

the CRITERION

Three in cult charged in fatal birth

by JIM JACHIMIAK

A Versailles woman and a Kentucky couple have been charged with reckless homicide in the death of a baby during delivery at home.

The three are members of groups linked to the Faith Assembly of Warsaw and the case reflects some concerns expressed about the cult in a recent Criterion series of articles.

Sandy Reynolds of Versailles and Terry and Rhonda Murphy of Shelbyville, Ky., are charged in the death of the couple's baby on March 29 during delivery in their home. Mrs. Reynolds assisted with the delivery. She also was present in March, 1981, when the Murphys' first child died during delivery.

Mrs. Reynolds, who is not certified as a midwife by Kentucky or Indiana, has been present at some 30 home births, Reynolds said.

The Murphys, like other members of the Faith Assembly, reject medical treatment. Their first baby died after 16 hours of labor, and the second after 18. When contacted by telephone, Mrs. Murphy declined to comment on the case.

County Attorney J. Hite Hays and Coroner T.P. Leonard asked for a grand jury investigation after the second death. The grand jury indicted the Murphys on May 7 and Mrs. Reynolds on May 17. After pleading innocent to the charges in Shelby Circuit Court, the three were released on \$10,000 bond each.

They rejected court appointment of Tom Hectus as public defender, saying God would take care of them. However, Bruce Reynolds, an associate of Commonwealth Attorney Ted Igleheart, said "they could choose to ignore him if they wish, but he would feel bound by ethical standards."

REYNOLDS (NO RELATION TO Mrs. Reynolds) and Igleheart are prosecutors in the case.

According to Reynolds, the woman said she was involved in most of those deliveries "as a friend." He maintains there is evidence her involvement was "more than that." He also said, "She was present at both deliveries" in the Murphys' home, but "what role she took will be up to us to prove."

Looking Inside

The international news is Pope John Paul's trip to Great Britain. Two stories appear on page 3 and a story on the pope's comments on marriage to couples at York appears on page 5. An editorial on the pope's comments on war is found on page 4.

Which comes first—confession or communion? Read Living the Questions on page 11.

St. Margaret Mary parish in Terre Haute is the subject of this week's Parish Profile on page 12.

What makes the Cathedral High School class of '32 so different? Find out on page 13.



LONDON GREETING—Children reach out to touch Pope John Paul II as he walks among the crowd on hand to greet him on his arrival at Gatwick

Airport in London. It was the beginning of a six-day visit to Great Britain for the pope. See stories on pages 3 and 5. (NC photo from UPI)

The involvement of the Murphys and Mrs. Reynolds in the Faith Assembly links several groups operating under different names. Because of the name difference, Reynolds and Igleheart thought the Murphys' church, the Shelbyville Christian Assembly, was an independent fundamentalist group.

However, the Shelbyville Christian Assembly is led by Thomas Hamilton, also of Versailles. Hamilton and Mrs. Reynolds are both affiliated with Corban Ministries, or the Full Gospel Faith Assembly, located near Versailles.

Also, Hamilton will be a seminar leader at Zion Lake, a camp operated by the Faith Assembly, on July 2-4. Others on the program include Stephen Hill and Bruce Kinsey, both sons-in-law of Faith Assembly founder Hobart Freeman. Hill led the Scripture lesson during a meeting of one Faith Assembly group, the Christ Assembly, at Marian College on April 30.

HAMILTON AND CHARLES Clayton, leader of the Versailles group, both live in homes on a farm four miles southeast of Versailles. Also on that farm is a remodeled barn, the "Glory Barn," where the group meets and operates a school without state accreditation. "Glory Barn" was the original name of the parent body in northern Indiana.

In an interview in April, 1981, Clayton named Hamilton as one of the "elders" of Corban Ministries. He said other elders were Jerry Furnish, Jim Peters, Bill Smith and M. Terry Woolum, all of the Versailles area.

Three other members of the Versailles group, Vance and Kim Furnish and Jeff Woolum, last year discussed some of their

religious beliefs with this reporter. They declared that medical doctors were unnecessary because they could be healed by faith alone, both spiritually and physically. Jeff Woolum said he and other members had thrown away their eyeglasses—as did Teresa Parli, a former member of the cult's branch at Lafayette.

Jeff Woolum died last August, three days after being injured in an auto accident in Decatur County.

REGARDLESS OF THE group's belief in faith healing, Reynolds said, the Shelbyville case represents "a gross deviation from the standard of care that a reasonable person would expect." He explained that a charge of reckless homicide refers to an act committed recklessly and a failure "to perceive a substantial or unjustifiable risk."

Reynolds explained how reckless homicide differs from murder and manslaughter under Kentucky law. Murder refers to an act committed intentionally, first degree manslaughter to an act committed knowingly, and second degree manslaughter to an act committed wantonly.

Because of an earlier case in Wayne County, Ky., involving the death of an unborn infant, Reynolds does not expect the Shelbyville case to come to trial before October. The other case involves a woman who delivered a stillborn baby after being assaulted by her husband.

A lower court in Kentucky ruled that the death did not involve a person and dismissed charges. However, the Kentucky Court of Appeals reversed that decision. Now the Kentucky Supreme Court must decide whether to hear the case.

Reynolds said the judge in the Shelbyville case will not make a decision until the Kentucky Supreme Court acts—or refuses to act—on the Wayne County case.

Kentucky is the second state to allow criminal prosecution in the death of an unborn baby, Reynolds said. The first was California in 1947.

"We do not have an absolute right to endanger the state's interest," Reynolds said. "It is my belief that the state has an interest in protecting the lives of unborn infants."

the CRITERION

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Indianapolis, Indiana

Pro-life office mobilizes parishes for amendment fight

by RUTH ANN HANLEY
(Second of two parts)

The organization of an Archdiocesan Pro-Life Activities office here coincides with a spate of national activity imminently geared toward the enactment of the first major piece of national pro-life legislation, the Hatch-Asbrook Amendment (S.J. Res. 110).

For Father Larry Crawford, director of the new office, this dictates establishing short term and long term goals.

The short term goal is easy: get behind Hatch. With the strength of the American hierarchy firmly behind the proposed Amendment, Father Crawford's office has sent a flyer to each pastor asking help in duplicating the information and placing it in parish bulletins. Parishioners are being asked to contact their legislators in support of this amendment which declares that: "a right to abortion is not secured by the Constitution." If it is enacted in Congress and ratified by in-

dividual states, it is the new director's prediction that "it will take these abortion decisions out of the judiciary where we have always done poorly, and put them into the legislative branch where historically the issue has fared better."

Furthermore, says the new director, "if we don't do anything now, there is a good probability that there won't be another chance till the next generation."

Concurrent with this national push for pro-life legislation, the Pro-Life Activities office here is taking shape. Franciscan Sister Melanie Bair will join the office as administrative assistant August 15.

SHE WILL HELP Father Crawford set up a pro-life committee in each parish. "What we want," says Father Crawford, "is for every pastor to give us two names in order to have pro-life chairpersons in each parish. The thrust of our program will be development and formation of these parish leaders. In addition we

would want one deanery chairperson from each deanery. These would be appointed by the director and commissioned by the archbishop."

Also planned as part of the organization would be an archdiocesan committee of three persons. Father Crawford would hope these would be found "in different parts of the archdiocese" and that "each would represent a different concern: one, abortion; another, the elderly; and another, the handicapped."

Father Crawford has presented his ideas to Archbishop O'Meara who has accepted them and also promised to back "a major annual pro-life event still to be decided."

Because the basic organizational plan includes the entire archdiocese, Father Crawford foresees plenty of travel. "We'll be putting on a road show," he agrees.

But under long-term goals he has a lot more planned.

ALREADY STARTED is a supply of life literature: bumper stickers, roses, etc.

Already he has proposed a pro-life column for the Criterion, possibly to be rotated with one from the new Family Life Office.

But the plan that went to the archbishop

contained many more suggestions: billboards for city streets and parishes, a booth at convention sites, a library on life-threatening topics, development of a slide show on Respect Life, establishment of a speakers' bureau, and work with the Office of Education to develop curriculum guidelines for programs for Catholic grade and high schools.

Besides the training programs for parish committees, Father Crawford would like to provide programs for IUPUI Medical Center, college campuses, weekends for teens, life encounter, and seminars on life.

In order to establish his office and decide on priorities, he visited other dioceses with well-established pro-life offices and programs. These included St. Louis, St. Petersburg, and Pittsburgh. He also visited the Bishops' pro-life office in Washington, D.C. His basic question to them all was "How do you operate your pro-life office?"

He says he got much information on what has failed and what has been successful. He is committed to his new job and, "confronted with the fact of 4,000 babies killed each day in this country by induced abortion," feels an urgency to establish something for parishes and pro-life people.

Death of handicapped infant gives rise to legislation

WASHINGTON—Responding to the death by starvation of a handicapped infant in Indiana, legislation strengthening the federal government's ability to intervene in such cases has been introduced in Congress.

Sponsored by Rep. John N. Erlenborn (R-III.), the bill would permit federal officials to save a handicapped infant's life if either the parents or the hospital or health facility refuse treatment.

It also would allow private individuals and organizations to intercede when such cases come to light.

Current law, according to Erlenborn, only permits the federal government to cut off financial assistance to hospitals after they refuse treatment. That, he said, would be too late to save the infant's life.

"A baby is more than a mere possession of his or her parents," said Erlenborn at a news conference May 26. "It is a life which society should protect."

Erlenborn's bill, introduced the same day, had 10 co-sponsors ranging from politically conservative Rep. Henry Hyde (R-III.) to liberals Rep. Paul Simon (D-III.) and Rep. Millicent Fenwick (R-N.J.).

Erlenborn, ranking minority member of the House committee expected to consider the

legislation, said he would call for hearings on his proposal "in the near future." He expressed optimism that the measure could pass this year despite congressional preoccupation with the federal budget.

"Basically what this bill does is to ensure equal treatment for handicapped and non-handicapped infants alike," said Erlenborn.

"It is not intended to require any extraordinary or prolonged medical care for infants, either handicapped or non-handicapped, whose physical conditions are untreatable or incurable or whose lives would not be prolonged beyond the immediate future," he added.

In the Indiana case the parents of a newborn baby boy asked that their child, born with Down's syndrome and an abnormal esophagus which prevented food from reaching his stomach, not be fed intravenously and not be given corrective surgery that would permit the baby to take food normally.

The baby died six days after birth following a series of court decisions which refused to interfere with the parent's decision.

Later President Reagan said he considered denial of such treatment a violation of federal anti-discrimination regulations. He ordered government officials to cut off federal subsidies to hospitals which refused to treat such infants.

At the news conference sponsors of the measure denied that it would amount to government interference in the private decisions of parents. "Society has always intervened when children are abused," said Rep. Dale E. Kildee (D-Mich.), another co-sponsor.

Simon compared Erlenborn's bill to existing requirements that handicapped individuals be given educational opportunities equal to those of non-handicapped individuals.

Erlenborn, whose bill would amend existing federal child abuse prevention and detection laws, said the death of the Indiana baby showed the need for "clear and firm laws" protecting the rights of the handicapped.

"If parents are allowed to destroy their offspring at birth, will we someday say a child who is severely handicapped by an accident can also be killed?" he asked. "I don't believe we can risk leaving a door open to such an outlandish possibility."

The proposal was immediately endorsed by the National Right to Life Committee. "Infanticide is a form of barbarism which our nation should emphatically reject," said Dr. John C. Willke, the group's president.

Reporter, intern begin duties on The Criterion staff

Two new staff people have joined The Criterion, one on a permanent basis, the other for the summer.

Gina Jung, 23, a graduate of Ohio University at Athens, Ohio, has joined The Criterion as staff writer and reporter. She began her duties May 17.

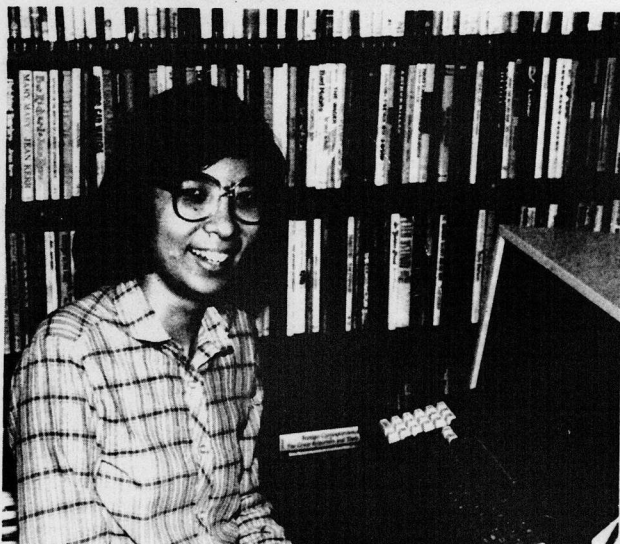
A native of Hong Kong, Gina has lived in the United States since she was four years old. Her family resides in Toledo, Ohio. Prior to joining The Criterion staff, she was an intern at National Catholic News Service in Washington, D.C.

At The Criterion Gina will be responsible for coverage of youth activities. In addition, she will cover news events, write headlines and occasional feature material.

Jim Jachimiak, senior at Franklin College,

has come on board The Criterion staff for the summer as reporter-intern. Jim served as an intern at The Criterion during January, 1981, in a program through Franklin College's journalism department. Since that time he has contributed material on a part-time basis. Jim will work full-time during the summer as a result of the Special Projects funding provided The Criterion through the Catholic Communication Campaign which is now a part of the Archbishop's Annual Appeal (AAA) in the archdiocese.

The Catholic Communication Campaign portion of AAA provides a percentage of its funding for Special Projects for the Catholic press each year. In recent years this funding has been used for purchase of new equipment at The Criterion. This year it was decided to utilize the funds for a reporter-intern.



Gina Jung



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Behold the Lamb of God



PAISLEY SPEAKS—The Rev. Ian Paisley, Northern Ireland's militant Protestant leader, is shown speaking in Toronto, Ontario in January of this year. A group of demonstrators led by Paisley shouted obscenities and threw objects at the car carrying Pope John Paul II during his visit to Scotland this past week. (NC photo from UPI)

Tight security follows pope to Scotland

GLASGOW, Scotland—Police in Glasgow, fearing anti-papal demonstrations, surrounded Pope John Paul II with tight security June 1.

The previous evening in Edinburgh the pope's car was hit with wadded paper and eggs from about 100 militant Protestants as the pontiff arrived at the historic assembly hall of the (Presbyterian) Church of Scotland, where the modern ecumenical movement began in 1910 when representatives of non-Catholic churches met for the first world Faith and Order Conference.

Despite the tight security and the demonstration in Edinburgh, Pope John Paul's day-and-a-half visit to Scotland May 31 and June 1 was considered a success.

About 45,000 cheering, singing young people turned out to meet him at the Murrayfield rugby stadium near Edinburgh shortly after he arrived in Scotland. They interrupted almost every papal sentence with applause and chants of "We love John Paul."

At the end of his speech, in which he urged young people to put aside self-indulgence and sin and place themselves in the hands of Jesus, the crowd broke into 10 minutes of cheers and applause and sang, "He's got the whole world in his hands."

As the pope arrived at the assembly hall of the Church of Scotland later in the evening, the bitterest anti-Catholic demonstration since the trip began broke out, as a group of about 100 people, among them the Rev. Ian Paisley, a fiery Northern Irish preacher-politician, shouted obscenities and began throwing things at the papal car.

The next morning in a meeting with the Rev. John McIntyre, moderator of the Church of

Scotland, and other religious leaders, the pope made no reference to the demonstration. He called the assembly hall the "happy venue" of "that momentous meeting in 1910 of the world missionary conference which is generally regarded as marking the beginning of the modern ecumenical movement."

The 1910 Faith and Order Conference was the first and foremost of several major world meetings of Protestants and Anglicans which inspired a spirit of ecumenism instead of sectarian competition among them and led to the formation of the World Council of Churches in 1948. The Catholic Church's entry into modern ecumenism had its tentative beginnings in the 1950s and did not take full hold as a major aspect of Catholic thinking until the Second Vatican Council in 1962-65.

"In following this road (of Christian unity), we have still to overcome many obstacles occasioned by the sad history of past enmities," the pope said at the interreligious meeting June 1.

"We have to resolve important doctrinal issues," he added. "Yet already, mutual love, our will for unity, can be a sign of hope to a divided world—not least in these days in which peace is so sorely imperiled."

Later Mr. McIntyre said that Pope John Paul, who has made Christian unity a major thrust of his six-day British trip, must be given personal credit for much of the ecumenical progress being made today. "Without him, I don't think the new openness in the ecumenical movement would have occurred," he said.

After meeting with religious leaders in Edinburgh the pope made a stop at St. Joseph's Hospital in Rosewell, where he walked among

Pope's Canterbury visit highlights 6-day trip

Pontiff pleads for end to hostilities in Falklands

by NCNEWS SERVICE

A visit to the seat of world Anglicanism and a landmark agreement in Catholic-Anglican relations highlighted Pope John Paul II's six-day trip to Great Britain May 26-June 2.

On the first-ever visit of a pope to England, Scotland and Wales, Pope John Paul also pleaded repeatedly for an end to British-Argentine hostilities in the South Atlantic, met with Queen Elizabeth II and embarked on a full schedule of events designed to give new spiritual vitality to British Catholicism.

In meeting after meeting with British Catholic groups he urged them to be living witnesses of faith in their lives and to resist influences of selfishness, division and hatred.

But his explicitly pastoral and ecumenical visit reached its high point on the second day, May 29. The 62-year-old pontiff and Archbishop Robert Runcie of Canterbury, primate of the world Anglican Communion, met at historic Canterbury Cathedral to pray and renew their baptismal promises together and to sign a "common declaration" establishing a new Anglican-Catholic commission to resolve remaining doctrinal differences and recommend "practical steps" for the reunion of the two churches.

The pope's visit was also his first to a country at war and had almost been called off a week earlier because of the British-Argentine fighting in the Falkland Islands, called the Malvinas by Argentina.

The pope saved the trip by stressing its pastoral, non-political character and by

agreeing to make a quick "pastoral visit" to Argentina two weeks later. Yet repeated papal pleas for an end to bloodshed and a negotiated solution to the dispute over the islands punctuated the pontiff's travels in Britain.

The pleas began with his arrival May 28 at London's Gatwick Airport, where the pope appealed to "all people of good will to join me in praying for a just and peaceful settlement . . . a solution which would avoid violence and bloodshed."

A SHORT WHILE later in Westminster Cathedral, where he celebrated Mass and administered Baptism and Confirmation to a group of adults, Pope John Paul departed from his original prepared text to ask again "for peaceful solution of the conflict, praying that the God of peace will move men's hearts to put aside the weapons of death."

Two days later in Coventry, while British troops in the Falklands were marching from their beachhead at San Carlos toward Stanley and a possibly decisive battle with Argentina's entrenched infantry there, the pope issued a strong condemnation of all warfare, even the conventional kind the British and Argentines were engaged in.

In his peace talk at Coventry the pope also reiterated earlier condemnations of nuclear war and asked special prayers from the world's Christians for the success of the U.N. Second Special Session on Disarmament coming up in June and July.

In an appeal for an end to the arms race he urged world leaders "to turn their backs on policies which require the nations to spend vast sums of money for weapons of mass destruction."

The Falkland Islands crisis had a surprising side effect of apparently diminishing the promised protests of Protestant extremists at papal stops throughout the visit.

Despite the pope's heavy schedule of events, his meeting May 29 with Archbishop Runcie in Canterbury stood out as a landmark occasion.

After praying together they jointly led the filled cathedral in a renewal of baptismal promises—an action which symbolically affirmed that Catholics and Anglicans are united fundamentally if not completely in faith.

IN A TALK later to the leaders of other Christian churches, the pope stressed that through baptism and a common faith in Christ all Christian churches share "a certain communion, a communion that is real even if it is limited."

"The pope longs for the day when in fulfillment to Christ's will we shall all be one—with him and one with each other," he said.

The common declaration that Pope John Paul and Archbishop Runcie signed in the cathedral gardens after the cathedral service established a new joint theological commission and gave it a mandate not only to resolve remaining Catholic-Anglican doctrinal differences but also to "recommend what practical steps will be necessary when, on the basis of our unity in faith, we are able to proceed to the restoration of full communion."

On numerous other occasions during his visit the pontiff also stressed the theme of Christian unity, as when he told the congregation at a Mass in Liverpool's Catholic cathedral May 30 that "restoration of unity among Christians is one of the main concerns of the church in the last part of the 20th century."

the handicapped, greeting and blessing them individually, and then traveled to Glasgow for a meeting with students and educators at St. Andrew's College and an open-air afternoon Mass for Scotland's Catholics at Bellahouston Park.

At the college, Scotland's chief Catholic center of learning, police set up a heavy security cordon to prevent a recurrence of the previous night's demonstration, letting in only those who had proper identification and requiring them to undergo several security checks.

In his talk the pope touched again on the issue of unemployment which he had earlier addressed at a Mass in Liverpool, saying: "Nowadays, as we have been made only too aware, the possession of a (graduation) certificate does not bring automatic employment." He urged teachers to prepare their students for all aspects of life, not just for passing examinations.

Glasgow has one of Britain's highest unemployment rates, 4 percent above the national average of 12 percent.

A crowd of a quarter million, well below earlier projections but still perhaps the largest religious gathering in Scottish history, gathered at Bellahouston Park for the papal Mass that afternoon.

A small group of about 150 Protestant militants shouting "anti-Christ" and other anti-Catholic slogans as the pope reached the park was drowned out by the cheers of the rest of the crowd.

In his homily the pope turned again to the theme of Christian unity, urging Scots to make the Christian pilgrimage through life "together hand in hand."

EDITORIALS

Making the warriors uncomfortable

The British may be fervent about fighting for return of the Falkland Islands to their control but the Holy Father is not impressed.

Last weekend during his tour of Britain he renewed his calls for peace at Coventry by speaking out against warfare. "Today the scale and horror of modern warfare—nuclear or not—makes it totally unacceptable as a means of settling differences between nations," he said.

As is the custom, the Holy Father was speaking not just to a specific occasion, but to a general tendency. Pope John Paul did not decide to talk about war just because Britain was engaged in one, but because it seems to be the obsession of most of the world.

"Peace is not just the absence of war," he went on. "It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements."

Such talk makes those who push for war uncomfortable. It is termed naive and defeatist. But the pope cannot be concerned for the material gains which nations hope to make by bombing one another to death. Many Argentines are reported angered over the pontiff's visit and upset that he is not supporting their cause. It is not the role of the pope to take sides, however. The message of Christ is not nationalism.

"Wherever the strong exploit the weak; wherever the rich take advantage of the poor; wherever great powers seek to dominate and to impose ideologies, there the work of making peace is undone," he said.

It is peace which Pope John Paul desires. It is the same peace which has been the center of the Christian message since its inception. Peace for the Christian is not simply lacking the state of war between two nations. Peace is an attitude, a way of life, an acceptance of one by another. This peace is often difficult for Christians to even understand. For our world interferes. Our nationalistic ideals often interfere and we ignore the Christian message in favor of some patriotic endeavor.

Patriotism for one's country does not necessarily exclude Christianity. And vice-versa. But it should be clear to those who profess Christianity and strive to live its message that Christ's words must be preferred when they conflict with one's nationalistic ideals.

The Holy Father challenged a group of people about to be confirmed during the Mass at which he spoke of this peace. "Together with all the confirmed," he said, "you will become living stones in the cathedral of peace. Indeed you are called by God to be instruments of his peace."

What greater challenge to us who learned that confirmation made one a soldier of Christ?—TCW

A pope no longer held prisoner

Attention focused by the electronic media on the Holy Father as he journeys through the British Isles reveals once again the strength of the pastoral image which this churchman conveys. It is extremely clear that the pope is a pastor when he travels. As such he sets an ideal for pastors who carry the title bishop and pastors who carry the title parish priest.

In his visitations the pope affirms his affection and warmth, his concern for the people who are the Church. He is with them and he allows himself to become a part of them. He may be on a schedule and his time may not allow him to be present for long in any one place, but he knows the value of his time and he has set aside that which he needs to be with people and that which he needs to be at prayer.

When he speaks the Holy Father speaks as a pastor—sometimes praising, sometimes encouraging, sometimes appealing, sometimes reprimanding. Some express dismay that he sounds like 'a broken record' speaking out against the moral abuses of our time. Yet John Paul does not fear doing what many parents seem unwilling to do—set an example for the young and provide them with the guidance for which they hunger. John Paul does not vacillate in his words to them. He is strong and forceful. He is, therefore, a leader to be admired and to be imitated.

The Holy Father is one man for the millions. A bishop is one man for thousands. A priest is one man for hundreds. Like Christ Himself, these leaders are remembered not always for what they say, but for what they do, for the compassion they show to those most in trouble. John Paul will be remembered for being with the people of the world. Long after his rhetoric gathers dust in the archives of the Church, the man will be remembered for coming to them.

For nearly a hundred years the pope called himself a prisoner of the Vatican. Since Pope John XXIII entered the prisons of Rome, the pontiffs have been breaking their chains. No longer isolated and no longer held prisoner, the Holy Father extends himself to all of mankind. More is being accomplished because of this. More could be imitated by those who follow his vocation.—TCW

WASHINGTON NEWSLETTER

Abortion ruling requires clarification

by JIM LACKEY

WASHINGTON—When the Supreme Court announced May 24 that it had agreed to consider five new abortion cases, pro-life leaders minimized the significance of the action.

"Even if the Supreme Court should uphold all of the laws in the cases it has now agreed to review, abortion would still be legal throughout the nine months of pregnancy," commented Father Edward Bryce, director of the U.S. bishops' pro-life office.

But others have said the Supreme Court has set the stage for its most significant ruling on abortion since the 1973 decisions which struck down most state abortion restrictions.

Both assessments may be correct. While the court probably won't alter its basic holding that a woman has a constitutional right to abortion, the court could go a long way toward clarifying how broad the right actually is.

In its 1973 decisions the Supreme Court attempted to tie the abortion right to the three trimesters of pregnancy. It said that up to the end of the first trimester—the first three months of pregnancy—the abortion decision must be left to the woman and her physician.

In the second trimester, the court said, states may regulate abortions only for the sake of the health of the mother. In the final trimester, according to the court, states have the power to make abortion illegal except—and this is a major exception—when there is medical judgment that the abortion is necessary to preserve the life or health of the mother.

THUS WHILE SOME HAVE characterized the Supreme Court decisions as giving women the right to abortion in only the first three months of pregnancy, the court's formula in practice has granted virtually limitless abortion rights throughout the nine months of pregnancy as long as some medical need can be shown.

Given the court's formula, states and municipalities over the past 10 years have enacted a myriad of laws and ordinances on abortion which they hoped would pass the test outlined by the Supreme Court. Some already have been reviewed by the court, such as the court's decision last year upholding a Utah law requiring parental notification before an abortion can be granted to an immature and dependent daughter.

But the cases now pending before the court—from Missouri, Virginia and Akron, Ohio—present the nine justices with the widest sweep of abortion issues to be faced at any one time. Besides addressing each issue separately, the court may be prompted to re-explain its initial abortion precedent in sort of a "this-is-what-we-meant-back-in-1973" decision.

One of those issues is the continually vexing problem of parental notice or parental consent for abortion. The court will rule again on the extent to which parental consent can be required for unemancipated minors without interfering with their abortion rights.

ANOTHER ISSUE CENTERS ON requirements that doctors tell patients about



the development of the fetus and the possible physical and emotional complications of abortion, along with the constitutionality of 24-hour waiting periods before an abortion can be performed.

The court also is faced with the question of the constitutionality of laws requiring that second and third trimester abortions be performed in hospitals rather than in abortion clinics. Lower courts have issued conflicting decisions on the subject.

As with a number of other abortion cases which have come before the Supreme Court, the justices could simply have let the earlier decisions stand. But by accepting all the cases, and by announcing that they would be heard together in three hours of oral arguments next fall, the court signaled that it feels some major clarifications of the constitutional issues surrounding abortion need to be made.

Less clear is the effect the court's most recent action will have on abortion measures in the Senate, such as the Hatch amendment and the Helms bill.

Pro-life groups wanted to minimize the significance of the court's action partly because they don't want the Senate to put off the abortion issue for another year. But it is almost inevitable that some in Congress will urge delay on the ground that abortion should not be tackled by the legislative branch until the Supreme Court has one more crack at the issue.

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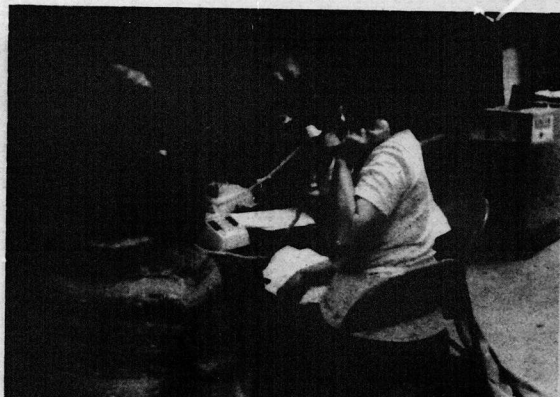
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MOVING DAY—The move of 17 offices and agencies of the Archdiocese to the new Catholic Center was led by the Chancery last week. Above left, Chancery staff secretaries learn how to use the center's new phone system. Irene Ryan, Archbishop O'Meara's secretary (center), dollies some items through the halls. Providence Sister Loretta Schafer (right), assistant chancellor, joins the clean-up crew. Other offices and departments are scheduled to move into the new Catholic Center during the next nine weeks. The facility should be fully occupied by August 1. The only offices which will remain in their present locations are: St. Elizabeth's Home, St. Mary's Child Center and the Catholic Youth Organization. Archbishop O'Meara has stressed that funds for the renovation of the Center have been incorporated into the Archbishop's Annual Appeal so as not to burden parishes enormously through assessments. A directory listing each office as it moves with its telephone number will be published weekly in *The Criterion*. (Photos by Valerie R. Dillon)



Pope discusses marriage, families during British trip

Defends indissolubility of marriage while calling for support for broken families

YORK, England—"Christian marriage is a sacrament of salvation" and a "pathway to holiness" for members of a family, Pope John Paul II told a crowd of 150,000 May 31 in York.

In his address at Knavesmire racecourse, the pope urged his listeners to make their homes "centers of prayer, homes where families are at ease in the presence of God, homes to which others are invited to share hospitality, prayer and the praise of God."

While defending the indissolubility of marriage, the pope also urged greater assistance toward those in broken families.

And, in remarks added to his prepared speech, he recalled the families in Britain and Argentina who have lost loved ones during the fighting over the Falkland Islands.

Citing "Familiaris Consortio," his apostolic exhortation on the family, the pontiff listed both pluses and minuses in family life today. Positive influences include "a more lively awareness of personal freedom and greater attention to the quality of interpersonal relationships in marriage, greater attention to promoting the dignity of women, to responsible procreation, to the education of children."

Negative influences he mentioned include "self-centeredness in human relationships," misunderstanding of the parent-child relationship, divorce, abortion, "the spread of a contraceptive and anti-life mentality"; as well as "social and economic conditions which affect millions of human beings, undermining the strength and stability of marriage and

family life," and a "cultural onslaught against the family by those who attack married life as 'irrelevant' and 'outdated.'"

"All of this is a serious challenge to society and to the church," he said.

He said that "the covenant between a man and a woman joined in Christian marriage is as indissoluble and irrevocable" as the love of God for his people and Christ's love for the church.

"We cannot overlook the fact that some marriages fail. But still it is our duty to proclaim the true plan of God for all married love and to insist on fidelity to that plan," he said.

Those suffering in a marriage can look to Christ for an example of how to carry on, he

said. "Throughout the ages countless married people have drawn from the paschal mystery of Christ's cross and resurrection the strength to bear Christian witness—at times very difficult—to the indissolubility of Christian marriage," he added.

The church must care about those experiencing failure of marriage, he also said. "We must reach out with love—the love of Christ—to those who know the pain of failure in marriage; to those who know the loneliness of bringing up a family on their own; to those whose family life is dominated by tragedy or illness of mind or body. I praise all those who help people wounded by the breakdown of their marriage by showing them Christ's compassion and counseling them according to Christ's truth," he said.

He encouraged public authorities and "all men and women of good will" to "treasure your families. Protect their rights. Support the family by your laws and administration."

Sisters demonstrate for nuclear disarmament

by STEPHENIE OVERMAN

WASHINGTON—Benedictine Sister Joan Chittister called on participants at a peace demonstration May 30 to be turned into "the new fire of Pentecost" for the nuclear disarmament cause.

Sister Chittister, prioress of the Sisters of St. Benedict in Erie, Pa., addressed participants

at the demonstration sponsored by the Leadership Conference of Women Religious in Lafayette Park in front of the White House. LCWR leaders said nearly 5,000 people took part.

Eighteen sisters from the Indianapolis Archdiocese took part in the event. Eleven Providence sisters including Superior General Anne Doherty and seven Franciscan sisters of Oldenburg were in Washington.

A delegation of nuns carried a large globe full of petitions representing 128,000 women Religious to the White House gate, but no administration official met them. They left red roses at the gate, then delivered the globe to the White House mailroom.

Joining the LCWR demonstration were members of the National Assembly of Women Religious and the National Black Sisters Conference. The Sojourners Fellowship and members of several Washington area churches also participated in the prayer service in conjunction with the observation of "Peace Pentecost-Peace Sabbath."

Msgr. Baroni, special assistant for com-

munity affairs of the Washington Archdiocese and former assistant secretary of Housing and Urban Development, said he believes "the Spirit is producing new gifts" and that "The Holy Spirit is in Washington."

He called the peace demonstration "the most important sign" he had seen in his 23 years in Washington.

Mercy Sister Theresa Kane, past president of the LCWR, said superior generals representing a million Religious from around the world recently joined in passing a resolution calling for nuclear disarmament and Sister Elizabeth Harris, president of the National Black Sisters Conference, asked for a peace "built on justice, love and truth."

The LCWR peace day began with a prayer service at Gonzaga High School, followed by a procession to Lafayette Park. Singing and prayers and the distribution of bread—to symbolize "bread not bombs"—took place at the park.

The Leadership Conference of Women Religious is an association of chief administrators of 350 congregations of nuns.

Mother Teresa speaks to Georgetown grads

WASHINGTON—Mother Teresa of Calcutta, foundress of the Missionaries of Charity and minister to the poor and dying, told Georgetown University graduates May 30 that they are being sent to be a sign of God's love in the world. "What you have been given is not for you only," she said. The graduates should proclaim God's love by the lives they live, by the joy they share, the joy of loving Jesus, the 1979 Nobel Peace Prize winner said in the commencement address.

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Indianapolis, IN 46206

All departments of the Chancery can be reached by dialing 236-1400. Individual agencies can be reached through their direct numbers or through the main switchboard number above. The *Criterion* will publish the telephone numbers of each agency as each one completes its move. The following numbers are effective on the given dates:

Archdiocesan Purchasing Dept.
(June 4) 236-1400
Office of Catholic Education
(June 9) 236-1430
Society for the Propagation
of the Faith
(June 9) 236-1485

TO THE EDITOR

Nuclear alarm should be ringing louder

I am disappointed in Fr. McBrien's article this week (5/21).

To spread the alarm of imminent disaster is so imperative it seems terrible to do anything to lessen the alarm.

It seems to me all Jonathan Shell did was to repeat what every other informed person is saying.

1. There exists enough atomic power to annihilate the world. This power is held in the hands of a few existing governors and a few potentially powerful governors.

2. Initially, atomic bombs were developed as a war weapon. (The U.S. feared Germany might develop them and use them against us in war.)

3. Their presence poses such a threat the only solution is entire elimination of said bombs wherever they exist. In the final chapter he says a political solution is necessary—all the powers holding atom bombs must divest themselves of said bombs and that would require a world government.

People are horrified by the thought of extinction such as took place at Nagasaki and Hiroshima but are rendered unable to react to elimination of national sovereignty.

Outcries against the holding of atomic power are heard here and there throughout the world but it is far from unanimous.

I asked my pastor to ask our archbishop to mobilize Catholic protest throughout this diocese and I received no reply.

The conclusion to draw is if the organization representing the holiest thought known by man is unconcerned what can one do but wait for extinction.

Saying thank you for CHD support

I wish to thank the people of the Archdiocese of Indianapolis for their continuing and generous support of the Campaign for Human Development. A check for \$55,327 has been received here at the national office. This amount is the 3/4 portion to be distributed nationally to self-help projects designed to remove the causes of poverty.

This year 610 funding proposals requesting \$35 million have been received. These are being reviewed and prioritized by national staff, the CHD Diocesan Directors, and the CHD National Committee of 40 people representing all geographic regions and the ethnic/racial makeup of the United States. As usual, we will have about \$6 million to fund about 150 self-help groups. The Ad Hoc Committee of 13 bishops will meet on June 12 to give their final approval to recommendations made by the National Committee.

Since 1970, the Archdiocese of Indianapolis has received 13 national CHD grants totaling \$397,600 for a return of 69%.

The continued generosity of the people of your diocese fills the spirit of the words of Pope John Paul II: "This is the pure and simple mission of the Gospel. The Church would not be faithful to the Gospel if it were not close to the poor and if it did not defend their rights." (L'Osservatore Romano, 8/2/81)

CHD provides an opportunity for us to live as Jesus did, in solidarity with the poor, the wounded, the marginalized, and those considered "least" in our society.

On behalf of the entire CHD family, I express sincere thanks to Archbishop Edward T. O'Meara, and to Rev. Lawrence Voelker, your Diocesan Director.

Rev. Marvin A. Mottet

Executive Director

Campaign for Human Development

Washington, D.C.

Sporadic effort is not working. If divine aid to recruit adherents to the side of One World is withheld then human effort will have to bow heads in defeat.

Cecilia Pemberton

Indianapolis

Brother's new job still uncommon

The fact that a religious, NOT a cleric, has been named as a parish administrator is not as yet a common occurrence in the Church and is therefore significantly newsworthy. Brother Douglas Roach (incorrectly spelled "Roche" in the May 7 and 14 issues), appointed to administer St. Francis de Sales parish, already is known and loved in the Indianapolis area.

As the last religious principal of the all-male Cathedral High School, Brother's life and work directly influenced many young men and their families over a period of several years. I do not doubt that many people in Indianapolis will welcome Brother's return to the city and will offer him the support and cooperation he deserves as he continues his service to the Church in the Archdiocese of Indianapolis.

I congratulate Brother, and I also commend His Excellency, Archbishop O'Meara, and those who influenced the appointment. They have recognized both the talents and the virtues of a very fine religious.

I trust we'll be reading that more religious women and men are being appointed to administrative ministries in the Church.

Sister Suzanne Brezette, S.P.

Sarasota, Florida



CAMPUS MINISTERS—Father Leo A. Pignat of St. Elizabeth Seton parish, Carmel, hands the Rev. Erwin R. Bode, director of the Indiana Office of Campus Ministry, an envelope containing contributions to IOCM. Father Pignat and five other team leaders have been chosen for IOCM's current funding campaign. They are (standing from left) Fred J. Hauck, United Church of Christ, Indianapolis; W. Kenneth Ewing, American Baptist, Indianapolis; Joseph J. Coffin, Friends, Indianapolis; Grover L. Hartman, United Methodist, Indianapolis; and George W. Jones, Southern Baptist, Muncie.

In appreciation for Hispanic Institute

In the name of the Hispanic people of the Archdiocese of Indianapolis I would like to express our appreciation and gratitude to those persons who established the Hispanic Institute for us this year and to those who served on the staff. We also wish to thank Marian College for the use of the college facilities.

This Institute has increased our knowledge of Sacred Scripture and has given us a greater appreciation of the liturgy. All the lectures and

plans, the precious Spanish Bible, and the materials on Basic Church Communities are going to be of great value in our ministry.

We will do whatever we can to spread the "Good News" to all peoples. This we will do in the spirit of Christ who said he came to serve and not to be served.

Sister Magdalen Marie Alcaraz, O.S.F.

Oldenburg

church in the world

No peace for Lebanon

WASHINGTON—The difficulty in strife-torn Lebanon is that "the great powers don't yet want peace there because their interests have not yet been sufficiently attained," said Melkite Archbishop Gregoire Haddad, in Washington for a conference sponsored by the American Arab Anti-Discrimination Committee. The Catholic archbishop, who resides in Beirut, Lebanon, said the United States wants to insure its control of oil supplies from the Middle East. The Soviet Union "does not have the same power in our country" as the United States because the dominant Arab groups in Lebanon "are more pro-American than pro-Soviet," the archbishop added.

Weapons ban sought

(UNDATED)—Backed by half a million signatures, a Japanese Catholic peace delegation met with U.N. Secretary General Javier Perez de Cuellar May 25 to plead for "a complete ban on nuclear weapons and a realization of total disarmament" in the world. Headed by Archbishop Peter Seichi Shiryayangi of Tokyo, the group expressed strong hopes for the success the special U.N. General Assembly session on disarmament in New York in June and July.

Protection spurs move

UNITED NATIONS—Costa Rica informed the United Nations May 26 that its decision to transfer its embassy in Israel from Tel Aviv to Jerusalem was motivated by concern for the religious freedom of Catholic and other faiths.

The decision was made by Costa Rica's new president, Don Luis Alberto Monge, after being assured by the Israeli government that the holy places of Catholic and other Christian religions, as well as of Islam, "would be duly protected at all times."

Sports not for politics

VATICAN CITY—Sports competitions must never be subject to economic or political pressures or involve injustice, violence or fraud, Pope John Paul II told members of the International Olympic Committee May 27. In recent years the Olympics, held every four years, have become subject to political pressures.

Franciscans convicted

ROME—Two Czechoslovakian Franciscans were convicted of anti-government activities in April as part of the Czechoslovakian government's intensified "anti-religious campaign," said a statement issued by the Rome office of the Franciscan Friars Minor May 26. The statement said that Father Jan Barta, 61, was sentenced April 6 in Liberec, Czechoslovakia, to 18 months in prison and Father Ladislav Kosmas Trojan received a 15-month suspended sentence. The Franciscans said that in recent months there has been "a wave of arrests and convictions" of religious figures in Czechoslovakia.

Bishops fear socialism

LUSAKA, Zambia—Zambia's Catholic bishops are worried that the government of

President Kenneth Kaunda is leaning toward a form of socialism linked to communism despite Kaunda's assurances that humanism is still the nation's official ideology. Bishop James Spaita of Mansa, president of the Zambia Episcopal Conference, who has met with Kaunda, said the government has attempted to quiet the bishops' fears but "we are still concerned" about reports that humanism is to be achieved through socialism. "We fear that religion is being pushed aside," he said.

Secretary named pastor

WASHINGTON—Msgr. Thomas J. Leonard, associate general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference since 1978, has been appointed pastor of a Philadelphia parish. Father Ronald C. Anderson, assistant general secretary of the NCCB and USCC since March, has been promoted to associate general secretary, Msgr. Daniel F. Hoye, general secretary, announced May 27.

Pope fills vacancies

VATICAN CITY—Pope John Paul II named two former aides of the late Cardinal Pericle Felici to fill the vacancies left by the cardinal's death. Archbishop Aurelio Sabattani, secretary of the Supreme Tribunal of the Apostolic Signature, the highest church court, was appointed its prefect May 26. Archbishop Rosalio Jose Castillo Lara, secretary of the Pontifical Commission for the Revision of the Code of Canon Law, was named the commission pro-president.

CORNUCOPIA

Sensational reading grows dull

by ALICE DAILEY

The late John Kieran was quoted as saying "Whenever a new batch of bestsellers appears I just sit down and re-read a classic." If the learned gentleman were still around he'd have to re-read a whole library what with the avalanche of drivel being foisted upon us as literature.

Over and above the usual fare of bestsellers which seem obsessed with functions of the human anatomy, we have gems from the pen (no pun) of Miss Piggy, Andrew Greeley, (yuk), and Jane Fonda, (yuk, yuk).

Magazines spread baited titles across their covers and if either of the words, "sex" or "Kennedy" appear therein, a sellout is guaranteed. Remember the magazine cover that screamed not too long ago, "The Secret About Her Daddy Caroline Kennedy Should Never Know?" Daddy's secret? That he had a bad back.

Occasionally, magazine articles do provide a little comic relief with "How I Feed my Family of Four on \$10 a Week," and "Housecleaning Made Joyous." Says which?

The various mentalities among the reading public are catered to. "Mew, Mew," the story of "Little Mew," may fascinate the nursery school set, while a little further up on the intellectual scale "I Was a Teenage Werewolf" could prove irresistible.

Shucks, any number of titles come to mind which could be turned into published articles. "The Day They Blew Grandma Away" would tell about poor old Granny getting caught in the crossfire of feuding mountaineers. A restaurant expose could be titled "You Pay for the Scenery at the Local Beanery," while an elusive criminal, writing under an alias, could name his story "I Made 'Em Cry in the FBI."

Even the daily "family" papers hop on the sensational bandwagon using choice pages to ask "Who will be Liz's Number Eight?" Or, "Why did Victoria dump Andy?" The names of Jerry Falwell, Brooke Shields and Princess Di turn up with boring regularity on the front and back pages.

Sometimes, periodicals, with an inch or two of unused space left, dig out the hoary old "filler file" to tell us the same things over and over again. Every December we learn that Franz Gruber composed "Silent Night" in an emergency, and that Clement C. Moore wrote "A Visit from St. Nicholas" for his children.

I must have read fifty times at least that a tablespoon of coffee will give gravy a distinctive flavor as will the water from boiled potatoes. Again and again we are told, in print, to "water your garden in the cool of the evening" and, "Never throw bread crusts away. They can be used in bread pudding." Who, in heaven's name, doesn't know that? For

that matter, who, in heaven's name, is all that crazy about bread pudding?

Good John Kieran, I may be forced to take up the classics where you left off. But where to start? With Dickens? Huh uh! He is so wordy that a new 20-year policy could be paid up by the time I waded through his works.

check it out...

✓ The Class of 1962 of St. Mary's Academy will hold their reunion June 12 at Cardinal Ritter High School. The reunion will begin at 3 p.m. in the cafeteria. For more information contact Frances (Keers) McAvoy, 925-0622, or Nancy (Cox) Scott, 831-5801.

✓ James Van Vorst, manager of human resource development at St. Vincent Hospital, will receive a Distinguished Achievement Award from the American Society for Healthcare Education and Training (ASHET) at its annual awards banquet this month. The award is given annually to those who have made a significant contribution to health care education. ASHET is part of the American Hospital Association, and serves as the national professional association for educators in health care. The society has 2,000 members and provides leadership to health care educators as they develop services.

✓ Also sponsored by St. Vincent's is a Dance to the Music aerobic dance-a-thon to raise funds for the new St. Vincent V-Line, beginning at 12 noon, June 6 at Castleton Shopping Center. The V-line is a home emergency response system for ill, elderly and handicapped persons who live alone. Participants in the dance-a-thon will be guided by WIBC's John Gillis, and the first 150 registrants will receive a free scrub suit top. Interested persons can pre-register now at AFNB Banking centers, O'Malia stores and St. Vincent Wellness Centers.

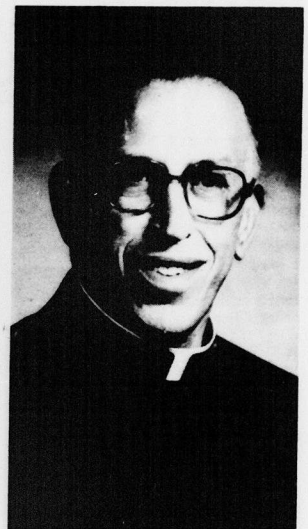
✓ Seven Benedictine monks at St. Meinrad Archabbey celebrated priestly jubilees last Sunday, May 30. Golden Jubiliarians are Benedictine Fathers Bernard Beck, Raphael Hirsch and Patrick Shaughnessy. Silver Jubiliarians are Benedictine Fathers Sebastian Leonard, Aelred Cody, Aurelius Boberek and Aidan Kavanagh. Father Bernard, a New Albany native, taught at St. Meinrad High School, College and School of Theology and served as chaplain at St. Mary of the Woods before retiring to St. Paul's Hermitage. Father Patrick, a native of Indianapolis, taught in the School of Theology for 25 years and did parish work in the Evansville diocese until his recent retirement. Father Sebastian, an Indianapolis native, is professor of church history in the School of Theology.

✓ Three seminarians from the archdiocese were among 33 who graduated from St. Meinrad College May 21. Joe Hammond, son of Mr. and Mrs. Richard Hammond, received a B.A. in English. He is a member of Our Lady of Lourdes parish. James Dewes, son of Mr. and Mrs. E.H. Dewes, received a B.A. in philosophy. He is a member of St. Monica parish. Steve Donahue, son of Robert E. Donahue of Indianapolis, also received a B.A. in philosophy. He is a member of St. Bernard parish, Frenchtown.

✓ The Gibault School for Boys has become the eighth child care organization in the United States to be accredited by the National Association of Homes for Children (NAHC).

The accreditation follows a self-study by Gibault and a three-day visit by an NAHC review team. Gibault officials decided to pursue NAHC accreditation two years ago because funding sources, private donors and referral agencies are increasingly demanding that social service organizations be accredited.

✓ St. Meinrad College has received a \$500,000 challenge grant from Lilly Endowment, Inc., which requires the college to raise an additional \$1.5 million. Benedictine Father Thomas Ostidick, president-rector, said the grant "will help us to renovate space made available by the construction of our new library and monastery." The buildings to be vacated were built in 1874 and will now provide space for classrooms, academic offices and continuing education. The grant also provides funds for updating St. Meinrad's heating, cooling and electrical systems.



Father Thomas Ostidick

"The poor man is not the one who hasn't a cent in his pocket, but he who has not a dream..."

A generation or two ago, the people of many mission countries did not know Christ. Today, they have their own native priests—and young men with a dream of being an "other Christ" among their people.

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.

Please, reach out to help make their dreams come true. Pray for tomorrow's mission priests, and send them your support today through the Society of St. Peter Apostle.

Thank you.

Devotedly in Christ,

Director



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Archbishop O'Meara's Schedule

Week of June 6

SUNDAY, June 6—125th anniversary of the dedication of St. Anthony Church, Morris, Mass at 1 p.m.

MONDAY, June 7—CYO Social/Board Meeting, Indianapolis, 5:30 p.m.

SATURDAY, June 12—1982 Assembly of United States Bishops, Collegeville, Minnesota.

THE QUESTION BOX

Is world's future in the Bible?

by Magr. R. T. BOSLER

Q What is the Catholic Church's official position on Bible prophecy? Radio and TV preachers quote Jesus and the Book of Revelation to warn us there are terrible things coming. I am concerned that if the Bible is the revealed Word of God, then world peace is impossible until the second coming of Jesus.

A The Bible is the revealed Word of God, but it comes to us in human words that can be, and frequently have been, misunderstood—especially by those who attempt to read Holy Scripture apart from the church.

The Bible is the church's book, created by the early church and preserved and interpreted with growing understanding by the church under the guidance of the Holy Spirit through the centuries.

As the pictures and notes in a family album can only be understood and fully appreciated by members of the family, so the books of the



Bible can only be properly understood by those who are part of the family that is the church.

(I should point out that the Orthodox, Anglican and main-line Protestant churches, though their concept of church may differ somewhat from ours, interpret the Scriptures with the help of the belief of the church.)

The Catholic Church has a long history. It has lived through many troubled and threatening times and long since learned that it is a mistake to search the Bible for glimpses into the future.

The official position of the Catholic Church on how to read the Bible is spelled out in the Constitution on Revelation of Vatican Council II, which teaches that "due attention must be paid to the customary and characteristic style of perceiving, speaking and narrating which prevailed at the time of the sacred writer."

The Gospel passages about the end of the world and the Book of Revelation, which are the favorite sources of "Bible prophecy" for radio and TV preachers, reflect a way of writing peculiar to certain Jewish and Christian authors between the years 200 B.C. and 200 A.D.

The style is known as apocalyptic, a word which means revealing. It was used in times of persecution, when the powers of evil seemed

overwhelming. Employing symbols and fantastic imagery, the writer described visions of how God and his agents would eventually triumph.

It was what we today would describe as resistance literature, aimed at building the strength and confidence of a people holding out against a conquering enemy.

The Book of Revelation is a typical example. It was written at a time when the early

Christians were persecuted by the Roman emperors. Rome is the harlot Babylon, the emperor the beast. Both are depicted as agents of Satan eventually to be eliminated by the triumphant Christ.

It was written for a people of the first century, not as prophecy about what would happen hundreds or thousands of years later.

Its message, however, is still valid: Namely, no matter how weak and threatened by evil the church seems to be, Christians must continue to work for the justice and peace that comes with the kingdom promised by God, for Christ will surely triumph in the end.

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

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Loosening rules for teens can increase maturity

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I read your letter regarding "house rules" about nights out and a curfew for a 16-year-old-son. I could not believe your response!

A 16-year-old going out until 10 every night! That's ridiculous. When and how is the boy supposed to sustain any type of relationship with his parents? What about having time alone—to think, to study.

Here's how it worked in our house. I had nine brothers and sisters. Many of us had jobs when we were 16, part time during the school year. We were also involved in one or more of the following: theater, music, sports, clubs.

Rarely during the week did we just "go out with the guys or gals" if it didn't have something to do with work or school. On weekends we were expected to be in between 11 p.m. and 1 a.m. There was no running around town to "see what's happening."

Kids need rules and limits. To let them go out every night, in my opinion, is a big mistake.

I'm 28, and I'm going to raise my kids the way I was raised. I think my parents did a great job in raising all of us. They wanted to know us. This could never have been possible if we were never home.

Answer: Good for you and your parents. I agree with almost everything in your letter. It sounds as though you had a full and productive adolescence, and I can understand why you would want the same things for your own children.

Any disagreement we have is over parental strategy, not over the outcome. In the letter you referred to, the parents asked us about a reasonable curfew for a 16-year-old-boy. We replied that 10 p.m. on school nights and 11 p.m. on weekends seemed reasonable in our community.

We disagree with your assumption that

because a young man is permitted to stay out until 10:00 he will do so every night. This is simply not the usual experience.

Rules are not the only way to control behavior. Your family had jobs and many school activities to keep you and your siblings involved. That was excellent.

As adolescents grow, they need a gradual loosening of rules so that they may grow in responsibility and self-control. Rules call for obedience to external control. Increasing freedom makes possible the development of maturity and self-control.

As in infant weaning, the weaning from rules should be gradual. House rules remain in place, but more latitude for choice is provided as the youngster grows.

We are not encouraging teens to spend all their time hanging around street corners. We do not expect concerned parents to applaud such behavior.

Parents continue to encourage and approve academic achievement, involvement in sports and music, part-time jobs, chores around home, all the constructive activities that are part of growing up. At the same time they give the child increasing discretion about how to use time.

As teens grow, parents rely more on guidance and less on obedience. Sometimes teens will stumble and make mistakes. Far better that the mistakes happen while teens still live at home and have family support.

The goals you wish for your children are laudable. Ideally, adolescents must learn to choose these or similar goals rather than have them mandated. Self-control becomes possible only as the teen is weaned slowly from parental authority.

(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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HER COFFIN: THE GARBAGE CAN

HOW MANY MORE?

WILL YOU HELP?

The Sister was moving among the slums of a city in India. Unbelievably, she heard sobbing coming from a trash barrel. Brushing aside the flies and the vermin, she looked. Beneath the filth and debris was an old lady crying from tearless eyes as her life slowly ebbed away. Tenderly the Sister lifted her, placed her on her shoulders and took her to the Hospice for the Dying. Before she died, the old lady told the Sister, "I'm not crying because I was in the garbage. I'm crying because my son put me there. He had to. There was not enough food for the family." Tragically, this scene will be replayed many more times. But you can help to lessen it. Will you? Here is how...

☐ In the hands of our native Sisters your gift in any amount (\$100, \$75, \$50, \$25, \$10, \$5, \$2, \$1) will fill empty stomachs with rice, fish, milk, vegetables.

☐ Our priests can start a model farm for their parishioners and teach them how to increase their crop production for only \$975. We will tell you where it is located.

☐ \$15 a week will enable an aged person to spend his or her declining years with simple dignity cared for by our Sisters.

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LIVING YOUR FAITH

Who selects new bishop: community or advisers?

by Fr. RICHARD P. McBRIEN

On the first day following the death of Cardinal Cody in Chicago, the local papers were filled with speculation about his successor.

Photographs and thumbnail sketches of the most prominently mentioned possibilities were intermingled with the details of the Cardinal's final illness and the highlights of his many years of service to the Church.

The Chicago television stations displayed the same intense curiosity about the next archbishop, and so, too, did many church people in and around the city.

The same thing happens, of course, almost immediately following the death of a pope, sometimes even while the incumbent is still alive (as in the case of Paul VI).

But there is a difference between speculation about a new pope and speculation about a new bishop. In the former case, everyone knows exactly who has the power to select the new pope: The College of Cardinals.

One can examine that particular group of ecclesiastical leaders, study their public positions on a variety of church issues and their public records as pastors of dioceses or administrators of Vatican congregations, and then formulate an educated guess about how such a body might vote.

The College of Cardinals may not be the most representative agency to select the supreme pastor of the Church, but at least one knows from the start who it is that's doing the selecting—and also the rules by which the selection process is carried on.

In the case of the selection of a bishop, however, the diocese in question is left in the dark.

ULTIMATELY, it is the pope who decides, but everyone knows that the pope relies on a network of advisers, and they, in turn, rely on a network of their own. But who are they? And whose voice makes the most difference?

Whose friendship with whom will finally count in the end? Whose distrust of whom will derail one or another likely "candidate"?

What made the immediate speculation about Cardinal Cody's successor so distasteful was not its timing. Cardinal Cody himself probably would have chuckled at any suggestion that "speculation is entirely out of order until a reasonable length of time after the funeral."

It was the abstractness of the discussion that made it all seem so pointless. Basically, people were playing a guessing-game. Whom will "they" select? And the players didn't even know who the "they" were, nor the amount of influence each would exercise.

When a new pope is selected on the other hand, it is by the body of Cardinals, each of whom has only one vote.

The death of a prominent church person is always an occasion for sober reflection on the limitations of human life and on the certainty of our own death. We are reminded that our own

time on this earth is short and that we should meditate again and again on what we will have to bring before the Lord for judgment at the end.

But the death of a cardinal-archbishop—at least at this time in the history of the Catholic Church—may also be an occasion to reflect anew on how far we have deviated from the earliest patterns employed in the selection of our pastoral leaders.

SUCH A DECISION should devolve immediately upon the community which the new pastoral leader will serve. That preserves the principle that the Body of Christ exists in every local church, as the whole people of God of that community, and not just certain ministers thereof.

The local church's decision, however, has to be ratified by the pope, who stands in the center of the Church universal as a sign of its unity. That preserves the principle that the local church is not a living expression of the Body of Christ unless it is at the same time in communion with all of the other local churches, which together constitute the Church universal.

According to the present system, the requirements of the Church universal are fulfilled through the legitimate influence which the Vatican exercises in the selection process.

But the requirements of the local church (and of the principle of subsidiarity) are not met. Whatever influence the local church has is selective and indirect.

It is selective because it involves at best a tiny minority of its members, and it is indirect because the choice still rests completely in other hands, outside the local community.



CARDINAL CODY—At top, Pope Paul VI places the biretta on the head of Cardinal John P. Cody of Chicago in June 1967. Above, the cardinal is shown last December (left) and November (right). He had headed the nation's largest archdiocese, Chicago, since 1965. Speculation about his successor has been common since his death April 25, after 50 years as a priest and bishop. (NC photos by James Kilcoyne and UPI)



Laywomen groups unwilling to take risks

by DOLORES CURRAN

I received a letter from a woman in a small town parish recently about the purpose and role of altar societies today. She wrote:

"Would you consider an article on the following problem? I know it is a problem common to many parishes. We are a small parish with basically one organization for the women, that being Altar Society. I have no idea of the original goals of this program but today it can best be described as the parish fund raisers."

"Since this program is the only one available to the ladies, we would like to see it become a much more meaningful organization. At year's end, we would like for our accomplishments to be spiritual as well as dollars and cents."

"We are seeking ideas from other parishes on programs or projects they have undertaken and have proved successful. Perhaps with sufficient ideas from other parishes, we will be able to put together a program that fills the material needs of the parish and the spiritual needs of our members."



Many laywomen find themselves in similar situations. They want more from their parish than fundraising and Sunday liturgy but they are often limited to a woman's organization that grows older and smaller each year. I perceive three reasons for stale women's groups: refusal to acknowledge the needs of today's women; an unwillingness to risk; and a desire to get on with the past.

With the abundance of information available today on what women really need and want, it's difficult to understand the first problem. Catholic women are flocking to Protestant Bible groups. Why isn't the altar society filling this void? Family ministry is crying for lay groups to meet the needs of interfaith couples, mid-life transition, working wives and mothers, day care, single parenting, and theology for laity. Yet most altar societies remain locked into bazaars, altar care and Mariology. Why?

Because offering some of these topics invites risk and controversy. Some of the older members don't want it. Or Father doesn't approve of working mothers or such. Or some members want social activity over reading and thinking. This insures a static organization.

I remember being invited to help design a DCCW convention and suggesting some of the above. After several uncomfortable meetings,

the planning committee decided these issues too controversial and opted for workshops on the Pilgrim Statue, the Shroud of Turin, and Pro-life, all admirable topics but they don't touch the daily experience of women. Predictably they were disappointed when their slim turnout attracted women mainly over 45 years of age.

It seems to me that the time has come for looking at the purpose of altar society. If it's to take us back to the church and family of our childhood, it's doing a pretty fair job but numbers show us that young women aren't interested in this purpose. Studies show that when an organization loses its original purpose, it either has to 1) be content with becoming an anachronism, like the Flat Earth Society of England; 2) change and find a new purpose; or 3) vote itself out of existence.

With the plurality of women in our pews today I wonder if we can ever again have a single organization to meet the needs of all the parish women. On a hopeful note, I do find altar societies that have changed to meet these needs and they are a lively part of the parish. But they have lost the women who want the old altar society. So it ultimately comes down to the question: what's the purpose of your women's group?

OUR CATHOLIC HERITAGE

Fire, 'hurricane'

hamper building of church

by Msgr. JOHN J. DOYLE
(Fifth of a series)

When Bishop Rosati and Brother Martin resumed their journey to St. Louis, they very likely had the company of Father Champomier. As has been noted in his letter of January 27, 1827, he stated that he was going to make another begging expedition to "Missouri, Louisiana, and perhaps Havana." Moreover, there is a gap in the church records from February 16 to April 8, 1827. What would be more natural than that since he was going their way, Bishop Rosati should have invited him to go along with them? There being no later letters of Champomier available, we know nothing of this tour.



Meanwhile work on the church at Vincennes continued, though not without mishaps. In his letters Champomier tells of two disasters that struck the unfinished structure, both of which occurred while he was away on his begging tours.

On April 19, 1826, while he was traveling in the eastern states, fire destroyed much of what had been built. Again, on November 6, 1826, when he was on the trip to Canada, what he described as a hurricane struck Vincennes, tearing down three walls of the church. Still the work went on and by August 1827, it was so far along as to permit the church to be used for worship, though far from complete.

Strange to say, the "Western Sun" appears

not to have carried a notice of a dedicatory service or of the first celebration of Mass in the new church, such as had marked the laying of the cornerstone.

PERHAPS THE PASTOR, discouraged by the debts he had incurred, wished to delay any celebration until the church was finished. We do not know even the date of the first Mass. All we are told is that "the building was completed sufficiently to be used for services in the summer of 1827."

Now for much of that summer the pastor appears to have been absent, there being a gap in the church records from June 24 to August 13. It is likely therefore that the first Mass was offered on the feast of Assumption or the Sunday before Aug. 12 or after Aug. 19.

While we lack an account of the opening of the church for worship, we do have a description of it as it then stood written by a parishioner just two years later. This is contained in the letter to the "United States Catholic Miscellany." The letter is unsigned but the writer clearly identifies himself as a member of the parish. Its style is similar enough to one written four years later by Simon Petit Lalumiere to suggest that he wrote this one also.

Lalumiere entered St. Thomas Seminary at Bardstown in 1818 at the age of 14. He received the order of subdeacon on December 23, 1826, and became a deacon on November 23, 1828. The lengthy interval between the reception of orders, in contrast to the experience of many Bardstown priests, confirms the surmise suggested by the twelve years between his entrance into the seminary and his ordination to the priesthood that his studies were interrupted because of ill health or for other reasons.

THE RELIGIOUS exercises which are the subject of the letter took place in the latter part of June 1829, which we may suppose was after the close of the school year; the young deacon may have come with the bishop and Father Abell, though there is nothing in the account to confirm this conjecture.

Here is the description of the church as it stood in 1829:

"Our church is now one of the finest brick buildings of this portion of the West, perhaps the best building in the state of Indiana. It is built upon the model of the Cathedral at Bardstown; length 115 ft., breadth 60 ft., with five large circular headed windows on each side; a splendid cornice and unbroken roof. The steeple tower does not as yet rise higher than the ridge of the roof. In front there are three gates of entrance, with a fine window over each; all forming a beautiful frontispiece; the brickwork is neatly joined and painted. The interior is as yet in an imperfect state; the floor is laid, but the sanctuary is unfinished. The altar and pulpit are but temporary. The sanctuary is one of the semi-circular form with a door on either side leading to small private chapels. There is, however, as yet a considerable debt for which the pastor is liable."

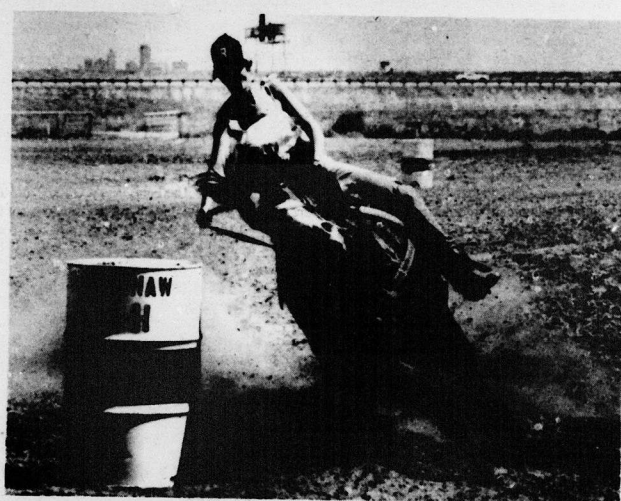
THE LETTER GIVES an account of the observance in Vincennes of the Holy Year in 1829. Pope Leo XII had proclaimed the Jubilee of 1825, marking both the quarter century and the beginning of his pontificate. As is the

custom, only in Rome could the indulgences be gained in that year; in the following year or years the faithful could gain them in their local churches.

In Kentucky the observance extended through 1827 and was very elaborate. It began with a retreat for the clergy. There followed eight days of religious services in the Cathedral, followed by similar devotions in other parishes, though it is not clear how many of these there were.

Besides the customary sermons, Bishop Flaget employed the device of the dialogue, one priest proposing questions, to which another responded. One might suppose that Robert Abell would have played a major role in this presentation had he not been on a two-year sojourn in Europe on the business of the diocese. As it was, the dialogue was carried out by Francis Patrick Kenrick, a native of Ireland, who had been sent by the Propaganda in response to Flaget's plea for an able theologian to teach in the seminary, and Ignatius Aloysius Reynolds, born in Kentucky and graduated from St. Mary's Seminary in Baltimore, who taught both in the seminary and in St. Joseph's College. At the conclusion of the Holy Year exercises in Kentucky, Bishop Flaget spent some time in Baltimore, where as the senior American bishop he imparted episcopal ordination on James Whitfield, who had been named as co-adjutor to Archbishop Marechal of Baltimore.

(To be continued)



EVANGELISTS ON HORSEBACK—Sharon Harris of Decatur, Texas, rides "Nudge" around a drum during the barrel racing event which opened the Christian Cowboy Classic weekend rodeo in Saginaw, Texas. During the Sunday morning church service (bottom), Jack Favors, former world champion bulldozer during the 40s and 50s, speaks of how he found Christ while he was wrongly imprisoned for nine years in Louisiana for murder. He now is a minister with Cowboys for Christ. (NC photos by Herm Nathan)

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LIVING THE QUESTIONS

Clarifying teachings of confession, first communion

by Fr. THOMAS C. WIDNER

Some readers have recently asked for a fuller comment regarding a letter to the editor printed a few issues ago concerning archdiocesan practice of the reception of first communion before first confession.

On July 9, 1973 the Sacred Congregation for the Discipline of the Sacraments and the Sacred Congregation for the Clergy issued a joint directive which ordered the end of what had been till that time an experiment in the world including nearly half the dioceses of the United States. All experiments in which the practice of receiving first communion before first confession were conducted were to be halted. The congregations then stated that the papal decree "Quam Singulari" "be henceforth obeyed everywhere by all."



My purpose here is to elaborate somewhat on the issue and try to clarify current practice and teaching and explain how it is the traditional practice of first communion before first communion has not been reinstated not only in Indianapolis but in many other dioceses as well.

FIRST OF ALL, church teaching does not demand that Catholics receive confession before communion. The only law concerning reception of confession before communion requires Catholics to receive the sacrament once a year if they know they are in the state of mortal sin. What some of our readers questioned, then, was not a matter of Church law but of Church discipline. That there was an experiment in the first place suggests that the discipline is not hard and fast. Church discipline has much to do with time in history and the maturity of the Christian.

In the months following the statement's publication, a heated response and dialogue occurred into the annual November meeting of the American bishops. One part of that dialogue included a letter sent to the American bishops by Cardinal John Wright who at the time was Prefect of the Congregation for the Clergy.

Wright's letter was a response to the American bishops who had requested a two year extension of the experiment, a normal procedure when experiments take place. "... the time has come to terminate the experiments and reach definite conclusions," Wright stated. He called attention to the Addendum of the General Catechetical Directory issued by the Holy See which stated "the Holy See judges it fitting that the practice now in force in the Church of putting confession ahead of first communion should be retained." Wright's admonition to the bishops was that this text "as well as sound principles of theology and the law of the Church, place responsibility in this most grave matter upon the shoulders of each local bishop personally."

IT COULD BE ARGUED that calling an end to experimentation does not necessarily mean returning to previous practice. Wright stated definite conclusions were called for. Moreover, he clearly points to the local bishop as the one personally responsible for implementing whatever practice is adopted. It is the local bishop who is held accountable for whatever path is chosen. Part of the problem in understanding choices made regarding this discipline concern the relationship of the local bishop to the universal Church.

An editorial in the Catholic Free Press, diocesan paper of Worcester, Mass., said in reference to the decree and to two other Vatican statements that month, "they seem a direct contradiction of the document on infallibility which, among other things, pays considerable and due respect to the office of bishop in the Church."

The Catholic Standard and Times of Philadelphia, on the other hand, editorialized that ending the experiments was helpful because parents who withdraw their children from religious education classes following first communion could not now do so.

The Long Island Catholic of Rockville Centre, N.Y., explained that "the requirement that a person go to confession before communion is predicated on the commission of serious sin. The same is true of the law that requires annual confession. Therefore, those children who have not committed

serious sin cannot be required to approach confession before their first communion."

AT THE BEGINNING I referred to the document "Quam Singulari" which the congregations reiterated as church policy. What is this document?

In a prepared address for the Bishops' meeting in November, Bishop William Borders, then of Orlando, recalled that "Quam Singulari," decree of Pope Pius X on August 7, 1910, was issued "to call attention to certain abuses, and to overcome them by legislating new practices regarding the first reception of the sacraments of penance and the eucharist."

The July 9, 1973 statement, Borders explained, was officially termed a declaration, that is, a reaffirmation of presently existing doctrine or law. "The only factor that this declaration strictly affirms is the final sentence," he reminded his fellow bishops, which said "an end must be put to these experiments which have extended over two years, with the conclusion of the current school year, 1972-1973, and that the decree, Quam Singulari, henceforth, is to be obeyed everywhere and by all." The task, Borders affirmed, is to end the experiments and return to "Quam Singulari." The crux of understanding current practice, then, is understanding that document.

The abuses "Quam Singulari" attempted to correct were the delaying of first communion until the age of 10 or later; the refusal of absolution to children until they had made their first communion; and the requiring of a greater maturity—age of discretion—for communion more than confession.

Borders showed that "the document seems to assume the reception of penance before Eucharist but it in no way mandates or demands this practice." Its principal thrust was lowering the age for reception of communion and it did state quite clearly that this must not be postponed. The age of discretion, it stated, is when a child begins to reason, approximately 7 years. From that time, Borders says, "dates the obligation of fulfilling both precepts, namely, of confession and communion. This is in norm I. It did not state that there was an obligation to confess before first communion."

(To be continued)

THE WORD

by PAUL KARNOWSKI

One day, as the story goes, St. Augustine was walking along the beach, pondering the mystery of the Holy Trinity. As he walked he came upon a boy who, apparently, was trying to empty the ocean into a hole he had dug in the sand. Augustine tried to explain to the boy that he was attempting the impossible. "It is easier for me to put the entire ocean in this hole," the boy responded, "than it is for you to understand the nature of the Trinity."

Reagan approves Polish aid

President Ronald Reagan approved \$68.7 million in food and medical aid to Poland, which will be delivered by Catholic Relief Services, CARE and Project Hope.

Deputy White House Press Secretary Larry Speakes said May 27 that CRS, overseas aid agency of U.S. Catholics, will receive \$11.2 million to deliver milk, cheese and vitamins during the rest of fiscal year 1982.

CRS and CARE were also given \$12.5 million for the first quarter of fiscal 1983, beginning next Oct. 1, and \$40 million for the rest of the fiscal year.

Project Hope, which will deliver medical supplies, was given \$5 million for fiscal year 1982.

JUNE 6, 1982
Trinity Sunday
Deuteronomy 4:32-34, 39-40
Romans 8:14-17
Matthew 26:16-20

Today is Trinity Sunday and, like Augustine, our thoughts turn toward the "impossible" mystery of a trine God. But today's scripture readings give us little material on which to meditate.

In the gospel Jesus instructs His disciples to baptize in the name of the Father, and of the Son, and of the Holy Spirit; but the Lord makes no comment about the inner workings of the Three. St. Paul, in his letter to the Romans, mentions the divine Persons: the Father, to whom we call out; the Son, with whom we are co-heirs; and the Spirit, who gives witness that we are children of God. But St. Paul elaborates no further.

We should not be surprised. The doctrine of the Holy Trinity was only a theological sapling in the days that Scripture was written. It took many Church councils and generations of theological debate before the doctrine took its final form. Even so, it remains a mystery; a mystery to be pondered.

Perhaps we can best meditate on the mystery of the Trinity by returning to the beach on which Augustine once walked. In front of us is the ocean, a symbol of the unfathomable mystery of God. As we walk along, we should ask ourselves a few questions.

Do we only wade in the waters of the mystery when we feel a need for spiritual cleansing? Do we skim the surface of the mystery, riding on flashy surfboards of pretentious piety? Or are we content to sit on the shore and cross ourselves in the name of an unknown Father, a distant Son, and a secretive Spirit?



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St. Margaret Mary

Terre Haute, Indiana

Fr. John Dede, pastor

by RUTH ANN HANLEY

St. Margaret Mary Church in Terre Haute tries to be present to people in the critical times of their lives. According to Providence Sister Mary Beth Klingel, pastoral associate, "the greatest number of converts has come during times of illness when people experience support, when the community aspect of sacrament is realized."

This youngest parish in the Terre Haute area, with a cross section of 300 families from all age levels, is making an effort to keep its priorities straight. It is presently planning a census to contact everyone in its far flung territory (reaching all the way to the Evansville diocese and including quite a few Cincinnati people), but especially fallen away Catholics. This will be an evangelization outreach. Evangelization and good liturgy are strengths of the parish according to pastor, Father John Dede.

Its religious education programs, he claims, are very good, "and were good even before the school was closed." That school closing was one of the painful steps the parish had to take, he admits, because of the small enrollment (83) which was demanding a large slice of the parish budget (\$50,000).

The dismantling of the church was a happier occasion. After a year of study and 10 parish meetings, the renovation began. "The day we tore the church down," says DRE Mary Ann Wallace, "the greatest sense of community emerged. More than 120 volunteers showed up. And in four or five hours they had the church dismantled, including the removal of the

ceiling tiles. Those who couldn't help physically donated financially, and the ladies of the parish prepared dinner for the workers."

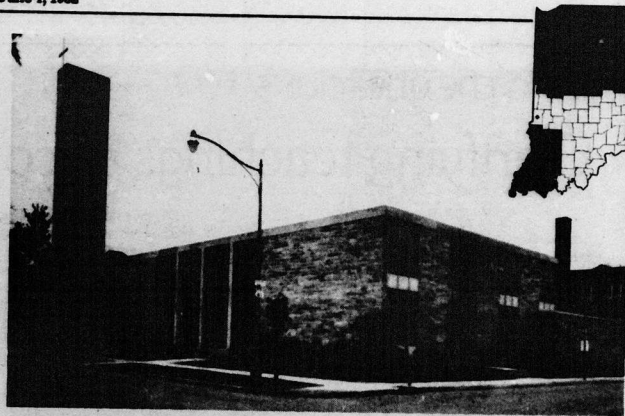
PARISHIONERS BUILT the new altar. The kneelers are gone, but Father Dede recalls that "even prior to the fact that they were removed, people stood during the Eucharist." One particularly attractive feature is the large octagonal Baptismal pool with warm bubbling water which can accommodate babies and young children.

The restoration began in February of 1979 and is not totally finished, but Father Dede is proud "that the money was there as we did it. The generosity of our people in the face of a large parish debt was remarkable."

In the last decade the parish has experienced change in common with many archdiocesan parishes in that its allotment of priests has been reduced. Sister Mary Beth is the second pastoral assistant. And Father Dede jokes of his position on the parish team: "Everything is all right when I do as I am told."

All of those interviewed admitted that one of the parish problems is the large area it covers. "With everything so spread out," says the pastor, "it's hard for kids to get to know each other."

The DRE offers that the teens "are not separated out as a group." They are rather, "invited to take part in all sorts of ministries," and indeed when the church was being restored, "they were there to help." But there is only a small portion interested in ongoing religious education and development, because



as the DRE sees it, "it is a time of life when young people are being asked to make their own choices, to prioritize."

ALL THOSE INTERVIEWED agreed that the parish makes an effort to "go out to families." Events are group oriented. "Almost every month," says Sister Mary Beth, "a social event is planned, because it is hard to create a parish without creating opportunities for group celebration." She mentions a Christmas buffet, a Mother's Day breakfast and a salad lunch in the spring. "Almost every household will be called once a month and asked to contribute something," she says.

In this same spirit families are involved in ministries as greeting, ushering, reading, etc.

And if they need a home away from home, the rectory seems to do it. There one can go to sit and drink coffee. Mothers wait in the kitchen to pick up kids from school.

Father Dede, it's agreed, is a very good cook. "With the lack of parish cooks," he jokes "it will someday be a prerequisite for the seminary." To augment his own sense of family Father Dede has his mother and one of his sisters, Benedictine Sister Pat Dede living in the parish.

Father Dede came to the parish nine years ago from St. Mary's Seminary in Baltimore. He came from a 20 year stint of teaching canon law at this first native American Seminary and was its rector, but says he did work in parishes during that time.

WHEN HE CAME TO St. Margaret Mary's he came at a time of change. One decision the parish made under his leadership was, as

Sister Mary Beth puts it, to "try to amalgamate." A gas station and house across from the church property were sold and the property got smaller. Now the parish has kept "only that which is really used for the parish. Now it can use all the available space."

Historically the parish was formed in 1920 to serve 115 families in the south portion of Terre Haute who lived an inconvenient distance from St. Joseph parish. Father Thienes was the founder, and Bishop Joseph Chartrand chose the patroness shortly after she had been canonized.

At first Mass was said in the front room of the rectory. Later a combination church and school was built and Sisters of Providence staffed the school.

Not until 1956, with the school bulging and pew space in church at a premium, was a decision made to construct a new church. This is the present contemporary-styled church-rectory combination designed in St. Meinrad sandstone and Indiana limestone. A 70-foot free-standing bell tower stands like a guardian at its side.

Today, if Father Dede has his say, that tower and church will signify "spirit and liturgy" to the surrounding community.

His hopes are being reinforced by former parishioners who write from distant points like Bill and Sarah McCall of Dallas, Texas: "...St. Margaret Mary's has been a unique parish for us because of the individual and group involvement of so many people. If you continue to welcome others as you did us, St. Margaret Mary's will continue to grow. The quality of this Church is in its people and their spirit and we will miss you."

ENHANCED LITURGIES—St. Margaret Mary is proud of its liturgies, which have been enhanced by the renovation of the church. At right, at the new baptismal font is tiny Matthew Wallace with his parents, Mary Ann and Ron Wallace, and Father John Dede. Below, standing beside the sign are, from left, are Sister Mary Beth Klingel, Mary Ann Wallace and Father Dede. (Photos by Ruth Ann Hanley)



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An 'outstanding' class relives memories

Spirit builds as Cathedral's 1932 graduates prepare for 50th anniversary

by JIM JACHIMIAK

"We were the barefoot kids of the Depression. The sacrifice that our parents made to send us to Cathedral—that is what has kept this group very much alive."

Charles Hill, now serving as chairman of Cathedral High School's Class of 1932, uses those words to explain what draws one-third of the members of the class together each month. "And now, we're all wearing shoes," he adds.

In order to prepare for their "golden jubilee celebration," Hill notes, a group of class members has been meeting monthly since January 1981. The group is also helping raise funds for Cathedral's \$5 million fund drive.

Attendance has grown from an initial 12 to 20 or 30 each month. Meetings are held the last Wednesday of each month at Council 437 of the Knights of Columbus, at 13th and Delaware Streets. Every three months, class members take their wives to an evening dinner.

"This is the outstanding class of Cathedral High School," Hill claims. "We were all successful in our professions. All this rough stuff we went through in the Depression prepared us," Hill believes.

Severin Litzelman, secretary-treasurer of

the group, adds, "And there wasn't even anything there when we got out."

One class member, John Ford, was particularly successful in athletics. He was named all-city and all-state quarterback in football, along with all-state Catholic guard and all-American Catholic guard in basketball. Ford became captain of Notre Dame's national championship team in 1935-36, and attended Butler University's School of Pharmacy.

HILL NOTES THAT because it was a Catholic school, Cathedral was ineligible for competition in the Indiana High School Athletic Association (IHSAA) until 1942. Also ineligible was Crispus Attucks High School, so "we were the first ones to play Attucks," he recalls.

Now, class members are working to have Ford named to the Indiana Basketball Hall of Fame. Joe Dienhart, formerly of the athletic department at Purdue University, has been made an honorary member of the class and is helping with efforts to achieve that goal.

Others in the class also excelled in athletics. Litzelman, known as "Dutch" when he played basketball at Cathedral, recalls that "half of the class was on the 1931 (Catholic) all-state championship teams in basketball and football." In addition, Cathedral was parochial national champion in football in 1931-32.

To open this year's basketball season, Cathedral recognized 25 outstanding former players. Hill notes that 19 were from the class of '32. "In every sport," he says, "Cathedral excelled."

Joe Dezelan, alumni director and former football coach at Cathedral, told class members at the April 28 meeting, "You are the pride of Cathedral High School and the envy of a lot of other alumni groups."

Dezelan and Mike McGinley, Cathedral's

president and football coach, have been approved by the class "board of directors" as honorary members.

At the April 28 meeting, Hill called on several of Cathedral's 1932 graduates to "prove themselves worthy" of being accepted by the board. The board then voted to accept them.

ONE INCLUDED Herb Scheimer, whom Hill had not seen since graduation. The thrill of that kind of reunion is "remarkable," Hill says.

Hill adds that many from the class became pharmacists, physicians, optometrists, lawyers and businessmen. One, James Moriarty, became a priest and is now pastor of St. Matthew's in Indianapolis.

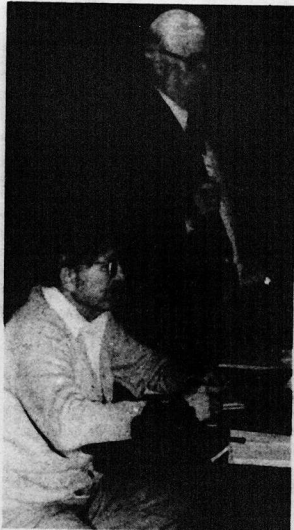
"We've all held true to our faith," Hill declares. He opens each meeting of the class with a prayer. On July 28, Father Moriarty will celebrate a memorial Mass for his 45 deceased classmates.

Eight members of the class are "missing," according to Litzelman. Hill designed a "wanted poster" using yearbook pictures of missing members and has located several. Still not found are Earl Baxter, Robert Engbarth, Charles Fort, John Gray, Edward Highbaugh, John Kirch, Richard Moran and John Riley.

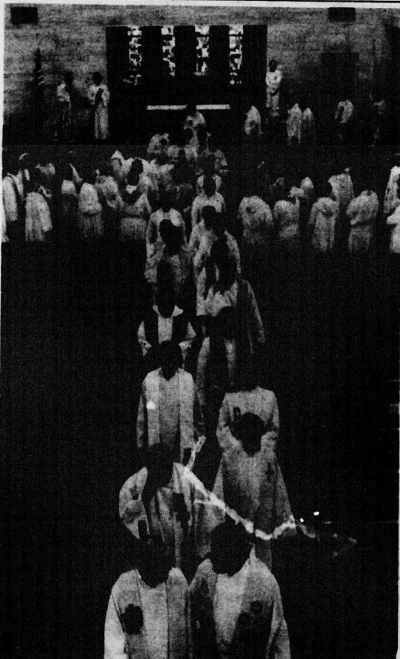
Regular attendance at meetings has been posted by Russ Sweeney and Bob Evans, both of Cincinnati, and Herb Wilberding of Madison.

The class will hold its Golden Jubilee Reunion June 26 at Our Lady of Fatima Eastside Council of the Knights of Columbus. Class members also will receive special honors on Alumni Day at Cathedral, August 13, as the golden anniversary graduating class.

"Once we got this started it wasn't any problem," according to Hill. "The class of '32 is rolling, and the spirit is as high today as it was in 1932."



CLASS MEETING—Charles Hill, standing, keeps order at a recent meeting of Cathedral High School's Class of 1932. Severin Litzelman is secretary-treasurer of the group, which will hold its 50th reunion later this month. (Photo by Jim Jachimlak)



Priests gather to celebrate lives of service

PRIESTHOOD DAY—Archdiocesan priests celebrated Priesthood Day on May 25. At right, priests leave a mass celebrated at St. Paul Catholic Center, Bloomington. Below, Archbishop Edward T. O'Meara joins those marking 25 years as priests. From left are Fathers Donald Schmidlin, Joseph Kern, William Blackwell, Archbishop O'Meara, and Fathers Richard Zore and Joseph Sheets. (Photos by Charles J. Schisla)



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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, 528 Stevens St., P.O. Box 174, Indianapolis, IN 46202.

June 4, 5

Registration for summer classes will be held at Marian College with classes to begin June 14. For schedule of classes call 317-924-3291.

June 4-6

St. Patrick parish, 936 Prospect St. at Fountain Square, Indianapolis, will have its annual festival opening at 5 p.m. on Friday; 1 p.m. on Saturday and noon on Sunday. Dinner features include Swiss steak, Friday; spaghetti and meatballs, Saturday; roast beef, Sunday.

Our Lady of the Greenwood parish, 335 S. Meridian St., Greenwood, will hold its summer festival from 5 to 11 p.m. on Friday, noon to 11 p.m. on Saturday and noon to 6 p.m. on Sunday.

June 5

The Pax Christi (Peace of Christ) group will be studying "A Race to Nowhere" an arms race primer written for Catholics. Anyone interested is invited to join the group at 7:30 p.m., Immaculate Heart School, 57th and Central, Indianapolis.

The Parents Club at St. Ann parish will hold a garage sale from 8 a.m. to 7 p.m. in the parish hall at 2639 S. McClure, Indianapolis.

June 6

St. Thomas Aquinas Singles Club will have a brunch at Grizbe's, 8680 Bazaar Dr., Indianapolis, following the 10 a.m. Mass at St. Thomas. Contact Sarah, 248-0671, for reservations.

Eucharistic Day of Recollection will be held at Mount Saint Francis Retreat Center, Mount Saint Francis, Ind., from 9:30 a.m. to 4:30 p.m. Call 812-923-8618 for reservations.

June 7-10

Area groups of Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at the following locations: June 7, St. Mary, Greensburg, contact person, Angela Brinkman, 812-663-7475; June 8, Beech Grove Benedictine Center, contact Wayne, 787-8818; June 9, St. Andrew School, Indianapolis, contact Carol, 356-9794; June 10, St. Thomas Aquinas rectory, Indianapolis, contact Terry, 259-4365.

June 7-12

For information on classes beginning at St. Vincent



AWARD WINNER—Pictured at a recent alumnae weekend at St. Mary-of-the-Woods College are (from left): Michael and Florence Harvey of St. Louis; Providence Sister Marie Brendan Harvey; Providence Sister Kathryn Martin, recipient of the 1982 Mother Theodore Guerin Medallion; and Providence Sister Kathryn Martin, president of the National Alumnae Board of St. Mary-of-the-Woods.

Wellness Center, Carmel/Zionsville, call 317-946-7037 or 873-2799. Classes include Cardiopulmonary Resuscitation (CPR), Preparation for Childbirth, Breastfeeding Your Baby, Our Growing Family, Wellness Support Group and Prenatal Nutrition Seminar.

June 8

An area meeting of Separated, Divorced and Remarried Catholics is scheduled for 7:30 p.m. at the Beech Grove Benedictine Center, 1402 Southern Ave.

June 9

The monthly luncheon/card party at St. Mark parish hall, E. Edgewood and U.S. 31S, Indianapolis, will begin at 11:30 a.m. Card games start at 12:30 p.m.

June 9-11

Alverna's annual garage sale will be held at Alverna Center, 6140 Spring Mill Road, Indianapolis.

June 10

United Catholic Singles' Club (ages 35-45) will have a dinner at the north side K of C, 71st and Keystone, Indianapolis, at 7 p.m. Reser-

Little Flower parish festival set for this weekend

Little Flower parish, 1400 N. Bosart, will hold its "Super Social and Giant Garage Sale" June 4-6. The festival features specialty booths, a raffle every night and hourly door prizes.

It is scheduled for 6 p.m. to midnight Friday, 4 p.m. to midnight Saturday and 2-8 p.m. Sunday.

Dinner will be available Friday and Saturday from 4:30-7:30 p.m. The menu includes roast beef or fish on Friday, and roast beef or chicken on Saturday. All meals will cost \$3.50 for adults and \$1.75 for children.

Providence High School holds spring festival

Our Lady of Providence High School will hold its annual spring festival June 5-6. The festival opens at 2 p.m. tomorrow and 11 a.m. Sunday, and closes at 11 p.m. each day.

It features a midway with more than 30 booths. On Sunday from 11 a.m. to 5 p.m., an all-you-can-eat fried chicken and dumpling dinner with homemade strawberry short-

cake will be served. Parking and admission to the festival are free. The dinner costs \$4.25 for adults, \$3.75 for senior citizens, \$1.75 for children 12 and under, and pre-schoolers eat free. Carry-outs are available.

Providence High School, owned by the 18 parishes of the New Albany Deanery, is on Highway 131 in Clarksville.

Woods College gives alumnae award

Providence Sister Marie Brendan Harvey was presented with the Mother Theodore Guerin Medallion, the highest honor awarded to St. Mary-of-the-Woods alumnae, during the May 14-16 Alumnae Reunion Weekend there.

Sister Marie Brendan is well-known in the Terre Haute area through her work as a music teacher in various local Catholic schools and as director of the college's Chorale and Madrigal Singers for 22 years. In addition, she has sung at

many local funerals and weddings. She has also served as executive director of alumnae affairs at the college for nine years, and will begin a one-year leave of absence this year.

Sister Marie Brendan, a member of the Sisters of Providence for 36 years, has spent most of that time working in the Terre Haute area. Her sister, Providence Sister Brendan Harvey, is director of the Simeon House, Terre Haute.

ventions requested. Call 542-9348 or 546-7569.

June 10-12

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

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 11-13

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

A men's serenity weekend is scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis, under the direction of Fr. Joseph Kerins. Call 317-545-7681 for reservations and/or reservations.

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 812-923-8618 for reservations.

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Contraceptives cause increase in death

CHICAGO—Deaths caused by contraception, sterilization and abortion now exceed those caused by pregnancy itself, according to a study of reproductive mortality statistics since 1955 by the Center for Disease Control in Atlanta.

A report of the study was published in Chicago in the May 28 issue of the Journal of the American Medical Association.

Data for 1975 show that 521 deaths were caused by contraceptives, abortion or sterilization, while 478 deaths were caused by ectopic pregnancies (when the fertilized egg develops outside the womb) or other complications of pregnancy or delivery.

Oral contraceptives caused 45 percent of the deaths.

A spokesman for the Center for Disease Control said that the risk of death from pregnancy was still greater than the risk from

oral contraceptives, however. He said only about 5 million women become pregnant in the United States each year, while between 32 million and 35 million use oral contraceptives.

In contrast, only 15 percent of the 1,986 cases of reproductive mortality in 1955 were those due to oral contraceptives. Oral contraceptives were not prescribed in the United States in 1955.

The study indicated that there has been a 73 percent decline in reproductive mortality since 1955.

The term reproductive mortality includes deaths due to spontaneous and induced abortions, contraception, and complications of pregnancy, delivery and the period just after childbirth.

Commenting on the study, Father Edward Bryce, director of the Office for Pro-Life Ac-

tivities of the National Conference of Catholic Bishops, said:

"I certainly welcome the news of improved health care for women, and the growing concern over the health hazards of oral contraceptives, sterilization and the IUD (intrauterine device). Increased fertility awareness education and natural family planning training in government-funded family planning programs would certainly help to reduce deaths from these causes. I fear that the current level of maternal deaths from abortion—which hit a plateau after 1973, and actually began to rise again in 1977 and 1979—may not fall substantially until our elected officials are allowed to enact restrictions reducing the total number of abortions."

The figures given in the study for deaths related to pregnancy, the prevention of pregnancy or the termination of pregnancy in U.S. women 15 to 44 years old are:

—1955: ectopic pregnancy, 139; abortion, 485; oral contraceptives, 0; IUD, 0; sterilization, 14; other pregnancy related deaths, 2,065; total, 2,703.

—1965: ectopic pregnancy, 69; abortion, 409; oral contraceptives, 286; IUD, 1;

sterilization, 14; other pregnancy related deaths, 1,207; total, 1,986.

—1975: ectopic pregnancy, 50; abortion, 49; oral contraceptives, 452; IUD, 6; sterilization, 14; other pregnancy related deaths, 426; total, 999.

Epidemiologists at the Center for Disease Control selected 1975 because it was the last year for which complete data were available, and other years were chosen for purposes of comparison.

The decline in reproductive mortality since 1955 was less—41 percent—in women aged 35 to 44 years compared to women aged 15 to 34 years—81 percent. The difference was due to deaths related to oral contraceptives. Of contraception-related deaths in women 35 years and older, 99 percent were due to oral contraceptives.

Since 1975, noted Benjamin P. Sachs, principal investigator for the study, the number of deaths due to oral contraceptive use has dropped. He attributed this to greater awareness on the part of both physicians and patients of the risks of oral contraceptives, particularly among women older than 35 who smoke cigarettes.

Further reduction of reproductive mortality will depend on eliminating deaths due to contraceptive methods, particularly in the high risk older age group, Sachs said.

OBITUARIES

† ALLEN, Dorothy G., 69, St. Roch, Indianapolis, May 22. Mother of Philip and Rev. James D. Allen; sister of Mrs. John Dixon.

† BLOUGHT, Henry M., 79, St. James, Indianapolis, May 22. Husband of Irene.

† BRACKMAN, Catherine, 71, St. Anthony, Morris, May 21. Wife of Ambrose; sister of Franciscan Sisters Lidwina and Romona Merkel, Ottilia Scheid, Roman and Nicholas Merkel.

† CROUCH, Myrtle Mae, 90, St. Gabriel, Connersville, May 27. Mother of Helen Massey, Joan Mitchell, James, Roy and Jack Crouch.

† EMERY, Mabel, 84, St. Francis de Sales, Indianapolis, May 21. Mother of Franciscan Sister Rosina Emery, Rose Marie Engle, Patricia Engle, Mary M. and Henry Emery.

† FARRELL, Harold (Rich), 66, St. Vincent de Paul, Bedford, May 25. Father of Ricki Chastain, Becky and John Michael Farrell.

† FAULHABER, Miriam (Kelley), 88, St. Mary, Richmond, May 23. Sister of John Kelley.

† GARCIA, Pedro, St. Michael, Indianapolis, May 27. Husband of Matilde; father of Connie Pierson and Candida Brady.

† GEIS, Loretta A., 77, St. John, Dover, May 22. Mother of Adaline Kuebel, Loretta Gartenman, William, Ralph and Carroll Geis.

† GLASS, Hazel N., 81, St. Catherine, Indianapolis, May 24. Sister of Vera Peters and Edia Board.

† GRUSE, John W., 81, St. Benedict, Terre Haute, May 22. Brother of Margaret Jackson and Valentine Gruse.

† GURCHIEK, Anthony, 58, St. Margaret Mary, Terre Haute, May 27. Husband of Thelma; father of Mary Wessel and Anthony Gurchiek, Jr.; brother of Helen Stremiau, Josephine Schilli, Mary Anderson, Michael, Charles, George and Raymond Gurchiek.

† HALEY, John F. (Jack), Holy Name, Beech Grove, May 25. Husband of Mary; father of Lee Ann Hathaway, Alison Gurganus, Michael and John Haley; brother of Marilyn and Francis Haley.

† HEMMER, Michael A., 79, St. Michael, Indianapolis, May 28. Husband of Josephine; father of Thelma Earle.

† HENRY, Gerlie Mae, 40, St. Anthony, Indianapolis, May 25. Wife of Wallace; mother of Twana Wyche, Christy Louise Henry, Travis and Billy Cummings; daughter of Mr. and Mrs. Dugan Graham; sister of Dorothy Bock, Mary Basham, Sue Eckart, Gail

Scott, Debbie Kinsley, Charles, Edward and Buddy Graham.

† HOLLIDAY, Anna, 91, Sacred Heart, Terre Haute, May 24. Sister of Victoria Kacir.

† HYNES, Michael J., 93, St. Augustine Home Chapel, Indianapolis, May 24. Father of Ruth vanBenten and Evelyn J. Turner.

† KELLY, Julia Margaret, 85, St. Benedict, Terre Haute, May 25. No survivors.

† KERINS, Ola C., 87, St. Benedict, Terre Haute, May 22. Mother of Jack Kerins; sister of Volita Haworth and Carol McCarroll.

† LITTLE, Benjamin, 88, St. Anthony, Indianapolis, May 21. Father of Frances Prettyman.

† McIntyre, Evelyn Biesel, 71, St. Augustine, Jeffersonville, April 29. Wife of William; mother of Evelyn Watkins, Catherine Brasili, Dorothea, Mary Jean and Mary Jane McIntyre; sister of Kathryn Gannon, W.S. Bartow and Chester Biesel.

† NAGY, Sharon Elizabeth, 35, St. Christopher, Indianapolis, May 29. Mother of Brian Nagy; daughter of Bridget and James McCoy; sister of James Shawn McCoy.

† OSBORN, Kathleen Bodine, 61, Sacred Heart, Roseville, Mich., and formerly of St. Mary-of-the-Woods. Wife of Richard; mother of seven children; sister of Providence Sister Jane Bodine, Ruth Lamb, John and David Bodine.

† RAJA, Vincent J., 79, St. John, Indianapolis, May 27.

† RESSLER, Mildred L., 69, St. Mark, Indianapolis, May 21. Mother of Mary Ann Marcho; sister of Mrs. Martin Ahlstrom, Mrs. Ralph Preston, Julia Rambaud and William Murphy.

† RIDGWAY, Florence, 68, St. Anthony, Clarksville, May 24. Wife of Grover; mother of Linda Taylor, Robert and Edward Ridgway; sister of Nancy Mattingly, Ann Jarboe, Leila Strobel, Sister Capestran, Sister Georgeann, Ben and James Mattingly.

† ROBY, Suzanne, 80, St. Patrick, Terre Haute, May 28. Mother of Madonna Bauer, Gloria Ross, Marsha Paton, Shannon, Richard, Paul and Bernard Roby; sister of Marguerite Oldham, Betty Mehok, Anna Martina Pierson, Marie DeBat, Providence Sisters Anyasia and Anna Martina; sister of John Mehok.

† RUHLMAN, Marist Brother Francis Ruhlman, 86, Immaculate Conception Chapel, University of Dayton, May 22. Brother of William Ruhlman, Shelbyville.

† TAYLOR, Patricia M., 81, St.

Peter and Paul Cathedral, Indianapolis, May 21. Cousin of Ronald B. Jaffe.

† TUSTISON, Anne E., 88, St. Peter and Paul Cathedral, Indianapolis, May 21. Mother of Reid Tustison; sister of Dorothy Baxter.

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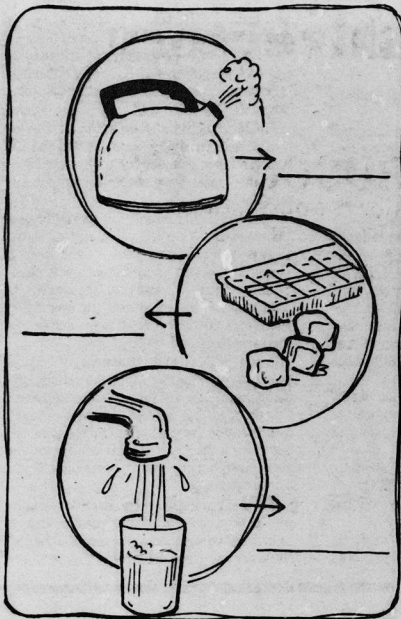
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A mystery only God understands

by JENNIFER PETRONE
Illustrated by Virginia Powell

Trinity Sunday is June 6. It is the day when we remember in a special way that there are three persons in one God: God the Father, God the Son, and God the Holy Spirit. This is always a difficult subject to understand because it is a mystery which only God Himself can understand completely. While on earth, man never can.

It is sometimes easier to understand the Trinity a little better by relating it to something we know about. For example, take water and all its various forms.

Water has always been con-

sidered essential because it gives life. Nothing living could ever exist on earth without water. As long as people have inhabited the earth, there has been water. God the Father can be compared to water in its

liquid state because He is our source of life. He has always been and will always be. God is life.

The Holy Spirit can be likened to ice, but not in any negative way. A block of ice is very strong. The Holy Spirit represents strength and is strength. The Holy Spirit is still God, just as ice is still water in a solid state. The Holy Spirit simply takes another form.

Water can also take the form of a gas, such as when it becomes steam. Think of when the tea kettle in your house is boiling. The water as a vapor is entering the air, but you cannot see it. Jesus and His love are the same way. Jesus' love permeates the world and although it cannot be visibly seen, it is present, like steam in a room. The steam, though, is still water in a different form. God the Son is still God.

In today's artwork are the three ways water can appear. On the lines provided write either God, Jesus, or the Holy Spirit, according to how they have just been discussed.

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youth CORNER

New scholarships offered at Woods

by GINA JUNG

Responding to the high cost of attending college and recent financial aid cuts, St. Mary-of-the-Woods College is providing new scholarships this year. Deaneries in the Indianapolis Archdiocese are awarding eleven \$1,000 scholarships to women showing academic excellence and parish leadership.

Ten \$3,500 Bashe Honors Awards will be given to women demonstrating academic ability. Recipients of this award may renew the scholarship annually upon review.

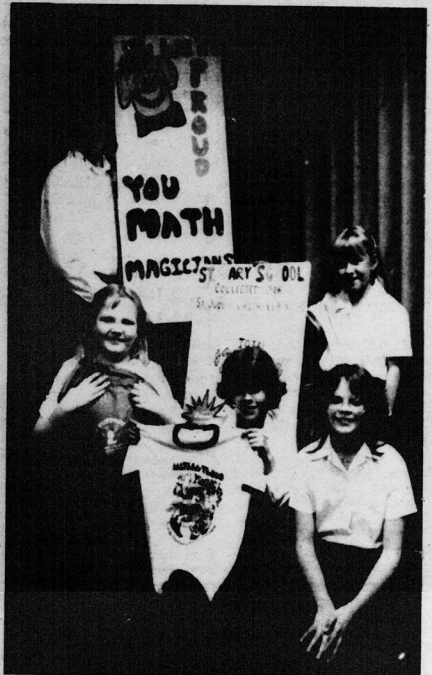
Al Vickrey, coach of Brebeuf's girls basketball team, has been named athletic director at Brebeuf. This year Vickrey's team was a state finalist. In three years of coaching, he has led the braves to 60 victories while losing 17. He succeeds Dick Elmore who remains at Brebeuf as chairman of the math department and wrestling coach.

The Christian Leadership Institute will be held June 7-11

at Camp Rancho Framasa in Nashville, Indiana. The CLI, a program in leadership training and spiritual development, will provide skills workshops and support groups. The Institute is designed for young people 15 to 18. The Region VII Diocesan Offices in Youth Ministry sponsors the event.

Of the 38 eighth grade students at Central Catholic, four have been awarded scholarships to Catholic high schools. Estelle Armbruster of St. Catherine, daughter of Mr. and Mrs. Robert Armbruster, and David Page of St. Catherine, son of Mr. and Mrs. Paul Page, have received academic scholarships to Roncalli High School. Cathedral High School has given President's Scholarships to Anne Steadham of St. James, daughter of Mrs. Peggy Stinson, and Colleen Dobrota of St. Catherine, daughter of Mr. and Mrs. Nick Dobrota.

Chatard advanced to the finals of the city softball tournament last week, but was defeated by Northwest 4-3. Chatard, last year's Metro Championship winner, beat Cathedral 10-9 in the semi-final game. Seccina's team also advanced to the semi-finals where it was defeated by Northwest 7-6 in eight innings.



CHILDREN'S BENEFIT—Children at St. Jude's Research Hospital reaped the benefits of a Math-a-Thon at St. Mary's School in New Albany. Seventy students collected more than \$2,000. Five collected \$100 or more and were eligible for special prizes. They are (from left): Ronnie Crawford, grade 7; Becky Mattingly and Stacie Popp, grade 5; Anne Garner, grade 7; and Amy Schindler, grade 2.

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IN THE MEDIA

How Detroit gears up to survive

by HENRY HERX

NEW YORK—The dismal state of the American economy is nowhere more evident than in the automobile industry. Its decline and fall, as well as prospects of recovery, are examined in "U.S. Autos: Gearing Up for Survival," a one-hour documentary produced by Capital Cities and syndicated nationally for airing from June 7 through June 20. (Please check local times.)

Since the 1973 oil embargo, Detroit has lost almost one third of its market to energy-efficient foreign compact models. Consumer experts demonstrate how American versions of these foreign cars are more or less comparable, except for "a key purchase factor"—the price tag on a U.S. model is about \$1,000 higher.

That price differential translates into a quarter of a million unemployed auto workers and permanently closed plants across the country. In Detroit, where much of the documentary was shot, viewers hear the crisis discussed not only by heads of the auto industry but also by the jobless in a soup kitchen run by the Capuchin Fathers.

Produced and directed by Christopher Jeans and hosted

by journalist Tom Wicker, the documentary makes a solid contribution to our understanding of the complex economic forces affecting not just Detroit, but other basic American industries. How they survive is important because, in Harbour's words, "the bottom line is jobs."

Closing out its brief but bright eight-part run, "Media

Probes" turns its attention to where the communications revolution may be taking all of us in "The Future," airing Wednesday, June 9, 8-8:30 p.m. on PBS.

The host of the program is Peter Schwartz, a futurist whose profession is thinking about the shape of tomorrow based on the trends of today. What he envisions through a series of dramatizations is a society tied to home video computers. In its own oblique fashion, the program is suggesting that people learn to control the fast-developing electronic environment before it controls them.

Sunday, June 6, (ABC) "Directions" California's new legal and psychological approaches in handling cases of incest are appraised by religious leaders. (Please check local listings for exact time in your area.)

Sunday, June 6, (CBS) "For Our Times" A report on the Jewish Torah. (Please check local listings for exact time in your area.)

RADIO: Sunday, June 6, (NBC) "Guideline" Marist Father Joseph Fenton interviews Cardinal George Basil Hume of Westminster about ecumenism in England. (Please check local listings for exact time in your area.)

Tuesday, June 8, 8-9 p.m. (CBS) "Walter Cronkite's Universe." Returning for a second summer is this CBS News science magazine series, with Cronkite serving as an anchorman, offering reports on how scientific activities relate to the lives of viewers.

Wednesday, June 9, 7:30-8 p.m. (Channel 40, Indianapolis) "The



ANGER AND HOPE—Jesuit Father Terrence Sweeney is pictured with some of the Los Angeles street gang members who appear with him in a documentary he wrote and produced, "Streets of Anger, Streets of Hope." In the film, which aired recently on Los Angeles television, Father Sweeney examines the causes of gangs and suggests ways that street killings can be halted. (NC photo)

Glory of God" Fr. John Bertolucci relives the emotional day in 1865 when the hidden Christians of Japan revealed themselves to a French missionary.

Wednesday, June 9, 9-10 p.m. (PBS) "Stages: Houseman Directs Lear." A behind-the-scenes look at producer, director, actor John Houseman at work directing The Acting Company as they rehearse and then perform Shakespeare's "King Lear."

Wednesday, June 9, 10-11 p.m. (PBS) "Made in Taiwan." A variety show of excerpts from Taiwanese television offering the usual assort-

ment of jugglers, acrobats, singers and skits.

Friday, June 11, 9-10 p.m. (PBS) "Burden of Dreams." Les Blank's documentary follows the production problems plaguing German director Werner Herzog who has spent the past three years trying to shoot a feature film on location in the Peruvian Amazon.

Sunday, June 6, 9 p.m. (NBC) "Fast Charlie ... The Moonbeam Rider." A suggestion of premarital sex. A-III, adults; PG, parental guidance.

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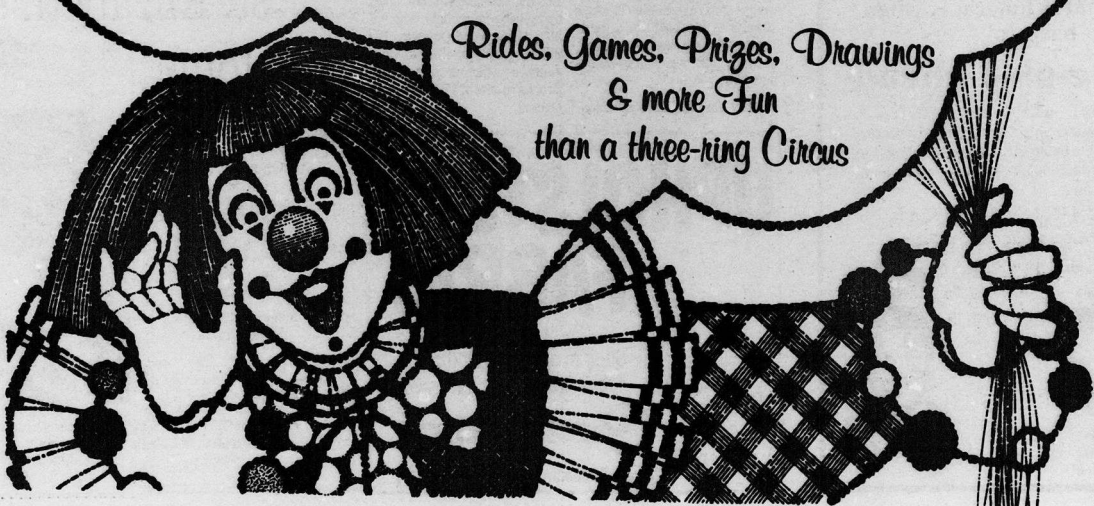
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VIEWING WITH ARNOLD

'Wrong Is Right' seems mostly wrong

by JAMES W. ARNOLD

"If it's good for America, it can't be wrong."
—CIA chief, in "Wrong Is Right."

Ever since the Sixties, contemporary political and social satire—with some notable exceptions, like "Network"—has been largely in the hands of the irreverent young, mainly the National Lampoon crowd and their numerous progeny which have been based on TV but surfaced in movies like "Modern Problems" and "Stripes."

The significance of "Wrong Is Right" is that it comes from the old Hollywood establishment. The moving force is 70-year-old writer-director Richard Brooks, whose distinguished career goes back to the 1940's and "Crossfire," a drama about anti-semitism that was a landmark in socially relevant cinema.

No relation to Albert or Mel, this Brooks has seldom worked on anything but the most serious play and novel adaptations, ranging from Tennessee Williams and Dostoevsky to "In Cold Blood," "Lord Jim" and (most recently) "Looking for Mr. Goodbar." Comedy/satire is not only not his forte, but I don't think anybody has ever cracked a joke before in a Richard Brooks film.

All of which may help explain why "Wrong Is Right" scores a lot of moral and intellectual points, but isn't very funny. Brooks is not amused, he's enraged about the state of the world.

The premise is, indeed, terrifying, in the tradition of "Dr. Strangelove." First you establish a grimly satirical America in which the political leaders



are venal, air-headed and self-serving, surrounded by maniacal advisers; in which the stupid, TV-lobotomized public is in love with violent fantasies, and TV itself dominates the culture with Show Biz values of gore and greed.

THEN you portray the outside world as full of cynical arms profiteers and revolutionary crazies, free-floating oil money and trigger-happy fanatics. Then you ask what happens if a Khaddafi-like terrorist gets control of two atomic bombs, and threatens to vaporize Jerusalem and New York.

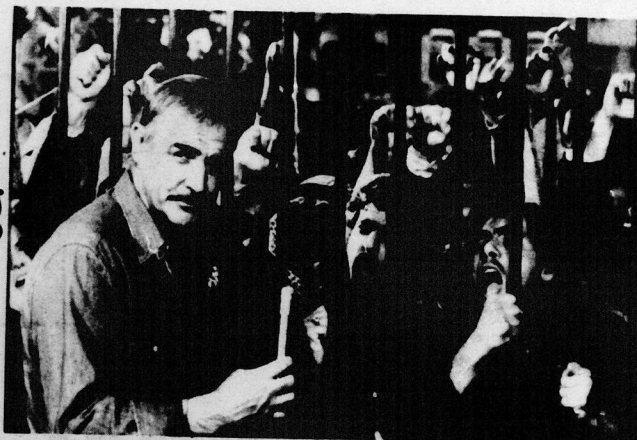
(As Brooks knows, the likelihood of this happening in the "real" world is not all that remote. How close you think his movie world is to the "real" one depends on how tough your day has been.)

The movie's targets are familiar. Television is primary, because Brooks sees a symbiosis not only between TV and violence but with duplicity, image-making and theatricalism in politics both here and abroad. ("Make sure you're seen," someone tells a fanatic about to blow himself up. "If it doesn't happen on TV, it doesn't happen.")

Nobody cares for substance, but just for how things will look on the tube, because that's what determines victory, election, profit. The Image is Truth.

Oddly, TV provides the film's hero—Sean Connery as a globe-trotting super-journalist (an amalgam of Cronkite and Walters) who not only shows events and explains what they mean, but often makes them happen. While the character takes some spoofing—mainly by his accepted presence virtually everywhere—he is personally sympathetic and "straight," a necessary center of sanity in Brooks' out-of-kilter universe.

BUT there is little affection



CELEBRITY REPORTER—Sean Connery stars as Patrick Hale, a television superstar reporter, in "Wrong Is Right," a comedy about international conflict. The Columbia Pictures release was written, produced and directed by Richard Brooks. Because of some graphic violence, the U.S. Catholic Conference has classified the film A-III. (NC photo)

for the health-nut president (George Grizzard), who is weak, vindictive and paranoid, or his macho rival (Leslie Nielsen), who is merely crazy; his stereotyped black female vice-president (Rosalind Cash), Pentagon looney adviser (Robert Conrad), or religious counselor, the Rev. Billy Bob Harper, whose response to complexity is that "God moves in mysterious ways."

The relevance of religion has become meaningless. All the bad guys pray: even the amoral arms dealer has a private shrine to the Virgin.

The real villain is the CIA, represented by granite-jawed chief G. D. Spradlin. The common charge in the Third World is that the CIA is behind everything, including probably bad weather, and in "Wrong Is Right," that proves to be true.

The movie surely reinforces the idea that the last thing citizens should provide is bomb shelters for their leaders. If they're stupid enough to get us into war, they deserve to be the first to get incinerated.

It's worth noting that Armageddon does not occur here (as it does in "Strangelove"), although in a sort of inside joke Brooks "destroys" New York by blowing up models, which is all a movie can do anyway. But there is plenty of other kinds of violence, which tends to make Brooks' slams at TV seem hypocritical.

Overall, "Wrong Is Right" turns out mostly wrong, with a chaotic thrown-together feeling despite the able cast and the admirable sense of moral outrage. It's gallows humor with

more rope than hope.

(Bitter black comedy of mixed success; no raunchiness but lots of violence; not recommended for general audiences).
USCC rating: A-3, adults.

The Last 10 Films Reviewed by James Arnold
(ranked for overall quality from best to worst)

Missing; Das Boot; I Ought to Be in Pictures; Wrong Is Right; Quest for Fire; Victor/Victoria; Cat People; If You Could See What I Hear; Some Kind of Hero; Deathtrap.

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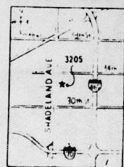
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