

# the CRITERION

## Archbishop endorses Hatch bill

by GINA JUNG

"I am totally committed to the defense of all unborn human lives," said Archbishop Edward T. O'Meara at a news conference announcing his support for the Hatch-Ashbrook Human Life Amendment.

"We cannot tolerate the continued destruction of unborn lives at the rate of one and a half million a year," he said at the June 3 meeting. "The abortion mentality created in our populace is detrimental to Judeo-Christian life."

The archbishop emphasized that the amendment was only the beginning. "With the enactment of the amendment, it would be the duty of Congress and the states to prohibit or regulate abortion," he said.

He encouraged Indiana Senators Richard Lugar and Daniel Quayle to vote in favor of the amendment. If they vote against it, he warned, "they will be voting for abortion on demand to continue."

The Hatch amendment would not prohibit abortion, but would deny constitutional protection of abortion. It would also give Congress and the states the power to restrict or prohibit abortion.

Since September 1981 the executive board of the United States Catholic Conference and the National Conference of Catholic Bishops have come out in favor of the amendment.

Cardinal Terence Cooke of New York, chairman of the Committee for Pro-life Activities of the NCCB, and Archbishop John R. Roach of St. Paul and Minneapolis, president of the NCCB, testified before a senate subcommittee in November. Two weeks later the NCCB gave its endorsement of the Hatch amendment.

The U.S. Catholic bishops gave their support for the amendment because it would immediately overturn the 1973 Supreme Court decision legalizing abortion. It would also allow Congress to enact national abortion laws and give the states the right to pass laws more restrictive than national abortion laws.

According to the Archbishop O'Meara, the bishops believe that the amendment can be passed in this session of Congress.



**LAST FLING**—Seventh graders at St. Thomas Aquinas in Indianapolis frolic with principal, Stephen Weber beneath the falls of McCormick's Creek State Park in the final days of school. Their three-day environmental workshop should provide nostalgic memories of school to tide them over the summer. See their story on page 5. (Photo by Ruth Ann Hanley)

## Prayer service for peace to be held here tomorrow

The north steps of the Indiana War Memorial in downtown Indianapolis will be the site of an ecumenical prayer service for peace on Saturday, June 12, at 1 p.m. Its theme, "Renew the Face of the Earth," will express the desire of people of all faiths for the success of the United Nations General Assembly Second Special Session on Disarmament being held June 7-July 9 in New York.

Dr. Thomas J. Liggett of Christian Theological Seminary and Indiana Clergy for Nuclear Disarmament and Dr. Paul Muller of Indianapolis Physicians for Social Responsibility will speak. Rabbi Jonathon Stein will

also participate while Providence Sister Ann Margaret O'Hara will serve as leader of prayer.

Goal of prayer participants is that the UN session will result in peace through reduction and eventual elimination of nuclear weapons. A major demonstration in New York City on June 12 will express these same goals.

The service follows the initiative of the Leadership Conference of Women Religious (LCWR), a national organization representing Catholic sisters, which has sparked prayer services across the United States.

Sponsors for the Indianapolis Prayer Ser-

vice include the Administrators of the Providence, Benedictine and Franciscan Sisters, the National Council of Jewish Women, the Indiana Catholic Conference, Indianapolis Physicians for Social Responsibility, Indianapolis Church Women United, Office of Catholic Education in Indianapolis, Archdiocesan Council of Catholic Women, Indiana Clergy for Nuclear Disarmament, and the Justice and Peace Committee of the Indianapolis Archdiocesan Priests' Senate.

People of all faiths are welcome and invited to participate.

## Looking Inside

Twenty-five clergy appointments for the archdiocese are announced on page 3.

Did you know there's a feminist theologian in Bloomington? See Valerie Dillon's feature on page 2.

Father Widner editorializes on the Hatch amendment on page 4.

It's not 'what's new' but 'who's new' at the zoo. See page 6.

A Criterion correspondent who has never seen the inside of our office is retiring at age 90. Read Cornucopia on page 7.

St. John parish in Indianapolis is the subject of this week's Parish Profile on page 12.

What do CYO summer camps and Ritter High School have in common? They're both featured on page 16.

James Breig begins a new weekly column on television and the programs you watch each week on page 18.

James Arnold says Conan is a real barbarian. See page 20.

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Archdiocese of Indianapolis  
1400 North Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46206

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the criterion

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Indianapolis, Indiana

# Feminist theologian looks at women's role

by VALERIE R. DILLON

Traditional wife, helpmate and mother . . . man-hating woman's liberationist: What other alternatives are there for woman in today's fulfillment-conscious culture?

This is but one of many issues that will be explored in a ground-breaking book presently

being written by a Catholic feminist theologian on the Indiana University campus at Bloomington.

For Dr. Mary Jo Weaver, 40, IU associate professor of religious studies, the book will culminate years of study and professional life as a woman in a decidedly male field. Added to her insights will be the views of leading woman

theologians and the experiences of a select group of Catholic women, mostly from Indiana, that she has gathered into an ongoing seminar.

Grants from Lilly Endowment and the National Endowment for the Humanities are enabling Dr. Weaver to write "New Catholic Women: A Contemporary Challenge to Traditional Religious Authority." Basically, the book will examine fundamental changes in the lives and influence of women in the American Catholic Church.

In Dr. Weaver's view, Roman Catholic women are re-defining themselves and their roles on almost all levels—parish, ritual and vowed "religious life." She believes they are challenging the church to move "in radically different directions," and this challenge "reflects a conflict of attitudes within the church which is presently leading to a deep and widening division among Catholics."

Her goal: to produce a scholarly but readable book which will "bring women and their concerns to the attention of people in the Roman Catholic Church, to women themselves, and to men."

"I also would like to bring Catholic women and their particular concerns—Mary, spirituality, the role of Religious sisters, those kinds of things—to the attention of people all over the country, whether they're Catholic or not."

AS SHE ENVISIONS it, the book will include:

- an overview of Catholic women over the last 150 years;

- an exploration of how parish life is experienced by Catholic women today—is it activist, more ecumenical, more liberating?

- an analysis of the arguments concerning woman's ordination to the priesthood;

- a section on Sisters as social and political leaders;

- attention to the work of Roman Catholic feminist theologians;

- and a chapter on feminist spirituality: Mary as a model of female sanctity and possible distinctions between "male" and "female" approaches to spirituality.

If the book sounds provocative and complex, the person behind it is no less so. Poet, musician, teacher, student of Thomistic theology, liturgical traditionalist, feminist and believer in the single state as authentic and valuable, Dr. Weaver has emerged from mainstream Catholic orthodoxy to the forefront of the Christian feminist movement.

Oldest of six children in an intellectual Irish Catholic family, Dr. Weaver grew up in Coscocton, Ohio, "a place where it was socially unacceptable to be a Catholic." There was a small Catholic school there, and recalls the professor, "it was a badge of honor to go to that school."

In seventh grade, she became the parish organist and for five years played at Sunday and morning Masses, weddings, funerals, novenas and holy hours. Although she "hung around with kids from the public school," she admits she probably was "your basic good little Catholic kid."

DR. WEAVER MOVED on to Sacred Heart High School, from which three generations of her family graduated. "In a very real sense, the school was held together all those years because of my family."

Then she worked her way through St. Mary of the Springs, a small Catholic women's college in Ohio, taking 18 to 21 hours a semester, working 20 hours a week in the dining hall and—for pocket money—cleaning out rat cages for 60 cents an hour.

She earned a chemistry degree and—as the Second Vatican Council opened—took the required 18 hours of philosophy and 16 hours of theology. Also required was a marriage course—it was a time, she laughs, when being single was one of two things: "either a period of

creative indecision or it was sad . . . neither God nor man had chosen you to be the bride."

Cramming her senior-year schedule, Dr. Weaver took a course which deeply influenced her—Old Testament—"the first Bible stuff I'd ever had in my life. It excited the heck out of me. You could trace God's activity in the lives of these people all through the Exodus and see connections between this Biblical event and that."

Then, she explains, "I went off to be a chemist at Parke-Davis (pharmaceutical company) in Ann Arbor, Michigan, and I taught my college Old Testament course to fifth graders in CCD and the kids got excited too, and then I got into the high school program." But, Dr. Weaver remembers that "after that, things started to change; the assistant there left the priesthood and they started making all these liturgical changes."

WHILE SHE accepted the Mass changeover to English, she had "a really hard time" with the kiss of peace and the "rackety-rack" music of the post-Vatican church. "I thought you were supposed to go to church and use the missal. But when we got to the kiss of peace and talking in church, I thought: What's that got to do with anything?"

Amid this turmoil, the idea of studying theology grew in her. She quit her job, applied at the University of Notre Dame, was accepted and given a scholarship and entered a classroom filled with nuns and ex-seminarians. As she looks back at those years, she realizes that she studied continuously, 12 hours a day, and didn't have any personal life at all. She also served as an administrative assistant to noted Scripture scholar Father John L. McKenzie.

With a dissertation on Philo of Alexandria, Dr. Weaver earned her doctorate in theology in 1973, was one of three finalists (out of 600 applicants) for a post-doctoral Oxford fellowship, and became chairperson of the religious studies department at the Pontifical College Josephinum in Worthington, Ohio.

At the college, she taught 12 different courses in three years, earning \$8,000 a year. The experience gave her a broad understanding of the Christian tradition and of patriarchy. "If anything really radicalized me as a feminist, I suppose those years at the seminary did."

But it also was while she was there that Dr. Weaver re-examined her spiritual life. Among other things, "I started getting serious about Sundays. I started taking the Sabbath seriously," adding that to this day, "I just simply refuse to work on the Sabbath." Instead, after Mass at her parish, St. Charles, she spends time reading Scripture and novels, takes a two-hour nap, takes a walk, cooks a special meal and may have friends in.

HER OBSERVANCE of Sunday stems "from religious conviction, personal need and"—she laughs—"my own approach to mental health."

Also, while at Josephinum and for the past 10 years, Dr. Weaver has "time-tithed." Given a 40-hour work-week, she explains, a time tithe means four hours of volunteer work in addition to financial tithing. For her this might include work in a nursing home, a rehabilitation center or some other service institution.

In 1975, Indiana University at Bloomington hired Dr. Weaver to teach "Judaism, Christianity and Islam." She humorously recalls: "I hardly knew then what a Protestant was, let alone a Jew and a Muslim!"

Since then, she has taught courses in Introduction to Christianity, Religion and Literature, Women in Western Christian Tradition, American Catholic History and Modern American Catholicism. But it is her feminist concerns that especially engage her. Her book "won't be the last word," she declares, but she hopes it will be read by many people on many levels.

This past year, as part of its preparation, she met with some 15 Catholic women leaders, half religious and half laywomen. They explored such topics as feminist spirituality, nuns as political activists and the views of leading (See FEMINIST THEOLOGIAN on page 13)



SCHOLARLY INSIGHTS—Dr. Mary Jo Weaver gives insights on her study of women and religious authority. She has grants from Lilly Endowment and the National Endowment for the Humanities to write a book on the topic. (Photo by Valerie Dillon)

## Parents give up guardianship, surgery performed on baby

CHICAGO—Corrective surgery has been scheduled for a 5-week-old Illinois infant, born with a form of spina bifida, who became the subject of state and federal investigations.

The surgery was scheduled for the week of June 7.

On May 27, the unidentified parents of the baby, known as Baby Boy Doe, relinquished their parental rights to the Illinois Department of Children and Family Services. "We did not take guardianship, the rights were surrendered by the parents," Donald Schlosser, a spokesman for the department, said.

After the department received custody, the

baby was moved to Children's Memorial Hospital in Chicago, which has a spina bifida unit. At that time, the baby was listed in good condition.

Children's Memorial has not commented in any detail on the baby's case.

Schlosser said the child was expected to remain in the hospital a week to 10 days after surgery. He added that 11 families had expressed interest in adopting the child, who will be put up for adoption following surgery.

Pro-lifers had feared that the baby, born April 30 to a couple from the Robinson, Ill., area, was being allowed to die after it was transferred from one hospital to another. At the first, St. John's, Springfield, pediatric surgery can be performed. The other, Crawford Memorial, Robinson, does not have the same surgical facilities.

The federal Departments of Justice and Health and Human Services got involved in the case. About the time that the Illinois case was drawing national attention, HHS also warned hospitals that they must treat handicapped infants equally under the law or face loss of federal funds.

## Vatican reports increase in world's Catholics

VATICAN CITY—The number of Catholics in the world increased by nearly three percent during 1980, but the totals for priests and Religious registered slight drops, according to the latest Vatican Statistical Yearbook. The 345-page yearbook, published in early June, includes statistics through the end of 1980. On Dec. 31, 1980, there were 784,660,000 Catholics in the world.



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THE CRITERION

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# 25 clergy appointments in archdiocese announced

Twenty-five clergy assignments, including the retirement of one pastor, will be made during the next month. The majority will be effective on Wednesday, July 7. Among the changes is the resignation of Msgr. Joseph Brokhage as Priests' Personnel Director. One Franciscan priest of the St. Louis province will be reassigned on Monday, June 21 and two diocesan priests will be reassigned effective Monday, August 2.

Retiring as pastor of St. Michael's parish, Indianapolis, Msgr. Richard Kavanagh has been a priest of the archdiocese for 45 years. Ordained by Bishop Joseph E. Ritter in 1936, Monsignor Kavanagh served two years in the archdiocese of Denver, Colorado, before being appointed assistant pastor at Little Flower parish in Indianapolis in 1938.

From 1942 to 1945 he was assistant superintendent of Cathedral High School. From 1943 to 1947 he served as assistant director of Catholic Charities in charge of CYO, USO and Boy Scouts at the same time he was administrator of Mary, Queen of Peace parish, Danville, and chaplain at the Carmelite Monastery. Father Kavanagh became superintendent of Cathedral in 1945 and held that post until 1950.

From 1947 to 1950 he was Archdiocesan Director of the CYO. In 1950 he was appointed to be assistant pastor at St. Mary parish and for two years was a religion instructor at St. Mary's Academy.

Father Kavanagh was named administrator of the new St. Michael's parish in 1951. In 1955 he became its pastor. In 1962 he was appointed dean of the Indianapolis North deanery and in 1965 headed the newly formed Archdiocesan Purchasing Department as its director. He was named an Archdiocesan consultant in 1966 and Domestic Prelate in 1967. It is the latter honor which accords him the title Monsignor. In 1972 he became Dean of the Indianapolis West deanery.

A reception honoring Msgr. Kavanagh will be held Holy Family Knights of Columbus on Sunday, June 27 at 2:30 p.m. The public is invited.

Msgr. Joseph Brokhage has held the post of Priests' Personnel Director since 1972. Instrumental under Archbishop George Biskup in establishing the Priests' Personnel Board for the Archdiocese, Msgr. Brokhage founded the Indianapolis Latin School, a high school for young men interested in studying for the priesthood. He was its principal for more than 15 years.

Msgr. Brokhage retains his assignment as administrator of St. Maurice parish, Napoleon.

The complete list of clergy appointments follows:

## OFFICIAL APPOINTMENTS Effective July 7, 1982

Rev. John Belians, from associate pastor of St. Michael, Indianapolis, to associate pastor of St. Christopher, Indianapolis, and continuing as Archdiocesan Director of Activities for the National Shrine of the Immaculate Conception, Washington, D.C.

Rev. Francis Buck, from pastor of St. John the Apostle, Bloomington, and dean of the Bloomington Deanery, to pastor of Our Lady of Lourdes, Indianapolis

Rev. Conrad Camborn, to associate pastor of St. Gabriel, Indianapolis.

Rev. Paul Courtney, from pastor of St. Luke, Indianapolis, to co-pastor of St. Luke, Indianapolis.

Rev. Frederick Denison, from associate pastor of St. Luke, Indianapolis, to pastor of St. Bernard, Frenchtown.

Rev. John Fink, from pastor of St. Bernard, Frenchtown, to pastor of St. Mary, Madison, and St. Michael, Madison.

Rev. Jeffrey Godecker, to instructor at the Christian Leadership Center, Marian College, Indianapolis, and part-time chaplain of the Catholic Student Center of IUPUI, Bellarmine House, Indianapolis, with residence at Bellarmine House, Indianapolis.

Rev. Patrick Harpenau, from pastor of St. Mary, Madison, and St. Michael, Madison, to pastor of St. Michael, Indianapolis.

Rev. Bernard Head, from associate pastor of St. Christopher, Indianapolis, to co-pastor of St. Luke, Indianapolis.

Rev. Stephen Jarrell, to part-time associate pastor of SS. Peter and Paul Cathedral, Indianapolis, and continuing his assignment as director of the Office of Worship with residence at SS. Peter and Paul Cathedral, Indianapolis.

Rev. Msgr. Richard Kavanagh, retiring from the pastorate of St. Michael, Indianapolis.

Rev. Robert Klein, from associate pastor of St. Gabriel, Indianapolis, to associate pastor of St. Barnabas, Indianapolis.

Rev. Paul Koetter, from associate pastor of Our Lady of Perpetual Help, New Albany, to associate pastor of Little Flower, Indianapolis.

Rev. Robert Kolentas, from chaplain of St. Francis Hospital, Beech Grove, to pastor of St. Thomas More, Mooresville.

Rev. Paul Landwerlen, from pastor of St. Thomas More, Mooresville, to pastor of St. Gabriel, Indianapolis.

Rev. John Meyer, newly ordained to associate pastor of Our Lady of Perpetual Help, New Albany.

Rev. Richard Mueller, from pastor of Our Lady of Lourdes, Indianapolis, to associate pastor of St. Pius X, Indianapolis.

Rev. Joseph Schaedel, newly ordained to associate pastor of St. Michael, Indianapolis, and part-time instructor in the Religion Department of Ritter High School, Indianapolis, with residence at St. Michael, Indianapolis.

Rev. Paul Shikany, from associate pastor of St. Barnabas, Indianapolis, to part-time associate pastor of St. Barnabas, Indianapolis, and part-time assistant at the Metropolitan Tribunal, Indianapolis, with residence at St. Barnabas Parish, Indianapolis.

Rev. Myles Smith, from associate pastor of

St. Pius X, Indianapolis, to pastor of St. John the Apostle, Bloomington.

Rev. Daniel Staublin, newly ordained to associate pastor of St. Mark, Indianapolis.

Rev. Mark Tran Xuan Thanh, from associate pastor of St. Andrew, Richmond, to associate pastor of St. Mary, Richmond, and continuing his assignment of pastoral care of the Catholic Vietnamese Refugees residing within the Archdiocese of Indianapolis, with residence at St. Mary, Richmond.

## Effective August 2, 1982

Rev. David Coats, from co-pastor of St. Paul, Tell City; St. Michael, Cannelton; and St. Pius, Troy, to full-time personnel director for priests of the Archdiocese of Indianapolis, with residence at St. Michael, Indianapolis.

Rev. Harry Monroe, to co-pastor of St. Paul, Tell City; St. Michael, Cannelton; and St. Pius, Troy.

## Effective June 21, 1982

Rev. Raymond Rickels, O.F.M., appointed associate pastor of St. Roch, Indianapolis. He replaces Rev. Theodore Haag, O.F.M., who is being assigned outside the Archdiocese.

## Pope suggests 'just war' no longer applicable

ROME—Pope John Paul II has suggested that the just war theory may no longer be applicable because of the destructive capability of today's conventional weapons. In an interview June 2, the pope said that although the right to self-defense cannot be denied, "it is necessary to look for other solutions." The just war theory, proposed by St. Thomas Aquinas in the 13th century, defended war as a last resort given the presence of certain conditions. These included that the means of destruction used be in proportion to the end desired and that the fighting not be aimed at the civilian population.

## Bishop supports church's political activity

ST. PAUL, Minn.—The church's involvement in political issues is beginning "to make a lot of people nervous," said Archbishop John R. Roach of St. Paul-Minneapolis. But the church should "become deeply involved in that process by which the priorities of a country are established," Archbishop Roach, president of the National Conference of Catholic Bishops, said at a conference of ministry and justice. Four issues in which the church should be involved he said, are nuclear arms, abortion, defense spending versus programs for the poor, and Central America.



Msgr. Richard Kavanagh



ANNIVERSARY CELEBRATION—Archbishop O'Meara and congregation leave in procession after a recent Mass celebrating the 125th anniversary of St. Anthony parish in Morris. Another photo is on page 13. (Photo by Jim Jachimiak)

# EDITORIALS

## Amendment only the first step

A Colorado couple allowed doctors to perform an experimental operation on their unborn child which had an abnormal amount of fluid on his brain indicating a likelihood of severe mental retardation at birth. The doctors implanted a shunt in the fetal brain and drained the excess fluid into the amniotic sac. The baby is now 3½ months old. He is normal and healthy.

The abnormality which showed up in the unborn child through ultrasound diagnostic techniques could have resulted in abortion.

The couple could have chosen to give birth to the child with no surgery being attempted. The couple chose the surgery which they were told was experimental.

"We knew we could lose him," the mother had said, "but we didn't want to kill him."

The success of the event speaks of the courage of the child's parents. But even had the surgery failed, it would have still indicated their courageousness.

"The day we saw the ultrasound and could see his profile, he was our baby," the mother said. "We were very scared about the implant but we just wanted to give him every chance."

In a day and age when choices made in favor of abortion are being applauded, a choice made in favor of life needs to be resoundingly cheered. It calls us once again to a recognition that the existence of life has a far greater right than any other right known to humanity. When someone lives, the taking of that life cannot be looked at simply as a neutral choice. The taking of life is a choice in favor of killing. No other right takes precedence over the right to live.

That is why a political effort to recognize the pre-eminent right to life is being made through the Hatch amendment to the Constitution. Somehow, perhaps by the abdication of the American people to personal responsibility, we have allowed the legal system to speak mostly against human life. The legal system has been permitted to become the final arbiter for the right to life not only of the unborn, but also of the handicapped, the aged, and even those perfectly able to take care of themselves.

The legal system of our country is used to gain for the individual a recognition he or she cannot gain for himself/herself. That fact suggests the quality of American life for the individual is superficial, routinized, and dehumanizing.

The Hatch amendment will not guarantee that abortions will not occur. It attempts to meet the legal system on its own territory. Instead of defining in a legal way the beginning of life, the Hatch amendment strives to reverse what supporters of abortion want to say—that there is a constitutional right to abortion.

Abortion is killing, no matter which way it is examined. If abortion is a constitutional right, then so is euthanasia. If euthanasia is a constitutional right, then so is any kind of killing which allows the individual not to be bothered by his/her own choices. In other words, the right which is defended by abortionists is that the individual is free to make any choice which allows him or her to pursue whatever lifestyle he or she wants to pursue without any consideration of the common good.

The Hatch amendment is only the first step, but it is a necessary one. Securing its passage will be infinitely simpler than securing a total respect for human life at birth, at death and everywhere in between. Somehow in our American society, indeed, in our world society, we have lost respect for ourselves. It is almost as if we are deliberately destroying whatever hope we had in the future.—TCW

## Vocations begin at home

The latest report on the number of young men studying for the priesthood in the schools of theology in our nation found that the enrollments dropped by 6.7 percent from 4,187 in 1980-81 to 3,908 in 1981-82. Since 1968 the total priesthood student enrollment in schools of theology has declined by 52 percent. The report comes from the Center for Applied Research in the Apostolate (CARA).

What is more depressing, however, is the attitude of some seminary rectors, some American bishops and the American people in general who seem to think that responsibility for the future of the priesthood in this country is out of their hands completely and in those of the Holy Spirit's or else have deluded themselves into believing the decline is bottoming out and a new golden age of vocations is in the air.

One seminary rector said he didn't know "what the factors are that keep students in or out of seminaries, so you can't make projections as to what the figures are going to be." One wonders if that rector has even talked to his students.

On June 3 the Chicago archdiocese issued a statement projecting a 500 percent increase in the number of priests to be ordained for 1990 over its 1982 ordinations. The number is not especially great since only seven were ordained there this year.

The truth is that the immediate future is not bright for the number of priestly ordinations. What is even worse though is the apparent willingness of some parts of the Church to ignore this. And even though the laity are looked upon as "helping out" and taking on roles and functions which priests once did, they are still often regarded as a necessity rather than as fulfilling their own sacramental responsibilities.

Our communities accept with joy the ordination of a new priest. But such things must be worked for. It begins with the strengthening of the Catholic home and family life. The seminary can only strengthen the foundation already made. The seminary cannot produce vocations. It can only nurture them. Such vocations cannot be nurtured if they have not been cultivated in the family. The solution to the vocation crisis is in the distant future and it lies in families which nurture loving maturity in their young.—TCW

## WASHINGTON NEWSLETTER

# Reform due in immigration laws

by JIM LACKEY

WASHINGTON—Despite opposition from some quarters to several aspects of the proposal, Congress appears on the verge of enacting major reforms for the nation's immigration laws.



The question of immigration reform—and the related problem of illegal aliens—has been a vexing one for the United States, especially since the country prides itself on being a nation of immigrants. But there also is a consensus that the United States cannot accept all those who would wish to come to the country, and thus must

erect legal limits on their entry.

The package of reforms working its way through Congress is intended to be a comprehensive answer to the immigration issue. It grants amnesty to many illegal immigrants already here, tries to limit the influx of future illegal aliens by making it a crime for employers to hire them, and sets strict caps on the number of legal immigrants in any one year.

But like any comprehensive package the proposed reforms have been attacked on all sides. Business groups don't like the idea of levying fines against companies who knowingly or unknowingly hire illegal aliens, while Hispanic and civil rights groups fear possible employer discrimination against any job applicant who looks like a foreigner.

Others have questioned the reform package's procedures for asylum, its plans for stricter border enforcement in the Southwest (even though perhaps only one-third of the current illegal alien population comes from Mexico), and what some say is its lack of procedures for preventing future hostilities like the one a couple years ago that brought thousands of hard-to-place Cubans to Florida.

CATHOLIC CHURCH officials, while joining those concerned about some aspects of the proposal, generally have supported the scope of the immigration reforms. Auxiliary Bishop Anthony J. Bevilacqua of Brooklyn, N.Y., testifying earlier this spring at joint hearings of the House and Senate immigration subcommittees, welcomed the proposal's "comprehensive approach to solving deep-seated problems of long standing."

But among those not pleased with the reforms is Network, a social justice lobby in Washington made up primarily of nuns. Network recently asked its national membership to urge legislators to amend the measure's "repressive" asylum procedures for refugees. The new procedures, according to Network, would create additional burdens for refugees by removing asylum appeals from the court system to a new immigration board within the executive branch.

Shepherding the measure through Congress are Sen. Alan K. Simpson (R-Wyo.) and Rep. Romano L. Mazzoli (D-Ky.), who used as a framework for their proposals the recommendations of a special advisory committee on immigration reform headed by Holy Cross Father Theodore M. Hesburgh, president of the University of Notre Dame.

MANY OF THE HESBURGH commission's recommendations are contained in the Simpson and Mazzoli bills.



Perhaps key to the whole structure of the immigration reform package is the section on sanctioning employers who hire illegal aliens. Supporters maintain that is the only way to demagnetize the magnet that brings so many illegal aliens into the country.

But that proposal also raises the biggest concern: how are employers supposed to determine whether a job applicant is a legal resident or an illegal alien?

While the Hesburgh commission proposed a counterfeit-proof national identity card, similar to a credit card, that would be issued to all legal residents, current congressional proposals call only for the government to develop within three years a comprehensive system—perhaps a computerized data bank—for determining whether an individual is in the country legally.

Amnesty for many illegal aliens already in the country also is a controversial proposal, although even the Reagan administration supports the amnesty "as a one-time effort to correct the legacy of inadequate enforcement of our immigration laws." Still to be decided is the cutoff date for determining who had been in the United States long enough to qualify for amnesty.

Despite the many concerns voiced about various aspects of the proposal, the reforms seemed destined for passage by Congress sometime this summer. In the Senate the bill already has cleared the full Judiciary Committee by a wide margin, while in the House the measure was expected to be cleared for floor action shortly.

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**I LOVE A PARADE**—Though it was a rainy day, the Indianapolis Archdiocesan Marching Band performed loudly and clearly in the 500 Festival Parade on May 29. As they passed the Catholic Center, they were heard by Jon Jones, son of Criterion general manager Dennis Jones, who peered out from his makeshift 'box' seat with hot dog and potato chips in hand. The weather didn't ruin his enjoyment. (Photos by Jim Jachimiak)



## Workshop allows students to experience environmental studies

by RUTH ANN HANLEY

Kevin Carroll washed windows and floors; Tom Creveling worked a Star route; Chris Ferruzza cut grass, and Joy Armstead baby sat—to get funds to go to class the last week in May.

Of course, it was a very special class for the seventh graders from St. Thomas Aquinas School. It was an environmental studies workshop that identified, in the flesh, all the natural phenomenon the kids had been learning about back at school. Sink holes, and creeks, water animals and rivers, trees and plants.

The sink holes especially intrigued them. As Chris Ferruzza explained: "The layered rocks, close to the ground surface, slowly dissolve in underground water until they can no longer hold up; and then they sink." He compared the park formations to Florida's drought-ridden topography last summer when reservoirs emptied and huge earthen craters appeared.

Chris was one member in a small group of seven who were visiting the park's museum. Principal and science teacher Stephen Weber explains that he divided the 28 children into small manageable groups for the parent leaders.

This was Weber's 7th year with the kids in the park. And by this time he had the plan working beautifully.

The whole idea of the outing, he claims, is to help the kids decide on proper land use. "Sixty years ago," says Weber, "someone said this is beautiful. Let's keep it as a park." In order to build appreciation for nature the kids analyze the water. They visit Wolf Cave to focus on geology. At the nature center they study wild flowers and trees, and through river study they focus on conservation.

**BUT IT TAKES A LOT** more than hiking to make a program like this work.

Weber explains that the whole workshop is "overorganized."

What he means is that "it is so well prepared in advance that the kids will never run out of things to do."

After Christmas they start saving for the hike. Each student is expected to work for the \$20 needed. Then there are side trips to

Butler University campus and study which will help them to later identify animals, vegetation and typography in the park.

They plan the food. They sign a contract promising good behavior, and once at the park they take turns at clean up and dishes.

Weber says parents are the best leaders. "We used to use college students, and some professionals, but we found parents are best. Students are probably too close in age. They're out of school for the summer and want to have fun too. But parents know the kids. They have a long term stake in them. Being out in the woods together is good for them both."

Weber got the idea for his school from a teacher who had taken her own kids on this kind of hike. "I had always been interested in the environment and we camped as a family," he says.

**WEBER HAD HEARD OF** the Indianapolis Public School workshop in Bradford Woods, but he says that was too expensive. The outing for each child at St. Thomas cost \$15 for years, but this year was finally raised to \$20. And Weber says the kids earn it all. "If anyone hasn't a way to earn it," he says, "I'll let him help around school, mopping floors or whatever."

So far, using the group camp at the park at pre-season rates, the cost has included the camp, food, and a gas stipend for the parents who provide transportation. This year, besides providing transportation, about 14 of them took turns, rotated duty as guides, and chaperones.

Thus even though "the risk factor is up in a park with trees, waterfalls, and rocks," according to Weber, "the supervision is good enough that nothing serious has happened in seven years."

He laughingly explains that "after 20 miles of up and down hikes the kids are pretty beat by the end of the day."

Every year the kids enjoy an outdoor liturgy which they help plan, and they offer service to the park in the form of picking up trash. Weber says that they can fill six large trash bags in a walk up the creek.

Weber hopes that if they pick up that much, "they will be less likely to throw it down themselves."

The principal can cite a few students who have gone on to careers in science, but is slow to take credit. "What is probably more important," he insists, "is that everyone as a citizen will have to make decisions; ultimately how the environment is cared for depends on how they think of their world."

Citing an example of water use, Weber argues "that the average American uses 200 gallons of water a day. Just flushing a toilet requires eight gallons."

But in the park the kids learn a few water facts. They see how many people a creek could provide for. They see little water they would use if they had to carry it from the creek; how much more if it were available in a well outside the cabin door, and how much more than that, inside with a pump. At any rate, Weber thinks "It is a situation that bears scrutiny when we pay as much on our sewer bills as our water bills."

Together with their appreciation for natural resources, Weber believes the kids can get some appreciation of themselves through this three day program: "Maybe as they recognize what they see and why they are there, they will also begin to see how important they are."

## Local sisters in Washington peace march

by GINA JUNG

It was a "very prayerful pilgrimage," said Providence Sister Ann Doherty about the recent peace March in Washington, D.C.

She was among the 19 sisters in the Indianapolis Archdiocese who participated in a demonstration sponsored by the Leadership Conference of Women Religious in Lafayette Park in front of the White House May 30. The demonstration, which drew about 5,000 sisters, called for an end to the nuclear arms race.

Sister Doherty, general superior of the Providence sisters, said she was glad to be "part of something that touches all of us."

There was a big cross section of sisters at the march, she noted. "People who had not been in demonstrations were there. Most of us who went were not the demonstration type. It was the first time I've been on a march or on public display like that."

People in cars were honking their horns in support of the march, said Sister Doherty. "I

was impressed with the number of persons in Lafayette Park who stayed for the prayer session."

She was also impressed that so many sisters took time out to pray for peace.

Providence Sister Ann Margaret O'Hara, provincial of St. Gabriel province in Indianapolis called the gathering "a very reverent and prayerful experience."

About twice as many sisters as expected showed up for the march, she said, but "it was important enough for us to make the trip for peace."

Each Providence sister in the archdiocese donated \$1 to help defray the cost of the trip, Sister O'Hara said.

Franciscan Sister Mary Catherine Eschenbach, principal at St. Michael School, said she was encouraged that so many sisters were present.

"It was a very good experience for me," she said. "It was something to do to witness that I

don't like what's coming out from Washington."

Sister Eschenbach also thought the march was a reverent experience. "I saw a lot of women who felt strong about something," she said.

Providence Sister Elizabeth Meyer, a teacher at Central Catholic School, was impressed by a speech given by a Japanese woman who who had lived through the atomic bomb attack on Nagasaki.

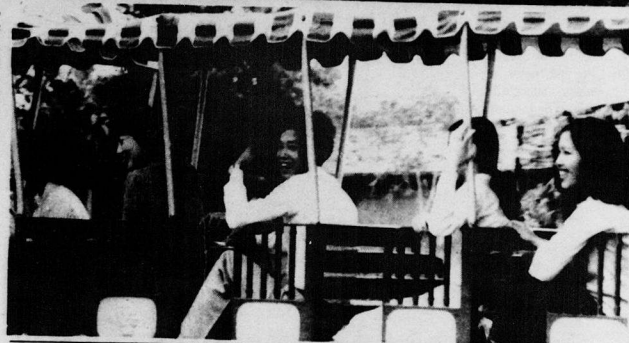
"I felt some good came from it (the march). I just felt like I needed to do something," she said.

Other Providence sisters who participated in the march were Sisters Ann Casper, Suzanne Daily, Joan Slobig, Sharon Sullivan, Carol Lindley and Ellen Cunningham.

Other Franciscan sisters included Sisters Marie Werdmann, Rosita Purler, Norma Rocklage, Clare Whealan, Charlene Wolff, Margaretta Black, Mary O'Brian, Carmela Whitton and Dolores Wright.



**A DAY AT THE ZOO**—Eighty Cambodian refugees enjoyed the Indianapolis Zoo recently. At left, Phal Oun introduces his son Sam Nang Oun to a farm animal; top right, Chheang Chhor and his son, Chean Chheang, watch the peacock, native to Cambodia, spread itself; bottom right, riding the train are Vinh Huynh, Ellen Steven, the Refugee Center English teacher, Sam Sak, Vanny Sak, and Mao Vann. (Photos by Ruth Ann Hanley)



## TO THE EDITOR

### Comments on coverage of Falklands

I was quite impressed with your interpretation of the Pope's comments on war in your editorial for June 4 issue.

You very truly report that "it is not the role of the Pope to take sides" and no one can disagree with that. It is a pity that you as a member of the clergy can establish your own rules for taking sides in something that the Pope cannot.

The thrust of your editorial seems to be the "dirty imperialistic British" and the "poor unfortunate Argentines." See your opening sentence "The British may be fervent about fighting for return of the Falkland Islands to their control" but wouldn't a more truthful opening line have been "The British are fervent about fighting for the ousting of an aggressor who, by force of arms, occupied and subjugated the populace of territory which had been under British flag for 150 years?"

Too little has been said in all media, including the Criterion, about the refusal of the Argentines to consider world opinion (United Nations resolution #502) or the several offers during the time it took the British forces to reach the Falklands, and the offers after the forces did reach the area of contest.

Now the attitude of the Junta is even more blatantly anti-Christian by asking their armed forces to "fight to the death" under circumstances which make this a "death sentence" for those men who have endured

tremendous hardships to maintain their presence on these islands. Now they can either get shot, or drowned.

I would like to see you print an editorial acknowledging the patience and forbearance of the British leaders who have offered the "olive branch" at every opportunity only to have it "slapped back" in their face.

William H. Green

Indianapolis

### Loves Criterion

Just wanted you to know I love the Criterion, can't wait for it to arrive on Friday.

To read that note to the editor about "garbage" wrapping was offensive to me.

Just last week, May 21st, I had been so interested in various articles, right then and there I wanted to write to Jim Lackey about prayer in schools, Valerie Dillon, Fr. Widner, Fr. McBrien on their articles and Magr. Boaler on his superb article on sharing the Eucharist (Magr. made it so clear).

Anyway, I think the Criterion is great.

More and more writing seems down to earth, meaty, not just flying over the top of issues.

Martha

New Whiteland

### Labels Dolores Curran an abortionist

In her article on Adoption (5-22-82), Dolores Curran shows where her true sympathies lie in regard to the desperate on-going battle to save the unborn.

Her final sentence puts her in the abortionist camp as she adopts abortionist rhetoric in three ways. She says, "Our church could accomplish this (adoption, etc.) . . . if we are willing to go beyond anti-abortion rhetoric . . ."

1. She implies the Church itself is somehow doing the "rhetoric," instead of small grass-roots pro-life groups who try to work together to stop the slaughter. This implication is an abortionist tactic.

2. "Our church . . ." implies that there is a "Catholic" issue, as the abortionists tirelessly try to portray it. In reality, every pro-life organization known to me is patently ecumenical—National Right to Life, American Life Lobby, Citizens Concerned for Life, except for the sectarian Lutherans for Life, Methodists for Life, etc.

3. By using the abortionist description "anti-abortion," she implies pro-life is a negative movement, whereas pro-lifers work to save human life.

Fr. George Fox, pastor  
St. John the Baptist

Montello, Wisconsin

### Sees newspaper as 'conservative'

Enclosed is my subscription for another year. I thoroughly enjoy the paper. Had to grin at the "liberal, left-wing garbage" letter a week or so ago. The paper is more conservative than I am.

Some comments on the more recent news events.

I am not for abortion, by any means, but I am fast becoming anti Right-to-Life groups. Jesus said "Love one another." The hate spewed at Baby Doe's parents was hardly religious in nature. My sister's second baby, 20 years ago, had much of the same thing wrong with him. He only lived a week. My sympathy goes to the parents of that child.

Another story told of an old priest over in Illinois who refused to marry a young couple

because the man is paralyzed and unable to father children. I think that old priest is so hung up on worldly, man-made technicalities, he's lost sight of what we are on this earth for. Hating is easy, love is hard.

The paper seems to be applauding Reagan's proposed tuition credit to schools. Once there is government money involved, there will be rules coming forth from Washington. You get the money if you hire the teachers the government approves; you teach the "right" courses; you use the "right" books, etc., etc., ad nauseum.

Is that really what you want? Look at the mess the public schools are in because they are government financed.

Monica Burkemper

Indianapolis

### Calls for greater personal commitment

The recent article titled "Church must respond to Reaganomics" (May 7) seemed to lack balance. It was in keeping with the apparent conviction of many that individually we are helpless to alleviate these problems.

In my own experience, a local Catholic family has cared for nine foster children including two Sioux Indian youngsters from a mission school in Nebraska. They purchased a fence to enclose the back yard for a blind couple so their children would be safe. They provided for the education of several indigent children both white and black in local and out-of-town private schools. The husband has volunteered for almost 12 years in a local Catholic institution and the wife has for years volunteered at local grade schools and a home for the aged. Finally they adopted two children of their own whom they are now sending on their way with college training.

So the headline of the article is accurate but the response needed is a little leadership. President Reagan is correct when he states that volunteer service could cure many ills. I have no doubt that Catholic families in In-

dianapolis could empty the orphan homes almost overnight. They could staff homes for the aged, they could tutor children in headstart programs. They could do lots of things with proper leadership.

The present approach which attempts to politicize charity is not productive. To bring about change you must make a personal commitment. It is akin to the investor who wants a capital gain. It can't happen until he puts his money (commitment) on the line.

Name Withheld

Indianapolis

### Has enjoyed paper

Please cancel my subscription because we are moving out of state.

We have enjoyed reading your paper during our year here and feel you have one of the best diocesan papers we've ever received.

Thanks.

Sandra Hohnberger

Indianapolis



## CORNUCOPIA

## Correspondent 'retires' at 90

by JIM JACHIMIAK

She doesn't remember exactly when she began writing for The Criterion and has never met most of the people who have worked here, but she has supplied a good deal of what has been included in these pages over the past 20 years or so.

And now, at 90, she has announced her retirement. She explains, "I just decided it was time I quit."

Lula Ehringer became a correspondent for The Criterion from her home in Sellersburg "some time after 1960." She has provided numerous obituaries and news of parish events, especially at St. Paul's in Sellersburg, where she is still an active parishioner. "I just had a feeling that this part of the state should be represented more than it had been," Lula explains.

Because she recently underwent surgery to remove a cataract and implant a lens in one eye, Lula says, "I have to be quiet for a while. I'm able to get around, but I still have to be careful with that eye."

Now she hopes pastors in the area continue to keep us informed of the news from their parishes—"and I can tell you the ones here who don't," she says.

Although he met Lula only once, Fred Fries, former managing editor of The Criterion, remembers her as "a delightful lady." He adds, "There are only three words for Lula Ehringer: faithful, accurate and dependable."

Fries recalls that Lula did not want to be paid for her work, but "we finally insisted on at least sending her postage and paper."

While Lula was involved in several occupations, a career in journalism was never foremost in her mind.

She was born on a farm near Bennettsville, three miles from Sellersburg. "Bennettsville had a post office, and we used to walk to the post office to pick up the mail," she recalls. She also walked three miles on gravel roads "in the mud and the dust, the snow and the ice," to St. Joseph Hill for elementary school.

Lula taught in various schools in Clark County until 1918, then left for Washington, D.C. and a job with the Weather Bureau. She retired in 1952 and returned to Sellersburg. Several years later she began her correspondence. "For a while I just sent clippings of obituaries from papers and added some information to that," Lula says. Later she began writing and sending news of other events.

Hilda Marshall, Lula's niece, notes that Lula has also become "the family historian" since returning to Sellersburg. She adds that Lula is still involved in a quilting ring and other activities of the ladies' club at St. Paul's.



Lula Ehringer

And although Lula says she is retiring as a correspondent, she still has a knack for publicity. She explains that she has been helping make a quilt for the parish's annual picnic, and adds, "it's June 20, and we sure hope to see some of you people there."

## check it out...

✓ Jesuit Father Theo Mathias will offer a summer course at Christian Theological Seminary on "Church and International Issues, June 15-July 2. The course examines major international issues in light of Christian ethics. It will meet Monday-Friday, 9-11:30 a.m., and can be taken for credit or audited. Father Mathias, an author, educator and past delegate to the United Nations, is a Chrysalis Visiting Professor at CTS. He has written numerous works in third world development and directs an institute for management and industrial relations in Jamshedpur, India. He holds degrees in physics and philosophy. The Chrysalis program brings three third world scholars to CTS each year.



✓ Mr. and Mrs. Roy M. Swartz Sr., Beech Grove, will celebrate their 60th wedding anniversary with a mass of thanksgiving at 9:15 a.m., Sunday, June 13, at Holy Name church. On June 14, there will be a family dinner party. They were married June 14, 1922 in Holy Cross Rectory, Indianapolis. They have two sons, Roy Jr. of Beech Grove and Jack of Hialeah, Fla.; two daughters, Mary Margaret Wilkins of Beech Grove and Suzanne Wells of Indianapolis; 13 grandchildren and 12 great grandchildren. Mr. and Mrs. Swartz are members of Holy Name parish.

✓ The staff of the Archdiocesan Metropolitan Tribunal announces that its office will be closed for all business June 14-28 while moving to the new Catholic Center. Beginning June 28, the tribunal's phone number will be 236-1460.

✓ Friends and family of Franciscan Father Humbert Moster will join in celebrating his 25th anniversary as a priest, with a mass at Holy Family parish, Oldenburg, on June 13 at 10:30 a.m. Father Humbert attended Holy Family School in Oldenburg and St. Francis Seminary, Cincinnati. He earned a B.A. at Dun Scotus College, Southfield, Mich. Father Humbert has been associate pastor in Detroit and pastor in Cincinnati. Since 1975 he has been pastor in Bloomington, Ill. He served the community while in Cincinnati through work with the parish school and community projects, and was honored by the city in 1975. Father Humbert has four sisters and five brothers, and his father still lives near Oldenburg.

✓ Franciscan Sister Mariella Hoffman will celebrate her golden jubilee with mass and renewal of vows at 2 p.m. on June 13 in St.

Philip Neri Church. A reception will follow for friends and parishioners at the home of William E. Matheny, 3738 N. Denny St. Sister Mariella has one brother, Earl A. Matheny of St. Philip Neri parish. She has taught in elementary schools in Indiana, Missouri and Louisiana, and is currently a librarian in Herrmann, Mo.

✓ A class in Natural Family Planning for engaged and married couples will be held at St. Pius X parish, 9:30 a.m.-4:30 p.m. on June 19-20. The program is sponsored by Catholic Charities Special Projects and the Couple-to-Couple League, and taught by Mr. and Mrs. Robert Miele. The class teaches the symothermal method, which differs from the rhythm method. For pre-registration, call Mrs. Miele, 547-4225.

✓ Jesuit Father Francis E. Walter will celebrate the 50th anniversary of his ordination to the priesthood with a concelebrated liturgy of thanksgiving, June 19 at 2 p.m. in the Brebeuf Preparatory School chapel. A reception will be held in the school cafeteria from 3-4 p.m. Father Walter was born in New Albany in 1899. He entered the Society of Jesus at Florissant, Mo., in 1918 and was ordained a priest at St. Mary's College in Kansas, June 22, 1932. Most of his priestly life was spent in administrative, library and pastoral work in Jesuit seminaries at West Baden Springs, North Aurora, Ill., and Milford, Ohio. Now living in retirement at Brebeuf, Father Walter is a regular visitor to the St. Augustine Home and five health care centers near Brebeuf.



Father Walter



✓ Donald and Rosetta Thomas of Richmond will celebrate their 50th wedding anniversary June 20 with a mass of thanksgiving at 1 p.m. in Holy Family Church, Richmond. A buffet reception will be held in the parish hall at 2 p.m., and the couple requests no gifts. They were married June 21, 1932 at St. Gabriel's, Connorsville. They have two daughters, Sister Angele Thomas of Reston, Va., and Carolyn Hinson, and six grandchildren.

✓ Sister Merl Marie Mountain of the Daughters of Charity will celebrate her silver jubilee this summer. Sister Merl is working as a missionary, but friends may call her this week at the home of her brother, George Mountain, 831-4535.

✓ Installation of new officers of the St. Gabriel Province of the Sisters of Providence will be Sunday, June 13 at 2 p.m. in St. Patrick church. Providence Sister Ann Margaret O'Hara will be installed as provincial. Other provincial officers to be installed are Providence Sisters Mary Catherine Duffy and Marilyn Ginder.

### Archbishop O'Meara's Schedule Week of June 13

SUNDAY, June 13 through SATURDAY,  
June 19—1982 Assembly of United States  
Bishops, Collegeville, Minnesota.

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## THE QUESTION BOX

## What is church stand on sperm banks?

by Magr. R. T. BOSLER

**Q** What is the moral evaluation of the practice of preserving the sperm of Nobel Prize winners to improve the human race? Recently the Repository for Germinal Choice in California announced the birth of its first baby. Are there any official Catholic teachings concerning this matter?

**A** Pope Pius XII declared artificial insemination morally illicit, whether with the husband's sperm or with the sperm of an anonymous donor.

Since then a number of respected Catholic moral theologians have concluded that a couple eager for their own child would not do wrong in using artificial insemination with the husband's sperm.

But there is no indication that any Catholic



theologian questions the prohibition against insemination with the sperm of an anonymous or any other donor.

Therefore, it must be said that the present official teaching of the Catholic Church is opposed to the California "repository," which intends, according to press reports, to preserve the frozen sperm of extraordinary men to bring into the world "a few more creative, intelligent people who otherwise might not be born."

It also seems fair to say that the vast majority of our contemporaries, religious or not, instinctively react against such a plan.

Ordinary folks speak of the act of love. They wonder at the mystery of nature that links the pleasure of sex, the expression of love and the desire for children, which have brought the human race to where it is. They sense that all this must be held together if human offspring are to develop properly. They fear that the laboratory production of human beings may no longer be human procreation.

If they are religious, that grand old word, procreation, makes them think of the creator

and how couples cooperate with God in bringing new life into the world and whether or not science dare enter into that process.

The Catholic Church's condemnation of artificial insemination is consistent with its determination to preserve the necessary unit between sex and procreation and the sacredness and dignity of human life and the process by which it is perpetuated.

The church, however, has not spoken the final word on the problem we have been discussing.

The science of genetics is in its infancy. Already it is offering us humans the possibility of interfering in the development of the human

race and hastening the process of evolution. It is a science too important to leave to the scientists. Churchmen, philosophers and statesmen must cooperate in the advancements it makes.

Who knows what the future will bring? So long as the sacredness of life and the unity of sex, love and procreation are preserved, the church may one day accept artificial insemination and sperm banks.

(Magr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 900 North Alabama, Indianapolis, Ind. 46204.

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## Workaholic husband causes problems for his family

by Dr. JAMES and MARY KENNY

**Dear Dr. Kenny:** My husband doesn't have time for his family anymore. He eats and sleeps his job, especially since his promotion to supervisor.

He brings work home with him evenings. He goes into the office on weekends. He appears to be preoccupied all the time.

We have two high school-age children. I thought our married life would settle down and we would develop some common interests and grow closer together. Instead, we are drifting further apart.

At first, I thought he must not love me or maybe he was having an affair. Now I think it is just his job. It takes all his time and drains all his energy. I worry about him.

**Answer:** Your husband sounds like a workaholic. Work, like alcohol, can become an addiction and make a slave or prisoner of the person. A workaholic is a person whose need for work is so excessive that it interferes with his health, his happiness and his personal relationships.

You describe the symptoms of workaholism well. No time for family and friends. Bringing work home. Working a seven-day week.

In addition, workaholics lose the ability to play. Even more serious, they come to feel that their job "can't get along" without them.

A major problem with an addiction to work is that, unlike other addictions, excessive work is praised. Employers and corporations en-

courage and love the workaholic, and they may reward him handsomely for his addiction. Working day and night may even be viewed as holy.

The workaholic forgets that God himself rested on the seventh day, and in so doing, made rest holy. In fact, life must be a mixture of labor and leisure. Uninterrupted labor destroys other important life factors like health and happiness and family. Uninterrupted labor eventually leads to burnout.

Help your husband deal with his addiction by being aware of the strengths present in the situation. First of all, sooner or later there will be a crisis. His health will break down. He will become unhappy and frustrated on the job. His marriage may be threatened.

Use the crisis to wake him up. A collapse in any of these areas may provide the impetus for him to rethink his overcommitment to work.

The crisis may be more subtle. Midlife crisis for men often centers around the realization that most personal goals have already been achieved. Some men still respond by frantically trying to control the world through overwork. The best solution is to accept one's life situation and learn to enjoy what one has.

If and when your husband is ready to change his total focus, appeal to his organizational ability. He must be skilled in planning and arranging or he wouldn't have become a workaholic. Now is the time to take advantage of those talents.

Let him plan leisure activities for the family. He can work at it. It is better to schedule breaks than to submit to breakdowns. He may be able to transfer some of his energy and enthusiasm from the job into organizing weekends and vacations for himself and his family.

Whatever his interests, the workaholic is an active person. You will never change him by suggesting that he "relax" or "stop working." You may be able to help him redirect his energy toward family, recreation or play. Good Luck.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College, Rensselaer, IN 47978)

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## Missionary effort urged by pope

VATICAN CITY—"No isolation nor egoistical retreat" should keep local churches from their duty of participation in the universal missionary task, Pope John Paul II said in a message for the 1982 World Mission Day, scheduled for Oct. 17. He urged bishops to take a leading role in the missionary effort, and encouraged them to send diocesan priests to the missions, "even if their dioceses do not have a superabundance of clergy."



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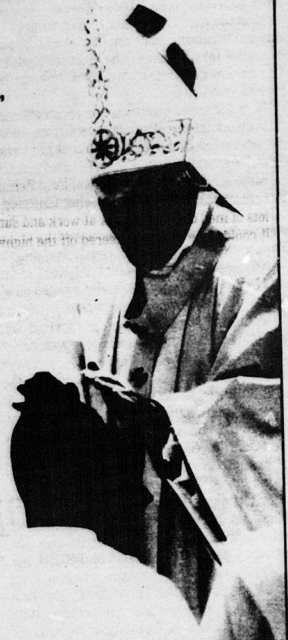
The new Churches of mission lands, rich in Faith, are seeing a great increase in religious vocations. But these Churches are poor, and the young men who answer our Lord's call are also poor.

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*James D. Benton*  
Diocesan Director



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# LIVING YOUR FAITH

## Faith can see us through in time of death

by DOLORES CURRAN

Death strikes the family. A much-loved brother dies of a sudden heart attack at 48. Behind he leaves a wife, 5 children, 6 brothers and sisters, all grieving.

Without faith and family at times like this, how does one survive? I suspect we all live in fear of that phone call—the one that shakes your life, your family and your mortal security. The call is supposed to come in the middle of the night, not in the middle of the day. It's supposed to begin with, "I'm afraid I have some bad news," not a panicky, "Jim just died."

The first reaction is the best—disbelief. It can't happen to Jim. He's only 48. No history of heart problems. Must be some mistake. Even his wife waiting in the hospital those two long hours of attempted resuscitation insists upon seeing him because lots of men drive that truck at work and surely it couldn't be Jim who steered off the highway in a blizzard and stopped after slumping into the steering wheel.

The second reaction isn't pleasant—anger. He's too young, no warning, had an EKG and treadmill test just three months ago, leaves children too young . . . what's the point, God? Anger that the best of the seven of us went first. No dispute on that.

As my priest-brother preached at his funeral, Jim was the best baby, the good kid, the peacemaker, and, in later years, the

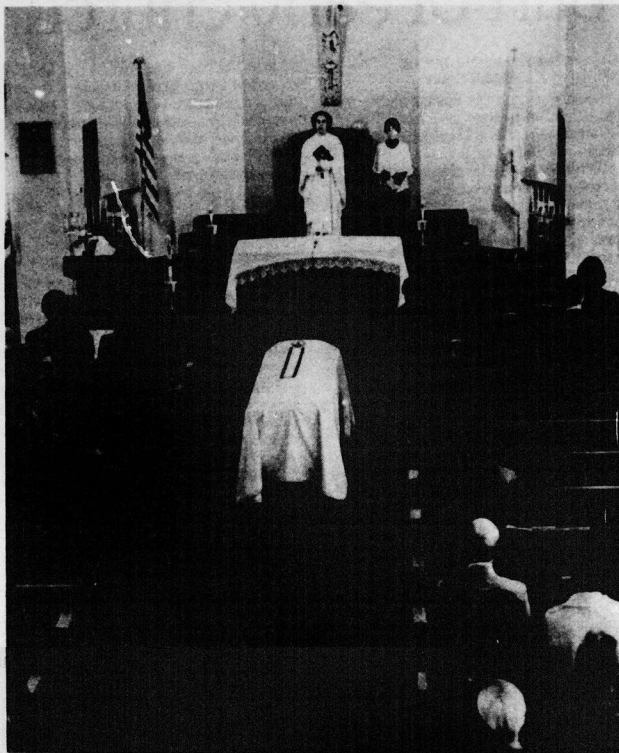
community builder among us. It was his home that became the family locus after our mother's death. Jim met our planes, fixed our cars and hosted dozens of family gatherings without murmur. Furthermore, he liked them. No rigid calendar tyrannized him. He could always sit and talk with anyone who came in, can of beer in hand, and never gave the impression that he wanted to be elsewhere.

Then there was the grief—there is the grief. That over-powering engulfing of one's total self when the realization hits that Jim is gone—gone. I didn't know I had so many tears. And they keep coming at the most unexpected times. Maybe a thought of a childhood adventure or a glimpse of someone who was his friend.

My eyes blur in the strangest places, at the supermarket, in the car, at Mass. Easter Sunday was the worst. We buried him on Holy Thursday but at Easter in church 1,000 miles away, I disintegrated when we sang, "And He will raise him up." I wondered what those sitting around me thought but it didn't stop me.

Finally, there is the healing. The thousands of people who called or came to be with us. Yes, thousands. Cancelling the 8 p.m. scripture service at the funeral home because there were still 500 people waiting in line outside in the cold Wisconsin night to say goodbye to Jim and to say, "We care," to us.

Standing in line not from 7 to 9 as planned but 6:30 to 10:30 to greet old friends and new. Crying when we learn that 80 of his son's Marquette classmates drove an hour and a half from Milwaukee to stand in line for 2½ hours to comfort people they've never met. Staying up till 2 a.m. crying and laughing about the past



with the rest of our siblings, suddenly more precious than ever.

Revising past attitudes about the Irish wake and realizing first-hand how valuable and healing this time-honored ritual is.

Death touches the family and it isn't easy to accept. Tears gloss my eyes as I write this, but faith and family and friends will see us through.

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## Greater input needed in process of selecting bishops

by FR. RICHARD P. McBRIEN

More than ten years ago the Canon Law Society of America sponsored an interdisciplinary study of the method by which the Catholic Church selects its bishops. The principal papers were published as "The Choosing of Bishops," edited by William Bassett (Hartford: Canon Law Society of America, 1971).

By now the historical record is familiar enough. In the earliest centuries of the Church it was the "normal thing" for the entire community to take part in the selection of its pastoral leaders.

Indeed, it was Pope Leo the Great (d. 461) who gave us the principle, "He who is to preside over all must be elected by all." But it was not to remain that way, and mainly for political and cultural reasons.

The Germanization of Christianity in the West, for example, brought with it in the third century a new social structure, with its strong emphasis on the central authority of the prince and later the feudal lord.

The episcopal office eventually became both a political prize and a political foothold, as dukes, kings, and emperors vied for increased power. Bishoprics were to remain in certain noble families for generations. By the tenth century the local clergy and laity were no longer significant factors in the selection process.

The single most important development since then, of course, has been the Second Vatican Council, with its recovery of the doctrine of collegiality and its understanding of the Church as the whole People of God.

UNFORTUNATELY, the changes which have occurred in the episcopal selection process in the United States have not yet adequately reflected the broader ecclesiology of Vatican II. And the proposed new Code of Canon Law makes no breakthrough at all.

Present practice allows for consultation with clergy and laity, but such consultation is always at the discretion of the decision-makers and is never to be carried on in groups. As the new Code of Canon Law insists, bishops may seek out the opinion of certain clergy and laity 'singillatim,' i.e., one by one.

There is a major difference, as most people know, between a judgment that is reached through open discussion and one that is

reached privately, without benefit of a real exchange of views.

Not all hierarchies, however, have been constrained by such narrow guidelines. Thirteen years ago (April, 1969) the Canadian Catholic Conference promulgated its own plan for the selection of bishops which requires consultation with the diocesan senate of priests and with the diocesan pastoral council.

"These two latter councils discuss the needs of the diocese, the qualities needed for local church leadership; then each member submits a confidential memo to the Ad Hoc Committee (of the Canadian Catholic Conference) stating whom he or she judges most qualified. Each member must give reasons for the choice and is free to consult discreetly . . ."

THEREAFTER, the Ad Hoc Committee of bishops and the Apostolic Delegate jointly select the names of those to be recommended, keeping in mind the consultation with the priests' council and the diocesan pastoral council.

These names are forwarded to the bishops of the province and following consultation with them the Ad Hoc Committee and the Apostolic Delegate jointly choose three names to be sent to the Holy See.

What is significant about the Canadian

system is that it officially incorporates the advice of the priests' senates and the diocesan pastoral councils, and requires the Ad Hoc Committee of bishops as well as the Apostolic Delegate to take that advice into account when making their final recommendations.

Nothing of the sort occurs as a general rule throughout the Catholic Church, nor in the United States specifically.

The bishops and the Apostolic Delegate may consult whomever they wish, but discussion is not to occur, only "one by one" consultation. There is no requirement that any group's advice has to be taken into account as the final recommendations are formulated.

Although the Canadian model still differs from the public and broadly participatory system employed in the earliest centuries of the Church, it brings a portion of the Catholic Church substantially closer to that original ideal than most other models do.

Some sixteen and a half years after the adjournment of Vatican II, we still have to ask such questions as, "I wonder who'll get Chicago?" It reminds us of how far we have yet to travel before we even catch up with the Church as it once was sixteen and a half centuries ago.

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# OUR CATHOLIC HERITAGE

## Floyd County part of early church

by Magr. JOHN J. DOYLE  
(Seventh of a series)

The city of Louisville was not among the first places that received the ministrations of the early missionaries in Kentucky; most of the Catholics migrating to the state settled on farms in the interior centering at Bardstown, and for that reason Bardstown became the seat of the diocese established in 1808. Father Badin made occasional visits to Louisville and in 1811 he had a church built there. After the ordination of Guy Ignatius Chabrat in that year, Fairfield became the center of his missionary operations, Louisville being one of his missions; his visits to Vincennes between 1815 and 1822 were probably extensions of his Louisville visits.

Not until 1823, except for two months in 1821, when Father Philip Hosten labored there before succumbing to typhoid fever, did Louisville Catholics have a resident priest in the person of Denis Mulholland, a native of Ireland, who after four years of study in the Bardstown seminary was ordained in 1822. Even he did not remain long; Fairfield was probably a mission to be attended, and he soon took up residence there, making Louisville the mission.



In all likelihood it was he who first became concerned for the spiritual welfare of the few Catholic settlers in Floyd County, Indiana, welcoming them into his church, paying them an occasional visit, and encouraging them to build a log church at what is now Floyd's Knobs. For reasons of health he returned to Ireland in 1827, and when he recovered his health and came back to this country it was to Pennsylvania that he went.

In June, 1829, Bishop Flaget made his sixth pastoral visitation to Indiana. In place of Father Mulholland he installed Father Abell, recently returned from Europe, as pastor of St. Louis church in Louisville. Then, having received a further extension of the Jubilee, he crossed the river, bringing Father Abell along.

IN NEW ALBANY he offered Mass in the home of one of the few Catholic families there. He then went to the Knobs and celebrated Mass in the log church there. In both places no doubt he laid down conditions for gaining the indulgences of the Holy Year, less elaborate than those in the Kentucky parishes, but fitted to the limited opportunities of these people.

Along the way to Vincennes lay Mount Pleasant and Black Oak Ridge, where he and Abell had been in 1823. There too we may assume that the bishop announced the Jubilee and encouraged its observance. The travelers could not have remained long in either place, for on June 17 they arrived at Vincennes.

The next day, Corpus Christi, began eight days of Holy Year observances. These lacked

the dialogues of the Kentucky missions, but they had the advantage of Father Abell's eloquence. Here is the story as it was told in the letter quoted above:

"The bishop published here the indulgences of Jubilee, and the exercises were very well attended. The department of the Catholic body was such as to be called by our separated brethren 'a revival.' The exercises commenced on Corpus Christi, the 18th of June, and continued eight days. High Mass was sung at nine o'clock in the morning of each day, at which there was a sermon; in the evening after prayer and singing there was another discourse; both of those were in French, besides those we had the English instructions."

THE WRITER did make one qualification in his favorable assessment of the success of the Jubilee devotions. "It is to be regretted," he wrote, "that the visitation took place at the time that our planters are most busy, as several of them and their laborers might have otherwise assisted thereto."

But he did rejoice at the disappearance of "vices which have disgraced these distant settlements" and at the almost total banishment of intemperance, so that "men are more reasonably engaged in providing for eternity, than in confining their views and exertions to a

world which passes away."

In summing up the effects of the week's devotions, the writer stated that the bishop confirmed 172 persons and that the number of communions considerably exceeded 200. "Several of whom had long been absent from this most important of their religious obligations, and had lived in the habitual negligence of all church discipline, several even in open violations of the laws of God. Flaget's diary, as quoted by Spalding, gives the number of confirmations as 92 and of communions as 300. The discrepancy in the number of confirmations is perhaps due to the sacrament's having been conferred on more than one occasion and to the bishop's having noted only those confirmed on the last day of the exercises.

But it is the number of those receiving communion that must strike the modern reader with astonishment. Here was a parish of 1,500 members and 300 was deemed remarkable that after a week of religious observance so intense as to evoke from the separated brethren a comparison of their revivals, and 300 went to communion. The 150 years that have elapsed have seen a great change in Eucharistic piety.

(To be continued)

## Vocations deterred by finances in Third World church

by Fr. JAMES D. BARTON  
Archdiocesan Director  
Society for the Propagation of the Faith

I'd like to share with you just a small part of a beautiful letter written by a young seminarian from Seoul, Korea. He writes of his great yearning to become a priest—and the inner conflict he faced because of the financial burden it would place on his poor family. A seminary education, he knew, was certainly much more than they could afford; "My father was a daily worker and had many debts. My parents barely managed to let me graduate from university. I was placed in a dilemma."

Such is the dilemma so many young men in Asia, Africa and Latin America face, and in growing numbers. Vocations in the Third World are multiplying more quickly than we sometimes realize. And the number of new Catholics is growing just as quickly.

The statistics are dramatic: in parts of Africa, Latin America and the Far East, for every 100,000 Catholics, there are fewer than 45 priests, while in North America there are 120 priests. Europe and North America have 45% of its priests. At the same time Latin America and the Philippines have 45% of the world's Catholics and less than 13% of its priests!

There is no lack of vocations in these lands—like the young Korean, their only deterrent

from entering a seminary is financial need. What a tragic loss it is that young men's dreams of the priesthood cannot be realized for lack of support, and that their people cannot be closely served by a priest of their own.

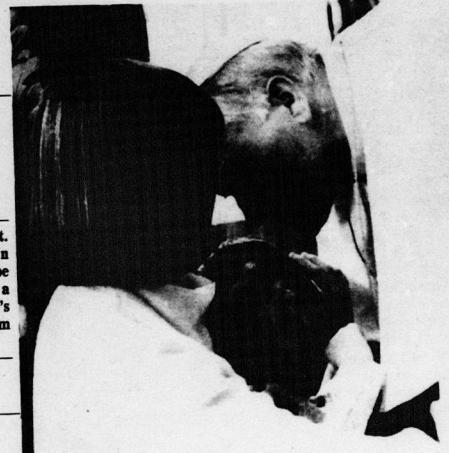
The Society of St. Peter Apostle, a companion organization to the Society of the Propagation of the Faith, is working to relieve such inequities, lending support of Catholics for the education of seminarians and religious novices in the Missions.

The Society was able to support the young man we heard from above. He wrote, "I cannot, for the life of me, forget 'the day' when I went my own way. I knelt down in the presence of my family and listened to their voices. I could not help my tears. I promised myself that I would become a dedicated priest."

The strength and riches of Faith are clearly evident here as they are in the thousands of vocations supported by the Society of St. Peter Apostle. And the Faith is reflected back and enriches the Faith of American Catholics when we respond to the challenge and opportunity they present to us.

Our Holy Father said that the priesthood is "a gift to the community from Christ." Please pray and sacrifice so that the people of Mission countries may know this gift.

Thank you, and God bless you.



HOSPITAL VISIT—At St. Joseph's Hospital in Rosewell, Scotland, Pope John Paul II bends over a patient in the children's ward. (NC photo from UPI)

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## LIVING THE QUESTIONS

# Controversy over confession, communion remains

by Fr. THOMAS C. WIDNER

What does the Church teach about first confession and first communion? Last week I traced events from the experiments of the early 70's to the Vatican decree of 1973 which required a return to the papal decree known as "Quam Singulari." What is this document and why was it written?

In 1910 Pope St. Pius X faced the lingering influence of the heresy known as Jansenism which spoke of reception of the Eucharist "as a reward rather than a remedy for frailty." It is not uncommon still today to encounter older people in confession who will not receive communion before receiving confession. Church law requires Catholics to receive the sacrament of penance once a year if they are in the state of mortal sin. Even the Council of Trent (Sess. XIII, 1545-1563) called the Eucharist "an antidote whereby we may be freed from daily faults and be preserved from mortal sins."



Jansenism espoused the radical and intrinsic corruption of human nature by original sin, the predestination of some to heaven and others to hell, and an extremely rigorous code of morals and asceticism. Though condemned by popes in 1642, 1653 and 1713, its influence lasted well into the 20th century and infrequent reception of the Eucharist was one of its effects. Another effect was denying the Eucharist to young people or postponing its reception until adolescence.

In other words, Jansenism was a belief which influenced religious practice much as other sentimental notions influence religious practice. Why do some Catholics confess to have missed Mass on Sunday even though they were physically ill and unable to attend? The Church does not regard that as sinful yet Catholics still confess it in order "to feel better."

**THE DECREE "Quam Singulari"** made eight points:

- the age of discretion both for confession and for communion is when a child begins to reason (about 7).
- full knowledge of Christian doctrine is not necessary for receiving these sacraments.
- the knowledge required for reception of first communion is an understanding of those "mysteries of faith" required for

salvation as well as the ability to distinguish between Eucharistic bread and ordinary bread.

- a child is admitted to first communion by his/her family and by a confessor.

- a general first communion should be held once a year or more for those who are instructed for it.

- families and clergy should see to it that first communicants receive often following the first communion.

- the custom of not admitting children to confession or of not giving them absolution when they have already attained the use of reason must be entirely abandoned.

- the practice of not administering viaticum and extreme unction to children who have attained the use of reason and of burying them with the rite used for infants is "a most intolerable abuse" and severe measures should be taken against those who do not give up the practice.

It is these last two which are of particular interest for they tell us that the Church believes children morally, spiritually and theologically capable of receiving the sacraments.

"Quam Singulari" was concerned with what was practiced in the church of 1910. Bishop Borders, in addressing the American bishops in 1973, widened the thinking on the subject by assessing pastoral practice in the United States, one which stresses preparation as much as it does reception. "Readiness of the child and the freedom of children and their parents" are as important as reaching the age of discretion, Bishop Borders reminded his fellow bishops. He thus encouraged a broad interpretation of the July 9 statement.

AS A RESULT he was concerned with developing a thorough catechesis so that children would be adequately prepared to receive the two sacraments no matter what age. What the bishop wanted to emphasize was that reception of a sacrament can only be truly meaningful if a person knows what he/she is doing. To emphasize reception without proper preparation makes little sense for then receiving the sacrament becomes a superstitious practice with no moral or theological basis.

As was clear in the dialogue in succeeding months, many local bishops chose to continue the practice of first communion before first confession on the basis of evidence in the experimentation that the practice was more responsible. A number of bishops sent pastoral letters to their people that the practice would continue as the norm for their own dioceses.

In May, 1977, the Congregations for Divine Worship and the Sacraments issued another letter, this one restating the force of "Quam Singulari." This letter states that the universal Church's practice of first confession before first communion is the general rule. In answering questions put to the congregation since 1973, a concern is reflected for renewal of the sacrament of penance. The other concern is that a custom opposite to the one which prompted "Quam Singulari" might become common, namely, that confession would be denied to children until a much later age.

One response to the 1977 decree came from the Diocese of Pueblo, Colorado in July of that year. The diocese said its policy recognizes the "right of all well-disposed persons" to receive either the sacrament of penance or the Eucharist. But "persons have the right to receive the Eucharist without prior reception of sacramental penance unless they are in the state of serious sin."

**THE CONTROVERSY** remains there. How can a diocesan policy seemingly contradict a statement from a Roman congregation? In 1973 Cardinal Wright spoke of the responsibility of the local bishop in this matter. In part the contemporary issue has to do with collegiality in the Church. The local bishop, in implementing any discipline for his diocese, has to consider the local needs which are not everywhere the same. Moreover, a diocesan policy does not necessarily mean that a Church discipline is not practiced. But, the burden does lie on the local diocese to practice contrary to universal Church practice.

Much of the American concern is the readiness of children to receive a sacrament for the reasons given above. The universal Church would be out of its realm to try to speak to the psychological. It can only say that from a theological point of view children have the right to be admitted to first confession before first communion and the universal Church prefers that practice. A local bishop must weigh the needs of his own people—psychological, sociological, etc.—if he chooses otherwise. In this respect he has to rely on those experts best able to help him make the choice—parents, educators, confessors, etc.

Current practice then is predicated on a serious consideration of preparation before reception. It is easy to receive the sacrament. It is not so easy to know what one is receiving.

## THE WORD

by PAUL KARNOWSKI

I knew in advance that my science fair project would not win any prizes. Fashioned from crude materials (cardboard boxes, powdered tempera paint, newspaper and flour-paste), it would be no match for the slick projects some of my classmates' fathers would make.

But I liked it anyway. And I was fascinated with the subject: "BLOOD, THE LIFE FORCE." The large block letters stared down at the rest of the project. There were two large papier mache blood cells I had made; and there was a colorful chart describing the

services our blood performs: 1) Brings oxygen and food to the body; 2) Collects waste material and flushes it out; 3) Fights the invasion of germs.

That was almost twenty years ago, and yet, I am still amazed at all of the activity that can take place inside of me, unnoticed and invisible. No wonder, then, that today's readings hold a special attraction for me. There's blood everywhere. Only this time, the mysterious liquid transcends the scientific curiosity of a fifth-grader and becomes a profound religious symbol.

In the first reading Moses sprinkles blood on the heads of the chosen people, sealing their covenant with God. "All that the Lord has said we will heed and do," they solemnly pledge. In the gospel, the blood of the new covenant is shared as Jesus passes the cup to His disciples. "This is my blood," Jesus says, "the blood of the covenant, to be poured out on the behalf of many."

As members of the new covenant, we believe that Jesus' blood was poured out once and for all on Calvary. But on the feast of Corpus Christi we also celebrate our belief in the continual outpouring of the blood of Christ from the liturgical cup. Today's scripture readings become colorful charts that illustrate the services the blood of Christ provides for our souls.

And as we drink from the cup once more, we are amazed at the activity of Christ within us, invisible, and all too often, unnoticed.

JUNE 13, 1982  
Corpus Christi (B)  
Exodus 24:3-8  
Hebrews 9:11-15  
Mark 14:12-16, 22-26



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## St. John the Evangelist

Indianapolis, Indiana

Fr. William Stineman, pastor

by JIM JACHIMIAK

Although its geographical "parish" was destroyed as the population of downtown Indianapolis dwindled, St. John the Evangelist now serves different kinds of parishioners.

Located across from the Convention Center at Capitol and Georgia Streets, St. John's, according to the 1981-82 Archdiocesan Directory, has only 33 members. However, it also includes many who work downtown, are "passing through," or are attending conventions, according to Father Jack Porter, associate pastor since 1979.

Father Porter notes that St. John's location makes it "the downtown parish." Attendance at Mass often doubles with convention crowds, he says.

Father William Stineman, assigned as pastor in 1978, calls the parish "the mother church of Marion County." It was the first parish in Indianapolis, and many others began as missions of "Old St. John's."

When the church's stained glass windows were replaced in 1942, the old windows were given to St. Bridget parish, originally a mission of St. John's, recalls Rosa McNamara.

"Anybody who has lived in this area for any length of time will have some connection with St. John's," Father Porter says. Because so many can trace their background to the parish, they often return for Mass, weddings and other celebrations.

Mary Jo Keegan proudly points out that her grandchild, baptized at St. John's in May, represents the fifth generation baptized there.

But there are practical, as well as sentimental, reasons for having weddings at St. John's. "People want to come here because it's the most beautiful church they've ever seen," says Father Stineman, "and it has a long aisle." He adds that acoustics in the church are excellent.

ANOTHER REASON THE parish holds "a very dear position," he notes, is that it was once the episcopal center of its diocese. Parish histories reveal that, as Bishop of Vincennes,

Francis Silas Chatard lived at St. John's and conducted all episcopal functions there from 1878 to 1882. The parish continued as pro-cathedral until after the Diocese of Indianapolis was formed and Sts. Peter and Paul Cathedral completed in the early 1900s.

Chancery offices were located at St. John's until 1968. They were first placed there while Msgr. Francis Gavisk, who was at St. John's for all of his 47 years as a priest, was chancellor of the Diocese of Indianapolis.

Father Stineman notes that the parish is "now losing the last of its episcopal involvement," with the move of the Marriage Tribunal to the new Catholic Center.

Another archdiocesan office with roots at St. John's is the Catholic Communications Center. Mrs. McNamara remembers that the parish's Legion of Mary established the Catholic Information Bureau in 1939. "We called it the Catholic Library then," she explains. The office provided information to the public, as well as radio and television stations. It was originally housed in the St. John's Academy building, demolished in 1983.

Father Stineman notes that St. John's Academy, as well as St. Agnes Academy, holds annual reunions at the parish. St. John's was one of the last parishes to have separate schools for girls and boys, St. John's Academy and St. John's Boys' School.

THE PARISH ALSO HOSTS the Red Mass of the St. Thomas More Association, involving judges, attorneys and prosecutors of all denominations.

The Hibernian Mass was held at the predominantly Irish St. John's, "until we got our first Irish archbishop," Father Porter explains. "Now it takes place at the Cathedral."

But the largest event at St. John's is the Festival of the Arts. The festival, organized each year by Father Porter, includes cultural events on Sunday afternoons from November through April. Performances are largely musical, and many focus on Advent and Lent. Father Porter sees the festival as "trying to renew the inner-city and bring people downtown for cultural events."

Mrs. McNamara points out that music has been a part of St. John's for years. "Msgr. Gavisk liked orchestral music, so the St. John's orchestra sang at Mass," she says. "We stood facing the congregation, and I hated that, but people did sing."

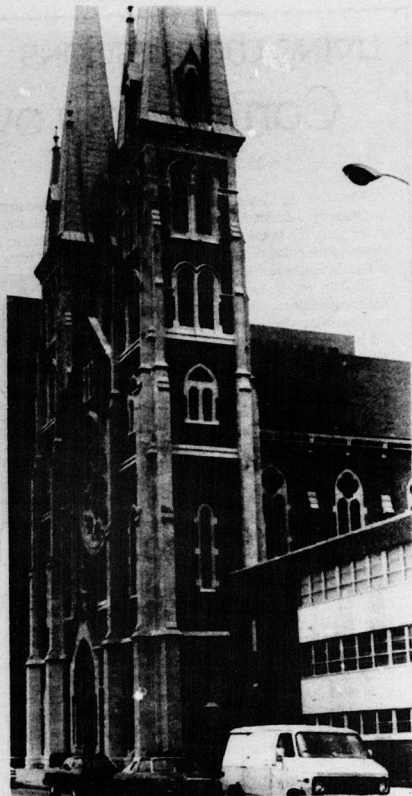
Masses at St. John's today often include traditional liturgical music, some of it in Latin. In addition, a Latin Mass is celebrated once each month.

John van Bente, parish organist since 1943, notes that the choir is made up of "remnants" of four separate choirs. It's called the "11 o'clock choir," he says, "but it sings at different Masses."

The parish has few organizations today. Father Porter notes that "one disadvantage is that we don't have youth groups, family groups or social groups." But there is "a unique spirit."

ACCORDING TO FATHER Stineman, several factors attract people to St. John's. First, the schedule of weekday Mass and reconciliation makes it easy for those working downtown to participate. Second, the Revival Gothic church is "what many consider the true Catholic church architecture."

The present building, the third one for the parish, was completed in 1871 and renovated in 1971 at a cost of \$250,000. The



original building, used from 1840 to 1850, was called Holy Cross Church. In 1850, the parish was renamed to honor Father John Gueguen, pastor at that time.

A transient congregation is not new to St. John's. When Union Station was an active railroad depot, one room in the rectory was reserved for priests waiting for trains, and many travelers stopped at the parish.

David Lynch, a lay minister of the Eucharist, remembers that John McCormick, a well-known tenor from Ireland, was once persuaded by Msgr. Gavisk to sing at the church.

With the rejuvenation of the downtown area, more people are coming to St. John's. And as Tom Sweeney observes, "if anyone walks off Capitol Avenue, opens the door and sees the church... what more can I say?"



PARISH COUNCIL—Pictured with Father William Stineman (top photo) and Father Jack Porter are some of the 14 members of the parish pastoral advisory council at St. John's. They are from left William Joseph, David Lynch, Thomas Sweeney and John van Bente. Also on the council in the bottom picture are (from left) Mary Jo Keegan, Marie McFarland, Norma Rennegarbe, Bertha Hamacher and Rosa McNamara. (Photos by Jim Jachimik)



## Mission Offices have moved to the Catholic Center

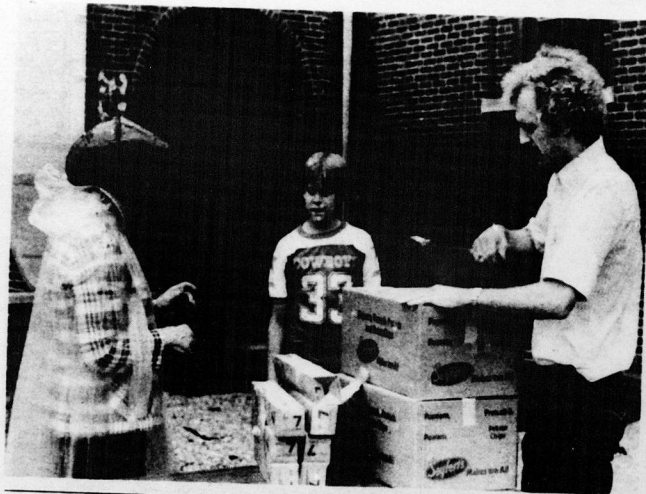
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## Archdiocesan Personalities



**PERSONALITIES**—Among faces in the archdiocese are Dennis Jones and his son Mike (far left picture) distributing refreshments to Catholic Center employees and guests during the 500 Festival Parade; Fr. Bernard Schmitz (center), pastor of St. Anthony, Morris, addresses the gathering at that parish's anniversary celebration; Mary Spragg, art teacher at Ritter High School, stands beside her color panel of St. Francis of Assisi in the school's new chapel. (Photos by Jim Jachimak and Ruth Ann Hanley)



## Series of speakers at Marian to discuss Vatican II

The Christian Leadership Center, located at Marian College, has invited prominent American theologians to lecture on the Twenty Years After Vatican II on the four Sundays of October in a unique series at the college.

Congregation of the Blessed Sacrament Father Eugene LaVerdiere, Associate Professor of New Testament studies at Catholic Theological Union in Chicago, will reflect on new emphases in Biblical interpretation on Oct. 3. Responding to his lecture will be Providence Sister Alexa Suelzer, professor in the Religion Department of St. Mary of the Woods College, and Rabbi Jonathan Stein of the Indianapolis Hebrew Congregation.

On Oct. 10 Father Richard McBrien, theology professor from Notre Dame

University and syndicated columnist who appears in the Criterion, will speak on a retrospective look at the Second Vatican Council itself. Responding to Fr. McBrien's lecture will be Dr. Mary Jo Weaver, Associate Professor of Religious Studies at Indiana University, and Dr. Thomas Liggett, President of Christian Theological Seminary.

Lutheran pastor Dr. Martin Marty of the University of Chicago Divinity School will speak on the Second Ecumenical Generation on Oct. 17. Responding to Dr. Marty will be Robert W. Lynn, Vice President for Religion of Lilly Endowment, Inc. and Msgr. Raymond T. Bosler, Director of Ecumenism for the Archdiocese of Indianapolis, and syndicated columnist.

On Oct. 24 Congregation of the Servants of

the Holy Heart of Mary Sister Agnes Cunningham, Professor of Patristic Theology at St. Mary of the Lake Seminary, Mundelein, Ill., and past president of the Catholic Theological Society of America, will look toward Vatican Council III and the issues and challenges of things to come. She will be responded to by Dr. Ernest Collamati, Chairperson of the Religion Department of St. Mary-of-the-Woods College, and Dr. Carl R. Smith, Synod Executive of the Lincoln Trails United Presbyterian Church of U.S.A.

For further information, contact Josephine Sister Mary Cove at the Center at Marian College, 317-924-3291.

## Feminist theologian (from 2)

Catholic feminist theologians. This coming year, Dr. Weaver will convene many of the same women, adding others—practitioners not academicians—around such practical themes as women and political power and parish life as it affects women.

Does she consider herself a radical? Except as it means "going back to the root of things," she doesn't think so. But, she adds, "once you identify yourself as a feminist, you're standing a little bit off to the edge of a lot of people's perceptions, and they think you're a radical or a nut."

**AND HOW WOULD she define "feminist"?** "I think a feminist is someone who recognizes there has been unequal treatment of women in almost every area, within the church and outside in business and politics . . . and that this treatment is not accidental, but has long historical roots. And it is ratified in a religious system and literature that is doggedly patriarchal, that insists that women are inferior to men, intellectually, spiritually, psychologically, physiologically and biologically."

"A feminist—either a woman or a man—is someone who sees all this to be the case and tries to do something about it in some way or other."

Dr. Weaver rejects the idea that a feminist must be "angry forever," but understands that anger can be a stage as a person studies the issue and amasses evidence about the systematic discrimination of women.

One thing which surprises her is that women often react more strongly than men against the feminist movement. "I think a lot of women see only two alternatives: the traditional role handed down by their grandmother and mother

. . . or lesbian separatists, man-hating, axe-wielding wild women. She thinks that many women "don't understand their range of possibilities . . . that you can be a feminist, be married and happy, and happy to stay at home. I don't think you have to get a job out of the house."

**WHAT, THEN, WOULD change if you were a feminist in a traditional role?** In her view, "you would try to figure out how to change parts of that traditional role that are debilitating," offering as example: "I do not see any reason why women should have 100 percent of child care. I don't think taking care of kids is bad, but kids belong to both parents . . . I know a lot of women who are married with children, yet feminists, and everybody shares. You really can't often find time to work, paint, read, ride a bike, take a class or whatever you want to do and also take care of children, be with husbands, etc. Something's got to go—maybe it's the housecleaning or the gourmet cooking."

Challenged why she isn't also concerned about men who die younger who also are stuck in rigid roles, she responds: "I hope somebody works on that, but I'm not interested in working on that. We all have to decide what we want to live and die for . . . I'm interested in the feminist perspective on historical religious and practical issues in the Roman Catholic Church, and that doesn't mean I'm down on men. It just means that this is where I want to put my time and energy."

Declares Dr. Weaver, "I think women are the salt of the earth and I think Catholic women have got some stuff going for them that is really interesting and unique."

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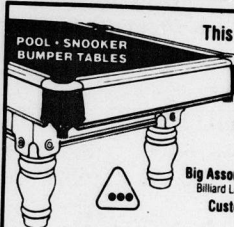
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# The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 529 Stevens St., P.O. Box 174, Indianapolis, IN 46206.

## June 11

The St. Thomas Aquinas Singles' Club, Indianapolis, will have a home Mass and pitch-in dinner at 6:30 p.m. For further information contact Joe, 639-2202, or Jenien, 299-0502.

## June 11-12

The summer festival at St. Anthony parish, 379 N. Warman Ave., Indianapolis, will feature food, games and special awards.

## June 11-13

Nativity parish at 7300 Southeastern Ave., Indianapolis, will have its annual summer three-day festival. Public invited.

## June 12

Council No. 191 Junior Knights of Peter Claver at SS. Peter and Paul Cathedral, Indianapolis, will sponsor a car wash in the Cathedral parking lot from 9 a.m. to 4 p.m. Cars: \$2.50; vans, \$3.50.

## June 13

A workshop, Christians Under Stress, will be conducted at Mount Saint Francis Retreat Center from 9:30 a.m. to 5 p.m. Call 812-923-8818 for reservations.

\*\*\*

Chatard High School Alumni Association will sponsor a Strawberry Festival from 1 to 5 p.m. on the school's front lawn.

Strawberry shortcake, vanilla ice cream and other refreshments will be offered. Frank Schaler will entertain at the piano.

## June 14

The Youth Group of St. Bartholomew and St. Columba Schools, Columbus, will have a kick-off party for the summer program at Donner Park shelter house from 2 to 6 p.m.

## June 15

A workshop focusing on communicating with teenagers will be presented through the Family Life Education series at St. Francis Hospital Center. The workshop for ages 13 to 15 will run six consecutive Tuesdays from 7 to 9 p.m. in the south building of the hospital, 17th and Albany, Beech Grove. A second workshop for ages 16 to 18 will begin on Aug. 17.

## June 16

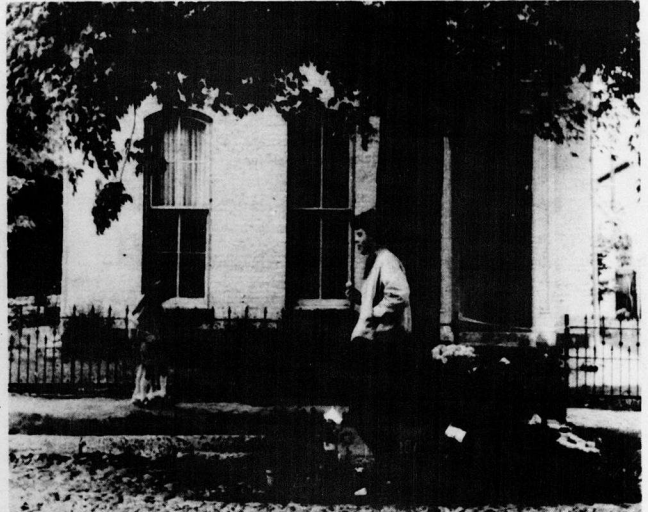
The monthly cemetery Mass will be celebrated at 2 p.m. in Calvary Cemetery chapel, Indianapolis. The public is invited.

\*\*\*

St. Vincent de Paul Society conference will be held at 7 p.m. at St. Philip Neri parish, Indianapolis. All Vincentians are welcome.

## June 17

A day of spiritual reflection under the auspices of the New Albany Deanery Council of



QUIET STREET—In the midst of Indianapolis one can find an old-fashioned charm in Lockerie Square. (Photo by Fr. Tom Widner)

Catholic Women will be held at St. Mary parish, Lanesville. Registration begins at 9:15 a.m. The day will end with Mass at 2:30 p.m. For more information

call Ann Schweitzer, Jeffersonville, 812-283-5064; Helen Haggard, Corydon, 812-738-3139; or Lucy Johnson, Bradford, 812-366-3721.

## June 18-20

A Marriage Encounter is scheduled at Fatima Retreat (Continued on page 15)

## State awards made to K of C members

Councils and individual members of the Knights of Columbus of the Indianapolis Archdiocese received 23 awards at the Knights of Columbus annual state convention in Merrillville recently.

James Long of Bloomington was named outstanding Catholic layman. Rick Walke of Greensburg was named Columbian Squire of the year and William E. Schafer of Indianapolis was presented the general agent award.

Knights of Columbus state officers were elected at the convention. Raymond C. Alter of Fort Wayne was elected state deputy for the 1982-83 program year. He succeeds Caran G. Siefert of Batesville who has headed the state council for the past two years.

Dr. Charles W. Kelley of Indianapolis was elected secretary and Doug Adams of Wabash was named treasurer. Bernard Gannon of Valparaiso was chosen advocate and Thomas McLaughlin of Indianapolis was elected warden. Retiring state warden is Edgar Day of New Albany.

About 600 persons attended

the convention banquet May 22. Bishop Andrew G. Grutka of Gary was the principal speaker. Other speakers included Daniel P. McGinley of Terre Haute, director of Gibault School for Boys.

The 1983 state convention will be held May 13-15 at the Indianapolis Hilton Hotel.

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SUNDAY, JUNE 20

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# The Active List

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\*\*\*

A 12-step retreat for Compulsive Overeaters will be held at Mount Saint Francis Retreat Center, Mount Saint Francis, Ind. Call 812-923-8818 for reservations.

\*\*\*

Franciscan Father Martin Wolter will direct a Tobit weekend for engaged couples at Alverna Center, 8140 Spring Mill Road, Indianapolis, from 7:30 p.m. on Friday to 3 p.m. on Sunday.

\*\*\*

The annual summer festival at Holy Angels parish, 28th and Northwestern Ave., Indianapolis, will be held from 5 to 10 p.m. on Friday and Saturday and 1 to 10 p.m. on Sunday.

## June 19

The Knights of St. John at

Hamburg will have a festival and chicken dinner at the Knights' Hall, Hamburg, beginning at 4 p.m. Dinners are \$3 for adults and \$1.50 for children. A Mass will be celebrated at 7:30 p.m.

## June 19, 20

St. Mary parish on Fourth St., Aurora, will have its summer family festival from 8 to 11 p.m. on Saturday and noon until 9 p.m. on Sunday.

## June 20

The 33rd annual picnic at St.

Paul parish, Sellersburg, will be held on the church grounds. Tickets for the dinner will be \$4 for adults; \$3.50 for senior citizens; \$1.75, children under 12 and pre-schoolers free.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.

TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club

Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m.; St. Simon, 5:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1306 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

# OBITUARIES

† ADAMS, Robert W., 81, Sacred Heart, Jeffersonville, June 5. Husband of Ruth; brother of Mrs. John Massey, Mrs. Isaac Byrd, Mrs. Herbert Naulden and Clarence Adams.

† ASH, Gladys, 78, St. Barnabas, Indianapolis, June 1. Mother of Dolores Elias and Carolyn Palmer.

† CLARK, Dorothy Ann, St. Patrick, Indianapolis, June 3. Daughter of Anna Marie Clark; sister of Mary Helen and John Joseph Clark.

† DYER, Edward, 67, St. Anne, New Castle, June 2. Husband of Elizabeth; father of Janice Tronell, Mary Lou Oxley, Stephen and Anthony Dyer; brother of Alvin Dyer.

† GAITHER, Christine M., St. Jude, Indianapolis, June 5. Mother of Mary Ann Bays, Delores Kuhn,

Loretta Utterback, Carolyn Doss, George and Robert Gaither; sister of Mary Brainer, Lillian Meyer, St. Loretta Ann, Catherine and Raymond Stover.

† GASTINEAU, Richard P., 59, St. Luke, Indianapolis, June 3. Husband of Patricia; father of Paul, Barbara, Diane and Nancy Gastineau; brother of Robert Gastineau, Kitty Weese and Jane Doyle.

† HARTSOCK, Gloria, 54, St. Catherine, Indianapolis, June 3. Wife of Roland; mother of Stephen, James and Janice Hartsock.

† HOFF, Bernard, 55, St. John, Indianapolis, June 4. Husband of Judith; father of Roberta Nottingham, Bernard, Edward, Thomas and Patrick Hoff; brother of Josephine McMillan and Donald Hoff.

† JENKINS, Marion E., 58, St. Lawrence, Indianapolis, June 3. Sister of Laurel Quillen.

† KAEHLIN, Florence Casey, 76, St. Mary of the Knobs, Floyd's Knobs, June 7. Wife of Joseph; mother of Rose Millon, Margaret Heimrup and James Kaelin; sister of Irene Terrel, Mary Ash, Martha, Charles and John Casey.

† KAMER, Thelma, 67, Our Lady of Perpetual Help, New Albany, June 2. Mother of Carol Botkins, Karen Forester, Jackie Reber, Janet Onorato, Mary Dession, Charles and Glenn Kamen.

† KIRCHGESSNER, Rita Schindler, 53, St. Michael, Charlestown, June 3. Mother of Joyce McCoy, Wayne and Steven Kirchgessner.

† KREUTZER, Marcellus F. (Red), 53, St. Andrew, Indianapolis, June 4. Husband of Janice; father of Sheila, Suzanne and Mark Kreutzer; brother of Georgine Jacobs, Melva Marrison, Lilly Kenway, Rosie Staab, Irma Drelling, Thilomena Berens, Nick, Al, Louie, Virgil, Fedilis Jr., Gary and Francis Kreutzer.

† LUDWIG, Loretta, 67, Holy Guardian Angel, Cedar Grove, May 28. Wife of Franklin; mother of

Diane Strange, Margaret Beard, Benjamin and Stephen Ludwig; sister of Charlotte Witt, Stella Schuck, Alfred and Julius Secksteder.

† McANDREWS, John Leary, 78, St. Barnabas, Indianapolis, June 4. Husband of Edna; father of Wanda Flahiko, Thomas, Robert and John McAndrews Jr.; brother of Jesse Cox.

† McCAFFERY, Thomas Sr., 63, Nativity, Indianapolis, June 1. Husband of Mary; father of Mary Clark and Thomas McCaffery.

† OWENS, Robert Vernon, 6, St. Vincent de Paul, Bedford, June 5. Son of Mr. and Mrs. Terry Dean Owens; brother of five sisters, two brothers.

† REIMER, William J., 79, St. Andrew, Richmond, May 30. Husband of Odie; father of Barbara Edwards, Gabe McDonough, Billie Reimer, Bobbie, Lowell and Dean Vickers; brother of Edna Gorham and Nelson Reimer.

† RENNER, Margaret B., 62, St. Luke, Indianapolis, June 3. Wife of Lewis; step-mother of Ronald Renner; daughter of Leo Masse; sister of Mary Gisco.

† ROHRMAN, Leroy N., 60, St. Monica, Indianapolis, June 2. Husband of Mary; father of Dr.

Nicholas, Martin and Rita Rohman; brother of Viola Brower.

† SANSONE, Michael, St. Christopher, Speedway, June 4. Husband of Mary Lee; father of Capt. Frank Sansone, Letha Ann Figg, and Michelle Sansone; brother of Cosmos Sansone, Catherine Chandler, Corinne Stracusa and Margaret Coswell.

† SCHURMANN, Ida M., 95, St. Augustine Home Chapel, Indianapolis, June 4.

† TROIANI, Sgt. Major (Ret.) Daniel A., 61, St. Vincent de Paul, Bedford, May 29. Husband of Shirley; father of Catherine Victor and Larry Troiani.

† WELCH, James C., 82, St. Matthew, Indianapolis, June 5. Husband of Irene; father of James, Joseph, Nora and Ann Welch.

## Rites are held for mother of priest

NEW ALSACE—The funeral liturgy for Mrs. Leona Easley Kneueven was celebrated at St. Paul Church here on Tuesday, June 8, by her son, Fr. Harold Kneueven and priests of the Indianapolis Archdiocese.

Mrs. Kneueven, 81, died on June 4.

In addition to Fr. Kneueven, she is survived by her husband, John H. Kneueven; one daughter, Charlene Rauch; and four sons, Clifford, Howard, Joseph and Willard Kneueven.

## Franciscan Sister Euphrasia dies

OLDENBURG—A funeral Mass for Franciscan Sister Euphrasia Piers, 94, was celebrated at the motherhouse chapel of the Sisters of St. Francis here on June 3. Sr. Euphrasia died June 1.

Born in Denver, Mo., on July 26, 1887, she entered the Oldenburg community in 1907

and was celebrating her 75th year in the community.

During her active ministry she taught primary and kindergarten-age children in schools in Cincinnati, Covington, St. Louis and Vincennes.

There are no immediate survivors.

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# YOUTH CORNER

## CYO summer camps filling up fast

by GINA JUNG

Catholic Youth Organization camps are filling nearly to capacity, according to Dennis Southerland, CYO assistant executive director. "There is no reason to feel we won't be completely filled," he said.

This summer's registration is 25 percent ahead of last year. At this time last year 965 youths were signed up, but currently 1,226 are registered.

Southerland cited the economic situations as one reason for the increase in campers. "Perhaps the economy is just so miserable that families aren't taking vacations and sending their kids to camp instead," he said.

CYO sent about 4,000 more applications for summer camp than last year. Grade school principals send a list of students' names to CYO, Southerland said, but it had no names of students in CCD classes. This year religious education directors provided lists of CCD students from parishes.

CYO sponsors two camps for youths ages eight to 15 in Brown County, Camp Christina and Rancho Framasa. Both camps offer horseback riding, canoeing, swimming and other sports and games.

"There is no free time for the kids," Southerland said. "That would give the child an opportunity to get homesick."

What makes CYO camp unique, according to Southerland, is its spiritual side. "We do our best to emphasize the religious part in camping," he said. The camps in Brown county are a perfect setting to learn about God's world, he added.

There is at least one spiritual activity each day. Either a mass or prayer service is planned.

College students, teachers

and seminarians serve as counselors.

CYO offers a 30-minute recruiting program for the camps to parents, schools and groups upon request. This year the recruiting program attempted to visit every Catholic grade school in the Indianapolis area.

However, camps like Rancho Framasa and Camp Christina are closing because of the popularity of specialty camps, Southerland said. Kids are drawn away by band camps, tennis camps and cheerleading camps. Of the 22 area camps that offer activities similar to CYO, seven had

closed in the last three years, he noted.

"That (the camp closings) really concern us," he said. "That's why we're taking the program to parents, taking the program to kids. We think the program is too important for the child."

\*\*\*

Five baseball players from Marian College were named to the National Association of Intercollegiate Athletics District 21 Independent Conference team. Gary Moorman, catcher, Tom Linkmeyer, outfielder, Jeff Mercer, infielder, Fred Shipley, infielder

and Bret Shambaugh, pitcher were chosen to the All-Conference squad. Marian coach Lynn Morrell was elected coach of the year by conference coaches. Morrell, who has completed his 11th year at Marian, has compiled a 200-112 record.

\*\*\*

Brebeuf students are participating in a travel program to western Europe this summer for three weeks. Ten students accompanied by two Brebeuf faculty members, William Morton and Louise Haugh, will go to England, France and Spain. The trip, which includes sightseeing, will allow the students to explore the people and culture. The group departed June 8. Travel arrangements were made by the American Council for International Studies of Boston. Mathew Capehart, Susan Evans, Landry Garvey, Tim Kajfez, Mike MacNulty, Martine Martens, Eric Novak, Carla Randolph, Matt Robinson and Mark MacWilliams are participating in the program.

## Ritter High School's new chapel the result of teamwork

by RUTH ANN HANLEY

If there is a special section in heaven for church builders, well, the principal, teachers, kids and parents from Ritter High School will be there.

Their claim to first class tickets will be the work, enthusiasm, and donations they gave to build St. Francis Chapel in the west side school.

Before the idea of a home chapel emerged, Ritter had always used the nearby facilities of St. Michael's. Even though there was a very short distance involved, transportation had to be considered, and conflicting parish schedules, such as funeral Masses might take precedence.

So Frank Velikan, Ritter principal, decided to take his dream of a chapel to his own personnel and to the district board. Before long the entire Ritter family was involved in meetings, planning, painting, building, and fund raising. People who came to school for appointments found the principal and school chaplain, Father Kim Wolf, in old work clothes. Teachers spent holidays painting. And art students Kevin Bayliff and Mike Hiatt, under the tutelage of art teacher Mary Spragg, built, wrapped, painted and burnished a statue of Christ for the rear wall.

Luckily much of the statue was completed during Christmas vacation. Principal Velikan admits that when he saw it in the early stages he was disappointed and thought "Oh, this will never work."

Velikan liked a fiberglass statue which would have cost \$2,500. But the two juniors started with styrofoam. "We first glued it together," says Bayliff, "to make a big square. We drew a figure on top and began carving."

Mrs. Spragg explains that the plaster was put over the carved styrofoam like plaster cast on a broken arm. It was built up until a jelly-like substance could be applied which, when hardened, would look like metal. This was burnished with steel wool.

Next came black paint, then bronze, then turpentine and finally more steel wool to highlight and burnish it again.

"People have walked in here

and thought it was bronze," says Velikan, now quite pleased with the results.

When the principal proposed using the audio-visual room as a chapel, he saw that it would fit the largest class at Ritter comfortably. Each class would be able to have a Mass once a month. During the week it would be possible to have Mass and a daily communion service. On special days as Ash Wednesday, there could be four different services, one for each class. "How much different it would be from the gym," said Velikan. The atmosphere itself would complement the liturgy.

The realization of the dream came about because of a three year planning process. Kathryn Brier, from St. Christopher's

and Father William Pappano from St. Malachy's, helped with the planning that first year.

The second year's object (See NEW CHAPEL on page 19)

## Youth Ministry Coordinator hired by Terre Haute Deanery

TERRE HAUTE—Paula Sasso has been hired by the Terre Haute Deanery Religious Education Center as coordinator of youth ministry.

Miss Sasso, one of the first youth ministers hired in the archdiocese, will be responsible for helping deanery parishes establish and maintain youth ministry programs. She has been the youth minister at St. Patrick parish in Terre Haute for four years.

A native of Boston, Miss Sasso graduated from Holy Cross College in Worcester, Mass. with a bachelor's degree in religious education. She begins her new position Aug. 1.



Paula Sasso

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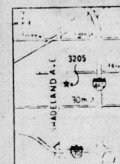
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## IN THE MEDIA

## Good TV shows make good kids

by JAMES BREIG

It always amazes me that the federal government, research institutions, university professors and the like must spend countless hours and dollars to discover what a parent knows already: namely, that TV influences children.

The latest such study was conducted by the National Institute of Mental Health, which looked over a decade's worth of research and concluded that there is "overwhelming" evidence that "excessive" violence on TV leads directly to aggression and violent behavior among young people.

I could have told them this for nothing if they had only asked. Give my children a dose of Saturday morning super-heroes and they suddenly start taking flying leaps off sofas—and onto each other.

Parents who are sensitive to their children's moods can also tell you that other factors negatively influence behavior, factors like too much candy and too little sleep. If you keep kids up till 10, feed them chocolate bars and let them watch a war movie, you'd better be prepared to handle them with a whip and chair.

I've always wondered about the opposite situation. Does watching pleasant programs make your children act like polite and prayerful poopsie-woopsies?

The answer cannot be provided by parental experience because no parent has ever been able to hogtie a child long enough to get him or her to

watch something sweet and innocent. I've told this story before, but I'll force it on you again because it is so relevant.

WHEN the movie "The Black Stallion" was showing in theaters a year or two ago, I

took my two sons, knowing that they would be fascinated by this tale of a boy and his horse, both of them marooned on a desert island after a shipwreck before being saved in time for a climactic horse race.

Critics across the land had raved about this film, calling it one of the few movies made for families in recent years. So, with great anticipation, I took my sons—who hated it. They squirmed in their seats and hoped it would all end soon. Afterwards, when I tried to play Wise Old Dad, I asked what the theme of the movie was. Shot back one of my offspring: "Don't travel on boats."

Recently, when I have tried to convince them to see "Charlots of Fire," they have looked at me with that "come-on-dad-get-serious" expression. To which I reply, "Just because no one's head blows up in it, as in 'Raiders of the Lost Ark,' doesn't mean you have to hate it."

Children are naturally attracted to action. As a child, I spent endless hours riding the range with Hopalong and the

Lone Ranger while resisting efforts to get me to tune in to more sedate offerings. (I even held out against "Sea Hunt," which I couldn't stand because the action in the undersea shots was so-o-o slo-o-o-o-w.)

AND that's why parents need a study to prove that children who watch positive programs turn out to be nicer folks. Now, such a study has been produced by a psychologist who exposed two groups of youngsters to separate kinds of cartoons. One set watched the action cartoons while the other watched the so-called "pro-social" programs.

Guess what? The latter groups turned out to be more pleasant, less inclined to argue and more able to resist smacking the Cheerios out of anyone who offended them.

But I should have known this would be the result because, after all, kids are just small people and us big people are influenced by what we watch, too. (Ask John Hinckley.)

For example, I recently spent three hours watching an

Italian movie, "The Tree of Wooden Clogs." It concerned peasant families at the turn of the century and dealt, in a quiet and sensitive manner, with love, parental pride, the relationship of farmers to the land and other such positive topics.

When it ended, I felt better. And I was moved to be more affectionate and understanding toward my family. The effect wasn't lasting because life moves on, but, for a while, I had been influenced by what I saw. It's called "good example."

And that's why I try to force my kids to watch "good programs" along with their diet of "Dukes of Hazard" and "CHiPs." Similarly, my wife forces them to eat vegetables and meat in between their cookie and soft drink binges.

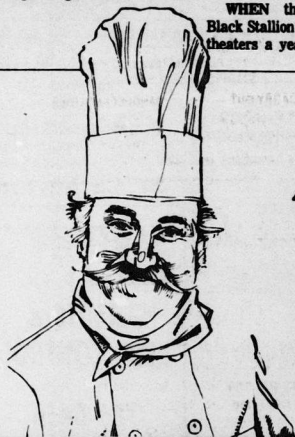
We are what we eat and we are what we consume through our eyes and ears (I leave to someone else to write about rock music lyrics.) It is, therefore, essential to post a guard at our eyes to assess what's being imported.

The guard for children, until they become old enough to

begin making judgments on their own, is mom and dad. They should not abandon their children to the programming decisions of network executives.

If you let your children watch some junk, let them know it's junk. And, every now and then, drag them by the hair to watch something worthwhile. They may complain, whine and threaten to picket, but you're used to hearing that anyway. If you mrk: them take baths, eat asparagus and do their homework, you can make them watch good television, too.

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## New chapel (from 16)

was to determine costs. Students Mike Zeman and Joe Fisher drew up rough plans and made a scale model for the board. This later proved the impetus for securing the district board's approval, even though a different design was eventually used.

Bob Butelman, who had worked at Holy Spirit, brought ideas to the meetings. And it was "greed to match the stair steps in the room with ceiling steps. All the theater seats were removed and the stairs carpeted for seating. Thus more students would fit.

In the meantime, Father Kim was caught up in the process. With his Padres basketball team, he challenged and beat the Ritter faculty in a game that pulled in \$1,800 for the chapel. Then the student council had a Mother's Day flower sale, and the parents' club sponsored a raffle. This year the Padres put down the faculty in another fundraiser which was won, joked Father Kim, "because God was on our side."

The donations poured in from other quarters as parents looked for ways to help. Don Hemelgarn secured reasonable carpeting. John Smith and Tom Grole helped with the lighting. Parents who could not be

present physically, sent donations, or offered to pay specific costs. Two, who do not want to be identified, donated 1,000 each. Velikan remembers that faculty members too gave cash donations.

Work began in late August, and Labor Day found faculty painting walls that had never been painted but which slurped up coat after coat. "We kept running out of paint," Velikan remembers, "and running to the store for more."

As work progressed the Northwest Lions' Club donated a complete sound system.

Soon it was time to find a name for the chapel. According to Velikan, the 32 religion classes came up with 32 names. A few he remembers are: Stairway to Heaven, The Padre's Prayer Pad, and The Wolf's Den.

But eventually a committee of students, faculty and parents decided on St. Francis chapel. "We've had the Sisters of St. Francis here since our inception," says Velikan, "and this year is the 800th anniversary of St. Francis."

So the stained glass panel in the chapel, fashioned by Mrs. Spragg, is of St. Francis. And there will be a mural of St. Francis in the entryway.

Velikan is proud that the



**TAKING CREDIT**—Art students Mike Hatt (left) and Kevin Bayliff are pleased with the large statue of Christ they made for their new chapel at Ritter. Another photo is on page 12. (Photo by Ruth Ann Hanley)

chapel is there for student use, and that despite the fact that \$5,000 was allocated from the school budget to pay for it, the work and donations of the Ritter

family have accumulated all that is needed. None of the money allocated will have to be taken. That fact too, makes it very special.



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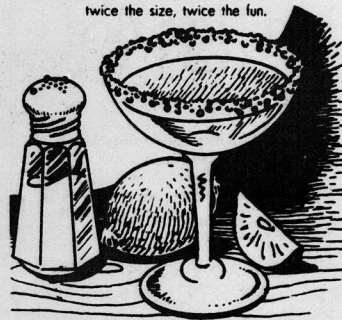
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## VIEWING WITH ARNOLD

# 'Conan' is an adult's fantasy

by JAMES W. ARNOLD

"Conan and the Barbarian" is a small boy's heroic fantasy—a \$19 million comic book adventure about a legendary warrior battling monsters, villains and sorcerers—unfortunately so grossed-out that no small boys will be able to see it.

That mistake was not made in "Raiders of the Lost Ark," which was similar in genre but much simpler in soul. "Conan's" writer-director John Milius, who has basked in his reputation as Hollywood's resident fascist-anarchist reactionary, has apparently found his perfect subject: the loner superhero (personified in rock-jawed musclemann Arnold Schwarzenegger) who steals himself in adversity and becomes Master by sheer will, strength and natural talent.

Milius, who admits his idol is Genghis Khan, has spent much of his career working on films about tough non-conformists: "Dirty Harry," "Jeremiah Johnson" (a definite ancestor of "Conan"), "Dillinger," and of course, Col. Kurtz of "Apocalypse Now." The prolog to "Conan" is from Nietzsche ("That which does not kill us makes us stronger"), and this hero is so self-reliant that in his remarkable prayer before the climactic battle he tells his pagan god, in essence, that they both know good and evil are not life's ultimate values:

"Two against many! That's what's important! Grant me my revenge! If you don't listen, then the hell with you!"

There has probably never been a more forthright screen image of the rugged individual-



ist hero. For Milius, admirer of legends and strong-men, morality is irrelevant to heroic action.

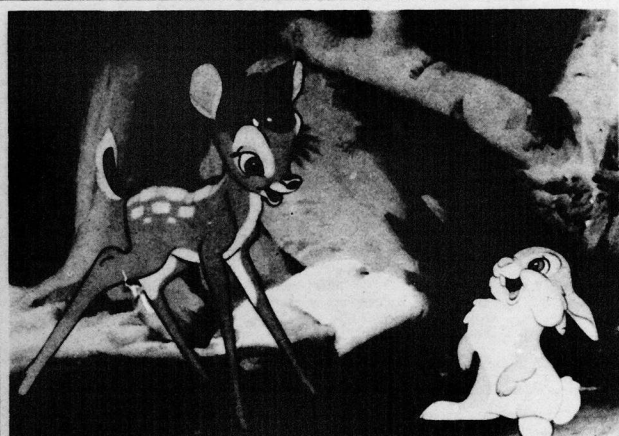
WHAT does matter is hard to say. One begins by trusting no person, only the steel of one's weapon. Then one must have pride, perform wonderful deeds against all odds (heroes don't lose), be loyal to friends and uncorrupted by whatever it is that bad guys do.

The bad guy in "Conan" is Thulsa Doom (James Earl Jones, the voice of Darth Vader), whose principal activity seems to be running a snake cult from a big temple in the mountains. His followers pilgrimage out, meditating and chanting, in white-robed lines to listen to boring harangues from Doom about being fulfilled in death.

The Doom cult thus seems to be anti-life—though there are group sex and cannibalism orgies in the inner chambers. For Milius, Doom and his flower-bedecked, spacey entourage seem symbolic not only of Jim Jones-style cults but of all passive, self-indulgent movements that encourage the weakness, submission and effeminacy of the individual.

The hero's sidekick, interestingly, is a female warrior, Valeria (Sandahl Bergman), a Nordic beauty who is feminine only in her sinewy romantic appetites. She is a stupendous, devil-may-care fighter and swordswoman who not only gives her life for Conan but comes back from the spirit world, armor aglitter, to save his thick neck in the final battle with Doom and his cruel pal Rexor (football behemoth Ben Davidson).

BERGMAN is every bit as wooden an actor as Schwarzenegger, but the film's freshest character—and also a sign of Milius' belief that women can also be macho.



**BAMBI RETURNS**—Young Bambi and his friend, Thumper, meet in the forest for a morning romp in Walt Disney's feature-length animated film, "Bambi," which returns to theaters for a summer run. The musical tale of the fawn and his forest friends, originally released in 1942, has become one of the all-time Disney favorites. (NC photo)

The movie thus becomes a kind of neo-Nazi folk tale in which Aryan Supermuscles and his blond Amazon mate conquer a black madman and his cult of flower-laden hippies and miscellaneous perverse creeps, all set to a constant Wagnerian din on the soundtrack. The music is actually by Basil Poledouris, but is ear-fracturingly operatic.

Why can't the bad guys hear the good guys sneaking up on them? They have cotton in their ears.

At one point, Doom gets Conan in his power and has him crucified. Crucifixion never occurs in art by accident. This one is designed to show that the superman does not die but survives, with the help of his friends and his own magnificent strength and will.

All this of course is subtext. The surface tale is an amalgam of adventure-movie clichés, starting with Conan as a boy witnessing the murder of his parents, being led off to slavery, becoming a champion gladiator and court favorite, finally being freed and setting off to find his parents' killers.

All the action is bloody and brutal, even with some footage apparently chopped out by the ratings advisers; some is unintentionally funny, and more is pretentious and confusing. Credit Milius, however, despite his purple dialog, with an eye

for striking images above-par for this picturesque genre.

"Conan" is a fantastic curiosity, alternately dazzling, grisly, tedious, tasteless, reflecting one man's strange and

ultimately ludicrous philosophical obsessions.

(Sex and violence; marginal nudity; not recommended).

USCC rating: O, morally offensive.

## Recent Film Classifications

**Fighting Back** ..... O, morally offensive; R, restricted  
**Poltergeist** ..... O, morally offensive; PG, parental guidance  
**Rocky III** ..... A-III, adults; PG, parental guidance  
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