Fred and George Scheele, they also have 24 grandchildren, five great-grandchildren.

'Moral Majority' banquet set

"Perspectives on the Moral Majority" is the theme of an ecumenical banquet to be sponsored by the Institute on Religion and Race of St. Maur's Theological Center. It will take place from 6:15 to 9 p.m. Tuesday, July 21, at the Essex Hotel.

Speakers will be Rabbi Jonathan Stein, Indianapolis

Hebrew Congregation, and Dr. Richard E. Hamilton, North United Methodist Church. Cantor Mrs. Janice Roger and the Chancel Bell Choir from the Faith United Church of Christ will provide music.

The public is invited. For information call Benjamin Mitchell at 925-9095.

Golf outing planned

Marking the 75th Jubilee year at Holy Trinity Church, Indianapolis, a Bankers Handicap tournament will be held Sunday, Aug. 9, at South Grove Golf Course.

A \$15 fee will include green fees, prizes and refreshments. Sandwiches will be served in

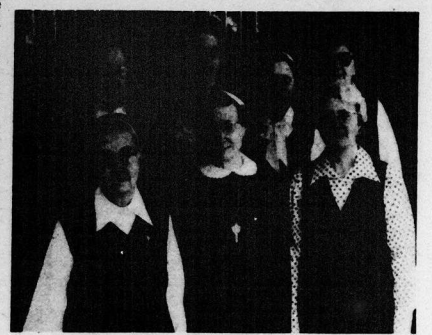
Bockhold Hall after the tournament from 1 to 7 p.m. All past and present parishioners are invited.

Reservations, due by Aug. 1, can be made with Joe Banich, 293-1221; Alex Yovanovich, 652-3304; Tony Sekula, 248-9845; and Joe Turk, 247-1015.



JUBILIARIANS—Twenty-four Sisters of St. Francis at Oldenburg will be honored in special ceremonies at the motherhouse chapel on Sunday, July 26, when they observe their diamond and golden anniversaries in religious life. In the top photo are the diamond jubiliarians (standing left to right) Sisters Annetta Marie Manns, Virginette Hagadora, Rose Lawrence Fehrbach, Charlene Krussel, Mary William Tausch, Eugenia Marie Dorian, Rita Marie Montano and Anthony Marie Schweischenau; seated are

Sisters Eva Catherine Weitlauf, Fides Jaspers (now deceased), Laetitia Marie Albers, Patrice Roddy, Marian Cecile Sellet, Jerome Marie Forsting and Mary Esther Schwach. Sister Ann Charles Birchetto is not with the group. The golden jubiliarians (bottom photo) are back row, left to right, Sisters Noel Marie Worland, Rosita Purier, Annella Roberts, Rose Clare Marringer; front row, Sisters Evelyn Marie Irwin, Dolores Madeleine Market and Antoinette Miller. Sisters Laurencia Listerman and Rosemary Moews are not pictured.



Pruitt, Cindy Connor and Russel Rougeau; grandson of Mrs. Kathryn Boehm.

† SCHANTZ, Adam J., 79, St. Peter, Franklin County, July 1. Husband of Mabel; father of Esther Goddard, Ruth Haring, Edith Fledderman, Frances Werner, Juliana Vonderheide, Marie, Walter, Leo and Russell Schantz; brother of Ray Wollung, Rose Berger, Bertha Gutzwiler and Freda Hornberger.

† SHEA, Frank P., 77, St. John, Indianapolis, July 10. Father of Margaret Strong, Catherine

Weinbrecht, John, Robert, Daniel, Frank Jr. and Lawrence Shea.

† STRAUB, Paul Edward, 19, Our Lady of Perpetual Help, New Albany, July 11. Son of Mr. and Mrs. C. Edward Straub; brother of Kathleen, Mary, Martha and John W. Straub; grandson of Etta R. Hauber, Helen A. Straub and Clarence Straub.

† SUMMERVILLE, Herman E., 73, St. Peter and Paul Cathedral, Indianapolis, July 10. Father of Katherine Trusty and Judy Kakanuff.

OBITUARIES

† ABELL, Josephine M., 72, St. James, Indianapolis, July 10. Wife of Louis; mother of Carolyn Jones, Raymond, Alfred and George Abell;

sister of Anna Weiss, Theresa, Peter, Henry and Stanis Greuell.

† BELVY, Oscar M., 70, St. Mary, New Albany, July 11. Father of

Betty Wisnann and Esther King; brother of Olga Lee, Margie Krebs and Clark Belvy, Sr..

† BERTO, Catherine, 61, Sacred Heart, Clinton, July 3. Mother of Agnes Hartman and Dario Berto.

† BISCHOFF, Lena, 83, St. Joseph, St. Leon, July 9. Mother of Angela Wilhelm, Francis, Ernest, Alfred and Wilfred Bischoff; sister of Angelus Hoffman.

† BOWMAN, Mary E., 66, Little Flower, Indianapolis, July 11. Wife of Harry; mother of Linda Brannon, Wayne, Gene and Lawrence Bowman; sister of Alberta Hapenney, Theresa Thomas, Jack, Desmond, Earle and Ted Hanratty.

† BUTWIN, Mr. and Mrs. John A., victims of automobile accident, St. Benedict Church, Terre Haute, July 4.

† COYLE, Clara, 93, St. Mary, New Albany, July 9. No immediate survivors.

† ECKTON, Kate, 92, Sacred Heart, Terre Haute, July 8. Nieces and nephews survive.

† HARDEBECK, Charles E., 22, Holy Spirit, Indianapolis, July 13. Son of Mr. and Mrs. Gaynard Hardebeck; brother of Cheryl Farmer, Maureen, Steven, Mary, John, Eric, Suzanne, David and Valerie Hardebeck; grandson of Mr. and Mrs. Glenn Rogers.

† KAFFENBERGER, Lorena (Schaeffer), St. Michael, Indianapolis, July 8. Wife of Francis; mother of Mary Rose Holtclaw, Thelma McKinney, Dionysia Rose and Zeno Kaffenberger.

† MAUCH, Mary E., Christ the King, Indianapolis, July 11. Sister of Frank W. Mauch.

† McVEIGH, Sr. Berthe deMarie (Kisabeth), 69, St. Augustine Home Chapel, Indianapolis, July 11. Sister of Catherine and Michael McVeigh and Isabelle Patton.

† MITCHUM, Franklin B., 61, St. Jude, Indianapolis, July 11. Husband of Kathleen; father of Sharon Webb, Michael and John Mitchum.

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

† RILEY, Edna (Wilhelm), 59, Calvary Mausoleum Chapel, Indianapolis, July 9. Mother of Gene, William and Allen Riley; sister of Florence Morley.

† RITTER, (Welle), 82, St. Mary, New Albany, July 6. Mother of Mrs. J. Paul Lipps and Frank N. Ritter.

† ROUGEAU, Rick E., 18, St. Matthew, Indianapolis, July 9. Son of Wellesey and Adelle Rougeau; brother of Lynn Barker, Charlie

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Outstanding Ritter athlete is 'Something Extra'

by VALERIE R. DILLON

"Something Extra"—that's Joannie Noel, 1981 graduate of Cardinal Ritter High School. Nominated for the Orville J. Hooker "Something Extra" award, Joan was featured on sports director Don Hein's special TV segment on WTHR-Channel 13. One look at her list of achievements tells you why.

—Academically, Joan ranked fourth in her senior class of 128, with a 3.96 grade point average. A National Honor Society member and treasurer, she received major academic awards in Spanish, English and physical education.

Elected outstanding Ritter senior female athlete, Joannie amassed 12 letters in her four years—four each in basketball, volleyball and tennis. Twice chosen volleyball MVP, she was team captain in senior year. Her teammates in basketball twice elected her captain.

Somehow Joan also found time to serve as Student Council representative (three years) and secretary, Freshman Class VP and CYO vice-president. She also helped facilitate school retreats and has done volunteer work for Veterans' Hospital, IU Medical Center, Noble School, Cerebral Palsy Clinic and the St. Michael right to life group.

During summer months, Joan participated in CYO kickball, softball, volleyball and table tennis and was on a Peace Games softball team.

Fifth of six children born to Randy and Rita Noel of St. Michael Parish, Joannie plans to attend Purdue University to study nursing.

Ritter principal Frank C. Velikan describes her as "a possessor of excellent

leadership qualities ... #1 among her friends, neighbors, teachers and peers." We'd add just one more word to describe her—"amazing!"

Indianapolis-area high school CYOers will "dance under the stars" tonight (Friday, July 17) at St. Mark Parish. Music for the 1981 edition of the Summer Outdoor Dance will be provided by the "Beginnings." Those attending must have a current CYO membership card and admission is \$2.50.

Preceding the dance, St. Mark will host the monthly youth Mass. Priest moderators are invited to concelebrate.

For more information call the CYO office, 632-6311.

A major schedule change in 1981 football has been announced by CYO Executive Director Bill Kuntz.

The start of the regular season will be postponed until Sunday, Sept. 13. All teams entered in the league will take part in the 1981 CYO Football Jamboree Saturday, Sept. 12, at Roncalli High School Stadium.

Practice may begin on Aug. 24, without pads, and Aug. 27 with pads. Also, all players must be weighed in at the CYO office at an assigned time on Sept. 2 or 3.

The schedule change was agreed on at a meeting of some 40 CYO football coaches last week.

Registrations are still being taken for the final session of Highwoods Happening 4-H Day Camp at St. Maur Seminary, Indianapolis. The camp, primarily for youth aged 10-15, will run from July 20 to July 31.

Sponsored by Marion County Cooperative Extension Service, it offers educational and social opportunities. Fee is \$10 for one child, \$15 for two from one family and \$20 for three. For further information call Mrs. Altamase Thomas, 646-7351.

Word comes of the spring induction of Kathleen M. Sweeney into Kappa Gamma Pi, a national Catholic honor society. Kathleen, graduating senior from St. Mary's College, Notre Dame, is the daughter of Mr. and Mrs. James Sweeney of Indianapolis.

Marian College courses offered at Fort Harrison

Seven courses will be offered by Marian College on the Fort Benjamin Harrison post, beginning in August.

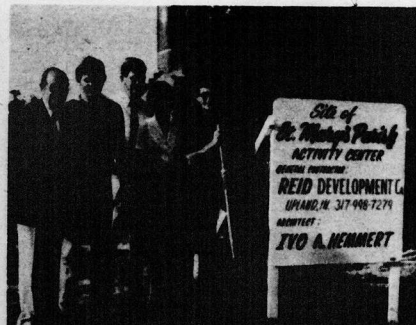
Two lunch hour classes will be Principals of Accounting, meeting 11:30 to 12:30, and Motivational Psychology, meeting 12:30 to 1:30 p.m., both in session Monday, Wednesday and Friday.

Intermediate Accounting on Tuesday and Principles of Accounting on Wednesday is scheduled from 6 to 8:30 p.m.

All four courses run from the third week of August to December.

Other evening classes which end in October include Economic History of the United States, Management and Persuasion and Debate.

Tuition is \$52 per semester hour. Ten students must be registered for a class to be held, and any class not filled by Aug. 7 will be cancelled. For further information, contact Dan Reed at 542-3658.



IN THE WORKS—Thanks to the efforts of (left to right) Phil Reid and Bob Clark of Reid Development Company, and committee Bill Svava, Joan Fehling and Father Harold Ripberger, St. Mary Parish, Aurora, will have a parish center by late fall.

Parish building begun

At last—a dream is becoming reality for parishioners of St. Mary's Parish, Aurora.

For years the parish hoped and planned for a place to come together in celebration and fellowship. On July 1, work began on a parish center which will host receptions, meetings, athletic contests and religious events. Expected to be completed by late fall, it also may double as an expansion for school activities.

Located behind St. Mary's church and school, the center will be almost 9,000 square feet

and include meeting rooms, kitchen facilities, a stage area and a basketball court. To cover the \$345,000 price tag, parishioners "united financially through pledges and spiritually through sacrifice," in the words of building committee member Joan Fehling.

Planning dates back to April, 1979, when the parish council recommended a center be built. Building committee members are Father Harold Ripberger, pastor, Dan Teaney, Fred Fehling, Mrs. Fehling and Bill Svava.

WATCH

An Indianapolis nun, priest and layman will be interviewed on "Today With Lester Sumral" concerning the Roman Catholic Charismatic Renewal:

TV Channel 40

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July 28, 1981 — 12:00 noon to 1:00 p.m.



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July 27-28



At that point John's buddies half-laughed and half-moaned, "Oh, you cradle-robbler!"

I found myself wondering how the girl would have felt if she had heard the razzing John's buddies gave him—and the laughter.

Then on the way home I thought of my two close friends, George, who is 42, and Helen, who is 50. Theirs is one of the happiest marriages I know, and yet there's an eight-year difference in their ages.

But—and this is important—George and Helen didn't start dating each other until he was 27 and she was 35.

Both were emotionally mature and had a number of common interests.

The questioner, I suspect, is about 16 or 17. At that time of life it is wise to date persons your own age. They are at a comparable stage of emotional development, are likely to have interests more akin to your own, and may well be easier to be with.

To have a young man who is 24 ask you for a date may be flattering indeed. But do you think you would find it interesting to talk about his job, which may be the most important thing in his life right now?

Too, he may be eager to get married or to have a "roommate." One 18-year-old girl I know was persuaded by her 24-year-old boy friend to move in with him and "have a relationship."

The relationship lasted 12 days. The girl cried bitterly when she came back home, knowing that she had been used for the young man's pleasure—until he got tired of her.

If you go out with someone seven years older than you, the chances of your ending up in unhappy, perhaps tragic, situations will increase. John's buddies might seriously tell you, "Watch out for the cradle-robbers!"

(Questions may be sent to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20006.)

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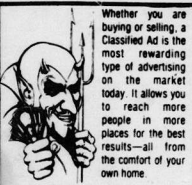
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VIEWING WITH ARNOLD

Superman II

by JAMES W. ARNOLD

In "Superman II," the greatest of all the pop superheroes makes the Worst Mistake of all: he falls in love. As a result, America is humiliated and almost comes under the cruel domination of three wicked super-villains from Krypton, the Big Guy's home planet.

Fortunately, Superman comes to his senses, saves the world and goes back to admiring Lois Lane from afar in his guise as bumbling reporter Clark Kent. Close call. Not every guy gets a second chance to escape the tender trap.

This is, of course, the expensive sequel to the original 1978 "Superman" movie, and one of the half-dozen brainless pulp-action flicks currently rescuing Hollywood from a mini-depression at the box-office.

While its most publicized gimmick was presumably to get Superman and Lois in bed together—a typical triumph of our times—it is far more significant in suggesting that the commitments of "true love" make a man considerably less than he might be. Writer Mario Puzo expounds the philosophy made famous by tough coaches—women and heroism don't mix, guys.

When he insists on loving Lois, in fact, Superman has to stand in a little plastic cage and become electronically "humanized" into just another ordinary wimp. First time he takes her out, he's punched into a bloody mess by a middle-aged bully at a tacky diner. Gratefully, Puzo provides an escape clause, but it requires leaving Lois more or less in the lurch. So much for romance.

Otherwise, "Superman II" is mostly for nine-year-olds and special effects buffs. Actually, after an exciting opening involving terrorists planning to



who once played "Billy Budd". Zod and his pals, Ursa (a female) and Non (a big dummy), eventually reach the White House and force the president (E. G. Marshall) literally to his knees.

THIS SETS up the big confrontation in and over Manhattan between the baddies and a reinvigorated Superman. It is noisy, inventive and delightful (if you're into demolition and crowd panic as fun), full of great tricks including one where the hero spins Zod like a discus and throws him into the Coca-Cola sign on Times Square.

The movie's "best" sequence comes a moment later, however, when Zod and friends create a hurricane with their breath and turn Broadway and its traffic into a wind tunnel. Aside from the spectacle, the passage is loaded with throwaway gags, barely visible through the din—like a disco roller skater hurtling backwards through the debris.

This is the only time when director Richard Lester really indulges his famous ironic style. Even the verbal comedy in "Superman II" is relatively uninspired. The only halfway memorable line is when a couple of stereotyped hick cops spot the garishly garbed Krypton trio standing on a rural



... AND THE AMERICAN WAY—Superman, played by Christopher Reeve, shares an intimate champagne supper with Lois Lane, played by Margot Kidder, at his Arctic hide-away, the Fortress of Solitude, in "Superman II." (NC photo)

road. "I'll bet \$10," says one, "they're from L.A."

AS BEFORE, the film's success, despite all its visual wonders, hangs greatly on Reeve's ingratiating, perfect performance of the total myth of Kent-Superman. (His weakness, Zod observes, is that he really cares about people.) To a lesser degree, Kidder's eccentric, off-the-wall Lois also prevents a lot of problems. The key trick, of course, fully exploited here, is making all the super people "fly" as credibly as a speeding bullet.

Marlon Brando, gone with his money, isn't around for the sequel, but Susannah York has

a few impressive scenes as Superman's Mom. Ned Beatty and Valerie Perrine, as Hackman's dopey stooges, have (thankfully) little to do and disappear early.

As for the boudoir scene, it's terribly tame, and intercut with all sorts of distracting action going on elsewhere. The most objectionable thing about it is that it's allowed to happen.

It's also hard to fathom why the movie geniuses decided to

put Superman's Earthly pad at the North Pole. A lot of time is wasted just in going back and forth. As the "humanized" Kent observes at one point, "It sure takes longer when you can't fly."

(Satisfactory schlock, with some reservations, for the very young at heart).

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

The last 10 films reviewed by Arnold
(ranked from best to worst):

Raiders of the Lost Ark; Outland; Windwalker; The Four Seasons; Superman II; Clash of the Titans; Amy; Take This Job and Shove It; Heaven's Gate; The Fan.

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Programs of note

Sunday, July 19, 1:30-2 p.m. (EDT) (ABC) "Directions," the ABC News Emmy Award-winning public affairs program, presents "Missionary," a documentary about pilot Roy Johnsen, who used his skills to fly for Wings of Hope, a non-profit group providing air services for the needy in the Third World. (Please check local listings for exact time in your area.)

Sunday, July 19, 7-8 p.m. (EDT) (ABC) "OmniBus." Musical star Carly Simon and screen actress Faye Dunaway will be among the performers in the fourth of a series of entertainment specials spanning the arts, hosted by Hal Holbrook.

Monday, July 20 (check local PBS station for time) "Mister Rogers' Neighborhood." This week five all-new Mister Rogers programs will stress the importance of play in the lives of children encouraging them to invent their own forms of creative expression.

Friday, July 24, 9-10 p.m. (EDT) (ABC) "The Monastery." The Monastic life, especially that of a contemplative order such as the Trappists, must seem terribly forbidding, if not totally alien, to many in the modern world. Sharing an hour with the Trappist monks of St. Joseph's

Abbey in Spencer, Mass., will break whatever preconceptions viewers bring to it.

TV Film Fare

Tuesday, July 23, 8 p.m. (EDT) (NBC) "Two-Minute Warning" (1976)—A gang of robbers plants a sniper in the crowd at a football game at the Los Angeles Coliseum to divert attention in this suspense thriller. Excessive violence. B—morally objectionable in part for all.

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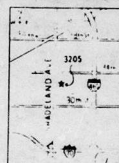
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