

# the CRITERION

## Pope sees Beirut violence as warning to world

CASTELGANDOLFO, Italy—Pope John Paul II said the past two months of fighting in Lebanon offer "a warning . . . not to seek solutions to problems in the destructive force of arms."

The pope addressed several thousand visitors to his summer residence in Castelgandolfo Aug. 22, the day after the first contingent of Palestine Liberation Organization guerrillas left Beirut, marking the beginning of a two-week evacuation of the Lebanese capital. He led prayers that "the Lord may continue to enlighten those who, by their decisions, must consolidate this concrete hope of peace."

During the recent fighting in Lebanon between the PLO and the Israeli army, "hopes, fears and uncertainties have alternated with bright intervals and disappointments," Pope John Paul said.

"Finally it seems that good will and a sense of responsibility have prevailed and that the path toward a solution has begun," he added. "But we cannot forget so many innocent victims and the suffering and destruction caused by such a bloody conflict."

He said that Mother Teresa of Calcutta, who recently spent a week in Beirut, "brought back to me the sorrowful echo of the destruction and deprivation" of the Lebanese people.

"May so much sorrow be a warning to all men of good will to be builders of peace, to not seek solutions to problems in the destructive force of arms, but to confront them with the spirit of dialogue and understanding," the pope said.

After reciting the Angelus, the Polish-born pope greeted a group of fellow Poles who were among the crowd at the papal villa in Castelgandolfo, about 15 miles from Rome.

"I greet the Poles who are here around their banner, and I also greet all the Poles in Poland who are preparing to celebrate the feast of the Madonna of Jasna Gora," he said.

Aug. 26 marks the 600th anniversary of the arrival in Poland of the icon of Our Lady of Czestochowa, patroness of Poland, whose shrine receives millions of pilgrims annually. The icon of Mary holding the child Jesus is also popularly referred to by Poles as the Madonna of Jasna Gora, after the hill overlooking Czestochowa where the shrine is located, and as the Black Madonna because the icon's features have been darkened by centuries of smoke from candles burned before it.

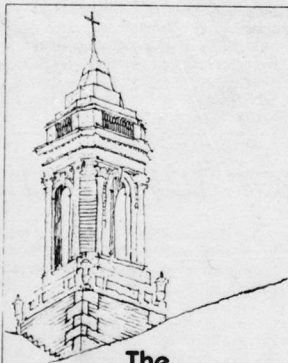
The pope did not mention by name the now-banned independent Polish labor union, Solidarity, despite the presence in the crowd of 17 Polish members of the union movement.

The 17 men, who were all outside Poland when martial law was declared last Dec. 13, had been walking since May 28 from Hamburg, West Germany, to Rome, a distance of some 1,385 miles. They carried a picture of Our Lady of Czestochowa and a sign reading, "Protest march against the terror that reigns in Poland."

In the evening of Aug. 22 Pope John Paul met with some 250 former drug addicts participating in church-sponsored rehabilitation programs. The pope had similar meetings with former heroin addicts at Castelgandolfo during the summers of 1980 and 1981.



SILVER ANNIVERSARY—St. Monica parish celebrates its 25th anniversary with a Mass in the parish church last Sunday (upper photo). In lower photo, Father Albert Ajamie, pastor, addresses parishioners and guests at a dinner following Mass as associate pastor Father Kenneth Taylor looks on. (Photos by Jim Jachimiak)



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See pages 11-34  
of this week's  
Criterion

## Catholics, Lutherans make plans for dialogue, joint celebration

Lutherans and Catholics are planning a joint celebration of Reformation Sunday, Oct. 31, which will end six weeks of dialogue between the two groups locally.

Msgr. Raymond T. Bosler, director of ecumenism for the Archdiocese of Indianapolis, and the Rev. William Novak, president of the Metropolitan Indianapolis Lutheran Coalition, have announced plans to organize discussion groups involving Catholic and Lutheran pastors and parishioners.

The groups will prepare for an evening prayer service on Reformation Sunday, at 4 p.m. in SS. Peter and Paul Cathedral. Beginning next month, they will meet weekly in homes of participants to study the results of dialogue conducted by Lutheran and Catholic theologians for more than 15 years. They in-

clude statements by the Bishops' Committee of Ecumenism and the Lutheran World Federation.

Both the Roman Secretariat for Promoting Church Unity and the World Council of Churches have agreed that conversations between Christian churches on a top level will go no further until members of the churches become familiar with them. The local Catholic-Lutheran project is a grassroots effort to acquaint members of both churches with progress toward church unity, Msgr. Bosler said.

Catholic and Lutheran laity interested in the discussions or in promoting attendance at the Reformation Sunday service may contact their

the CRITERION

Vol. XXI, No. 46 — August 27, 1982  
Indianapolis, Indiana

# Leader of local workshop focuses on youth

by GINA JUNG

"With young people you have to be vulnerable," says Carol Reinberger, a youth specialist from Hacienda Heights, Calif.

The problem with some adult counselors, she feels, is that they are not good listeners and are not willing to share feelings with teenagers. "To really listen on a heart level takes a special kind of listening."

Mrs. Reinberger conducted a communication workshop last Saturday at St. Christopher parish in Speedway.

The workshop drew about 100 from the archdiocese and also participants from the Diocese of Lafayette and Archdiocese of Cincinnati. DREs, youth ministers, parents and teen-agers attended the workshop.

Bob Melevin, DRE at St. Malachy parish, Brownsburg, and Julie Nic, DRE at Mary, Queen of Peace parish, Danville, invited her to conduct the workshop for the Indianapolis West Deanery.

Melevin and Mrs. Nic met Mrs. Reinberger at a workshop in Bloomington, Ill.

"One of the areas we wanted to attack was youth ministry," notes Melevin. "We wanted to give people some workable skills they could use" in dealing with youths. The first person that came to my mind who could do that was Carol."

Mrs. Reinberger, a native of Colorado, has conducted workshops across the country. Her topics include communication with youths, self-esteem and affirmation. Last summer she conducted a workshop at DePauw University in Greencastle.

The workshop given at St. Christopher was educational but also offered practical information on how to communicate better with others. Participants learned how to listen and what to listen to when dealing with young people's problems.

The workshop's theme, "Listen to My Heart" was intended to show people how to

communicate from the heart, Mrs. Reinberger says. "We need more heart trips rather than head trips. People need to talk about their feelings and not just things."

Participants also learned when to listen to someone on a heart level. "You don't want to analyze someone when they only want information," she said.

Mrs. Reinberger describes the workshop as experiential. Participants were involved in several communication exercises broken up by short talks throughout the day.

During one exercise each person told one other about a special experience from his past.

Melevin was surprised at the large turnout for the workshop. "We didn't expect people from all over the archdiocese and we didn't expect the numbers."

"This was a very warm group," Mrs. Reinberger says about the 100 participants at St. Christopher. "It didn't take this group very long to warm up to each other at all."

The workshop was part of a course on effectiveness training offered at Laverne University in Laverne, Calif. She is a field instructor for the university and has taught effectiveness training to about 3,000 people in her travels across the country.

Mrs. Reinberger, who served on the Los Angeles archdiocesan board of education for eight years, has worked with youths in a clown ministry. "I was training young people to go to nursing homes and hospitals," she explains. Some who went to the nursing homes would not go there barefaced as easily, she added.

Counselors found that "the kids that were attracted to clowning in junior high school were the most incorrigible kids," she says. "The kids were incorrigible because they wanted attention. Clowning was just another way to get attention."

But at the same time, she adds, the youngsters learned about life and caring.

"I've had some people in youth groups that became very close to people in nursing homes.



**CAREFUL LISTENING**—Carol Reinberger, center, listens to two participants during the communication workshop she conducted at St. Christopher parish in Speedway last Saturday. Parents, teachers, youth ministers and teen-agers participated in communication exercises throughout the day. (Photo by Gina Jung)

We had to prepare them for the fact that some of these people were going to die. We prayed before we went and we prayed after we came back."

Mrs. Reinberger, mother of three children ranging in age from nine to 20, admits that parenting can be difficult at times. Because of changes in society, parents expect their children to act as they did when they were growing up, she says.

"Parents tell their children, 'When I was your age . . . But they were never their age. Things are not the same.' She adds, "Youths are willing to adjust to parents if they see that their parents are willing to change."

People in the church feel inadequate about handling problems with teenagers, Mrs.

Reinberger points out. "One of the complaints I hear most from teenagers is 'Nobody listens to me at home.' The person in the church should feel skilled" enough to deal with teen-agers' problems, she says.

As DRE in her parish in Danville, Mrs. Nic says, she "tries to bring kids onto the adult level."

"I have kids who just want to come in and talk," she says. "I'm kind of an in-between. Some kids have no friendships with adults other than their parents."

Mrs. Reinberger says that she wants to help teenagers manage at their own level through some of her workshops. Her intention is "to help youths who who will eventually help others to grow."

## Conflict over amendments may delay tuition tax credit

by STEPHENIE OVERMAN

WASHINGTON—A bill providing for tuition tax credits, already delayed in the Senate Finance Committee until after Labor Day, could be further delayed or even killed by disagreement over provisions to ensure that tax credits not be claimed for tuition paid to

schools that discriminate racially.

Supporters of the bill asked that it not be voted on until after Labor Day when they learned that Sen. Bill Bradley (D-N.J.) planned to introduce amendments to strengthen the anti-discrimination provisions in the Reagan administration's bill. Bradley's proposals would give enforcement authority to the Internal Revenue Service along with the Justice Department.

Bob Baldwin, executive director of Citizens for Educational Freedom, called Bradley's proposals "killer amendments" that would split the coalition backing the measure. But Bradley said, "I think my amendments will be adopted and I think they will strengthen the bill."

Bradley acknowledged that "there is a reluctance on the part of a segment (of conservative Christian schools) to have IRS oversight and to me that is essential to the legislation."

Ursuline Sister Renee Oliver, CEF associate director, said she believes that if Bradley insists on the IRS amendments, the tuition tax credit bill "is going to be dead. The coalition would not accept it."

Msgr. Daniel Hoye, general secretary of the U.S. Catholic Conference, said the coalition supporting tax credits could collapse if the amendments are passed with "the open-ended involvement of the IRS in the policy of individual schools."

Msgr. Hoye said Bradley's intent was un-  
derstandable. "He wants to make sure tax

credits is not a step backwards in civil rights"—and he said he was optimistic that a compromise in the anti-discrimination language could be worked out.

Sister Oliver called it "a complete shock that our friends would be the ones to obstruct our efforts" to pass tax credits. Bradley and Sen. Daniel Patrick Moynihan (D-N.Y.), both tax credit supporters, held up the Finance Committee vote before Labor Day because of anti-discrimination provisions, she said.

"The civil rights issue is not going to be solved with the tuition tax credit bill but the right of parents to choose the education of their children could be moved many steps along the road to justice," Sister Oliver said.

A tuition tax credit bill would give parents an annual tax credit for part of the tuition they pay to send their children to private and parochial schools.

Reagan's tax credit proposal was introduced in June. Earlier Moynihan and Sen. Robert Packwood (R-Ore.) had introduced tuition tax credit legislation which said that tax credits could be claimed only for tuition paid to schools that "do not exclude students based on their race, color, national or ethnic origin."

The administration bill spells out that a tax credit cannot be claimed unless the school is tax exempt and files a statement of non-discrimination. The school is also open to suits filed by the Justice Department upon a finding that there is a valid complaint of discrimination. The IRS would have no en-

The Reagan administration came under fire in January when it reversed a long-held government policy and said that the IRS has no authority to deny tax-exempt status to schools that discriminate. The decision came in a Supreme Court case involving two fundamentalist schools, Bob Jones University in South Carolina and Goldsboro Christian Schools in North Carolina.

Some people questioned the administration's commitment to civil rights, but Msgr. Hoye said, the USCC "carefully examined" the administration's tax credit proposal and felt the anti-discrimination language there is "fair and reasonable."

Sister Oliver recalled the attempt to pass tuition tax credits in 1978. At that time, she said, IRS regulations would have "practically forced a racial quota" on non-public schools.

"A lot of senators pulled out their support" for the 1978 Packwood-Moynihan bill, she said, "because there was not enough protection from IRS intrusion." In this Congress many senators are still concerned about IRS intrusion, she added.

"The White House bill is a masterpiece of compromise," Sister Oliver contended. The president's anti-discrimination language is stronger and the Justice Department, not IRS, enforces the provisions.

"It's a great compromise," she said, but "Bradley has blown that compromise sky high."



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# Cardinal criticizes administration of Vatican bank

VATICAN CITY—Cardinal Giovanni Benelli of Florence has criticized the administration of the Vatican bank, headed since 1971 by U.S. Archbishop Paul C. Marcinkus, while Cardinal Agostino Casaroli, papal secretary of state, said many things still need to be clarified regarding the bank's dealings.

Archbishop Marcinkus has been under fire over his handling of the bank's affairs, especially its ties with Banco Ambrosiano, which was liquidated by the Italian government Aug. 6.

In another development related to the controversy over the Vatican's links to the Banco Ambrosiano, the international Catholic organization Opus Dei denied reports that it had offered to help the Vatican bank cover a multi-million-dollar debt to the Ambrosiano.

Cardinal Benelli, 61-year-old archbishop of Florence, was for many years one of the most powerful figures in the Vatican as undersecretary of state under Pope Paul VI. He told the Italian weekly newspaper, *Il Sabato*, that the Vatican bank, known formally as the Institute for Religious Works, had no problems when it was headed by the late Cardinal Alberto di Jorio, Archbishop Marcinkus' predecessor as bank president.

"As long as there was Cardinal di Jorio, everything was calm because he was a man of great prudence," said Cardinal Benelli.

After Cardinal di Jorio's death the Vatican bank continued to function without much in-

terference from other Vatican agencies or from the pope, he said.

"If there was any imprudence, it was because of incompetence and inexperience," he said.

"There has been imprudence and even ingenuously," he added. "But that the church could now be involved in speculation—no, no, this is false."

Archbishop Marcinkus, a native of Cicero, Ill., has not commented publicly on the specifics of the relationship between the Vatican bank and the Banco Ambrosiano, which had been Italy's largest private bank.

Italian magistrate Pier Luigi d'Ossio is investigating Banco Ambrosiano for possible fraud regarding \$1.4 billion in dubious loans. In July he issued judicial communiques advising Archbishop Marcinkus and two other Vatican bank officials that they were under investigation. The others were Luigi Mennini, 71, the bank's top lay official, and Pellegrino de Stroebel, 70, the bank's chief accountant.

A judicial communique is a formal notice that a person may be called for questioning regarding a special investigation. It usually contains accusations made against the person which could lead to the filing of formal charges.

"I have never done anything that could be considered, even in the slightest way, fraudulent," Archbishop Marcinkus said recently.

The Vatican and the archbishop have

consistently declined to comment on reports quoting Italian investigators as saying that the Vatican bank gave the Banco Ambrosiano "letters of patronage" that were used by the Italian bank in making some of the high-risk loans through overseas subsidiaries.

Cardinal Casaroli, Pope John Paul II's top aide, said in an interview with the Italian weekly magazine, *Espresso*, that "there are many things yet to be clarified," especially regarding the letters of patronage.

But he added, "In the opinion of experts, the tone of those letters, which are normal banking practice, is such that they do not necessarily imply total commitment. I believe there are limits to the links that many people think those letters give rise to."

Italian banking sources have said the letters of patronage were signed by Mennini and De Stroebel and approved by Archbishop Marcinkus.

The cardinal said he expected a preliminary report "before autumn" from a three-man team of independent banking experts appointed June 13 to conduct a Vatican investigation of the links between its bank and the Banco Ambrosiano.

Asked about reported "differences of opinion" between himself and Archbishop Marcinkus, Cardinal Casaroli replied, "We concern ourselves with many matters. It is natural, I think, that there could be different viewpoints."

The secretary of state denied that his recent 10-day visit to the United States had anything to do with the Banco Ambrosiano affair. "I was forced not to have meetings with representatives of U.S. banks, in order to avoid giving credence to certain rumors," he said. "An Italian-American banker wanted to meet with me strictly on a friendly basis, but I told him that it was better to cancel it, just for these reasons."

Cardinal Casaroli did not comment on claims by Carlo Calvi, son of former Banco Ambrosiano president Roberto Calvi, who was found hanged in London June 18. Carlo Calvi claims that Opus Dei had planned to assume part of the \$1.4 billion in loans made by Ambrosiano on the strength of the Vatican bank's letters of patronage.

Calvi, who works for an Ambrosiano subsidiary in Washington, D.C., made the claim in an interview with the *Wall Street Journal*.

"The goals of Opus Dei are exclusively spiritual," said a communique from Opus Dei. "It is therefore false that Opus Dei would have had any part in any financial-economic operations of any entity."

The communique also said that "no one from Opus Dei has ever undertaken a relationship or negotiation of the type described by Carlo Calvi."

Archbishop Marcinkus also denied Calvi's claims.

## Senate to vote after recess on ending abortion filibuster

by JIM LACKEY

WASHINGTON—Mired in a filibuster, the Senate made little progress in its long-awaited abortion debate Aug. 16-20. But it set the stage for at least one and perhaps two key votes on abortion shortly after it returns Sept. 8 from a Labor Day recess.

Before recessing the Senate agreed to vote Sept. 9—the day after it returns—on a motion to shut off the abortion filibuster. Sixty votes are needed for the motion to pass.

At the same time Senate Majority Leader Howard H. Baker Jr. (R-Tenn.) told the Senate he still intends, on the Senate's first day back, to open debate on the Hatch constitutional amendment on abortion. Baker said he hopes the Senate will agree to an eight-hour debate on the Hatch proposal with a vote to take place Sept. 9.

The Senate filibuster was aimed at a proposal by Sen. Jesse Helms (R-N.C.) linking together the abortion and school prayer issues.

Helms' proposal, the precise wording of which was not unveiled until the third day of the debate, would permanently restrict federal funding of abortion and would prohibit the federal courts from ruling on cases involving school prayer.

It differs substantially from earlier proposals by Helms for a "human life bill." Dropped from the new proposal was a section extending to the unborn the protection of "personhood" in the 14th Amendment to the Constitution.

But the new proposal, which argues that the U.S. Supreme Court "erred" in its 1973 abortion rulings, also would give states the right to appeal directly to the high court whenever a lower court invalidates state laws which restrict or prohibit abortion.

Helms at one point during the debate admitted that the personhood section of his bill was dropped because it appeared it could not pass.

Although several senators participated in the filibuster, primary speakers were Sens. Bob Packwood (R-Ore.) and Lowell P. Weicker Jr. (R-Conn.). Both charged Helms with attempting to strip power from the federal

judiciary on the abortion and school prayer issues.

Weicker, occasionally shouting toward the tourist-filled Senate galleries, said school prayer proponents were attempting to wear their religion on their sleeve.

"There is no greater mischief that can be created than to combine the power of religion with the power of government," said Weicker, "and history has shown us that time and time again."

But Sen. Jeremiah Denton (R-Ala.) maintained that the founding fathers would be "spinning in their graves" if they knew prayer services were not permitted in public schools. "I simply believe that it is better not to prohibit prayer in school than to prohibit it," Denton said.

The only vote during the debate came after Weicker and Sen. Max Baucus (D-Mont.) introduced separate amendments in an apparent attempt to soften the potential impact of the Helms proposal.

Weicker's amendment said the Department of Justice and federal courts still had the obligation to enforce the Constitution, while Baucus' expressed the sense of Congress that the federal courts should remain "open to litigants whose claims arise out of the Constitution."

A Helms motion to table the Weicker amendment failed, 38-59.

Even if the Senate agrees Sept. 9 to end the Packwood-Weicker filibuster, it still could be a long time before the Senate finally votes on Helms' school prayer and abortion proposals.

Helms, in unveiling his proposal, offered his abortion measure as an amendment to his school prayer measure, which in turn is being offered as an amendment to an unrelated bill raising the federal debt ceiling.

Technically, then, the Sept. 9 vote to shut off the filibuster will be only on Helms' abortion proposal, leaving a separate filibuster on the school prayer portion of his amendment a distinct possibility.

The debt ceiling bill to which Helms is attempting to attach his abortion and school prayer proposals must be approved by

Congress on or before Sept. 30 to keep the federal government operating.

Also uncertain was whether consideration of the Hatch amendment, introduced last fall by Sen. Orrin Hatch (R-Utah) and favored by the U.S. bishops, would also be blocked by a filibuster.

Baker noted that the Senate had come within a "hair's breadth" of reaching an agreement that would have precluded the filibuster and would have brought the Hatch amendment to the Senate floor the same week as it began considering the Helms proposal.

"I still hope that we can get a unanimous consent agreement to limit debate to eight hours as provided in that original request on the Hatch amendment," he said.

Pro-life groups, meanwhile, disputed whether a vote on the Hatch amendment so late in the 97th Congress would have any meaning.

The Christian Action Council, a coalition of

Protestant pro-life groups which supports Helms and opposes Hatch, said the vote on the Helms proposal—since it is being attached to a "must pass" piece of legislation—will be the only significant vote on abortion by Congress this year.

But Douglas Johnson, legislative director of the National Right to Life Committee, which favors both the Helms and Hatch measures, said the Hatch vote also would be substantive partly because it now is the only Senate measure to directly restrict abortion rather than just abortion funding.

"Senators are not going to regard this as a meaningless vote," said Johnson, who noted that the vote on Hatch at least would provide a "reading of the Senate" on the abortion issue.

The Hatch amendment states that there is no right to abortion in the Constitution, and allows federal and state governments to reimpose abortion restrictions.



**BUMPER CROP**—A car owned by a Maryland driver avidly supporting pro-life and a few other causes displays its messages in a hotel parking lot during the recent Right to Life convention at Cherry Hill, N.J. (NC photo by Chris Sheridan)

# EDITORIALS

## Registration reverses civil rights

An Earlham College student in Richmond was informed recently that the federal government has subpoenaed his school records in what the student says is "a step toward his indictment for refusing to register for the draft."

Michael Frisch, a Quaker, objects to draft registration on religious grounds. Those religious grounds are the opposition to war and a participation in it under any circumstances which Quakers profess. The board of trustees of Earlham College in 1980 reaffirmed the school's adherence to this principle of the Quakers, the Society of Friends.

Though the government has not yet indicated it has subpoenaed Frisch's records for this purpose, observers agree that is what is coming. A college student in Virginia only last week became the first to be convicted under the government's crackdown on young men over 18 years of age who have not registered for military service.

What is unfortunate is the government's refusal to recognize the right of religious principles. Service to one's country should be universal. But does service to one's country always mean military service? The present law does not provide for registration as a conscientious objector. But present law calls for no draft either. Will men be permitted to register for alternative service should a draft become necessary?

The government has a problem. Large numbers of young men failed to register. So many that all it can do is pick and choose a few to prosecute. But it has a bigger problem in its failure to recognize the religious principles of people like Frisch.

The government does not have a right prior to one's human, individual and religious rights. Government acquires its rights from the will of the people, not the other way around. Government becomes tyrannical when it turns rights around to use them against its people.

Michael Frisch has the right not to register as much as he has the right to serve his country other than through military service.—TCW

## Easy answers miss the point

Priests of the Archdiocese of Portland, Ore., have called on American bishops to begin planning immediately for ordination of married people to the Catholic priesthood.

The resolution was made at a meeting of more than half the Catholic priests in western Oregon. An earlier briefing showed that the number of priests available to serve the western Oregon Catholic population had declined steadily although the Catholic population had grown from 200,000 to 300,000 in the last 20 years. Establishment of new parishes and special ministries has drained the ranks of associate pastors there to the point where many parishes now have only one priest.

The problem is no surprise to the Indianapolis archdiocese. Only this past week some clergy assignments were made in which one priest was transferred from a parish and not replaced while another was transferred from a parish but replaced with a resident priest in a special ministry who will only be available for weekend sacramental ministries.

Meanwhile the archdiocesan Priests' Senate is studying the possibility of raising the retirement age of clergy to permit pastors to remain in office beyond the age of 70.

The median age of the clergy in the Indianapolis archdiocese is in the 50s. All that could possibly be done to attract new vocations is being done. Simple and flip answers to the question, "Why are there fewer vocations?" fail to recognize the complexity of the age, the church, the person. But if we truly believe God provides the vocations we need, then we seem to be ignoring something God is saying to us. Isn't it time to give serious attention to the ministry accomplished by the laity?—TCW

## Beirut a no-win situation

What has been accomplished in the Israeli win over the PLO in the Middle East and the evacuation of guerrillas?

It seems as though all that has happened is the buying of some time but who has gained the time? If the Israelis think they have seen the last of the PLO, they are very naive. And if the PLO thinks it has accomplished a moral victory, it too is naive.

Perhaps that is the significance of the events of the past few weeks in Lebanon. Both sides have displayed a bellicose naivete. A solution of war is no solution. The heritage of war is more war. The Middle East seethes with hatred and war is likely to continue there. Arabs refuse to recognize the existence of Israel and Israel chooses to isolate itself as a neighbor in its region. Both attitudes bring more attention and less is solved than if the region would accept the course of history and try on its own to settle its issues.

So what has been accomplished? Reports indicate that more than 90 percent of lives lost in the fighting were civilians. Gain is loss and that means neither prestige for the Israelis nor hope for the Palestinians.—TCW

## WASHINGTON NEWSLETTER

# Politics blocks bills on abortion

## System bogs down as Congress debates

by JIM LACKEY

WASHINGTON—This summer's debate in Congress on abortion has shown that there's more to winning in politics than simply lining up the votes. A complex—some would say arcane—series of House and Senate rules also has to be mastered by any cause which expects legislative success.

Words like "cloture," "discharge petition" and "unanimous consent" are foreign to the vocabulary of many outside Washington. But those words and others like them have been just as important to the abortion debate in recent weeks as questions about whether Sen. Jesse Helms (R-N.C.) or Sen. Orrin Hatch (R-Utah) have enough votes to get their proposals passed.

One of the chief obstacles to action in the Senate is the fact that each senator has unlimited time to speak during debate unless a "time agreement" has been worked out beforehand. Such a time agreement—a pact among senators that debate will last only a certain number of hours—is in many cases fairly routine. But the agreement can be achieved only through "unanimous consent," meaning that any one senator can block it.

That's what led to the filibuster that dominated the first days of the debate on Helms' combined abortion-school prayer proposal. Senate Majority Leader Howard H. Baker, Jr. (R-Tenn.) negotiated but failed to gain a time agreement that would have limited debate on the Helms proposal to eight hours, would have allowed another eight hours on the Hatch constitutional amendment, but also would have cut off debate on most other abortion-related issues for the remainder of the year.

THE LACK OF A time agreement meant that once Helms offered his school prayer-and-abortion amendment to the unrelated debt ceiling bill opponents such as Sens. Bob Packwood and Lowell P. Weicker (R-Conn.) were able to debate non-stop to prevent a vote.

The failure of the negotiations also dashed the hope that the Senate would vote on the Hatch amendment before September. Because of another rule that prevents constitutional amendments from being attached to unrelated bills, a time agreement was the only way the Hatch amendment could have been debated during the same week that consideration began on the Helms proposal.

Once a filibuster begins the only way to stop it—short of negotiating a new time agreement—is to invoke "cloture," the name for a petition signed by at least 16 senators seeking to halt debate and force a vote. But even that procedure will not stop debate immediately. The vote on the cloture petition cannot take place until two days after it is filed, it requires the support of 60 senators, and even if approved, debate theoretically can continue for 100 more hours (one hour per senator).

Filibusters also can take place on each separate amendment to a bill, meaning that once a filibuster is stopped it can break out again as soon as the Senate moves from one amendment to another or to final passage of the bill itself.

The House, on the other hand, doesn't face such delays because its rules prohibit any



member from speaking for more than one hour without unanimous consent.

ONE OTHER MAJOR hurdle facing the Hatch amendment, should it get a two-thirds vote in the Senate, is the House "discharge petition" which would force the amendment out of committee and to the House floor for a vote. (Helms won't need a discharge petition in the House because his proposal, if passed, would be attached to "must pass" legislation that the House will have to vote on by Sept. 30.)

Discharge petitions must be signed by half the House (218 members when there are no vacancies). But the procedure is so complex that pro-life groups for and against the Hatch amendment in recent days have begun debating whether it already is too late in the year for a discharge petition to be filed.

Discharge petitions cannot be filed until a measure has been before a House committee for 30 days. Seven more days must elapse after the 218 signatures are gathered to give the committee one final chance to act. After that, a motion that the measure be brought to the floor for a vote can only be made on the second or fourth Monday of each month.

For all those reasons, having enough votes in Congress does not assure that a measure will be passed. Legislators and lobbyists also must deal with the dizzying array of congressional procedures that can stymie legislative action.

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the criterion

1400 N. Meridian Street  
P.O. Box 1410  
Indianapolis, IN 46206

Official Newspaper  
of the Archdiocese of Indianapolis

Phone 317-236-1570

Price: \$11.00 per year  
25¢ per copy

Entered as Second Class Matter at  
Post Office, Indianapolis, Ind.  
USPS 138-100

Most Rev. Edward T. O'Meara  
publisher

Fr. Thomas C. Widner  
editor-in-chief

Dennis R. Jones  
general manager

Published weekly except last week  
in December.

Postmaster: Send address changes to The Criterion  
P.O. Box 1410, Indianapolis, IN 46206





**READY FOR MARCH**—Leo Laveasseur waits with about 400 demonstrators in the "Walk for Peace," a two-mile march held recently in Kennebunkport, Maine. The march commemorated the bombings of Hiroshima and Nagasaki. (NC photo from UPI)

## Hospitals question contingency plans

**CINCINNATI**—Twenty-eight Sisters of Charity have asked two of their hospitals in the Cincinnati archdiocese to reconsider their participation in the Pentagon's Civilian-Military Contingency Hospital System.

The group asked whether the plan "is congruent with the Sisters of Charity's corporate stand against nuclear war."

The order's hospitals in Cincinnati and Dayton, both named Good Samaritan, were among nine Catholic hospitals in the archdiocese which have agreed to participate in the CMCHS plan at the request of the U.S. Department of Defense.

The plan, instituted in 1980, is an effort by the government to make contingency preparations for medical care of U.S. military war casualties by obtaining commitments from existing civilian institutions instead of building costly new military hospitals to handle them. The system calls for civilian hospitals near U.S. military or civilian airports to commit at least 50 beds and various services to the plan.

The Pentagon has presented the CMCHS as a contingency plan for conventional war, but critics have said that it is meant as another step in preparations for possible nuclear war.

Last year Archbishop John R. Quinn of San Francisco, in a pastoral letter that denounced political efforts to break down psychological barriers to the unthinkable of nuclear war, urged Catholic hospitals in his archdiocese not

to participate in the CMCHS "if this system is based on the illusion that there can be an effective medical response in case of nuclear war."

The two Good Samaritan hospitals in the Cincinnati Archdiocese joined the system last November.

**SISTER PATRICIA VRABEL**, one of the drafters of the letter questioning the decision, said that the Pentagon's description of the CMCHS as a contingency plan for "conventional" war was "misleading" because it seemed to be based more on preparations for nuclear war.

Sister Maryanna Coyle of Sisters of Charity Health Care Systems, Inc., a coordinating and governing agency for the order's seven hospitals in the United States, said that last spring she was asked to study the pros and cons of the plan in response to the concerns raised about it.

She said that caring for the wounded in a war is not a point of debate for those questioning the plan. The controversy, she said, is over the very "basis and rationale for the plan."

In her report she wrote that the plan can be seen, on the one hand, as an attempt to save and promote life in the event of a conventional war. She noted that the plan could save the government \$5 billion.

On the other hand, she wrote, the plan

prepares for 50,000 casualties in "a war overseas that would begin very rapidly and produce casualties at a higher rate than any other war in history." That, along with the importance of burn care facilities in the plan, raises real questions whether the plan is not in fact part of nuclear war contingency planning, she said.

**SIMILARLY THE CATHOLIC** Health Association, a service organization of some 900 Catholic health care facilities in the United States, undertook a study of the plan last year and decided, at its Board of Trustees meeting in April 1982, to leave the decision on participation up to its members. It said some member institutions had declined to participate, others had agreed to and others were still considering the issue.

The CMCHS has been endorsed by the American Hospital Association, American Medical Association and American Osteopathic Association.

It has been opposed by Physicians for Social Responsibility, an anti-nuclear group that claims a membership of 10,000 doctors, and several Catholic religious orders or communities that operate hospitals.

Dr. Paul Muller, who has been active in organizing a chapter of the physicians group in Indianapolis, said that Physicians for Social Responsibility is no longer opposing the contingency plan. Dr. Muller, medical director at St. Vincent Hospital, said he received that information from the national headquarters of the group several weeks ago.

But he added, "If we're going to have a nuclear war, there's going to be no medical care for anyone. The doctors and nurses are all going to be killed. The hospitals are going to be destroyed."

## Catholic Indians convene in Washington

by TOM SOFIO

**SPOKANE, Wash.**—Members of more than 50 Indian tribes met at Gonzaga University for the 1982 Tekakwitha Conference, which its director, Capuchin Father Gil Hemaier, called "the largest single gathering ever" of Catholic Native Americans in the United States.

Some 1,500 people were present for the first evening of a week-long schedule of workshops and liturgies held at the Jesuit-run Gonzaga University Aug. 9-13.

The theme of this year's conference was "A Spiritual Journey and Healing Dialogue Between Native Americans and Catholics."

The conference, named in honor of Blessed Kateri Tekakwitha, a Catholic Mohawk woman who lived in the 17th century and was declared blessed by Pope John Paul II, attracted representatives from such far-away tribes as the Eskimos from Alaska and Cackchiquels from Guatemala.

While the majority of participants were Native Americans, hundreds of Anglo-Americans were also present, including 17 bishops, most from nearby states.

In his opening remarks, Bishop Lawrence Welsh of Spokane welcomed the conferees to Spokane, "the City of the Sun." In his speech, the bishop also asked forgiveness from Catholic Indians for "missionaries who had condemned traditional forms of native worship."

Also addressing the crowd was John Warren Samuels, Spokane tribal chairman, who expressed hope that a "greater understanding between blackbros (clergy) and natives will continue to nurture us and heal our wounds."

Father Hemaier underscored the purpose of the gathering when he quoted from a statement of the U.S. Catholic bishops on American Indians: "The efforts of the church to promote the Gospel among Indian communities have at times been attempted in ways that actually failed to respect Indian cultures. In the spirit of reconciliation we urge a stronger commitment to be more sensitive and just in our relationships with American Indians."

**IN ADDITION TO HIGHLIGHTING** Native American customs, the conference also explored characteristics unique to the Catholic

Indian community.

Capuchin Father John Hascall, an Ojibwa Indian who is one of 12 Indian priests in North America, calls himself both "a medicine man and a priest."

He said in a workshop that he regularly enters the sweat lodge (steam room) "to cleanse my body and soul. It is a form of spiritual retreat."

The first Tekakwitha Conference was held 43 years ago. In the past four years the annual gathering for clergymen and church officials who work on reservations was expanded to include Catholic Indian laity.

Sister Eva Solomon of the Sisters of St. Joseph of Carondelet, an Ojibwa from Ontario, Canada, lectured on the possibilities of forming religious support groups for American Indian women.

While most workshops centered on racism and prejudice, development of native liturgies and other social and spiritual concerns, some explored traditional Indian customs and forms of worship.

Prosanna Williams, from the Warm Springs Confederated Tribes in Oregon, explained her religion, the Seven Drum.

"**FOR US, MOTHER EARTH** is sacred, and the water which gives us life is sacred too," she said. "We have songs to help us praise the Great Spirit, songs for earth and songs for the funeral."

The songs "help cleanse the body and soul," Ms. Williams said.

The purpose of exhibiting the "pre-Columbus" forms of Indian worship, said Father Hascall, was to show that they "are valid in the eyes of the church."

Evenings were devoted to healing services which were similar in form to charismatic prayer services, said Father Hascall.

Sunrise services were held one morning which combined a native ritual with the traditional Mass.

As part of one ceremony, just before the Mass, about 300 participants stood in silent meditation facing West and when the sun arose sipped water from oversized bowls symbolizing the taking in of mother earth.

The conference ended with a Mass at the local parish church, St. Aloysius, which

featured native liturgical expressions and an offertory altar dance performed by Indians in full headdress.



**AMONG THE CHILDREN**—Mother Teresa of Calcutta holds a child in her arms as she visits the Islamic Home that was shelled in West Beirut. Following destruction of the home, coupled with a shortage of food and water, the children were evacuated to the mountains. (NC photo from UPI)

# church in the world

## FBI probes kidnapping

ST. LOUIS—The FBI said Aug. 20 that it was investigating the disappearance and return of Dr. Hector Zevallos, 53, an Illinois abortion clinic physician, and his wife, Rosalie Jean, 45, who were kidnapped and missing for a week. The couple returned unharmed, declining to comment on the kidnapping. Although the FBI has not attributed the abduction to a particular group, there are unconfirmed reports that a radical anti-abortion organization calling itself the Army of God has claimed responsibility. Zevallos is head of the Hope Clinic for Women, in Granite City, Ill., near St. Louis. The clinic has been the scene of anti-abortion demonstrations and of a suspicious fire.

## Tass criticizes Vatican

MOSCOW—For the third time in three months the official Soviet news media have criticized the Vatican's policies in Eastern Europe and accused it of supporting "anti-Socialist" activities. On Aug. 21 the Soviet news agency, Tass, reprinted an article from another Soviet publication which charged the Vatican with trying to ban the Czechoslovak priests' organization, Pacem in Terris, because it "supports the politics of peace of the Prague government and those of Moscow," and "disapproves, on the other hand, of the subversive activity of the emigrant Czech clergy." A document issued last spring from the Vatican reaffirmed the traditional church prohibition on priests' associations for political aims. Pacem in Terris was one of the groups to which the document referred.

## Mother Teresa sees pope

CASTELGANDOLFO, Italy—Pope John Paul II met with Mother Teresa of Calcutta Aug. 19 at his summer residence in Castelgandolfo. Mother Teresa had returned from a week-long visit to Beirut, Lebanon. L'Osservatore Romano, the Vatican daily newspaper, said the 71-year-old nun told the pope that the people of Beirut, "despite being affected by a tragic situation in the middle of the destruction and deprivations of the long war, await with hope the definitive cessation of the hostilities." On the day that Mother Teresa

met with Pope John Paul, the Israeli cabinet approved a withdrawal plan for Palestinian and Syrian forces in West Beirut, ending the 10-week siege of that section of the city by Israeli forces.

## Dates of trip changed

MADRID, Spain—Dates for the eight-day stay of Pope John Paul II in Spain have been changed, with arrival scheduled for Oct. 14 instead of Oct. 12, said the Press Office of the Papal Visit, an agency of the Spanish Bishops' Conference. Besides the arrival date at Barajas airport near Madrid, departure from the national shrine of Santiago de Compostela has been rescheduled for Oct. 22. The government said plans for security, transportation, medical and social aid to crowds and other public services are in progress. "We are paying for those, not for services directly

related to the liturgy," said Luis Apostua, in charge of religious affairs at the Foreign Ministry. The press office said that 1.5 million persons are expected to gather during the first papal Mass in Madrid upon arrival. At that time there will be also the pope's only official meeting with authorities, and two rallies, one for families and one for youths, non-Catholics included. Organizers said Pope John Paul is scheduled to preside Oct. 15 at ceremonies in Avila and Alba de Tormes, cities closely related to the Spanish mystic and reformer, St. Teresa. The visit commemorates the 500th anniversary of her death.

## Prelature established

VATICAN CITY—Pope John Paul II has decided to establish Opus Dei, an international secular institute of priests and laymen, as a personal prelature, a Vatican spokesman said

Aug. 23. A personal prelature is an international "diocese" under its own bishop and outside the jurisdiction of any particular local church authorities. The status of personal prelature as a goal for Opus Dei has long been a rumor in inner church circles, accompanied by speculation of the amount of power within the church it would give the 70,000-member organization.

## Bishops warn Argentina

BUENOS AIRES, Argentina—The bishops of Argentina have publicly called on the military government to account for missing persons, to return to the constitution, and to let civilians rule. The statement, issued Aug. 15, also praised the military for granting political amnesty and promising elections. The bishops further warned against a "coup mentality" for solving the nation's problems. Observers called the bishops' new statement their strongest to date. Church and human rights organizations estimate the number of missing persons to be 12,000 to 15,000, most of whom are believed to have been killed by the military.

# TO THE EDITOR

## Sees need for permanent diaconate in archdiocese

What good news it is to hear that the latest Priests' Senate survey shows 80 per cent support for the permanent deacon program! While I agree that the Priests' Senate doesn't govern it would have been inadvisable to "damn the torpedoes and full speed ahead" with the program just two or three years ago. Lack of priests' and hierarchical support has severely impaired the work and ministry of permanent deacons in the archdiocese of Chicago, for example. The wisdom of putting the deacon program on the back burner has proven to be a sound idea.

The need is obvious, the laborers are few and candidates abound who quietly distinguish the work of the Lord by fasting, sharing income with third world poor, and living on the front lines of the inner city. 'Zeal for their father's house' is their all consuming passion. They attend weekly prayer groups and daily pursue nourishment from God's word. They can be seen bringing Christ in communion to hospital patients, breathing life into the concept of Jesus to CCD students, feeding the hungry from a parish food pantry, quite anonymously and without pay.

So why ordain permanent deacons? The U.S. Council of Bishops indicates that special graces are attached to the office of permanent deacon. We who support the idea aren't

frustrated priests as some suppose. Neither do we seek equality with priests. We seek the Lord and perceive diaconate as another opportunity to better know Him, love Him and serve Him in others.

When one considers the prospect of a married man, with a mortgage, teenagers, an elderly live-in parent and four cats seriously entertaining the notion of attending weekend classes for three years in order to find more opportunity for ministry—one would need to either question that prospect's sanity or conclude that perhaps it's a sincere response to the movement of the Holy Spirit. We take seriously and greatly admire anyone who aspires to

priesthood or sisterhood in these days of 'grab all the gusto you can'—why not afford the same reaction to permanent deacon candidates?

The Christian Leadership Center at Marian College is operational and with some adjustments can be readied for the first candidates. The hour is late. I pray that Archbishop O'Meara see fit to bring the permanent deacon program off the back burner. If he does so—he will ordain his first deacons in about the spring of 1986.

I call on those deacons, St. Stephen and St. Francis of Assisi to intercede for our archdiocese in support of this good work.

Indianapolis Dave Maloney



**RUNNING WITH MOSES**—Auxiliary Bishop George R. Evans of Denver, left, and former Denver Broncos wide receiver Haven Moses get in shape for the first "Charge 'n' Chug," a five kilometer run to be held Sept. 26 for the benefit of Denver Catholic Charities. Bishop Evans and Moses are co-chairmen for the event. (MC photo from UPI)

## Opposes content of pastorals

Surprisingly, I agree with McBrien when he says the bishops have the right to write pastorals. My question to the bishops is 'Why have you abandoned time honored moral leadership positions to the fundamentalists in the Moral Majority?'

Your principal purpose is to give guidance in the salvation of our souls—to tell us how to avoid evil and do good—to provide us with the means of grace and give us examples of your own moral courage and to promulgate the "de fide" teachings of the universal church.

Things don't sin—people sin—people have to be taught the principles of good and evil. One principle they have a right to understand is self-defense and how it relates to military preparedness. The church has never advocated a position of unpreparedness. To do that would be to sin—against the virtue of hope.

Ann T. Skehan



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"May God our Father and the Lord Jesus Christ give you grace and peace."

(1 Cor. 1:3)



## CORNUCOPIA

## Nick's—a trip into the past

by JIM JACHIMIAK

The city of Franklin has lost a number of historic buildings recently, and my favorite one could be next.

In 1979 the old Johnson County Jail was razed to make room for a courthouse annex, now under construction.

On Aug. 17, fire destroyed the Franklin Boys Club, formerly the Franklin High School gymnasium, where the "Wonder Five" took the state high school basketball championship in 1922. Smoke was still rising from the remains of the building when demolition began the next day.

And the other day I received a "welcome back" newsletter from Franklin College which mentioned that the college has closed its old gymnasium. That's the gym where the same "Wonder Five," after graduating from high school and following their coach to Franklin College, became known as national college basketball champions. The building will eventually be demolished.

But one landmark which the city should preserve is the Franklin Candy Kitchen, known as "Nick's" to most people around Franklin. Nick's was a popular night spot in what was once a lively downtown Franklin. Nick Banos opened it in the 1920s and still operates it today.

The building is now owned by Franklin Bank and Trust Co., which removed an adjacent structure several years ago to enlarge a parking lot.

Entering Nick's is like stepping into the past. It probably looked the same when it opened nearly 60 years ago—display cases filled with candy, much of it homemade; the soda fountain behind the counter; hardwood floors; straight-backed booths in the rear of the shop; the menu written on mirrors on the wall.

The menu includes soft drinks, ice cream, sandwiches, soups and snacks. But don't always believe the prices. "I just don't feel like climbing up there to change them anymore," Banos explained last year when the price of a milk shake went up.

But one thing has changed during recent years. Local youths no longer flock to the Candy Kitchen. The store closes at 6 p.m. now, but Banos remembers when the Friday night crowds stayed until 11 p.m.

"It's too bad the college kids don't come here anymore," he once told me. Now they would rather drive several miles to one of the fast food restaurants in the north end of town. Banos isn't eager for publicity, but he still advertises every week in the student newspaper at the college.

While just going into the Candy Kitchen is an adventure, buying something is even better. Order something to eat, and Banos will bring it to your table. But don't leave without buying some candy from the display cases.

After filling the order, Banos will ring it up on a vintage cash register. This one makes a lot of noise. It doesn't feature a digital readout and it doesn't spit the correct change into a bowl on the side.

But Banos has been doing business without one of those for years.

## check it out...

Full programs from the Office of Worship include Liturgy Committees and Spiritual Renewal Evenings. Father Jim Farrell directs the program for members of

parish liturgy committees, Sept. 11 at St. Bartholomew School, 1306 27th St., Columbus. Providence Sister Teresa Mount will lead spiritual renewal sessions on Sept. 20 at Our Lady of Perpetual Help Church, New Albany, and Oct. 18 at St. Luke Church, Father Jeff Godecker will lead spiritual renewal programs Sept. 21 at St. Joseph Church, Rockville, and Oct. 19 at St. Gabriel Church, Connersville. Pre-registration is required for the liturgy program and recommended for spiritual renewal evenings. Write to the Office of Worship, P.O. Box 1410, Indianapolis, Ind. 46206 or call (317) 236-1400 for further information.

Youth Exchange Service (YES) is inviting Catholic families to host families for high school students, aged 15-18, to arrive in January for the second semester of the school year. Students speak adequate English, have medical insurance and bring their own spending money. Host families are to provide a bed and meals, and accept the students as family members. YES is a non-profit, international organization. For more information write Youth Exchange Service, P.O. Box 4020, San Clemente, Calif. 92672 or call (714) 492-7907.

The ninth annual Greek Festival will be held Sept. 10-12 in conjunction with the grand opening of the culture center at Holy Trinity Greek Orthodox Church, 4011 N. Pennsylvania. Festivities open with an Olympic torch-bearing run from the steps of the Indiana World War Memorial. New features include a "kafenio" Greek coffee house and the culture center. The center will house a Greek bake shop and a bazaar including Greek artifacts, jewelry, linens and a baby boutique. An art gallery and museum will be located in the church. Dinner will feature Greek food and entertainment, including Greek folk dances. Admission to the festival is free. Meal tickets are available for \$7 in advance by calling the church office, 283-3816, and for \$8 at the door.

The New Code of Canon Law: A Vision for Tomorrow, a workshop by Sister of Charity of Nazareth Barbara Thomas, will be held Sept. 24-25 at Marian College auditorium. Sister Thomas is a member of the Canon Law Society of America. Archbishop Edward T. O'Meara will open the program. Response will come from a panel including Ernie Collamati of St. Mary of the Woods College; Father Fred Easton, Archdiocesan Metropolitan Tribunal; Sister of Charity of St. Augustine Ann McKean and Providence Sister Mary Maxine Teipen. Pre-registration is \$3, registration at the door \$4. Send pre-registration to Benedictine Sister Diane Weiss, 924 W. Knoll Rd., Evansville, Ind. 47710 by Sept. 10. Make checks payable to the Evansville Sisters' Senate.

A mature living seminar for older citizens, Hope Amid Turmoil, will be presented this fall at Marian College. Sessions will be at 2 p.m. every Tuesday, Sept. 7-Oct. 26, in room 251 of Marian Hall. Seminars will cover, in order, problems in Poland, El Salvador, Hungary, Israel, South Africa, New Guinea, Afghanistan and Nicaragua and Cuba. Registration is \$5, payable at the first session. For additional information, call Franciscan Sister Marie Bernard Witte, (317) 924-3291.

The 23rd annual St. John Academy alumnae reunion brunch will be held Sept. 19. Graduates and friends will meet at St. John's Church for Mass at 11 a.m., followed by lunch

at the Atkinson Hotel. Reservations can be made by calling Therese Maxwell, 786-5286, before Sept. 11.

The Indiana Department of Commerce is offering seminars on Energy Management for Religious Buildings. They will be held at the Ramada Inn South, Greenwood, on Sept. 9 and Central Methodist Church, Richmond, Sept. 16. Programs are geared toward administrators, lay leaders and maintenance personnel. For more information or to pre-register by phone, call (317) 232-8981, Division of Energy Policy.

The smallest surviving infant ever in Indianapolis was released from St. Francis Hospital Aug. 13. Shannon Koch, daughter of Al and Karen Koch, was born April 8, four months premature and weighing just over one pound—less than a loaf of bread. The baby received special care while at St. Francis and now weighs nearly four pounds. The Kochs have two other children, and Mrs. Koch stayed with the baby during her last week of hospitalization.

New officers of the board of trustees of Gibault School for Boys are Caran Siefert, Batesville, president and Ray Alter, Fort Wayne, vice president. Re-elected were Fred Priester, Terre Haute, treasurer and Don Wehrheim, Vincennes, secretary. Newest member of the board is Providence Sister Anne Doherty, superior general of the Sacred Heart Province at St. Mary of the Woods.

Mary T. Kramer has been chosen to head the development program of University Heights Hospital Health Services Foundation. The hospital plans to build a new facility at U.S. 31 and County Line Road. Lilly Endowment has provided a matching grant of \$1 million, and Ms. Kramer will solicit donations from individuals, businesses and organizations. She is active in the parishes of St. John and SS. Peter and Paul Cathedral.



Mr. and Mrs. Joseph Ripperger of Metamora will celebrate their 50th wedding anniversary with a Mass of Thanksgiving at Holy Family Church, Oldenburg, Sept. 5 at 1 p.m. EST. A reception in the school cafeteria will follow for relatives and friends. Mrs. Ripperger is the former Margaret Kruthaupt of St. Mary of the Rock. They have two children, Franciscan Father Alexis (Earl) Ripperger of New Mexico and Robert Ripperger of Peppertown, and four grandchildren.

Three students from the archdiocese have received scholarships from St. Meinrad College in national competition. Freshman Anthony Gangloff, son of Mr. and Mrs. Robert Gangloff of St. Lawrence parish, Lawrenceburg, has won a \$1,500 scholarship. Freshman David J. Stier, son of Mr. and Mrs. Gary E. Stier of St. Maurice parish, Napoleon, has won a \$1,000 scholarship. A scholarship worth \$1,500 has been renewed this year for senior Michael Maxwell, son of Mr. and Mrs. Michael P. Maxwell of St. Jude parish.

### Archbishop O'Meara's Schedule Week of August 29

SUNDAY, Aug. 29—Dedication and Open House of the Catholic Center, Indianapolis, 2 p.m.

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## THE QUESTION BOX

## What is basis of beliefs?

by Magr. R. T. BOSLER

**Q** Are there some things we Catholics believe that are not contained in the Bible but come to us only through tradition? That's what I learned as a child, but I heard a priest in a lecture say that the church now teaches that the Scriptures contain, at least implicitly, all that God has revealed. Has there been a change?

**A** The bishops in Vatican Council II debated this problem for four years. They had to contend with a controversy among theologians over the question: Does Scripture contain all that God reveals, or is part of it contained only in tradition, that which is handed down orally?

The bishops in the council refused to settle this dispute and compromised by saying: "It is not from Sacred Scripture alone that the church draws her certainty about everything that is revealed."

This statement does not go contrary to the opinion that all the revelation of Jesus is

contained in the New Testament, but it does proclaim that the church, a living tradition, is necessary for a clear understanding of what is contained in the Scriptures.

Let me explain this further. We Catholics believe that the revelation of God made to us in Jesus Christ comes down to us from the preaching of the apostles and disciples who listened to the Master and lived through the experience of the resurrection.

Through this preaching, the Holy Spirit created the church. The church, with the help of the same spirit, grew in the understanding of the revelation of Jesus and of what the church herself meant for mankind.

The church gradually put into writing, in the Gospels and other books of the New Testament, the belief of the early Christians.

The handing down of the teaching of the church, or tradition, came first; the Scriptures of the New Testament were the creation of the church. They are the inspired written records of the belief of the first Christians.

Thus, we can say that it is through the tradition of the church that we know what are the Scriptures of the New Testament. It is through the interpretation of the Scriptures by the church that we grow in the understanding of the revelation made in Jesus.

This growing understanding, to which all the members of the church can contribute

through their experience of the Christian life and their response to the Word of God in the Scriptures, constitutes a living tradition.

Whether everything believed by the first Christians is implicitly preserved for us in the New Testament or whether some parts of it come down to us only through the living tradition may be disputed still by Catholics.

The growing opinion seems to be that the full revelation of Jesus is contained at least implicitly in the Bible.

Tradition and Scripture obviously go hand in hand. Scripture is interpreted through tradition, and tradition can interpret correctly only by remaining faithful to Scripture.

As Vatican II put it: "There exists a close connection and communication between sacred tradition and sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward a same end."

(Magr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 North Alabama, Indianapolis, Ind. 46204.) © 1982 Universal Press Syndicate



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## Support of family is vital in interracial marriages

by Dr. JAMES and MARY KENNY

Dear Kennys: It bothered me to read your advice to the parent supporting the girl who wants to marry the boy who is black. I am writing because I hope while there is yet time, you can undo the hurt you have added to this mother's grief.

I believe she is doing only what lots of mothers would do when they care about their child. Isn't she supposed to guide her child on serious matters? Her daughter is heading toward a dead-end road.

An interracial marriage is doomed from the beginning not because of the parents but by society, which never accepts it. Her parents are not responsible for the success or failure of this type of marriage anymore than you or I. It is society that will make them unhappy.

This girl may not listen to advice. They are very headstrong when they have someone whispering sweet nothings to them. I hope she has enough smarts to take her parents' advice. She needs a push in the right direction now.

Dear Kennys: I read your advice to a young girl about marrying a Negro and I totally disagree. I would never want any of my daughters to integrate a marriage. I would never want colored grandchildren and your thinking on that is absolutely ignorant.

We have a sick society and it is people like you that help make it sick. I do have Negro friends, but you're all wrong when you give consent to something as serious as that.

Dear Kennys: I was very pleased with your answer to the question of interracial marriage.

I'm not interracially married, but two of my friends are. They have been married a year and seem to be very much in love. Although they have come into some conflict with outsiders' viewpoints about their marriage, luckily both sets of in-laws totally accept the other's partner.

I do not think it is for us to judge.

Dear Kennys: Our oldest daughter married a black man. My husband refused to ever let her come home again and never saw her again in the six years before his death.

Our other children, however, were all compassionate. Your article will help some people understand the importance of family support. How can people who claim to be pillars of the church and good Catholics continue with their deep-seated bigotry and hatred? What color is God?

Really, we don't have a choice to accept blacks or not, do we? A priest told me God died for all.

Answer: The above letters in response to our column on interracial marriage speak for themselves. Couples in mixed-race marriages need all the support they can get, especially from their families. The bravery of these young people who value their love above society's prejudice should be applauded, not condemned.

The adult child is not marrying a person who is criminal or alcoholic. He or she is marrying a person of a different color. While parents need not be blind to the difficulties ahead, they need to get behind their adult children and support them.

Racism in any form is wrong. Yes, our society is sick. It is a sick society that still fails to support all human beings as equals.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box #72; St. Joseph's College; Rensselaer, IN 47974.)



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# LIVING YOUR FAITH

## Death penalty on the rise

### Capital punishment challenges Catholics

by JERRY FILTEAU  
NC News Service

When convicted murderer Frank Coppola was electrocuted in Richmond, Va., Aug. 10, he was only the fifth man to be executed in the United States since 1967, but there are indications that the use of the death penalty will become much more common nationwide.

This return in the United States to capital punishment for crimes of murder goes against the general trend in other Western countries and against new thrusts in Catholic teaching.

There have been growing calls for abolition of the death penalty within the church, and use of the penalty for personal crimes, even murder, has practically disappeared in Western Europe in the 20th century.

Within the international community, nearly all Asian, African and East European nations still have the death penalty for a variety of crimes.

But about half the countries in the Americas and most countries in Western Europe have abolished it completely or restricted it to major crimes against the state or to a penalty that can be invoked in wartime.

In the United States, there was a decade-long hiatus, 1967-77, in which no executions were carried out while courts and legislatures tried to sort out new issues about the constitutionality of the death penalty. The period of legal questioning can be attributed in large part to a 1963 memorandum by Justice Arthur Goldberg to the other members of the Supreme Court urging them to study the relationship between capital punishment and the Constitution.

**IN THE 1970s** TWO key Supreme Court decisions set the framework for new capital punishment laws in the country.

In the first case, *Furman v. Georgia* in 1972, the court ruled that the death penalty, as it was then in effect in the states, was "cruel and unusual punishment" because it was meted out "in an arbitrary or capricious manner."

Four years later, with 34 states having written new laws to conform to the court's new criteria, the court ruled on the most basic theoretical issue, declaring in *Gregg v. Georgia* that the death penalty in and of itself was not "cruel and unusual punishment" in violation of the Eighth Amendment.

A series of other high court rulings have refined other aspects of the death penalty—it cannot, for example, be imposed for rape, and it must be imposed in an evenhanded manner that takes aggravating or mitigating circumstances into account—but *Gregg v. Georgia* was the key decision opening the door to a resumption of executions in the United States.

Since then, five convicted murderers have been executed:

- Gary Gilmore, by firing squad in Utah, Jan. 17, 1977;
- John Spinklink, by electrocution in Florida, May 25, 1979;
- Jesse Bishop, by gas chamber in Nevada, Oct. 22, 1979;
- Steven Judy, by electrocution in Indiana, March 9, 1981;
- Frank Coppola, by electrocution in Virginia, Aug. 10, 1982.

Of the five, Spinklink was the only one who was executed against his will. The other four had refused further appeals and asked that the sentence be carried out.

**CURRENTLY 35 STATES** have death penalty laws on the books. The newest statute, in New Jersey, was signed into law Aug. 6.

Massachusetts voters face a referendum this fall on a constitutional amendment that would allow the state to reimpose the death penalty. The Catholic bishops of the state have issued a joint statement opposing the reintroduction of capital punishment.

The number of people on death row has grown rapidly in recent years, from 398 when Gilmore was executed in 1977, to 739 when Judy met death last year, to 1,019 when Coppola was executed this August.

The larger numbers themselves, along with the fact that a number of those now on death row have been there for years, gradually exhausting their recourses of appeal, suggest that

actual executions are likely to become more frequent in the next few years.

Another development directly related to the Coppola case has led some legal experts to predict a surge in the number of executions. That development was a quick reversal by the U.S. Supreme Court, by a 5-2 vote carried out by telephone conference call, of a last-minute stay of execution order from a federal appeals court judge.

The quick reversal within hours after the stay order was issued, and the fact that Chief Justice Warren Burger called on the rest of the high court to participate in the decision when he could have reversed it by himself, were taken as signals to lower courts that the Supreme Court does not look favorably on that frequently used technique for delaying executions indefinitely.

Yale Kamisar, a professor of criminal law at the University of Michigan, who has written extensively on constitutional law and criminal procedures, said the next day, "The Supreme Court is telling lower courts not to reward lawyers who engage in 11th-hour pyrotechnics."

**THE RESULT, HE SAID**, could be an "appreciable increase" in executions, with perhaps "10 to 15 executions a year" in the next few years.

While U.S. capital punishment laws focus on crimes of homicide with aggravating circumstances, the trend in the Western world has been toward abolition of the death penalty for such crimes.

A 1981 world survey, done in Italy when that country was debating the restoration of the death penalty for terrorists, concluded that:

—Twenty-three nations, mostly in Western Europe, the Americas and Australia have abolished the death penalty totally or (in the case of some federal nations) in some states.

—The rest of the world's nations—including most in Asia, Africa and Eastern Europe and about half in the Americas—retain the death penalty for other crimes besides wartime crimes, treason, or attempts to kill a head of state.

In Western Europe according to the survey, only France and Ireland retained the death penalty for crimes against persons. Great Britain reserved it for treason or an attempt on the head of state. Denmark, Finland, West Germany, Iceland, Luxembourg, Norway, Portugal, San Marino, Sweden, and Vatican City State have totally abolished the death penalty.

The United States stood along with Mexico and Australia as federal nations in which some states have abolished the death penalty while others maintain it.

For Catholics the moral right of a state to impose the death penalty has traditionally been upheld as a common doctrine, based on the right of the state to use the necessary means to protect its citizenry and uphold the common good.

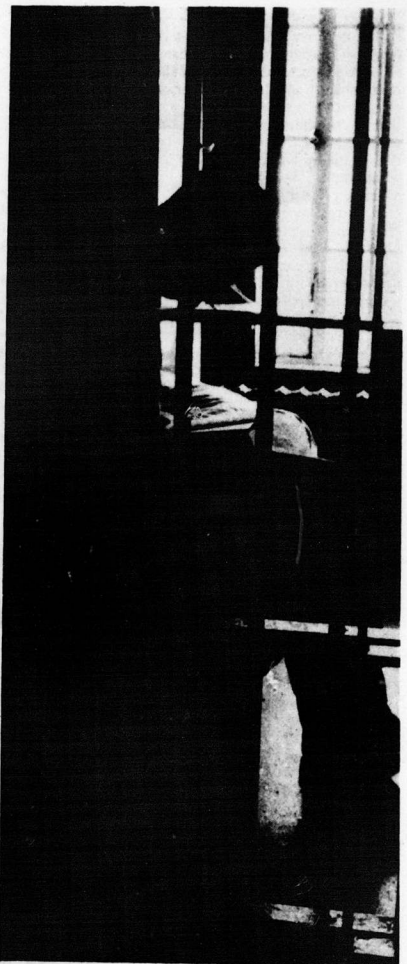
**BUT IN RECENT YEARS** there has been, if not a denial of this right, a marked shift in emphasis by the church.

There have been at least two major indications of a shift in views at the Vatican in recent years:

—In 1981 a lengthy editorial in *Civiltà Cattolica* declared that the death penalty is unjust and "ought to be abolished." The influential Rome-based Jesuit magazine, which is considered to reflect Vatican views in its major editorials, argued in detail that none of the three major traditional arguments for punishment of crimes—the protection of society, dissuasion, and expiation—compensation for the crime—can be used to justify punishment of the criminal by death. It concluded that, in the last analysis, no criminal act can remove a person's "inalienable right to life."

—In 1976 a study paper by the Pontifical Justice and Peace Commission, delivered in response to a request by the U.S. bishops on the matter, noted that while the church has supported the right of the state to impose the death penalty, it has never dealt in its teaching with the penalty itself, either supporting or prohibiting it. It said that Old Testament references to the death penalty do not in themselves justify it for today.

It questioned the humaneness of a "merely vindictive" penalty and said that this "goes against the Catholic tradition." It



**WAITING IN DEATH ROW**—This prisoner is among the more than 1,000 who are on death row. The recent execution of convicted murderer Frank Coppola has sparked controversy again over whether or not capital punishment should be abolished in this country. (NC photo by Paul Tucker)

concluded by supporting "a pastoral attitude that says: for the ethical values involved and because of the lack of probative arguments to the contrary, the abolition of capital punishment is to be favored."

In 1974 and again in 1980 the U.S. bishops as a body stated their opposition to capital punishment. In both cases debate showed real divisions within the nation's hierarchy on the issue but a strong weight of views in favor of the abolition of capital punishment.

The more detailed 1980 statement, approved by more than two thirds of the bishops, acknowledged that the Catholic Church has upheld the principle that the state has the right to impose the death penalty, and it recognized that Christians in good conscience can disagree with abolition of capital punishment.

But it said none of the three traditional arguments of punishment of crime justifies the death penalty. It said there is no conclusive evidence for the claim that the deterrence of crime or protection of society is served by the death penalty. Neither reform of the criminal nor retribution for the crime, "even in cases of murder," justifies the penalty of death, the bishops said.

Abolition of the death penalty, they said, would promote and give witness to a number of important Christian and human values concerning the dignity of each human person, the sanctity of life, and the concern for evenhanded justice.

# Criticism of clergy based on false assumptions

by Fr. RICHARD P. McBRIEN

In the present criticism of the hierarchy emanating from the Catholic right, two theological assumptions are operative: (1) the church is so structured that the laity alone have responsibility for the temporal order, while the clergy have responsibility for the sacred order alone; and (2) the church in its full corporate sense, i.e., the official, institutional church, has no proper mission in the temporal order.

The two assumptions are interlocking. The second assumption explains the first. By saying that "the church" as a corporate whole has no proper mission in the temporal order, the Catholic right is also saying that the laity are not really the church. Lay persons may "belong" to the church, but they are not themselves "the church."

Indeed, that first assumption establishes a kind of adversarial relationship between laity and hierarchy. The laity are "out in the world" doing whatever their secular vocation calls them to do. If the hierarchy tries to tell them how to fulfill their secular vocation, that constitutes unjustified interference in the temporal order.

Meanwhile, the hierarchy (and the clergy in general) work inside the church doing whatever their priestly vocation calls them to do. If lay persons try to tell them how to run the



church, that constitutes unjustified interference in the sacred order.

MANY CATHOLICS who went to Catholic colleges, universities, and seminaries in the 1930s, 1940s, and 1950s learned that ecclesiology and are still unaware that the Second Vatican Council set it aside.

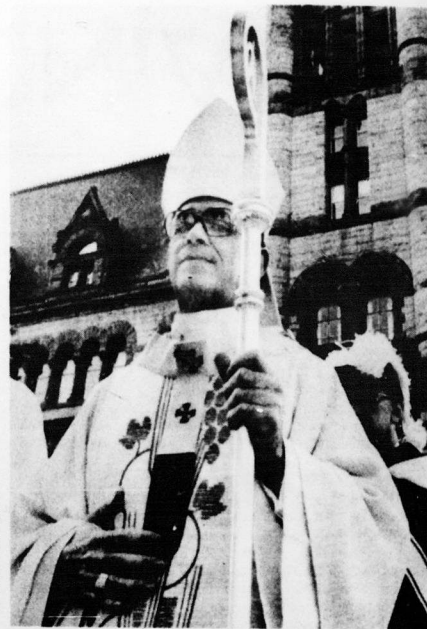
In fact, when these Catholics dip into the documents of the council, their eyes fix upon selected sentences which seem to reinforce the old ecclesiology, e.g., "The laity must take on the renewal of the temporal order as their own special obligation" (Decree on the Apostolate of the Laity, n.7) and "Christ, to be sure, gave His Church no proper mission in the political, economic, or social order" (Pastoral Constitution on the Church in the Modern World, n.42).

But they commit the same errors which biblical fundamentalists commit when they read Sacred Scripture that way: taking texts out of their original contexts and failing to relate particular biblical injunctions to the whole sweep of biblical teaching.

If there is any theological principle that is utterly central to Vatican II's concept of the church, it is that the church is composed of laity, religious, and clergy alike. Together they constitute the people of God.

"Everything which has been said so far concerning the people of God applies equally to the laity, religious, and clergy" (Dogmatic Constitution on the Church, n. 30). There are not two churches: the one lay and the other clerical. Nor are their two missions: one for the laity and another for the hierarchy.

"THE LAITY APOSTOLATE," according to



A FAREWELL—Archbishop Joseph L. Bernardin walks past City Hall en route to celebrating a farewell Mass in Cincinnati. The archbishop was installed as archbishop of Chicago Aug. 25. (NC photo from UPI)

the same Dogmatic Constitution on the Church, "is a participation in the saving mission of the church itself." (n. 33)

The laity have responsibility for ecclesiastical matters as well as temporal matters, and the clergy have responsibility for temporal matters as well as for ecclesiastical matters.

Thus, pastors are urged to recognize that lay persons "contribute to the welfare of the entire church" (Dogmatic Constitution on the Church, n. 30), and are reminded that lay persons are "permitted and sometimes even obliged to express (their) opinion on things which concern the good of the church." (n. 37)

The council mandates the formation of diocesan pastoral councils where lay persons can share in the governance of local churches (Decree on the Apostolate of the Laity, n. 26).

There is no dichotomy between the laity's responsibilities in the temporal order and their responsibilities within the church itself: "In fulfilling this mission of the church, the laity, therefore, exercise their apostolate both in the

church and in the world, in both the spiritual and the temporal orders." (n. 5)

Indeed, "even in secular affairs there is no human activity which can be withdrawn from God's dominion" (Dogmatic Constitution on the Church, n. 36).

Nor are the missionary responsibilities of bishops restricted to the so-called sacred sphere. Their first duty is "the preaching of the Gospel" (Dogmatic Constitution on the Church, n. 25), and it must be preached in such a way "that all the earthly activities of the faithful will be bathed in the light of the Gospel..." (Pastoral Constitution on the Church in the Modern World, n. 43).

In their preaching of the Gospel, therefore, bishops "should show... that earthly goods and human institutions... are also related to man's salvation," and so the bishop's teaching should touch upon matters related to human freedom, the family, poverty and affluence, ownership of property, peace and war, and solidarity among all peoples (Decree on the Bishops' Pastoral Office in the Church, n. 12).

More next week.



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#### SECOND DAY: Sightseeing (Shrine and St. Louis, Missouri)

At 8:30 a.m., after breakfast, we board the bus for the visits and explanations of the many beautiful features of the Shrine—the chapels, main outdoor shrine, Lourdes Grotto, Angelus Bells and Reflection Pool, and retirement home.

After lunch, we leave for our visit to St. Louis. The Jefferson Memorial Expansion, highlighted by the Old Cathedral, is a must, as is the visit to the New Cathedral, a gorgeous edifice with the best mosaic adornment in the world. We return to the Shrine well in time for dinner, and again we attend Mass.

#### THIRD DAY: Bellefonte/Indianapolis

After breakfast, we'll begin our return trip to Indianapolis. Lunch is scheduled in Terre Haute and we'll arrive back in Indianapolis in the afternoon.

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# THE WORD

by PAUL KARNOWSKI

Civil lawmakers, by the nature of their work, find themselves in a no-win situation. If they construct wordy, complex laws that attempt to foresee exceptions and misapplications, they are criticized for being verbose and legalistic.

On the other hand, the lawmakers know that a simple law will be tested and stretched to its limits. In time, the simple law will become so encrusted with interpretations and precedents from the courts that the original intention of the lawmakers may be reduced to nothing more than a paragraph in a history book.

The religious world knows all about the fate of the simple law, and the issue is addressed in today's first and third readings. In the excerpt from the book of Deuteronomy, the sacred author is concerned about the increasing number of interpretations of the Law of Moses.

Accordingly, when he writes about the events that preceded his lifetime, his editorial presence can be felt. When Moses says, "In your observation of the commandments of the

Lord... you shall not add to what I command you, nor subtract from it," it is the author of Deuteronomy (not Moses) who is making a plea; the author is asking his contemporaries to return to the simplicity of the original law—the law as it was known in the time of Moses.

By and large his plea must have gone unheeded. For when Jesus arrived on the scene several hundred years after the writing of Deuteronomy, the state of the law was hopelessly muddled by innumerable regulations. In today's Gospel Jesus is taken to task because his disciples have not complied with the ritual purification act of washing before eating.

Jesus grows impatient with such a trivial complaint and blasts his attackers because they have lost sight of the original simplicity of God's law.

But lest we be too harsh with either the Pharisees of our Lord's time or the contemporaries of the author of Deuteronomy, we must examine our own observation of the Law. The Lord says, very simply, that we are to love one another as He has loved us.

AUGUST 29, 1982  
22nd Sunday in Ordinary Time (B)  
Deuteronomy 4:1-2, 6-8  
James 1:17-18, 21-22, 27  
Mark 7:1-8, 14-15, 21-23

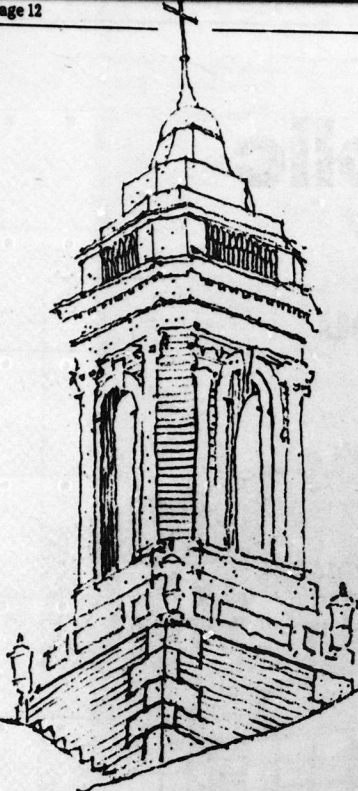


*Together to Serve*

# **The Catholic Center**

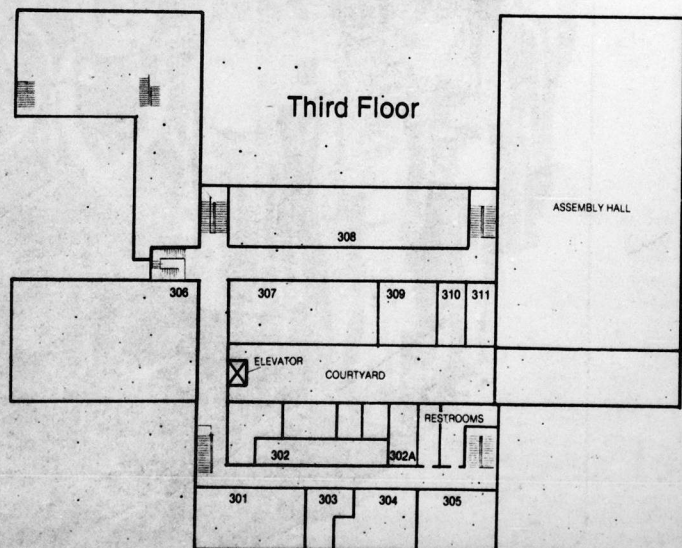
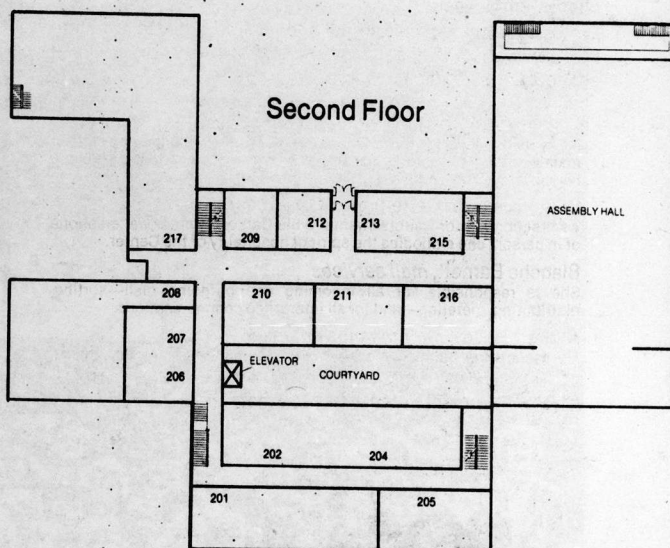
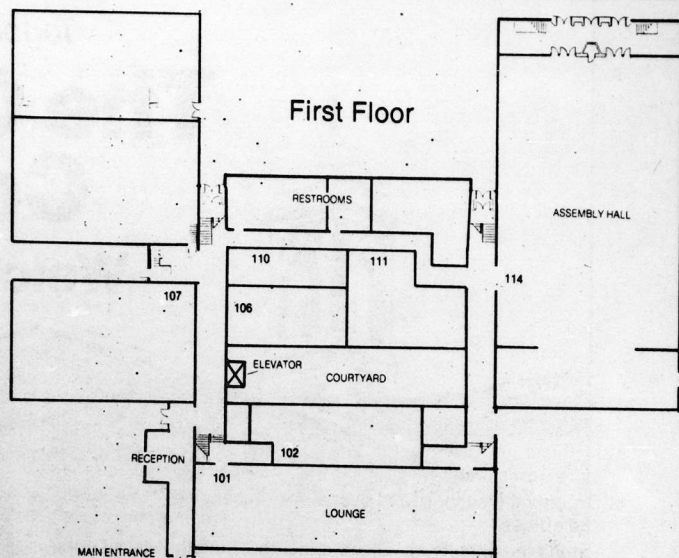
**Welcomes You**





# THE CATHOLIC CENTER DIRECTORY

The Catholic Center .....	236-1400	Page 13
106 Archbishop's Annual Appeal .....	236-1425	Page 14
102 Archdiocesan Purchasing Dept. ....	236-1450	Page 14
107 Archdiocesan Tribunal .....	236-1460	Page 15
305 Archives .....	236-1429	Page 15
308 Chancery .....	236-1400	Page 16
307 Business Office .....	236-1410	Page 16
209 Catholic Charities .....	236-1585	Page 17
213 Catholic Charities Special Projects ..	236-1550	Page 17
Birthline .....	635-4808	Page 17
R.S.V.P. ....	236-1558	Page 17
210 Catholic Communications Center .....	236-1585	Page 18
306 Office of Catholic Education .....	236-1430	Page 19
208 Resource Center .....	236-1448	Page 19
217 Catholic Social Services .....	236-1500	Page 20
202 The Criterion .....	236-1500	Page 22
111 Indiana Catholic Conference .....	236-1455	Page 22
302 Commission for Ecumenism .....	236-1481	Page 23
302A Office of Evangelization .....	236-1489	Page 24
210 Office of Family Life .....	236-1595	Page 23
303 Ministry to Priests .....	236-1497	Page 24
211 Office of Pro-Life Activities .....	236-1589	Page 25
302 Priests' Senate .....	236-1480	Page 26
310 Office of Director for Priest Personnel ..	236-1405	Page 26
304 Sesquicentennial Office .....	236-1499	Page 27
301 Vocations Office .....	236-1490	Page 28
302 Office of Worship .....	236-1410	Page 29
 Catholic Youth Organization		
580 Stevens St. ....	632-9311	Page 30
Fatima Retreat House		
5353 E. 50th St. ....	545-7881	Page 30
St. Elizabeth Home		
2500 Churchman .....	787-3412	Page 31
St. Mary's Child Center		
311 N. New Jersey .....	635-1491	Page 32





# The Catholic Center

Management/Hospitality/Services

## Mission Statement:

The Mission of the Catholic Center is to be a pastoral center providing facilities to the various agencies which serve the spiritual, educational and human growth needs of the Archdiocese of Indianapolis and the community at large in a Christian atmosphere of service and hospitality.

## Services Provided:

It is the responsibility of the staff to:

1. Provide facilities and services for central administrative offices;
2. Provide facilities and accommodations for pastoral meetings, conferences, agency meetings, etc.;
3. Maintain the offices for the agencies in an efficient and suitable manner;
4. Oversee the security and overall maintenance of the building and offices;
5. Extend hospitality to all entering the building as visitors, clients, employees;
6. Provide central services for all agencies in order to facilitate the services provided for the archdiocese through these agencies.

## Staff: Leonard Piotrkowski, *building manager*

He is responsible for the efficient operation of the building; oversees maintenance and security; schedules use of conference rooms/assembly hall; directs moving, etc.

## Sr. Ann Janette Gettelfinger, OSB, *receptionist*

As first contact for visitors/clients to the Catholic Center via telephone or in person, she embodies the spirit of hospitality of the Center.

## Blanche Barnett, *mail services*

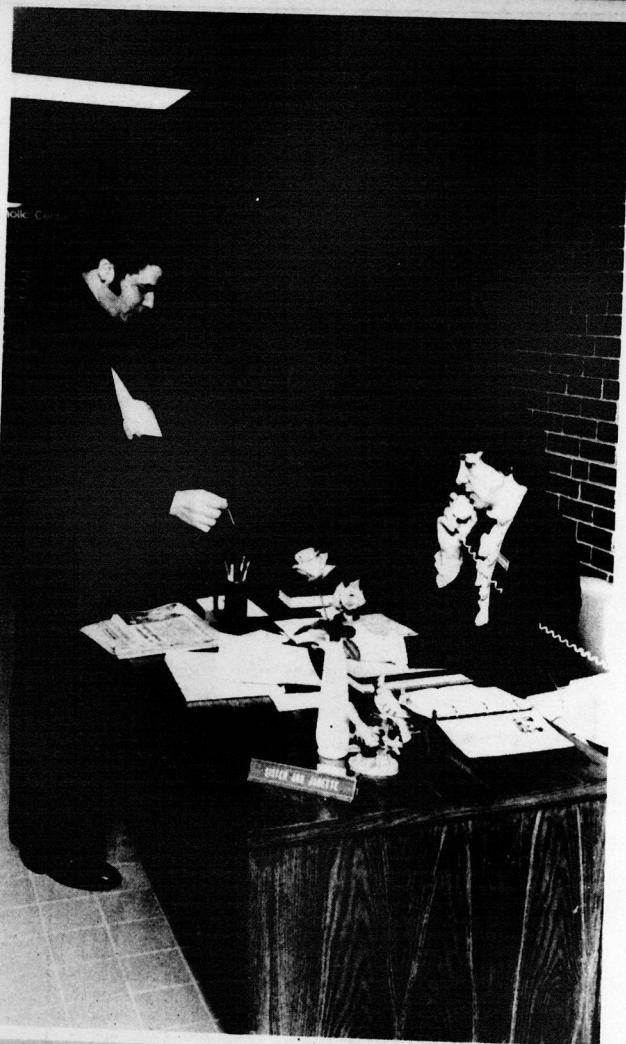
She is responsible for all incoming and outgoing mail—sorting, distributing, metering—and for all interoffice communications.

## Andrew Bailey, *maintenance engineer*

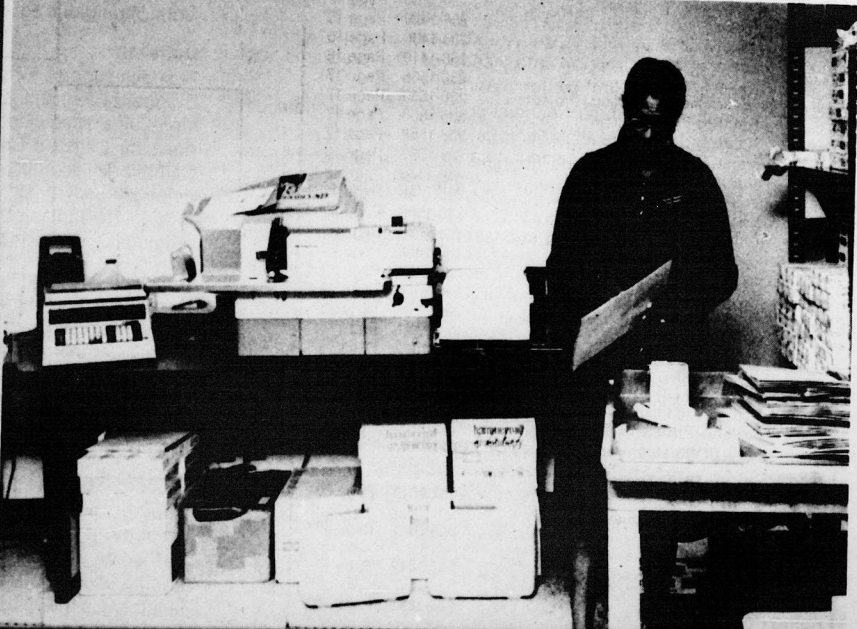
He assists the building manager in maintenance of heating and air conditioning areas as well as general maintenance.

## Claude Harper, *maintenance assistant*

He assists the building manager in general maintenance throughout the Center.



Leonard Piotrkowski, building manager, above, keeps things running smoothly in the center. Blanche Barnett, right, prepares packages for mailing. Above right, Benedictine Sister Ann Janette Gettelfinger, receptionist, welcomes Father John Buckel to the Catholic Center.





Salvatore Puntarelli, manager of purchase, and Mary Jo DeLuca, secretary and assistant buyer, act as purchasers for agencies, parishes and schools in the archdiocese.

## Archdiocesan Purchasing Dept.

### Mission Statement:

In the interests of responsible stewardship and good administration, the mission of the Archdiocesan Purchasing Department is a commitment to assisting the parishes and institutions of the archdiocese in combating rising costs and inflation by pooling volume purchases.

### Services Provided:

The APD is involved in "purchasing, not selling." It has been established to assist everyone in meeting their requirements, giving consideration to quality, service and delivery. It also saves pastors, principals and department heads much time in interviewing sales persons.

The office also offers a variety of other services such as advising parishes and institutions in areas of new construction and remodeling, decorator services and, at times, recommending legitimate sources for various services to perform in maintenance of buildings and grounds.

The APD is also a member of the IADSA (International Association of Diocesan Service Agencies), an organization comprised of 27 diocesan purchasing departments throughout the United States and Canada. The sole purpose of the organization is to become the bench mark for quality products and services all at the lowest possible prices.

In conclusion, we will strive as we have for the past 18 years to produce positive benefits for Catholic education as well as for the entire church: "Together We Can Do Better."

**Staff:** Msgr. Richard Kavanagh, *director*  
Salvatore Puntarelli, *manager of purchase*  
Mary Jo DeLuca, *secretary & asst. buyer*  
Mary Lou Francescon, *accountant*

## Archbishop's Annual Appeal

### Mission Statement:

The Mission of the Archbishop's Annual Appeal is . . .

To inform the people of the Archdiocese of Indianapolis of the goals, direction and needs of the programs supported by the Archbishop's Annual Appeal;

To establish a stronger financial position so the archdiocese can better serve all parishioners;

To relieve parishes of the financial pressure to maintain the level of services provided by the Archdiocese of Indianapolis;

To plan and implement a successful and informative fundraising campaign.

### Campaign Leadership:

The Most Rev. Edward T. O'Meara, STD,  
*archbishop of Indianapolis*

Louis M. Renn, *general co-chairman*

Christopher Duffy, *general co-chairman*

Rev. John N. Sciarra, *campaign coordinator*

Sr. Loretta Schafer, SP, *internal coordinator*

David Whitsett, *asst. to the business administrator*

Carolyn Matthews, *secretary*

### Services Provided:

#### Helping People

A major portion of the appeal is allocated to helping alleviate

distress in needy parishes; 2) parish incentives; 3) Catholic Charities programs; 4) Pro-Life programs; and 5) Family Life programs.

#### Aid to Education

Includes funds for: 1) archdiocesan high schools; 2) deanery projects; 3) religious education centers; and 4) campus ministry.

#### Outreach

Provides support for a variety of programs including: 1) the Office of Evangelization; 2) the Spanish Apostolate; 3) Latin American Missions; 4) a special collections' allocation which eliminates collections for Catholic Communications, Latin American Missions, and Catholic University of America; and 5) state, regional and national organizational links with the United States Catholic Conference (USCC), the Indiana Catholic Conference (ICC) and the Indiana Inter-religious Commission on Human Equality (IICHE).

#### Diocesan Services

One of the archbishop's primary responsibilities is provision of archdiocesan services to the parishes and people. The renovation of the old Cathedral High School to a Catholic Center has consolidated nearly all of the agencies, offices and services of the archdiocese under one roof. In addition to savings of money, time and efficiency, the central location has made these offices and services more accessible to priests and laity.

#### Property Stewardship

Another major responsibility of the archbishop is stewardship of property in the archdiocese. The renovation of SS. Peter and Paul Cathedral was begun by Archbishop George Biskup and is continuing under the leadership of Archbishop Edward T. O'Meara. This landmark is the visible symbol of the unity of faith in the archdiocese and is being preserved with the same care and attention as the





Fathers Frederick Easton (left) and Robert Gilday consult Tribunal files.

## Archives

### Mission Statement:

The mission of the Archdiocesan Archives is to centralize, preserve, protect, and make available the records and materials which pertain to the origin and history of the Archdiocese of Indianapolis. The Archives are the official depository for documents and materials of any form created or received by the archdiocese in the pursuit of its religious and legal obligations and in the transaction of its business.

### Services Provided:

To make available to administrative personnel and archdiocesan agencies the records of their respective agencies which have been transferred to the Archives.

To assist parishes and institutions of the archdiocese in researching their histories.

To assist any serious researcher in the use of materials in the Archives.

**Staff:** Rev. Msgr. John J. Doyle, Ph.D., *archivist/historian*  
Sr. Ann Kathleen Brawley, S.P., *assistant archivist*

## Archdiocesan Tribunal

### Mission Statement:

The purpose of the Tribunal is to make available to spouses of marriages which have ended in divorce an avenue of proving before the church the nullity of that marriage and, therefore, the consequent right to marry within the Catholic Church without prejudice to the traditional teaching of the Catholic Church about the indissolubility of marriage. It is a part of the over-all function of the Tribunal to make available Advocates to assist people in determining their legal standing within the Church by helping them determine whether or not it can be proven that something essential was actually lacking in their marriage. Finally, the Tribunal also directs and facilitates the gathering of information needed in determining the fulfillment of the requirements involved in certain legitimate cases of dissolution of a purely natural marriage bond or of a marriage that was not consummated.

### Services Provided:

In the church, both local and universal, all members have certain rights and corresponding duties. However, the societal living within the church is, unfortunately, accompanied by controversy from time to time. Therefore, a system of Tribunals has evolved in the church which, when all other possible efforts have failed, must settle many of these controversies for the good of the church. In practice, our Archdiocesan Tribunal deals almost exclusively with questions of alleged nullity of marriage.

Presently, one experienced priest acts as the general intake person to give, where necessary, preliminary evaluation and advice about the possible avenues that seem to be open to establish the freedom to marry again in the Catholic Church. He is also the same priest who handles cases of dissolution of marriage and the more simple cases of nullity of marriage that may be handled in a summary or in an administrative way (e.g. marriages of Catholics outside the church). The Tribunal presently provides two Advocates whose task it is to interview the potential petitioner to see if the person has a case of nullity and then help that person prepare and present a petition, if grounds of nullity are discovered. Once the petition is presented, it is given to one of the two Presiding Judges. Once accepted for consideration, the petition is handled according to the procedure determined by Canon Law and the subsequent decrees of the Holy Father. The evidence is gathered, that is, the spouses of the marriage concerned are interviewed as well as knowledgeable witnesses. Once the gathering of evidence is complete, and the spouses have been informed of their right to review the evidence before a decision is made, the Defender of the Bond argues in favor of the validity of that first marriage insofar as it may be argued, and the Advocate for the petitioner argues for the nullity of the marriage. If the other party in the marriage case has an Advocate, that person's position is argued by his or her Advocate. A Judge, or a panel of three Judges, then issues a decision. This decision does not take its effect if there is an appeal. The present law provides that the Defender of the Bond must appeal, but, at the same time, by special privilege, the Defender of the Bond may be relieved of that obligation to appeal in individual cases. However, the proposed Code of Canon Law states that we shall have to return to the mandatory appeal in every affirmative decision.

**Staff:** Rev. Frederick C. Easton, *officialis/chief judge*  
Rev. Msgr. Charles P. Koster, *officialis emeritus*  
(*vice-officialis*)  
Rev. Robert J. Gilday, *vice-officialis*  
Rev. Herman G. Lutz, *advocate*  
Lorraine I. Dolder, *advocate*  
Rev. Joseph Dooley, *defender of the bond*  
Rev. Msgr. Charles E. Ross, *defender of the bond*  
Eileen McMahon, *notary/secretary*  
Barbara Adams, *notary/secretary*  
Mildred Bennett, *secretary*  
Rev. Paul Shikany, *part-time assistant*

# The Chancery

## Mission Statement:

The Mission of the Chancery of the Archdiocese of Indianapolis is...

- To enable the Archbishop to fulfill his role as chief pastor;
- To facilitate his ministry to the clergy, religious and laity;
- To enable those entrusted with the care of souls to minister more effectively to the people they serve;
- To collaborate in the planning and work of all archdiocesan agencies and departments;
- To administer the temporalities of the archdiocese;
- To plan for the pastoral needs of the archdiocesan community;
- To reflect to the archdiocese the needs of its own people, those of the nation and of the world;
- To respond to those needs;
- To relate to the community at large in ecumenical and civic affairs.

## Staff: The Most Rev. Edward T. O'Meara, STD, archbishop of Indianapolis

He is the chief pastor and shepherd of all the people in the archdiocese.

### Rev. Msgr. Francis R. Tuohy, vicar general

He is the official representative of the archbishop for all designated pastoral matters.

### Rev. Gerald A. Gettelfinger, chancellor

He is the archbishop's delegate who assists him in pastoral service in the archdiocese. As administrator he serves as supervisor of the diocesan offices and as liaison with clergy and people.

### Sr. Loretta Schafer, SP, assistant chancellor

She serves as administrative assistant to the archbishop and the chancellor.

### Harry T. Dearing, business administrator

He is the archbishop's delegate responsible for all temporal and fiscal concerns of the archdiocese.

**Staff:** David Whitsett, *assistant to the business administrator*  
He assists the business administrator in his responsibilities for temporal concerns of the archdiocese.

### Irene Ryan, secretary to the archbishop

She is responsible for the appointments, correspondence, filing of letters and documents for the archbishop. She handles secretarial work for the vicar general and the assistant chancellor.

### Helen Rodgers, secretary to the chancellor

She is responsible for the appointments, correspondence, filing of letters involved in the work of the chancellor. She handles the secretarial work for the personnel director for priests.

### Dolores Augustin, secretary to the business administrator

She is responsible for appointments and correspondence for the business administrator and for the director of the Office of Worship.

### Patricia Brown, bookkeeper

She is responsible for keeping the archdiocesan books.

### Therese Armbrorst, insurance coordinator

She is responsible for administering the archdiocesan hospitalization insurance for lay employees and women religious.

### Rose Day, computer programmer

She is responsible for all programming for the computer in the Center.

### Celeste Sexton, computer operator

She works closely with the programmer in computer services.

Serving the Chancery Office in various ways are, lower left, Father Gerald Gettelfinger and Providence Sister Loretta Schafer; lower right, Patricia Brown and Celeste Sexton; directly below, Irene Ryan and Helen Rodgers; and right, Dolores Augustin and David Whitsett.







Above, Father Lawrence Voelker and Neatha Diehl coordinate the projects of Catholic Charities. At right, Retired Senior Volunteer Program (RSVP) participants help with some paperwork.



## Catholic Charities

### Mission Statement:

The mission of Catholic Charities is an integral expression of the church of Christ and enables the local church to respond to its needs rather than doing this job for the rest of the church. We are charged *not* simply with attempts to meet human need, but with the further challenge of a reflective penetration of every expression of need as a revelation of the human condition that all people share. That is to say that *all* people bear within them the riches and dignity of human nature so that as one person discovers and gives expression to this need all people find a mirror of themselves. Thus, instead of fostering a division between those who help and those who are helped, Catholic Charities must foster the compassion reflected in the gospel wherein people experience themselves in each other rather than making each other other.

This statement of mission closely identifies with that of the National Conference of Catholic Charities.

### Services Provided:

Catholic Charities, through its director serves as a liaison between assigned social service agencies and the archbishop. It is also directly responsible for special project programs that do not function within the guidelines of social service agencies. These projects include programs directly related with United States Catholic Conference, as well as publicly funded programs whose goals and objectives identify with those of the church. Other services provided are short term demonstration projects and consultation on grantsmanship.

**Staff:** Rev. Lawrence W. Voelker, *director—Catholic Charities*  
Neatha Diehl, *executive secretary—Catholic Charities*  
Sue Ann Ley, *associate director—Catholic Charities*  
*Special Projects*  
Grace Hayes, *coordinator, Campaign for Human Development; coordinator, Birthline*  
Joyce Overton, *coordinator, Refugee Resettlement*  
Teresa Malueg, *counselor, Special Refugee Project*  
Bro. Ed Shea, OFM, *job developer, Special Refugee Project*  
Ellen Stevens, *survival skills instructor, Special Refugee Project*

**Staff:** See Vang, *support service worker*  
Phuong Nguyen, *resettlement caseworker*  
Bro. Joseph Nguyen, OFM, *resettlement caseworker*  
Dorcas Dominguez, *resettlement worker*  
Margaret McKenna, *bookkeeper, Catholic Charities*  
*Special Projects*

Norma Kord, *manager, St. Andrew's Simeon House*  
Pearl White, *asst. manager, St. Andrew's Simeon House*  
Lula Carter, *cook, St. Andrew's Simeon House*  
To be Announced, *director, R.S.V.P.*  
Anna Davis, *staff, R.S.V.P.*  
Fee Whitehall, *staff, R.S.V.P.*  
Bro. Gerry Gross, OFM, *driver, R.S.V.P.*  
Judy Russell, *director, S.C.P.*  
Diana Kowalski, *secretary, Catholic Charities*  
*Special Projects*

### Programs:

- 1. Refugee Resettlement:** Ongoing program of sponsorship and resettlement of refugees as directed by the Migration and Refugee Services of the United States Catholic Conference.
- 2. Special Refugee Project:** A program operated through the Catholic Charities Statewide Consortium which provides counseling, job development and survival skills training to refugees within the State of Indiana. Funded through the State Department of Public Welfare.
- 3. Campaign for Human Development:** A program of the United States Catholic Conference that promotes awareness and assists in needs of low income groups through funding and education.
- 4. Birthline:** A network of volunteers who provide crisis counseling and emergency clothing for women experiencing crisis pregnancies.
- 5. St. Andrew's Simeon House:** A project designed to demonstrate the congregate living concept as a viable way of life for the elderly with limited resources.
- 6. Retired Senior Volunteer Program:** A program offering many volunteer opportunities to those of 60 years of age and over. Funded through ACTION.
- 7. Senior Companion Program:** This program provides stipended volunteer opportunities for low income adults 60 years of age and over. Funded through ACTION.

# Catholic Communications Center

## Mission Statement:

The purpose of the Catholic Communications Center is to:

1. Advise and assist the church of the archdiocese in the professional use of all means of communion.
2. Advise the archdiocesan entities of matters of communications and/or public relations for the welfare of the church and the people of the archdiocese.
3. Share with the archbishop the responsibility for the direction, operation and function of internal and external communications relationships.

The archbishop and officials of the Archdiocese of Indianapolis recognize the legitimate interest of the media in things Catholic, and will make every effort to cooperate with the media openly, objectively and fairly within the bounds of sound administration and church policy.

## Services Provided:

The Catholic Communications Center provides a wide range of professional services in the areas of press, radio, television, public relations and audio/visuals. A comprehensive reference section aids in providing information on a wide range of Catholic subjects. The Center is also the coordinating office in the Archdiocese of Indianapolis for the Indiana Catholic Conference and maintains the Dial-a-Movie film rating service. In addition to these local activities, the Center staff is also active on the national and international levels through Unda-USA (the Association of Catholic Broadcasters and Allied Communicators) and the World Association for Christian Communication.

## Staff:

Charles J. Schisla, *director*  
 Mary Ellen Russell, *staff associate/associate producer*  
 Ethel M. Brown, *staff associate/treasurer*  
 Mr. and Mrs. Robert J. Stewart, *volunteers*  
 Margaret Reilly, *volunteer*  
 Jo Ellen Davis, *summer staff member*

## Programs:

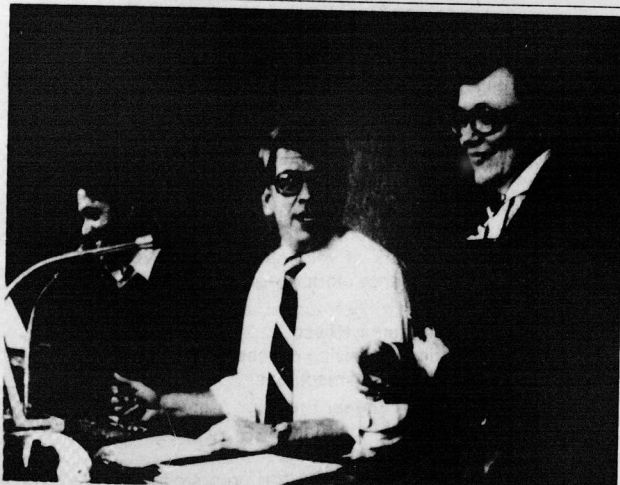
1. **Focus on Faith:** Produced in conjunction with the Church Federation and the Jewish Welfare Federation, this tri-faith half-hour discussion program is broadcast on WRTV, Channel 6, Indianapolis each Sunday at 12 noon. The program is repeated the following Saturday morning at 6:30 a.m.
2. **TV Mass:** Produced in cooperation with WTHR-TV, Channel



Ethel Brown, staff associate, confers with Charles J. Schisla, director, at the Catholic Communications Center.

13, this half-hour eucharistic liturgy featuring celebrants and congregations from the parishes, organizations and institutions of the archdiocese is seen each Sunday morning at 7:00 a.m. on Channel 13, Indianapolis.

3. **Meditations and Devotions:** These 2½ to 3½ minute meditation programs are seen on the Indianapolis television stations periodically throughout the year.
4. **Hoosier Pulpit:** A 15-minute radio program features various priests in a homily format once each month on WIBC/WNAP Radio, Indianapolis.
5. **Spot Announcements, Insight, The Sacred Heart Program, and Christopher Closeup** are nationally distributed series which are locally placed and promoted by the Catholic Communications Center.
6. **Dial-a-Movie:** Since 1963 the Catholic Communications Center has operated an automatic telephone answering service which provides film ratings from the National Catholic Communications Office in New York for movies showing in and around Indianapolis. The ratings are available on a 24-hour-a-day, 7-day-a-week basis by calling (317) 634-3800. The service is used by tens-of-thousands of persons annually.
7. **Indiana Catholic Conference:** Mr. Schisla is the archdiocesan coordinator for the Indiana Catholic Conference. As such, he is a member of the I.C.C. Advisory Committee and the Communications Center is the local coordinating office for the I.C.C. Legislative Information/Action Network throughout the archdiocese.
8. **News and Information Services:** The Communications Center is the coordinating office for the preparation and distribution of news releases, radio, television and newspaper interviews and guest appearances on radio and television programs.
9. **Gabriel Awards Committee:** The director of the center is the chairperson of the Unda-USA Awards Committee and as such is responsible for the annual national Gabriel Awards competition and is also the Unda-USA coordinator for the biennial Joint International Christian Television Week. The Awards Committee is a standing committee of Unda-USA (the National Catholic Association for Broadcasters and Allied Communicators).



Charles J. Schisla, director of the Communications Center, and Mary Ellen Russell, staff associate, prepare to tape a TV Mass.



# Office of Catholic Education

## Mission Statement:

The Office of Catholic Education is the administrative agent of the Archdiocesan Board of Education. The Educational Mission Statement of the Archdiocese of Indianapolis states that:

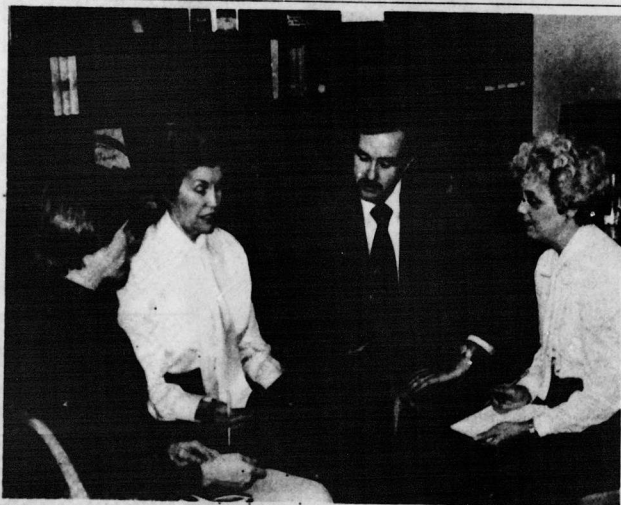
The purpose of Catholic education is to make known the Gospel Message revealed in the person and teachings of Jesus Christ authentically communicated through the church. The Catholic Church seeks to fulfill this purpose by offering educational programs that are designed to nurture the spiritual life, to bring about full human development, and to foster a just society. The Archdiocese of Indianapolis calls its people to assume responsibility to realize this purpose by sharing time, talent, and material resources.

Guided by this educational purpose, the church of the Archdiocese of Indianapolis affirms that:

1. Catholic education is a life-long process of deepening our personal relationship with God, of participating in the church's worship, and of witnessing Christian values in the larger society.
2. Catholic education recognizes the freedom and dignity of all persons. Therefore, it strives to develop the God-given abilities of each individual.
3. Catholic education teaches members of the church to be morally responsible for the realization of the rights of all people.

## Services Provided:

1. To initiate and develop programs and services for total Catholic education which can best be initiated and developed at the archdiocesan level.
2. To coordinate the educational planning process of boards of education at all levels.
3. To assist parishes and deaneries having elementary and secondary schools in providing quality education for their constituents.
4. To serve as a resource on total Catholic education to deans, pastors, educational administrators and boards of education.
5. To provide for development, implementation and evaluation of curriculum for total Catholic education.
6. To administer the personnel process for administrators of Catholic education: recruitment, selection, assessment, evaluation.
7. To provide continuity and communication among all levels of total Catholic education for pre-school through adult.
8. To assist in providing for the religious education needs of the physically and mentally handicapped.
9. To provide for the catechetical component of youth ministry.



Discussing schools with Stephen Noone, director of schools for the Office of Catholic Education, are, from left, Benedictine Sister Mary Margaret Funk and secretaries Peg Roland and Marji Venneman.



A planning session at OCE includes, from left, Benedictine Sister Mary Margaret Funk, Susan Weber and Frank Savage.

**Staff:** Frank X. Savage, *superintendent of education*  
 Susan M. Weber, *acting coordinator of boards of education*  
 Peg Roland, *secretary*  
 Bettie Amberger, *payroll administrator*  
 Barb Easton, *bookkeeper*  
 Gigi Rondinella, *payroll assistant/receptionist*  
 Stephen J. Noone, *director of schools*  
 Sr. Helen Jean Kormelink, OSB, *coordinator of principal personnel services*  
 John P. Guarino, *coordinator of curriculum*  
 Rose M. McBride, *secretary*  
 Matthew J. Hayes, *director of religious education*  
 Sr. Antoinette Purcell, OSB, *coordinator of sacramental catechesis/resource center*  
 Mike Carotta, *coordinator of catechists*  
 Marji Venneman, *secretary*  
 Toddy Daly, *resource center manager*  
 Janet Teipen, *resource center clerk*  
 Sr. Mary Seghers, OSB, *receptionist/clerk*  
 Jane K. Batsell, *receptionist/resource center clerk (part-time)*

## Programs: (partial listing)

1. **Orientation Workshop for New Administrators**  
 A day to orient new principals and directors of religious education to the staff, services and resources of the Office of Catholic Education.
2. **Educational Leadership Conference (ELC)**  
 A series of seminars to enhance board of educational leadership.
3. **Curriculum Inservice**  
 A 'how to' workshop on implementing new curriculum guides.
4. **Archdiocesan Principals' Meeting**  
 These meetings are a combination of inservice education and business sessions planned for Catholic school administrators by the Department of Schools.
5. **Toward Mutual Ministry**  
 A series of meetings for parish and deanery directors/coordinators of religious education designed to assist the Department of Religious Education in servicing the needs of deanery/parish religious education.
6. **Workshop for Contract Negotiating and Search Committee Teams**  
 A two-track workshop dealing with negotiating principal and director of religious education contracts and the process for searching for new educational administrators.
7. **Development Seminar for Parish Adult Catechetical Teams**  
 A three- to four-hour session to enhance the vision and skills of those responsible for planning adult catechetical opportunities in the parish.
8. **The Ministry of Shared Responsibility**  
 An introduction workshop for new board members to help them understand their ministry of shared responsibility.

# Catholic Social Services

## Mission Statement:

Catholic Social Services is a human service agency which expresses the social ministry of the gospel in action. It is rooted in a belief in persons as fundamentally equal, unique, social beings capable of change. Agency priorities include service to the poor and the powerless, outreach and accessibility of service and early intervention and prevention of problems. Catholic Social Services is concerned about both the individual and the society in which that individual lives, about problems with both material needs and personal difficulties that prevent fully functioning lives.

## Services Provided:

The agency offers a variety of human service programs to both individuals and groups, as listed below in "Programs." While originally focused on the Indianapolis Metropolitan Area, the agency has now been asked to be responsible for the development of direct services in the remaining deaneries of the archdiocese. Currently programs are being sponsored in the Bloomington, New Albany, Seymour and Terre Haute deaneries. The main office of the agency is open Monday through Friday 8:30 a.m. to 5:00 p.m. at the Catholic Center (telephone: 236-1500). Outreach offices are used as needed within the Indianapolis area. Service in other deaneries may be contacted as follows:

1. Bloomington c/o St. John's Parish ..... 812-332-1262
2. Seymour (Columbus) c/o St. Columba's Parish ..... 812-372-1509
3. New Albany Deanery Catholic Charities ..... 812-948-1211
4. Terre Haute Catholic Social Ministries ..... 812-232-1447

A special program for senior citizens, the Adult Day Care Center, is open at Holy Trinity Parish, 907 N. Holmes Ave. 638-8322, Monday through Friday from 8:00 a.m. to 5:00 p.m.

## Staff:

Robert H. Riegel, Ph.D., *executive director*  
**Indianapolis**

David Wilson MSW, *supervisor: Parish Outreach, Child Welfare*

David Henry, M.A., *supervisor: School Counseling*

Josephine Hartman, *administrative manager*

Jerome Smith, Ph.D., *consulting supervisor,*

*Family Counseling; Adoptive Parenting*

Myriam Cain, ACSW, *assistant supervisor, Family Counseling*

Joseph FitzGerald, M.D., *consulting psychiatrist*

Joy Baumgartner, B.A., *coordinator, Parenting Skills Education*

Sr. Sheila Shine, OSF, MSW, *coordinator, Children of Divorce; counselor*

Sandra Roberts, B.A., *supervisor, Adult Day Care Center*

Patricia Welch, Ph.D., *consultant, Special Education*

Becky Vinson, BSW, *co-ordinator, Crisis Office; Outreach counselor*

Donald Fox, M.S., *counselor*

Millie Brady, ACSW, *counselor/school counselor*

Joanne Karnitz, MSW, *counselor*

Linda Loheide Clarke, MSW, *counselor/school counselor*

Ella Vinci, ACSW, *counselor/school counselor*

JoAnn Weber, MSW, *counselor/school counselor*

Mike Cesnik, MAT, *school counselor/Outreach counselor*

Linda Evans, B.A., *school counselor*

Lillian Jones, M.S., *school counselor/Outreach counselor*

Joyce Kuntz, MSW, *school counselor*

Rose Popovich, ACSW, *school counselor*

Peggy Powers, MSW, *school counselor*

Lynn Woods, MSW, *school counselor*

Loretta Moore, BSW, *Outreach counselor*

Roseanne Killen, MSW, *Children of Divorce Program*

Mary Miner, MS, *school counselor*

Ingrid Mosier, MSW, *school counselor*

**Staff:** Irene Mohr, ACSW, *school counselor*  
Lorraine Hogue, LPN, *nurse, Adult Day Care*  
Kathy Brown, OT, *activities coordinator, Adult Day Care*  
Donna Laughlin, *executive secretary*  
Nancy Hildwein, *bookkeeper*  
Betty Hermesen, *statistician*  
Dorothy Baxter, *secretary*  
Patricia McKeon, *receptionist*  
Sharon Lawson, *billing clerk*  
Sherry Keith, *secretary/bookkeeper, Adult Day Care*  
Claude Harper, *custodial/maintenance*  
Cliff Brawner, *driver, Adult Day Care Center*  
Jean Johnson, *aide, Adult Day Care Center*  
Helen Bufkin, *aide, Adult Day Care Center*  
**Columbus**  
David Harpenau, ACSW, *counselor*  
**Bloomington**  
Mary Miner, MS, *counselor*  
**New Albany Deanery Catholic Charities**  
**Price Counseling Associates**  
James Price, MSSW, *director*  
Polly Price, BS, *counselor*  
Barbara Carpenter, MA, *counselor*  
Elise Medinger, MSW, *counselor*  
Mary Fetz, *secretary*  
**Terre Haute Catholic Social Ministries**  
John Etling, MS, *director*  
Patricia Etling, BA, *secretary/bookkeeper*  
Thomas Haerle, BA, *director, Bethany House*  
Sr. Brendon Harvey, SP, BA, *director, Simeon House*  
Florence Marshall, *director, Emergency Direct Service*



Children are involved in a number of activities in a day treatment group organized by Catholic Social Services.



**Staff:** Verna Carter, *clothing aide*Lillian Meredith, *clothing aide*Sr. Beatrice Hoberg, SP, MA, *asst. director, Simeon House*Sr. Mary Hickey, SP, MA, *asst. director, Simeon House*Madonna Crawley, *food coordinator, Simeon House*Myrtle Wilson, *cook*Vera Allen, *housekeeper/cook*Elizabeth Winston, *housekeeper/cook*Cordelia Lockett, *housekeeper/cook*Bendette (Babe) Gordon, *housekeeper/cook*Marino Carmenate, *custodial maintenance***Programs:****1. Counseling/Therapy**

Individuals, couples and families may work with experienced trained staff to find solutions to problems. Available in Indianapolis, Columbus, New Albany and Bloomington. Eight branch offices throughout the Indianapolis area. Group counseling available in Indianapolis.

**2. Emergency Assistance/Referral**

Limited material help in extreme emergency. Casework services to help families find community resources. (Indianapolis, Terre Haute)

**3. Parish Outreach, In-Home Counseling**

Counseling provided in clients' homes as needed. Especially available to elderly, handicapped and homebound. (Indianapolis, New Albany on limited basis).

**4. School Counseling Program**

Counseling with children in Catholic schools and their parents, consultation and collaboration with teachers and principals about emotional and learning difficulties. Available through contracts with schools—now serving 26 schools in the Indianapolis area.

**5. Family Life Education Programs (Indianapolis)**

A set of specific services enabling individuals and families to grow and to deal with specific crises and life-experiences.

- (a) **Children of Divorce:** For children of grade school age and their parents who have experienced divorce. A six-week program enabling children to cope better with issues in divorce.
- (b) **Systematic Training for Effective Parenting (STEP):** For parents, an eight-week program to enable parents to improve their skills in areas such as communication and discipline.
- (c) **Systematic Training for Effective Teaching (STET):** For school faculties, by contract with schools. An adaptation of the principles of STEP to the classroom situation.
- (d) **The Adoptive Experience:** For adoptive parents, a six-week program focusing on issues of adoptive parents.
- (e) **Catholic Widowed Organization:** A self-help group, under the auspices of Catholic Social Services. For widows and widowers of all ages. Social activities, peer counseling and growth programs.
- (f) **Day Treatment Group for Children:** By referral, a weekly summer program of emotional, interpersonal and cultural growth for a limited number of low-income children ages 10-14.



It's not Halloween, but children participating in the day treatment group put on masks which they have made. The day treatment group meets each week during the summer and offers emotional, interpersonal and cultural growth for children of low income families. It is one of several services available to individuals and families, through the Family Life Education Programs of Catholic Social Services. Other programs offered by the organization are designed for various groups of children and adults.



The sign of peace is offered during a monthly Mass, held at the Catholic Center and sponsored by Catholic Social Services.

**6. Adult Day Care**

For senior citizens with moderate handicaps or in need of supervised day activities, but unable to use senior citizen centers. Available to older persons living in families or living alone. Limited transportation. Lunch and medical care available. (Indianapolis)

**7. Communal Residence for Senior Citizens (Simeon House, Terre Haute)**

Residence for fourteen elderly at low cost, sharing common living, recreation and dining facilities.

**8. Day Activities for Elderly (Simeon House, Terre Haute)**

A variety of recreational and creative activities. Includes senior citizen nutrition site.

**9. Emergency Shelter (Bethany House, Terre Haute)**

Shelter for transients, abused spouses, burned-out, evicted or other needy individuals or families.

**10. Christmas Program**

Managed by agency volunteer guild, *Caritas*, matches donors and needy families for Christmas help (Indianapolis). Low cost store for Christmas shopping for low income families (Terre Haute).

**11. Clothing Store (Indianapolis, Terre Haute)**

Agency serves as a channel for donating clothing to needy families.

**12. Food Bank (Terre Haute Catholic Social Ministries)**

Serves as central distribution center for food to a variety of local agencies and their clients.

**13. Luncheon Program (Bethany House, Terre Haute)**

Free lunch provided to those in need.

Fees for services of Catholic Social Services are charged on the basis of ability to pay. No one will be denied any service for financial reasons, nor because of race, religion or handicapping condition.

Catholic Social Services is a member of the United Way of Greater Indianapolis and the United Way of Wabash Valley.

# The Criterion

## Mission Statement:

The Criterion Press, Inc., an agency of the Roman Catholic Archdiocese of Indianapolis, publishes a weekly newspaper for Catholics of the archdiocese which communicates news and information concerning the local ordinary as well as the local, national and universal church. In addition, it provides a minimal effort at adult religious education. This work is funded through the cooperation of the parishes of the archdiocese.

## Services Provided:

1. Publishes a weekly newspaper serving primarily the 39-county Archdiocese of Indianapolis with a parish circulation of approximately 47,000.
2. Publishes the annual Catholic Directory and Yearbook for the Archdiocese of Indianapolis.
3. Available for graphics and typesetting services to archdiocesan agencies and parishes primarily.

**Staff:** Archbishop Edward T. O'Meara, *publisher*  
 Father Thomas C. Widner, *editor-in-chief*  
 Dennis R. Jones, *general manager*  
 Sr. Mary Jonathan Schultz, OSB, *administrative assistant*  
 Alice J. Cobb, *advertising director*  
 Jo Ann Schramm, *bookkeeper*

## Indiana Catholic Conference

### Mission Statement:

The Indiana Catholic Conference is the state-wide coordinating body for the five Roman Catholic Dioceses in Indiana. Its basic purpose is to serve the spiritual, moral and material well-being of the people of the state.

- by assisting the five dioceses as a coordination and communications center.
- by following the activities of government at close range to discern trends and to officially represent the Catholic Church in public policy issues.

**Staff:** M. Desmond Ryan, *executive director*  
 Linda Short, *administrative assistant*  
 Ann Wadelton, *director of communications*  
 Nell Thompson, *secretary*



Dick Jones, composing director, and Father Thomas Widner, editor-in-chief, lay out a page of *The Criterion*, while Jim Jachimik proofreads a completed layout.

**Staff:** Dick J. Jones, *composition director*  
 Cordelia Hines, *secretary/receptionist*  
 Gina Jung, *reporter*  
 Jim Jachimik, *reporter*  
 Ruth Ann Hanley, *writer/photographer*

## Issues for 1982:

### Block Grants

#### H.B. 1050: Legislative Approval for Block Grants (Bodine)

Would request that no block grant appropriations would be made without legislative approval.

#### H.B. 1072: Retaining Match Money for Human Needs (Crawford)

Would keep Title 20 state "match" money in social services programs.

### Corrections and Prison Conditions

#### H.B. 1056: Community Corrections (Appropriations)

(Leeuw, Budak, Katic, Crawford)

Requests \$2.8 million to fund the community correction programs which were called for in P.L. 120 passed by the General Assembly in 1979.

#### H.B. 1067: Private Work Release Programs (Appropriations)

(Budak, Bray, Crawford, Leeuw)

Requests \$500,000 to expand work release placements in private corporations. Would allow placement of about 200 inmates annually; inmates would return to prison at night and on weekends.

### Elderly

#### H.B. 1048: Retirement Homes—Disclosure (Steve Johnson)

Designed to protect the financial investment of persons who sign long-term contracts with retirement homes.

#### S.B. 60: Health Facility Enforcement (Abraham, Craycraft)

Would restructure regulating body for nursing homes and increase enforcement tools available to demand compliance with regulations.

#### S.B. 81: Resident Council in Nursing Homes (Sinks)

Establishes a resident council in each nursing home. Requires administrator to attend regularly scheduled meetings.

### Juvenile Code

#### S.B. 59: Secure Detention (Costas)

Amends the Juvenile Code by changing the secure detention provisions.

### Pro-Life

#### H.B. 1119: Pregnant Women-Medicaid Coverage (Day)

Would extend Medicaid coverage to first-time mothers whose unborn children would be eligible for such coverage when born.

#### S.B. 100: Abortion Insurance Coverage (Snowden)

Provides that elective abortion insurance coverage must be an option for which an additional premium must be charged.

#### S.B. 74: Parental Notice for Abortion (Manion)

Requires that an unmarried minor seeking an abortion have the consent of both parents or guardians.

In addition, ICC will monitor any additional bills which surface dealing with Block Grants, Corrections, Pro-Life and Definition of Death or Death with Dignity.



Grassroots power was the theme when Indiana Catholic Conference staffer Linda Short spoke at a public policy workshop at Immaculate Heart Church. Above, she chats with St. Thomas Aquinas parishioner Alleda Plessants.



# Office of Family Life

## Mission Statement:

The family is each person's "first community," one which shapes that individual emotionally, mentally and spiritually. So profound are the effects of the family on the faith life of the developing person, it has been described as "the domestic church." It is the mission of the Office of Family Life to promote a Christian vision of marriage and the family and to develop, support and/or coordinate those ministries within the church which empower families striving to live that vision.

## Services Provided:

The Office of Family Life is responsible to provide leadership training in various areas of family ministry, to identify key human and material resources, to develop and evaluate needed programs and archdiocesan policies related to marriage preparation, to help parishes or parish clusters to assess needs and plan local programs, and to collaborate with other agencies and organizations that minister to families.

**Staff:** Mrs. Valerie R. Dillon, *director*

## Programs:

The Office of Family Life is the newest agency in the Archdiocese of Indianapolis, having been established in June, 1982. As such, it cannot lay claim to a wide range of existing programs. Instead, during 1982-83, it is seeking to apply the "vision and strategy" of the U.S. Bishops, "Plan of Pastoral Action for Family Ministry" to the needs of this archdiocese.

### Ministry for Pre-Marrieds and Singles

In development is a comprehensive yet flexible marriage policy to assist pastors and others engaged in preparing young people to be husbands/wives/parents. This policy will include not only proximate marriage preparation guidelines, but also suggested educational and formational programs which will assist parents in the long-range preparation of their children for a possible vocation to marriage.

The Pre Cana program is being evaluated and will, if necessary, be modified to increase its effectiveness among engaged couples.

### Ministry for Married Couples

Need for continued interpersonal growth among couples of all ages and support in an often-hostile cultural climate can best be fostered at the local level. The Office of Family Life is working with married couples to develop models for peer ministry which parishes may adapt. An archdiocesan-wide natural family planning program is being developed. Such movements as *Marriage Encounter* and *Cursillo* are a significant effort to provide spiritual growth opportunities to couples and the Family Life Office affirms their ministry.

In Spring, 1983, archdiocesan couples married 50 years will be honored at a golden jubilee anniversary celebration at SS. Peter and Paul Cathedral.

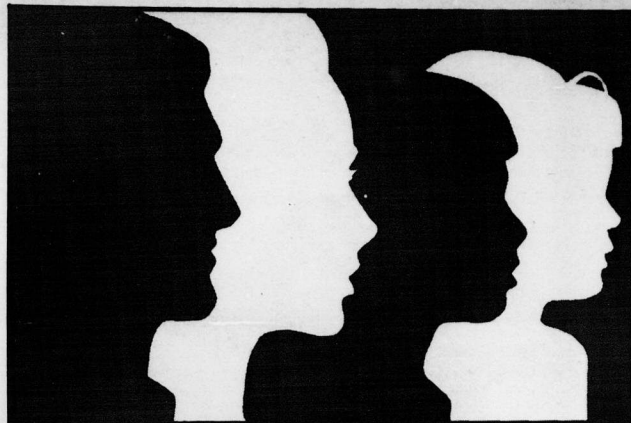
### Ministry for Parents

How can the church help parents—those of toddlers as well as teenagers—handle the daily demands along with the challenge to transmit values? The Office of Family Life consults and collaborates with other archdiocesan agencies to fill this need, i.e. the Office of Catholic Education's family life education program. Also in the beginning stage of development is a program to teach parenting skills.

### Ministry for Hurting Families

*Separated, Divorced and Remarried Catholics* (SDRC), has come under the umbrella of the Office of Family Life. Another related program is *Beginning Experience*, a weekend retreat movement for the newly separated or divorced.

The office also cooperates with programs related to the



widowed, families with alcohol and/or drug problems. There is collaboration with the Office of Pro-Life and with the Indiana Catholic Conference as it lobbies on issues affecting the social well-being of families.

### Ministry for Leadership Couples and Families

As the Office of Family Life grows in service to the people of the archdiocese, it will be through the generous gifts of time, talent and caring of hundreds of volunteers. Married couples, individuals, priests and Religious—all are needed in this ministry. This includes training for sponsor couples in marriage preparation, Pre-Cana presentation and organization, SDRC, Natural Family Planning, parish representation, marriage courses for youth and other areas.

If you are interested in participating in any facet of family life ministry, please fill in the form below and mail to:

Valerie R. Dillon  
Office of Family Life  
Catholic Center  
1400 N. Meridian St., P.O. Box 1410  
Indianapolis, IN 46206

Name(s) _____	
Address _____	Telephone _____
City _____	Parish _____
Area of Interest _____	
I would be interested in leadership training Yes <input type="checkbox"/> No <input type="checkbox"/>	

# Commission for Ecumenism

## Mission Statement:

The restoration of unity among all Christians is the work of ecumenism. The Archdiocesan Commission for Ecumenism is the authorized representative of the Archbishop of Indianapolis in dealing with ecumenical matters for the church of the archdiocese. The purpose of the commission, therefore, is to advise and assist the archbishop in developing and promoting ecumenical activities and programs for the clergy and people.

**Staff:** Rev. Msgr. Raymond Bosler, STD, *director*  
Rev. David Coats, M.Div.  
Sr. Luke Crawford, SP  
Edward Delaney  
Hal Elzea  
Rev. Karl Miltz, STL  
Rev. Gerald Renn  
Rev. John Schoettelkotte  
Rev. Robert Sims, STL  
Glenn Tebbe  
Rev. Francis Tuohy, JCL



Father Clarence Waldon, director of the Office of Evangelization, is attempting to spread the message of evangelization to parishes throughout the archdiocese.

## Office of Evangelization

### Mission Statement:

The Archdiocesan Office of Evangelization serves as a catalyst to enable the parishes of the archdiocese, through their Parish Evangelization Committees, to aid and facilitate their church members to release the evangelistic power of the Holy Spirit that is within them. Thus, parishioners are enabled to reach out and to share with the unchurched and the alienated Catholics the Good News of Jesus that they, the Evangelizers, have come to know.

The office provides direction and support to Parish Evangelization Committees through learning experiences, study guides and leaders' training. Acting as a clearing house, the office makes possible the sharing of successful evangelistic projects and aids used locally and nationwide by parish evangelizers.

## Ministry to Priests

### General Information:

The Ministry to Priests Program was established by a resolution of the Senate of Priests and approved by Archbishop George J. Biskup in the spring of 1977. A quotation from the job description of the new director describes the thinking of the archbishop and senate concerning the purpose and scope of this new personnel program for the clergy of the archdiocese:

The director of the Ministry to Priests Program is someone delegated by the archbishop to fulfill much of his responsibility for the continued growth and development of priests. Of course, while the "presence" of the archbishop to the individual priests, characterized by love and concern, cannot be delegated to anyone, it is the job of the director to oversee, coordinate and effect the archdiocesan-wide programs for continuing education and spiritual growth of priests for the archbishop.

The work of this program recognizes that the priests of the archdiocese do not terminate their ministerial and personal growth with the event of ordination. Throughout the years of their ministry to the people of the church of the archdiocese, the priests will need to have available opportunities to continue to grow in ministerial and personal skills. Furthermore, the archdiocese expresses concern for its priests by offering an educational, spiritual, and personally supportive network of programs.

In order to achieve the goals of the program, the work of Ministry to Priests has developed in the following areas:

### Services Provided:

Our primary service is to train and to enable Parish Evangelization Committees.

The Parish Evangelization Committee is a Committee of the Parish Council that will be the catalyst for evangelization in the parish, working closely with the pastor, Parish Council, and in collaboration with the Adult Catechetical Team.

The Parish Evangelization Committee is a small group of interested, involved parishioners who will be studying and constantly thinking of ways in which their parish can "spread the Word" more effectively and efficiently. They will make suggestions to the appropriate parish structure and help implement them if accepted. The Committee will be the "pilot light" which will ignite the whole parish.

### Services to Parish Evangelization Committees are as follows:

1. To provide learning experiences and leadership training through regular meetings with Parish Evangelization Committees within their respective deaneries.
2. To provide study guides and planning aids for Parish Evangelization Committee meetings.
3. To assemble and catalog printed and A.V. material for use by Parish Evangelization Committees.
4. To act as a clearing house for Parish Evangelization Committees of evangelistic projects that have been successful in the archdiocese and throughout the country.
5. To make available to Parish Evangelization Committees, resource persons with expertise in whatever evangelistic project the committee has chosen.
6. To publish a monthly newsletter to each committee member to facilitate the sharing of ideas among Parish Evangelization Committees.
7. To make regular telephone contact and to give support to the chairperson of the Parish Evangelization Committee concerning their committee meetings and activities.
8. To promote the National Lay Celebrations of Evangelization.

**Staff:** Fr. Clarence R. Waldon, *director*  
Sr. Julia Wagner, CSJ, *administrative assistant*

### 1. Programs, (i.e., workshops, conferences, seminars) in:

- New theological developments in priestly ministry
- Skills in ministry
- Spirituality of ministry
- Personal growth of ministers

### 2. Annual Retreat Program:

- A choice of week-long retreats is offered annually.

### 3. Support Group Program:

- Peer ministry is fostered by grouping into Support Group gatherings which meet on a monthly, overnight basis. Ten such Support Groups exist.

### 4. Health and Physical Fitness:

- In conjunction with the St. Vincent Wellness Center, an extensive program to foster personal responsibility for health care has been established. Over ninety priests have entered this program. Areas covered are the following:

- Wellness Assessment
- Clinical medical assessment
- Psychological assessment

### 5. Sabbatical Programs:

- Every priest is eligible for a sabbatical leave every seven years. These are arranged through the Personnel Board, and take the priests to programs throughout the United States, Europe, and the Holy Land.

### 6. Personal Growth Planning:

- A program involving peer ministry for Personal Growth Planning has been developed. Besides the director, ten other priests of the archdiocese are trained to offer this ministry to their fellow priests.

### 7. Spiritual Direction:

- Spiritual direction, either by the director or peers, is made available to all priests of the archdiocese.

**Staff:** Rev. Hilary Ottensmeyer, OSB, *director*  
Mrs. Elizabeth Munro, *secretary*





Father Larry Crawford examines reading materials in the recently organized Office of Pro-Life Activities. Father Crawford is director of the office, which is developing specific programs in the areas of advocacy, educational services, pastoral care.

## Office of Pro-Life Activities

### Mission Statement:

The purpose of the Office of Pro-Life Activities is to affirm that each human life is a precious gift from God; that each person who receives this gift has responsibilities toward God, toward self, and toward others; and that society through its law and social institutions must protect and sustain human life at every stage of its existence. Recognition of the dignity of the human person, made in the image of God, lies at the very heart of our individual and social duty to respect human life.

### Services Provided:

#### 1. Educational services include:

- A public information effort to create an awareness of threats to human life.
- An intensive educational effort to lead persons, especially Catholics to an understanding of issues, to firm conviction, and a commitment for life. This done through programs developed by the National Office for Pro-Life Activities such as "Respect Life" as well as programs which are developed locally.

#### 2. Pastoral Care services include:

- Establishing and maintaining an Archdiocesan Committee of Pro-Life Activities with appropriate subcommittees and activities.
- Assisting in the formation, training, and growth of Pro-Life Activities Committees in parishes of the archdiocese.

#### 3. Advocacy services include:

- Assisting in the establishment of Congressional District Action Committees.
- Establishing and maintaining a telephone tree.
- Maintaining a file of Pro-Life cards.

**Staff:** Fr. Larry P. Crawford, *director*  
Sr. Melanie Bair, OSF, *administrative assistant*

### Programs:

Because the Office of Pro-Life Activities was recently created, specific programs are in the developmental stage. Efforts are currently focused on development of educational programs and activity to get the Hatch Human Life Amendment enacted. You are welcome to inquire concerning the status of any specific program in which you have an interest.

## Propagation of the Faith Office

### Mission Statement:

The Mission of the Office of the Propagation of the Faith, The Holy Childhood Association and Catholic Relief Services. By promoting the above and keeping their names in front of the public, we promote mission awareness. Our church is universal and we must be aware of the missionaries throughout the world, to help fund them and to promote them to other Catholics in our archdiocese.

### Propagation of the Faith

**Primary purpose**—This is the Holy Father's *own* missionary society. Mission is *universal*—it is to all men. Mission is to the *whole* man, body and soul.

**Manner**—Two large collections—Mission Sunday in October and Membership Sunday in February.

**Missionary Cooperation Plan**—Each parish is assigned visiting missionaries, priests and sisters to take up annual collection.

Other appeals, prayers and sacrifices or alms giving throughout the year, for the missionaries.

### Holy Childhood Association

**Primary Purpose**—"Children Helping Children." Purpose of the association is to make the children of the archdiocese "Mission Minded."

**Manner**—Annually the children are asked to sell Christmas Seals for the benefit of the poor children of the world. During Lent they are also asked to sacrifice for these same children.

### Catholic Relief Services

**Primary Purpose**—To collect funds on the local level for this National Organization which is recognized as *the* effective relief organization for the poor and needy of the world.

**Manner**—An Annual Collection.

**Staff:** Rev. James D. Barton, *archdiocesan director*  
Mrs. Patricia A. Mills, *secretary*  
Mrs. Polly Henn, *part-time*

# Priests' Senate

## Mission Statement:

In order to provide an organized means of communication and collaboration among the priests of the Archdiocese of Indianapolis with one another and with the archbishop in their common ministry and thereby to render their service to the local church more effective, the Presbytery of the Archdiocese of Indianapolis is established.

The Priests' Senate, the officially elected representative body of the Presbytery, endeavors in its structure and procedure to provide a forum for open communication and fraternal collaboration among the priests and with the archbishop.

## Officers of the Senate:

Rev. Richard Lawler, *president*  
Rev. Martin Peter, *vice president*  
Rev. Paul Koetter, *secretary*  
Rev. William Pappano, *treasurer*

Membership in the Presbytery of the archdiocese includes: The archbishop; all priests and deacons incardinated in the archdiocese; all religious priests living and working within the archdiocese whose community has a permanent commitment to the archdiocese; all other priests who have received faculties, been on assignment for one year and applied for membership from the Senate.

The Presbytery elects the Senate which consists of 20 priests, 11 chosen by geographical area, eight chosen by age group, and one chosen of and by the religious of the archdiocese.

## Services/Duties of the Senate:

In order to provide an organized means of communication and collaboration among the priests of the archdiocese, the Senate strives for collaboration with the archbishop in the government of the archdiocese. This body also coordinates and implements in whatever

## Office of Personnel Director for Priests

### Mission Statement:

The purpose of this office is to assist the archbishop in appointing priests of the archdiocese to ministries in which their individual charisms can be best utilized, and the needs of the people of the archdiocese can be best served; to be available to both priests and the persons they serve; to assist and encourage them in their work as well as to assist them in problems that may arise.

**Staff:** Rev. David E. Coats, *director*

### Services Provided:

1. Conferences with newly ordained priests and their pastors.
2. Chancery Day to acquaint newly ordained priests with the functions of the various departments of the archdiocese.
3. Priesthood Day celebrating the ordinations of those newly ordained as well as the silver, golden and diamond anniversaries of ordination.
4. Visiting priests in their assignments.
5. Evaluating the ministry of priests when they request an evaluation.
6. Daily contact by telephone, letter and personal visits with priests and parishioners and meeting with priests and parishioners when requested.
7. Preparing and presenting reports at personnel board meetings; notifying board members of the meetings.
8. Visiting sick priests.
9. Special concern for the retired priests.
10. Informing priests about the death of parents of priests.
11. Assisting in finding substitutes in times of illness, vacations.

way possible the activities of the Presbytery. It is their aim to reflect the thoughts and concerns of the members of the Presbytery as their representative body.

Through their monthly meetings and their committee structure, the Senate represents to the archbishop the interests and concerns of the Presbytery and in turn represents to the Presbytery the interests and concerns of the archbishop. In this way the Senate should be a vehicle through which the archbishop and the priests may have dialogue and take counsel with each other.

Senate meetings and committees of the Senate serve as a forum of discussion for the concerns of the church and society in the archdiocese. An ongoing concern of the Senate is to keep the general membership informed of the activities of the Presbytery and Senate by promoting communication at all levels.

## Members of Priests' Senate—1982

### Age Group #1 (1920-1935)

Rev. Edwin Sahr  
10408 E. North Shore Dr.  
Unionville, IN 47468

### Age Group #2 (1936-1940)

Rev. James Moriarty  
St. Matthew Rectory  
4100 E. 56th St.  
Indianapolis, IN 46220

### Age Group #3 (1941-1950)

Rev. William Morley  
St. Jude Rectory  
5353 McFarland Rd.  
Indianapolis, IN 46227

### Age Group #4 (1951-1957)

Rev. Lawrence Moran  
St. Joseph Rectory  
217 E. Ohio St.  
Rockville, IN 47872

### Age Group #5 (1958-1962)

Rev. John Schoettelkotte  
1414 E. Southern Ave.  
Beech Grove, IN 46107

### Age Group #6 (1963-1968)

Rev. Charles Chesebrough  
St. Ann Rectory  
2850 S. Holt Rd.  
Indianapolis, IN 46241

### Age Group #7 (1969-1974)

Rev. Myles Smith  
St. John Rectory  
3410 W. Third St.  
Bloomington, IN 47401

### Age Group #8 (1975-1981)

Rev. Cosmas Raimondi  
St. Thomas Aquinas  
Rectory  
4625 N. Kenwood Ave.  
Indianapolis, IN 46208

### Indianapolis East

Rev. Fred Schmitt  
Little Flower Rectory  
4720 E. 13th St.  
Indianapolis, IN 46201

### Indianapolis North

Rev. Martin Peter  
St. Thomas Aquinas  
Rectory  
4625 N. Kenwood Ave.  
Indianapolis, IN 46208

### Indianapolis South

Rev. Michael Bradley  
St. Patrick Rectory  
950 Prospect St.  
Indianapolis, IN 46203

### Indianapolis West

Rev. William Pappano  
St. Malachy Rectory  
326 N. Green St.  
Brownsburg, IN 46112

### Batesville

Rev. Mark Gottemoeller  
St. Mary Rectory  
206 S. East St.  
Greensburg, IN 47240

### Bloomington

Rev. James Higgins  
St. Paul Catholic Center  
1413 E. 17th St.  
Bloomington, IN 47401

### Connersville

Rev. Louis Schumacher  
St. Michael Rectory  
P.O. Box J  
Brookville, IN 47012

### New Albany

Rev. Paul Koetter  
Perpetual Help Rectory  
1752 Scheller Ln.  
New Albany, IN 47150

### Seymour

Rev. Bernard Koopman  
St. Bartholomew Rectory  
732 Chestnut St.  
Columbus, IN 47201

### Tell City

Rev. Richard Lawler  
St. Paul Rectory  
814 Jefferson St.  
Tell City, IN 47586

### Terre Haute

Rev. Dismas Veeneman,  
*OFM Conv.*  
St. Joseph Rectory  
113 S. Fifth St.  
Terre Haute, IN 47807

### Religious Representative

Rev. Hilary Ottensmeyer,  
*OSB*  
Ministry to Priests  
1307 W. Michigan St.  
Indianapolis, IN 46202



# Sesquicentennial

## Mission Statement:

The Archdiocese of Indianapolis will celebrate its 150th anniversary in 1984. This Sesquicentennial is a great milestone in the life of the Church in Indiana and in the history of the archdiocese. The year-long celebration is a rare opportunity for us as Catholics to reflect on the lessons of the past, to be consciously proud of our religious heritage and to renew ourselves as persons and as community for our on-going pilgrim journey of faith.

The Archbishop of Indianapolis, our chief pastor, calls each of us to join in a celebration of the past, the present and the future; a celebration of our faith and the gifts with which our archdiocese has been richly endowed; a celebration calling forth the talents of dreamers, planners and organizers, liturgists and musicians, artists, poets, dramatists, writers, photographers, educators, historians, gourmets and bakers, merchants, athletes, hosts and hostesses throughout the eleven deaneries of the archdiocese.

## Steering Committee:

Sr. Mary Jeanne Pies, OSB, chairperson  
 Rev. James Bonke  
 Valerie Dillon  
 Sr. Ann Janette Gettelfinger, OSB  
 Steve Noone  
 Marie Mitchell  
 Sr. Loretta Schafer, SP, liaison to the archbishop

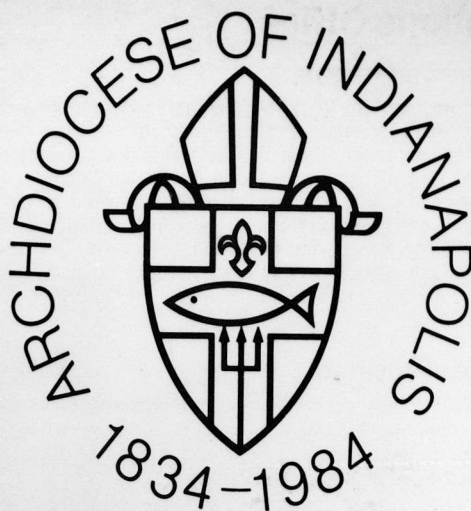
## Goals:

The Archdiocesan Sesquicentennial Steering Committee was established in the spring of 1982 . . .

1. To invite the people of the archdiocese to participate in a year-long celebration of its 150th anniversary, beginning January 1, 1984.
2. To create opportunities for all Catholics to become conscious of the historical journey of faith within individual lives and within the archdiocese.
3. To dream, design and organize multi-faceted celebrations of the Sesquicentennial, including spiritual, social, historical and cultural events throughout the archdiocese.
4. To create committees and appoint chairpersons who will plan and implement the spiritual, social, historical and cultural events of the Sesquicentennial.
5. To coordinate the work of all Sesquicentennial committees accountable to the steering committee.
6. To involve members of the church at all levels and in all deaneries in planning and implementing these anniversary celebrations.
7. To invite parishes, schools, organizations, institutions, religious communities and agencies to sponsor events, activities and programs in the name of the Sesquicentennial.
8. To plan one major liturgical celebration designed for participation by large numbers of people throughout the archdiocese.
9. To maintain fiscal accountability to the archdiocese for the Sesquicentennial.
10. To invite civic and religious leaders to participate in the Sesquicentennial celebrations of the Catholic community.

## Programs:

1. The Sesquicentennial Steering Committee and major planning committees are developing events and activities that will take place at deanery and parish levels as well as for the entire archdiocese. The highlight of the Sesquicentennial year will be a liturgical celebration on June 3, 1984, at Market Square Arena in Indianapolis. Led by Archbishop O'Meara, the



## On A Journey Of Faith

specially designed liturgy will welcome Catholics from all corners of the archdiocese along with church and civic dignitaries, neophytes—new members of the church—handicapped persons, youth, the elderly and a special representation of ethnic groups.

2. A commemorative book on the history of the archdiocese will be published for the Sesquicentennial. Also in an historical vein, audio-visual materials, art and photographic exhibits, a six-issue historical newspaper and a time-capsule are being planned.
3. Special musical events will include a concert and commissioned musical compositions in honor of the anniversary. Also being planned are a mini-marathon and a special Olympics, an educational curriculum, a lecture series and special deanery and parish liturgies. Individual parishes and organizations will be invited to adapt many of these events for their own locale or to initiate other forms of celebration in honor of the Sesquicentennial.



Benedictine Sister Mary Jeanne Pies, center, who chairs the Sesquicentennial Steering Committee, meets with Providence Sister Loretta Schafer and Archbishop Edward T. O'Meara.

# Vocations Office

## Mission Statement:

The purpose of the Vocations Center is to foster and encourage vocations to the ordained and non-ordained ministries within the archdiocese. Its special area of responsibility is the fostering of vocations to the diocesan priesthood. The office also complements the activities of others who are involved in the work of supporting, encouraging, and giving direction to those in preparation for ministry or exploring the idea of ministry within their own lives. The office strives to create a vocation awareness through education, resource materials, and the development of general and specific spirituality programs.

## Services Provided:

1. The interviewing of prospective candidates for the archdiocesan priesthood;
2. The formation, development, and support of those studying for the archdiocesan priesthood;
3. Providing both programs and facilities for growth in spirituality;
4. Providing information and programs about the Catholic ministries of priesthood and religious life;
5. Coordinate programs for high school men wanting to learn more about priesthood and religious life;
6. Coordinate programs for college age men and older, considering priesthood;
7. Provides appropriate summer assignments for the students in parishes, hospitals, summer camps;
8. A yearly retreat for the archdiocesan students.

**Staff:** Rev. D. Michael Welch, *director*  
 Rev. Robert W. Sims, *associate director*  
 Rev. Kimball J. Wolf, *associate director*  
 Mrs. Mary Hellmer, *secretary*  
 Mrs. Jean Sutherland, *secretary*



Jean Sutherland, left, and Mary Hellmer handle secretarial duties in the Vocations Office.

## Programs

1. **Acts II**—a home seminary program that enables a high school student to attend his local high school and yet pursue the priesthood through monthly meetings, spiritual direction, and retreats. Meetings are arranged according to students' schedules.
2. **Contact Program**—a program for men college age and older who wish to know more about the priesthood. Individual spiritual direction, group meetings and retreats are central to the program. Meetings and retreats are arranged according to the schedules of participants.
3. **Vocation Awareness Week, October 10th thru October 17th, 1982**—The office in cooperation with the religious of the archdiocese provides resource materials.
4. **Resource Center**—resource material is available from the Center. This includes: lesson plans, brochures on religious life and the priesthood, prayer cards, posters, films and filmstrips. Much of the material has been prepared in cooperation with the Vocations Committee of the Association of Religious (ARIA) and this office.
5. **College Renewal**—at various college campuses a team of priests and religious visit and offer a reflection program on spirituality. Likewise opportunities are given for learning more about full-time ministry in the church. Scheduling is done in early summer.
6. **Ministry Days**—in each of the Catholic High schools a day is set aside for young men and women to learn more about the priesthood and religious life. Likewise the program is offered to the various deaneries of the archdiocese.
7. **Priesthood Weekends**—at various times throughout the school year, men in high school, college, and older are invited to spend the weekend at St. Meinrad Seminary. There is no cost for the participant. Registration is through the Vocations Office.
8. **Religious Life Counseling**—The priests in the office are available for consultation. Call the office for an appointment.



Fathers Kimball Wolf (left) and Robert Sims enjoy a meal at one of the many retreat activities of the Vocations Office.



# Office of Worship

## Mission Statement:

The mission of the Office of Worship is to foster the renewal and growth of the sacred liturgy in the archdiocese and the church in the United States in concert with the Archdiocesan Liturgical Commission. This mission is founded on a cornerstone principle from the *Constitution on the Sacred Liturgy* of the Second Vatican Council, "The liturgy is the summit to which the activity of the church is directed and the source from which its power flows."

## Services Provided:

1. Offers advice to the archbishop and parish liturgy personnel regarding liturgical matters.
2. Prepares liturgical directives, guidelines and other pastoral resources.
3. Coordinates the planning for archdiocesan-wide liturgies, e.g., all episcopal ceremonies.
4. Provides grass-roots input to requests from the Bishops' Committee on the Liturgy and the Federation of Diocesan Liturgical Commissions.
5. Publishes a monthly newsletter, *Liturgy Forum*, as an educational tool.
6. Assists parishes in the building or renovation of worship space.
7. Offers evaluations, consultation services and training programs regarding: Sunday worship, liturgical ministries, liturgical art and music, liturgy committees, children's liturgies.
8. Directs Cathedral arts and liturgy programs.
9. Acts as consultant in liturgy to archdiocesan agencies.
10. Assists the clergy in liturgical practice, e.g., evaluation of homilies and presidential style; assistance to deacons; workshops on current liturgical concerns.

11. Assists parishes in the implementation of the RCIA.
12. Fosters liturgical spirituality for all involved in the liturgy, e.g., recollections for liturgical ministers; prayer aids for priests' retreats.
13. Serves as a resource center for liturgical planning.
14. Sets certification standards and salary guidelines for pastoral musicians.

## Staff:

Rev. Stephen Jarrell, *director*  
Charles Gardner, *music director*  
Dolores Augustin, *secretary*

### Support Staff:

Rev. Stephen Banet, *church art & architecture*.  
Rev. James Bonke, *clergy liturgical formation programs*  
Mrs. Gerald (Pat) Kelley, *liturgical ministries*  
Matt Hayes, *sacramental policies*

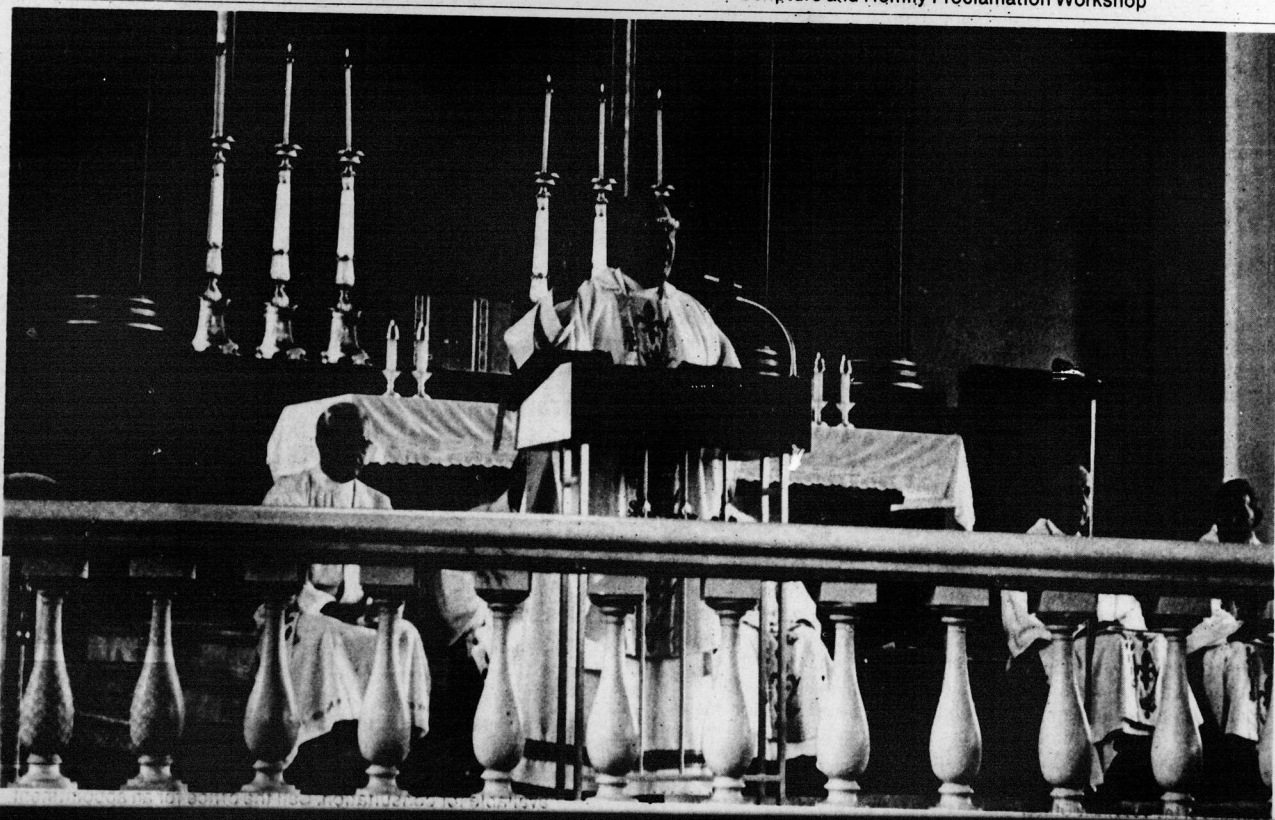
## Programs:

### Fall, 1982

- Art and Architecture Workshop
- Liturgical Spirituality Workshops for Priests
- Recollections for Liturgical Ministers
- Sharing session for liturgy committees
- Seminars for pastoral musicians
- Hearing session on infant baptism

### Spring, 1983

- Lenten Vesper Series at the Cathedral (Sundays of Lent)
- Chrism Mass (March 29)
- Easter Sunrise Service (April 3)
- Neophyte Mass (April 10)
- RCIA Sharing Session
- Seminars for pastoral musicians
- Scripture and Homily Proclamation Workshop





Youth from the archdiocese participate in a number of activities at CYO camps in Brown County.



## Catholic Youth Organization

### Mission Statement:

The Catholic Youth Organization of the Archdiocese of Indianapolis, a member of the National Federation of Catholic Youth Ministry, has as its mission to promote spiritual, cultural, service, social and physical development in young people of the archdiocese and to implant in the constituents a sense of Christ, a sense of direction, a sense of responsibility and a sense of mission in life.

### Services Provided:

The Catholic Youth Organization provides programmed activities for young people from approximately age eight to eighteen at the parish, deanery, archdiocesan and national levels.

## Fatima Retreat House

### Mission Statement:

The mission of Fatima Retreat House is to provide an environment of peace for Christian renewal and a place of hospitality. The major concern of Fatima is ministry to people. Through programs initiated by the staff at Fatima or through welcoming groups seeking Christian objectives, Fatima endeavors to offer people who come an opportunity to grow in personal holiness and communication with their God. The retreat ministry must be concerned with renewal in the church, the community of God's people, and in that context the effort is seriously made to offer programs responding to the needs of the participants in terms of Christian renewal.

### Services Provided:

Fatima sponsors weekend retreats for women, men, young adults and specialized groups such as Charismatic renewal groups, AA and Alanon groups, and Scripture Study groups. Also on the general calendar are days of recollection for young mothers with children (Leisure Days), senior citizen days, evenings for communication between parents and children, and evenings for married couples. Also, Fatima hosts retreats for Sisters and priests, parish groups, organizations, and church groups, both Catholic and non-Catholic.

### Staff:

William F. Kuntz, *executive director*  
Dennis L. Southerland, *assistant executive director*  
Edward J. Tinder, *administrator of volunteer services*  
Carl E. Wagner, *administrator of teen services*  
Miss Christine Schlegel, *administrative assistant*  
Mrs. Bernadette M. Price, *bookkeeper*  
Mrs. Yvonne McPherson, *secretary*  
Miss Ann Papesh, *receptionist*

Other part-time assistants and staff members are hired as the need arises.

### Programs:

The CYO offers a full range of programs year round for children. Printed calendars are available upon request.

### Staff:

Rev. Donald E. Schneider, *director*  
Sr. Beverly Ann Hawkins, SP,  
*responsible for weekend programs/liturgies*  
Sr. Catherine Alberta Kunkler, SP, *in charge of the kitchen*  
Sr. Mary Isabelle Welsh, SP, *secretary/receptionist*  
Sr. Rose Loretto Wagner, SP,  
*responsible for mid-week programs/housekeeping*

### Programs:

1. Weekend Retreats: Begin on Friday evening and end Sunday afternoon. These are lead by a retreat master who gives a number of conferences. Mass and sacrament of reconciliation are part of the weekend, plus optional devotional exercises during the weekend.
2. Leisure Days: Days of recollection for women who may have pre-school children. Baby-sitting is provided. Day begins at 9:30 a.m. and ends at 2:00 p.m. Two conferences, mass, lunch.
3. Over-50 Days: Days of recollection for senior citizens. Begins at 9:30 a.m. and ends at 2:30 p.m. Two conferences, mass, lunch.
4. Evenings of Recollection: Three to four hours for fathers and daughters or fathers and sons, married couples, etc.

For a complete listing, consult the general flyer from Fatima Retreat House.



# St. Elizabeth's Home

## Mission Statement:

The mission of St. Elizabeth's Home is to provide supportive professional service to women, single or married, experiencing unplanned problem pregnancies. It is based on a belief in the worth and sanctity of human life from the moment of conception forward. Program goals include offering each client counseling as an aid in making a good decision for herself and her child; helping each client develop skills for family living—including, if it is her choice, skills for single parenting; providing each child a loving, secure home, whether it is a temporary or permanent placement.

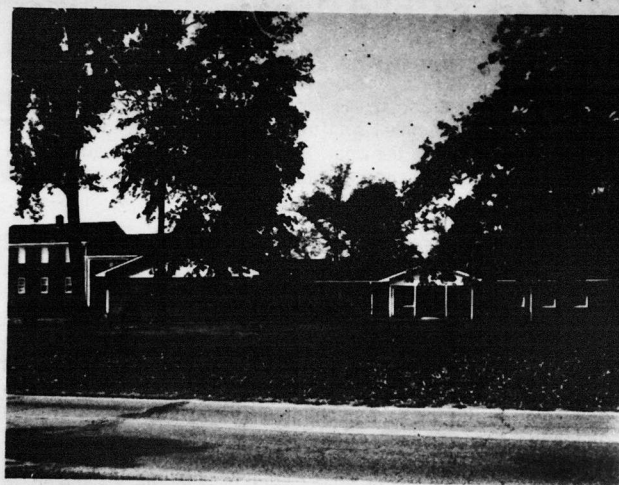
## Services Provided:

St. Elizabeth's offers a pre-natal clinic and classes, casework, and counseling to develop self-awareness, continuing education, temporary care of infants and, if requested, adoption placement. Services are available, both to women who choose to live at St. Elizabeth's and those who remain in their home communities throughout the state. St. Elizabeth's services are open to all persons, without regard to race, religion, ethnic origin, or economic status, and are not limited by geographical boundaries. Fees are based on cost of service, with provisions for adjustments to specific economic conditions. Anyone wishing further information about any of the agency's programs may call (1-317) 787-3412, between the hours of 8:30 and 5:00 p.m., Monday through Friday. St. Elizabeth's Home is located at 2500 Churchman Avenue, Indianapolis, IN 46203.

**Staff:** Anthony J. Logan, MSW, ACSW, *executive director*  
 Marilyn A. Weber, MSW, *casework supervisor*  
 Edwin S. McClain, M.D., *medical director*  
 Marjorie Murphy, R.N., *medical supervisor*  
 Camille B. Flora, MS, *education program director*  
 Lois J. Sutton, *office manager*  
 Janice R. Ash, *tender care co-ordinator & adoption caseworker*  
 Pamela L. Carter, MSW, *maternity caseworker*  
 Therese E. Maxwell, MA, *out-patient maternity caseworker & adoption intake*  
 Amy S. McCormick, *maternity caseworker*  
 Doris M. Stiker, *adoption caseworker*  
 Gloria J. Sahn, R.N., *obstetrical nurse*  
 Kathleen D. Damon, MA, *teacher*  
 Claytanya Dickey, MA, *arts & crafts*  
 Janet Huck, MA, *teacher*  
 Mary Ellen Wilson, MS, *teacher*  
 Virginia Hamilton, *housemother*  
 Cleo Cox, *housemother*  
 Vernice Scott, *housemother*  
 Anna T. Feiner, *secretary/statistician*  
 Aleen M. Yocum, *secretary*  
 Praxie Culver, *asst. bookkeeper*  
 Eugenia A. Hopkins, *receptionist/transporter*  
 Catherine D. Smith, *cook*  
 Pauline E. Rice, *part-time cook*  
 Clarence Roberson, Jr., *maintenance*

## Programs:

- 1. Medical Program:** Prenatal and post-partum medical care are supervised by the Chief of the Obstetrical Department of St. Vincent Hospital and Health Care Center. Qualified St. Elizabeth's Home obstetrical nurses co-ordinate the medical care of residents and out-patients. Prenatal classes are conducted by the physician or nurse.
- 2. Residence:** Facility for 26 women in Isabella Hall, which includes 15 bedrooms with private baths, lounges, kitchen and dining areas, and housemother's quarters.



- 3. Individual Casework:** One-to-one professional counseling, designed to foster understanding of individual attitudes and values. Focus is upon developing awareness of self and the responsibilities of parenthood.
- 4. Group Counseling:** Professionally directed program.
- 5. Family Counseling:** Individual and Group counseling for families of women being served by St. Elizabeth's.
- 6. Education:** Classes at Junior High and high-school level, taught by licensed teaching staff.
- 7. Arts and Crafts:** Sewing and crafts programs among recreational offerings at St. Elizabeth's.
- 8. Tender Loving Care Program:** Short-term care for infants provided by volunteer families.
- 9. Adoption Placement:** Licensed by State of Indiana for placement of children in permanent homes. Pre-adoption group counseling and individual casework and post-placement supervision are part of the program.

For further information please contact: St. Elizabeth's Home, 2500 Churchman Ave., Indianapolis, IN 46203; 317-787-3412



Group counseling is one of the services available at St. Elizabeth's Home.

# St. Mary's Child Center

## Mission Statement:

St. Mary's Child Center, Inc. is a center devoted to the service of children and their families who need special help in the areas of learning, emotions and behavior. The agency's mission is rooted in reverence for life and the recognition of the dignity of the person and the family regardless of age, race, class or creed.

## Services Provided:

The agency offers the following direct services: Testing and evaluation of children with learning, behavioral and emotional problems; Preschool program, Remedial Program and therapy for the individual and family. The agency is also involved in the training and education of professionals who themselves will work eventually in the community for the sake of children. The agency is also involved in consultation services to teachers and school systems and assumes the role of advocate with educational systems, other social agencies and other undertakings that involve the well-being of children.

The agency charges fees based on a sliding scale and the individual's ability to pay. Anyone wishing further information about any of the agency's programs should call (317) 635-1491 between the hours of 7 a.m. and 5 p.m. Monday through Friday. St. Mary's Child Center is located at 311 N. New Jersey, Indianapolis, Indiana.

**Staff:** William I. Brown, MA, *executive director*  
June R. Aderholtz, *administrative assistant*  
Janice E. O'Hara, BA, *social worker*  
Mary G. Carson, MS, *director—Remedial Program*  
Jane Ann Hammonds, BS, *educational specialist*  
Mary Beth Robinson, MS, *educational specialist*  
Jeanette Corrigan, BA, *director—Preschool Program*  
Jean Csire, *preschool program assistant*  
Eileen Butler, *part-time secretary*  
Ernie Dunn, *driver*

**Staff:** Joseph A. FitzGerald, MD, *medical director*  
Paul Alekscic, Ph.D., *psychologist*  
Joe Mazzei, Ph.D., *psychologist*

## Programs:

### 1. Testing and Evaluation:

For the child from 3-17 years of age who is experiencing some kind of learning, emotional, or behavioral difficulty. This program involves contacts with the families and with any other agency that has dealings with the child. Involved in the program also are any types of follow-up activities necessary to carry out the recommendations of the staff.

### 2. Preschool Program:

For the child 3-6 years of age who is experiencing some type of developmental difficulty. This is an in-house program wherein the child works at the Child Center on a daily basis in small group settings in the areas of gross and fine motor development, language development, social growth, and emotional maturity.

### 3. Remedial Program

Intended for the grade school student who is enrolled in a regular school but because of learning difficulties is not able to achieve at expected levels. The child, with the agreement of the parents and the school, comes to the Child Center on school released time three days a week in order to work with specialists in the area of specific difficulties. This program also involves on-going contact with the schools and with the parents.

### 4. Counseling/Therapy

For the children and their families who are experiencing learning, behavioral and emotional problems.

### 5. Volunteer Program

The Center welcomes and relies heavily on volunteers especially in the Preschool and the Remedial Programs.

### 6. Training Program

Intended to be of service to the college student who is seeking professional training in the child service area.

### 7. Advocacy

Dedicated to the development of programs and policies that are beneficial to children in general and special children in particular.

### 8. Speakers' Bureau

The agency is willing to speak to clubs, groups or individuals concerning the needs of, and the special approaches to, the children whom we serve.

For further information regarding these programs or any of the services of the Child Center, please call the Center at 635-1491.





# Exploring the archives of the Catholic Center

Indianapolis Star, September 11, 1927

The new Cathedral high school, Fourteenth and Meridian streets, will be dedicated today. The formal dedicatory blessing will be conferred on the building at 11:30 o'clock by Bishop Joseph Chartrand of the Indianapolis diocese.

At noon there will be a solemn high mass in the school auditorium. Approximately 2,000 pupils, members of their families and friends are expected to attend. The mass will be celebrated by the Rev. Dr. James J. Ryan of the Catholic university of Washington. He will be assisted by Dr. Raymond Neil, deacon; the Rev. Albert Busald, subdeacon; the Rev. Dr. Joseph Hamill, archpriest; the Rev. Peter Kilrain and the Rev. Maurice O'Connor, deacons of honor, and Dr. Elmer Ritter and Dr. Edgar O'Connor, masters of ceremony. Bishop Chartrand will preach the sermon.

After the mass, visitors will be shown through the school. At 1 o'clock, luncheon will be served in the residential unit for members of the faculty and clergy.

## ONE OF MOST COMPLETE.

The new high school in one of the most complete and up-to-date institutions of its kind. Completed for the opening of the fall semester at a cost of approximately \$500,000, it is a notable addition to the educational system of the city.

The school contains three units under one roof, the classroom unit in the center, flanked on the south by a combination gymnasium and auditorium and on the north by a residential unit, providing living quarters for the twenty-two members of the Brothers of the Holy Cross who compose the school faculty.

The exterior of the building is of Georgia colonial style, faced with variegated red brick of a special mixture. In the pediment of the central unit appears the coat of arms of Bishop Joseph Chartrand head of the Catholic diocese of Indianapolis. The coat of arms of the United States is reproduced above the entrance of the residential unit.

## ELEVATED TERRACE GARDEN.

An elevated terrace garden, fronting the central classroom unit and extending between the flanking units which protrude towards the street, conforms to the architectural composition. A flagpole is located in the center of the garden, which is designed to serve as a meeting place for class gatherings, exercises and patriotic demonstrations.

The building consists of two stories and a basement, but the fact that the latter is only partially below the ground level adds height to the structure. A large lantern tower, rising 100 feet from the sidewalk, is a feature of the architecture. The building has a frontage of 285 feet and a depth of 154 feet.

The building is of reinforced concrete and structural steel throughout. Corridor floors are of terrazo base covered with rubber tile in an attractive design, while floors of the classrooms, gymnasium, etc., are of maple. Woodwork in the gymnasium and school units is of oak. That of

the residential unit is birch.

There are sixteen classrooms, seven on the first floor and nine on the second floor, each with accommodations for thirty-five pupils. Each has a slate blackboard, a cork bulletin board and a large supply closet. The seats are of the latest pedestal type with table arms. The wood parts are in walnut finish.

Chemistry, physics and biology laboratories are completely equipped. The school unit also includes a large library, a study hall with fixed seats for approximately three hundred, a locker room with 800 steel lockers, each equipped with combination lock, and administration rooms. The latter rooms include a private and general office, a bookstore and a restroom for visitors. Sanitary facilities are adequate for a large number of pupils.

The gymnasium is unusually large, measuring 80 by 120 feet, exclusive of lobbies and the stage. The latter, elevated above the floor, is 55 feet wide and 26 feet deep.

There is a balcony across the end opposite the stage. The gymnasium floor contains three basketball courts, which may be used simultaneously. Bleacher seats have been provided for use for athletic contests and the auditorium is equipped with 1,500 folding chairs of a comfortable type. Storage space is provided for the chairs on long racks, equipped with wheels to facilitate their movement. The racks fit in special storage spaces under the stage.

The residential section includes thirty bedrooms for the members of the brotherhood, a community room on the ground floor, a large living room upstairs, a dining room, kitchen, pantry, trunk and laundry rooms, with a special suite of three bedrooms, bath and parlor for a housekeeper and assistants. The unit also includes a small but complete chapel, with sacristy adjoining.

## VACUUM HEATING SYSTEM.

Included in the equipment is a low pressure, vacuum heating system, with separate control for each of the three units. Coal storage spaces are underground and there is an ash hoist to carry the ashes directly from the furnace room to wagons for removal. Ventilation is by means of two large exhaust fans.

The electric wiring system is complete in every detail. In addition to power lines for motion picture and stereopticon machines, the gymnasium is wired in anticipation of the future development of television apparatus to the point where pictures of distant events may be shown on the screen as they occur.

Another feature of the electrical equipment is a master clock, automatically ringing signal bells for the beginning and ending of classes.

In connection with the new school, there will be a complete cafeteria. The cafeteria now is being installed in one of the old school buildings at the rear of the new structure. Tennis and handball courts and a football field also have been provided in the rear of the school.

The new building was designed by Adolph Scherer, architect. Commenting on its design and arrangement, Mr. Scherer pointed out that arrangement has been made throughout for future expansion. There is ample room in the rear of the new building and on the site of the old school units for additional new units, he said.

J. G. Karstedt, head of the Karsedt Construction Company, builder of the high school,

has constructed several large semi-public buildings in this city. He started the general contracting business in Indianapolis in 1898 and since that time has achieved an enviable position in the building industry.

The sunken gardens at Garfield park, the St. Vincent's hospital, Nurses' Home, the Methodist hospital annex, the horse barns at the state fairgrounds and several apartment structures were built by Mr. Karstedt.

He recently moved offices from 1027-29 Lemcke building to 254 North Capitol Avenue.

Indianapolis News, September 11, 1952

A new 8-room annex was constructed to the west of the original building. The 1 1/2 story addition cost \$160,000 and opened with the present school term. Construction was started last March. A new cafeteria seats about 290 and covers the basement of the new school annex. Classrooms above it will seat about 300 pupils.

Indianapolis Star, January 21, 1968

Construction of a new \$200,000 wing is scheduled to begin late spring. The structure will be added as a third floor to the school's west wing, and is designed to house biology, chemistry, physics and electronics laboratories, and lecture rooms. It will contain 7,250 square feet, and two of the lecture rooms will be divided with folding partitions.

Indianapolis Star, December 30, 1981

The near-Northside building that once housed Cathedral High School will be transformed into a Catholic Center serving the entire Archdiocese of Indianapolis, it was announced Monday.

The Most Rev. Edward T. O'Meara, archbishop of the archdiocese, revealed that the stately brick school at 14th and Meridian Streets will be the new home of 17 Catholic agencies and departments now scattered among seven locations in the city.

The creation of a Catholic Center "will result in a substantial increase in the utility and efficiency of the service rendered by the archdiocesan facility to the entire archdiocese and the community at large," he said.

"It is my further hope that this new and heightened visibility of the Catholic Church within the civic community will be taken as a sign and commitment to continued involvement in the life of Indianapolis, and as a pledge of confidence in the ongoing renewal of the central city area in progress at the present time."

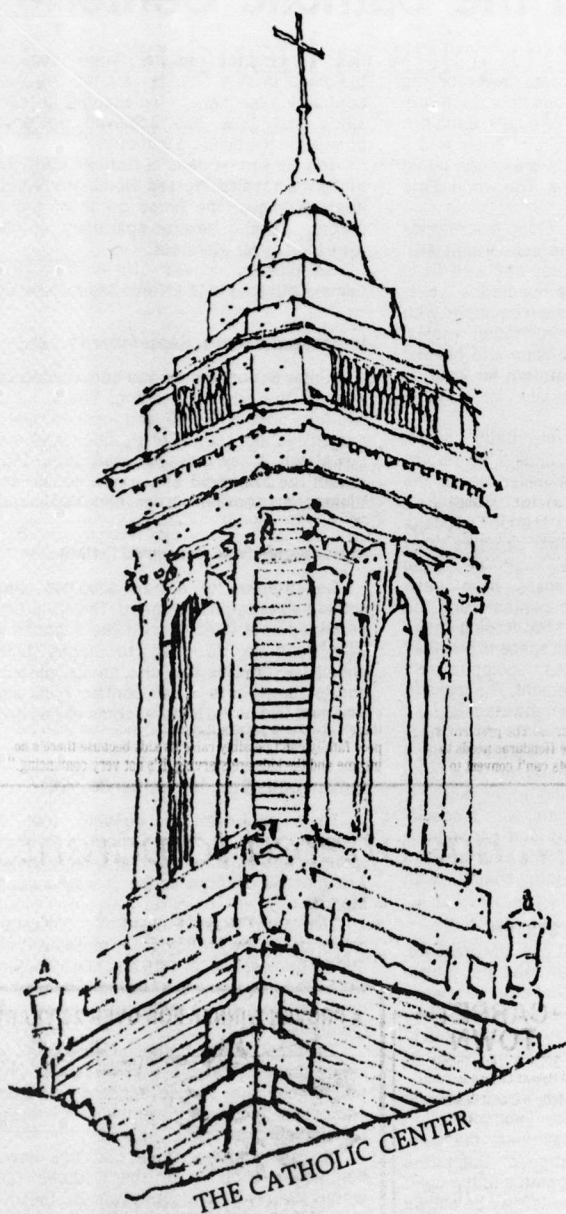
Archbishop O'Meara said his decision to renovate rather than sell the old Cathedral school was made on the basis of a feasibility study completed recently.

He said current facilities for many of the offices that will be relocated are inadequate and eventually would have to be remodeled. The renovation of the school building will cost an estimated \$2 million, but will bring various services in the city together, he noted.

The high school itself was relocated at 5225 East 56th Street in 1976. Since then, the old building has been unused.

(Researched by Bill Cotterman, member of the architectural firm of Richardson, Munson and Weir.)

**PHOTO CREDITS**—Many of the photos in this special section were taken by Criterion photographers, Ruth Ann Hanley and Jim Jachimik. Others were submitted for publication by various archdiocesan agencies.



# The Archbishop of Indianapolis

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to attend  
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## Dedication and Open House *of*

### The Catholic Center

1400 North Meridian Street  
Indianapolis, Indiana

ON

# Sunday, August 29, 1982

2:00 to 6:00 PM (EST)

Dedication — 2:00 to 2:30 PM (EST)

Open House — 2:30 to 6:00 PM (EST)

The Dedication Ceremonies will be held at the new entrance of The Catholic Center located adjacent to the parking lot at 14th & Illinois Streets. Parking is available in The Catholic Center parking lot which is accessible from both Illinois Street and 14th Street. Exit 113 off I-65, then north on Illinois Street.

Your Generosity to the Archbishop's Annual Appeal has made The Catholic Center a Reality.



## LIVING THE QUESTIONS

## Jesuit superior tells of struggles in Honduras

by Fr. THOMAS C. WIDNER

To look at him you might think John Willmering hasn't eaten for a long while. Tall and thin, the Jesuit superior of 42 priests and brothers in the Honduran provincial town of Progreso has struggled for many years to build a native church in an area which daily comes closer to economic and military revolution.

Father John was home visiting his mother Agnes Willmering, a member of St. Andrew's Parish, before moving on to St. Louis to speak with his superiors in the Missouri Province of the Jesuits of which he is a member.

Progreso is a town of about 30,000 to 40,000 people, he said, "but the parish has about 30,000 people what with those who are in the banana camps and in nearby villages. We also have nine other parishes, some of which have their own missions. We Jesuits are the only priests in a two-state region, the departments of Yoro and Colon."

Together the region is roughly half the size of the state of Connecticut. Colon has been largely uninhabited. But refugees from Nicaragua, have traveled along the Atlantic coast settling in what was virgin forest.

"We run a high school and a vocational school and a radio station," Father John explained. About half the Jesuits are Spaniards from the Leon Province in Spain. The rest are Americans. Only two are native Hondurans.

"We teach the natives to read and write," he explained. "We were able to do this on a large scale by the creation of 'radio schools.' From the capital city of Tegucigalpa 200 miles away instructional programs were broadcast to outlying villages. A 'monitor' in the village would conduct the 'classes.'"

The radio schools have been abandoned by the Jesuits though. As Father John described it, the government



suspected subversion. "Once people learn to read and write, they begin to learn about their own human dignity. Then they realize what they don't have and they begin to organize. That's when the government feels threatened."

Most of the 'campesinos,' the poor farmers, are only able to attend Mass once or twice a year. "In the town of Yoro," Father John said, "there are over 200 villages." So the Jesuits spend much of their time training lay people to lead Sunday services consisting of a liturgy of the Word. The shortage of priests makes it impossible to do more.

The Jesuits have a center which gives three and five day workshops to train lay leaders. "If we had more priests," Father John said, "we could offer Mass more frequently. The priest will normally have Mass in the larger towns. Since there are usually two or three priests in a place, the elder will have Mass in town, the younger will go out for a two or three week visit to surrounding villages.

"THE PEOPLE ARE VERY poor. They have very little schooling. The government suspects us of fomenting revolution because we bring the people together to take courses. It's just a few more steps into politics."

The Christian Democratic Party is a result. And the Ligas Campesinas is a political movement which has thus far avoided any guerrilla connections. But Honduran bishops have encouraged the priests to pull back from direct involvement in the political movements. Without church support, these groups have more difficulty organizing. The Honduran government, a very weak power, depends on its military which in turn depends on American aid. The government is unable to do anything for its people and yet because of the military fears any change which might come from the people.

Hondurans and other Central Americans view their problem not as a confrontation between East and West as Americans do but as one between North and South. Honduras is the poorest of Latin American countries. The problem is tied to the American economy because Honduras needs to import many of its products. Merchants can't convert to

dollars due to the current recession. And prices aren't good for Honduran exports—bananas, coffee, timber and sugar cane.

"ABOUT 70 to 80 PERCENT of Hondurans are illiterate," Father John added. "Now Honduran teachers are considering going on strike for higher pay. The government opposes this. A similar strike in Panama was used by the military as an excuse to take over the government. So Honduras fears the possibility of a strike."

Father John spends much of his time as superior attending meetings throughout Central America. One Honduran bishop encouraged him and other clergy to visit the camps of Salvadoran refugees. "They are always anxious to have visitors," Father John said, "especially international visitors. They are a defense against the Honduran military causing problems." The priest visited the camp at Mesa Grande which has 10,000 Salvadoran refugees.

"The campesinos form 60 to 70 percent of the population. A man begins his day about four in the morning in order to spend the greater part of the morning working his field. He quits about noon to eat lunch and then maybe collect firewood or whatever else he must do to survive. If he works for someone else, he earns about \$2.50 per day. It usually takes about an hour or so to get to his field. During non-growing seasons a campesino has more free time. That's when we try to teach them."

"They are on national land which nobody can own, but as long as no one pushes them off, they can farm it. Last year there was a pretty good crop, but, of course, then the price for the crop goes down."

"The government is bankrupt. The only industry is the military. Both Nicaragua and El Salvador are threats to it."

"The bishops have told us to work within the church. To do priestly work. Okay, so we try to better the family situation—there's about a 70 percent illegitimacy rate—but when the poor family can't possibly raise its kids because there's no income and the kids are starving, it's not very convincing."

## Back-to-school pointers, warnings offered to parents

by DOLORES CURRAN

With new Big Chiefs and sneakers upon us, it's a good time to talk about some early attitudes and decisions that might make a difference in the kind of school life our children will experience this year. As a veteran mother of collective 32 years of school life in our family, I believe I've heard the most familiar complaints found in families. Here are a few with some of my reflections on them.

"I don't have any homework. Since I wrote a whole column on this a couple of years back, I won't do more than re-suggest that every child has some kind of homework every week night, even if it's only a book he or she is supposed to be reading. A good parental reaction for the child who never has homework is to provide some (spell the states, learn the capitals, write a letter to Grandma, read this book, or practice your math tables). We found our homeworkless children soon discovered they did have homework after all."

"But I can study in front of TV." Television and homework don't mix, according to over 100 teachers who responded to a research survey for my upcoming book on healthy families. Parental control over the quality of TV during the week is foundational to academic success. I know it's an endless battle but if parents stick to their rule of an hour or two of TV during week nights, the kids soon get the idea that they are not going to be allowed to watch their homework in around a heavy TV schedule.



"I can't miss practice." Overscheduled kids don't make good scholars or good family members. We have to teach them to prioritize and that means they can't do everything. If football, band or a part-time job become top priorities, then school and family become secondary and even resented for taking time away from a child's activity. Sometimes parents have to exercise divine-right authority and say no for the sake of their child's and family health.

"I was only one point away from a B." I never realized there were so many C's given that there were only one point away from a B until my children pleaded for mercy after some privilege was taken away as a result of slipping grades. We've found it important to establish our expectations of each child the first week of school and stick to them.

We deal with each child individually, according to his or her ability so we don't get caught up in the "but I got better grades than he did" debate. One might be expected to get a balance of A's and B's and another can get by with B's and C's, but whatever the expectations, it's good to set them right off and establish consequences if they aren't met (no TV, no job, no car, extra study time).

"The teacher doesn't like me." Maybe so, but I want to talk with her and hear her side before I make a judgment. Maybe she has a reason for not liking you, like lack of respect or attention on your part. Maybe she wants to like you but you aren't making it possible.

Maybe she likes you a lot but you're using it as an excuse for failing that test. Whatever it is, let's you and I and the teacher get together and talk about it. (Amazing how often this plaint disappears once the child experiences a parent-teacher-child conference.)

"You know, school isn't so bad." This usually comes after all of the above rules, tears and techniques have been involved. Our real hope is for children to be happy while educated

but teachers and children can't do it alone. They need us as caring partners who plan to remain interested and involved beyond the first two weeks of school.

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# St. Peter Parish

Harrison County, Indiana

Fr. Ernest Strahl, administrator

by JIM JACHIMIAK

For all but 10 years, St. Peter parish near Buena Vista in Harrison County has been a mission parish, linked to various other parishes in the area.

Today, however, parishioners prefer to think of themselves as part of a "tri-parish" which also includes Most Precious Blood in New Middletown and St. Joseph's in Corydon.

Father Ernest Strahl is administrator of St. Peter's and Most Precious Blood, and pastor of St. Joseph's. Benedictine priests from St. Meinrad Archabbey serve as weekend assistants in the parishes. The parishes "do everything together," Father Strahl explains.

According to historical sketches in a combined pictorial directory, St. Peter's was established in 1849. Father J.P. Dion of St. Mary's, Lanesville, built a log church at Buena Vista. Father Alphonse Munschina replaced it with a frame church in 1857.

Then came a number of changes in the status of the parish: 1873, mission of Frenchtown; late 1870s, mission of Laconia; 1882, mission of New Middletown; 1883, mission of Frenchtown; 1884, mission of New Middletown.

Also in 1884, Father August Peckskamp of New Middletown erected a new church on a new site for the congregation at St. Peter's. It was destroyed by fire in 1900 and the present one built.

In 1905 Father William Gerdon gave up his pastorate at New Middletown to become the first resident pastor at St. Peter's, but 10 years later the parish again became a mission of New Middletown. During those 10 years, Father Gerdon was also

given charge of missions at Dogwood, Laconia and Locust Point, none of which remain today.

**SHORTLY AFTER 1915**, Father James Manning moved his pastorate and residence from New Middletown to Corydon, and an assistant pastor was assigned to live at one of the missions. That arrangement continued until the arrival of Father Richard Hillman, who served as both assistant pastor (1937-1942) and pastor (1942-1961).

While their history caused "some enmity between the parishes before," Father Strahl says, that has diminished. A major factor, he believes, was the establishment of a school at St. Joseph's to serve all three parishes.

The school is supported by the three parishes, largely through a combined parish picnic at the Harrison County Fairgrounds each year. Father Strahl notes that "people are not assigned by parish" for working at the picnic.

The parishes provide bus transportation for pupils from St. Peter's and Most Precious Blood who are outside the Corydon school district. Father Strahl notes that the school bus travels more than 80 miles every school day.

St. Peter's is located in an area which has seen little economic growth, according to Father Strahl. Population is not increasing and many residents work in Clarksville, New Albany or Louisville.

However, he points out, while the congregation at St. Peter's numbers less than 200, it is "not a financial burden at all. These parishes (St. Peter's and Most Precious Blood) are self-sustaining." Parishioners handle regular maintenance of St. Peter's church and cemetery.

**IN RECENT YEARS** new wiring, paneling, carpeting and pews have been installed in the church. The exterior has been covered with aluminum siding.

Last winter, the bottom half of each stained glass window in the church was stolen and had to be replaced. The new ones, which match the originals, have been inscribed with identification marks.

Although St. Peter's parishioners often take part in activities at St. Joseph's, the parish also has some of its own activities. For example, Father Strahl is pleased that 20 people meet every Wednesday at St. Peter's to pray the rosary.

About six years ago, in an effort to promote the rosary in his parishes, Father Strahl used beads and wire to make rosaries for each of his parishioners. "Holding a pair of pliers is second nature to me," explains the pastor, who is also a carpenter in his spare time.

Now he estimates that he has made 9,000 rosaries, which have been sent as far away as South America, Africa and Taiwan. Within the United States, some go to Indian missions in New Mexico and servicemen in Georgia. Father Strahl normally gives 300-500 each year to Father James Barton, ar-



chdiocesan director of the Society for the Propagation of the Faith, for distribution.

On Sundays, Father Strahl makes a 48-mile round trip from Corydon to St. Peter's and Most Precious Blood. In 21 years, there has been only one time when Father Strahl was unable to celebrate Mass at St. Peter's. In 1977 or 1978, roads to the church were not cleared of snow. He recalls, "I had to close down the parish for about two months."

This year, he says, he is in the market for a used four-wheel-drive vehicle. But even in the summer, getting to St. Peter's can be difficult. As Father Strahl observes, "You just hope you don't meet anybody on these roads."

But Sunday mornings became less hectic, he says, with the introduction of Saturday evening Masses. He remembers celebrating all Masses on Sunday morning, when "you couldn't even have breakfast before receiving communion. I wouldn't want to do that again," he says. "But I still enjoy coming out here."

## Enjoy Night Life at Adult Evening Classes

Broad Ripple High School—Evening Divisions  
1115 E. Broad Ripple Ave.

Classes start Sept. 7 & 8  
Personal Development Classes begin Sept. 13

### Monday & Wednesday

6:00-7:40 PM 7:50-9:30 PM

English 5-6  
Basic English  
Computer  
Math 1  
Geometry 1-2  
Government  
US History 2  
Biology 1  
Typing 1  
Shorthand 1  
Business  
Machines  
Clothing  
Ceramics  
ICT (3 credits)  
Auto Mechanics  
Aerobic Dance  
Health & Safety

### Tuesday & Thursday

6:00-7:40 PM 7:50-9:30 PM

English 5  
English 6  
English 1  
English 3  
Algebra 1  
Algebra 2  
Economics  
US History 1  
Psychology  
Science 1  
Basic Science  
Accounting 1-2  
Oil Painting  
Woodworking  
Welding

6:00-8:30 PM  
English for the Foreign Born

### DRIVER TRAINING

Learn safe, efficient, correct driving practices. Course includes 30 hours classroom instruction (or equivalent) and 6 hours behind-the-wheel driving. Time and day arranged with the student.

Cost \$130.00

### ENGLISH FOR THE FOREIGN BORN

16 Weeks, Tuesday and Thursday, 6:00 to 8:30 PM, Feb. 1 thru June 2. Instruction in correct usage of tenses, vocabulary, sentence structure, speaking ability, writing and reading expressions and comprehension.

### SPECIAL INTEREST COURSES

These courses begin Feb. 1 & 2  
Ceramics  
Reupholstery  
Oil Painting  
Sketching & Drawing  
Auto Mechanics  
Guitar  
Photography  
Special Foods  
Cabinet Making  
Speed Shorthand  
Planetarium  
Programs  
Drama

### GENERAL INSTRUCTIONS

- Any person 17 years of age or older, who is not enrolled in another high school may attend Evening School.
- High School graduates are encouraged to enroll in high school credit courses. They will be charged a nominal tuition fee for each course.
- All Personal Development courses meet for ten weeks one night per week. A tuition fee will be charged for each of these courses to cover instructional costs.
- Pupils provide their own books and other supplies. These may be purchased in the High School Bookstore. The Evening Division office is near Room 105 in the West Building.
- Register on Aug. 31-Sept. 2 from 5:30-8:30 PM in Room 105.

For additional information Call:

**266-3778**

Donald A Glenn, Principal—Warren K. Jackson, Director

## GARAGE SALE

St. Mary's Child Center  
311 N. New Jersey Street, Indianapolis

**August 27 & 28**  
10:00 AM to 6:00 PM

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Christmas Party Goods — 100's of Christmas Decor items  
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Plastic Coated Plates 1" Each 3-Ply Napkins 1" Each  
11" Plastic Coated Plates 3" Each  
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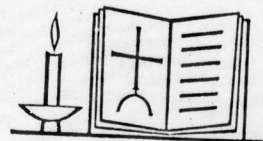
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# Your family... your home... your religion... are these the most important things in your life?

Of course, they are! And, you work hard and long... taking care of your family, providing a home, and supporting your church. Even when times are tough, you manage somehow. You gladly accept these responsibilities. In fact, as far as possible, you want to make sure that they are all taken care of, even if you're not there to do it.

So, you planned ahead... put some money aside in savings... and, of course, along the way, you bought life insurance. You want to make sure that your family has a home and income. And, perhaps you want to leave a bequest to your church. But... what seemed like plenty of life insurance, when you were younger, simply isn't enough now.

Those of us over 45... can remember when one man couldn't carry \$50 worth of groceries home from the store. And, you could buy a brand new car for about \$2,500. Those days are probably gone forever! Inflation has made the price of almost everything higher. Even the cost of a simple funeral has increased a lot in just the last few years.

At Congregation Life, we know that you, like many others, could use more protection, but at your age, you may hesitate even applying for life insurance. Perhaps you're not as healthy as you once were, and you think, "Maybe I'll be rated... or even turned down."

Well, that's why we've designed our Modified Benefit Whole Life Policy for people over age 45... people like you who want and need additional insurance... but don't want to go through all the trouble usually involved in applying for it.

When you think of adding to your life insurance, you probably remember how it was the last time you bought a policy. Talking with an agent... answering a long list of health questions... then making an appointment with a doctor... sitting around the reception room, waiting to take a "physical."

At Congregation Life we've eliminated all that trouble. **We don't ask any health questions... we don't require a physical exam... no agent will call... and we guarantee to issue you a policy!**

We've made it as easy as possible for you to get an extra \$2,000, \$3,000 or \$5,000 of protection, by simply using the application at the bottom of this page. You're the only one who really knows how much you want and how much you can afford to pay for it. So, after reading all the information... you decide!

## About the Company

Congregation Life is an Indiana-chartered insurance company, providing insurance protection to residents of the state of Indiana only. We are a member company in the Celina Group with executive headquarters in Celina, Ohio.

**Congregation Life Insurance Company**

P.O. Box 27647

Indianapolis, Indiana 46227

## Why a Modified Benefit Whole Life Policy?

You're sure you're going to live a long time... barring an accident, of course... even though you may not be as healthy as when you were younger. Congregation Life developed the Modified Benefit Whole Life Policy to enable people over 45 to get additional life insurance. In order for us to:

1. Guarantee to issue you a policy
2. Require no physical exam
3. Ask no health questions

the policy provides for an initial 3-year period, during which time the benefits are modified.

### During the First 3 Years of the Policy

**ACCIDENTAL DEATH BENEFIT** — If death is due to accidental causes (as shown in the policy) we will pay the full face amount of the policy. In addition, all premiums you have paid, plus 5% interest compounded annually on them, will be returned.

**NON-ACCIDENTAL DEATH BENEFIT** — If death is due to non-accidental causes during the first three years, we will return all pre-

miums you have paid, plus interest at 5% compounded annually.

Suicide is not covered for the first two years the policy is in force. However, all premiums paid to date would be returned.

### After the Initial 3-Year Period

We will pay the full face amount of your policy, for death due to any cause, after the first three years.

### Cash and Loan Values

After your policy has been in force for two years, it begins to build cash values. The longer you own the policy, the more these cash values increase. You can use these "living benefits" to:

- Borrow up to the full amount of cash values accumulated, at a low 7.4% interest rate.
- Cash in the policy for its full cash value.
- Stop paying premiums, and convert the policy to paid-up insurance.

## Here's All You Do

Just look at the chart at right that shows the amount of coverage and the monthly premium for your age. Then, complete the simple application, sign it, and drop it in the mail to us.

You don't even have to send any money, now. As soon as we receive your application, we'll mail your policy right away, and enclose a premium notice. You have 10 days to look over the policy. Then, if you decide to keep this protection, send us your check or money order along with the premium notice... by the due date. That's all there is to it. Remember your coverage will never decrease and your premium will never increase.

Please cut on dotted line, and mail to:

**Congregation Life Insurance Company**  
P.O. Box 27647 Indianapolis, Indiana 46227

**SEND NO MONEY.**

ISSUE AGE	AMOUNT OF COVERAGE/ MONTHLY PREMIUM		
	\$2,000	\$3,000	\$5,000
45	\$ 9.48	\$14.22	\$23.71
46	9.64	14.45	24.09
47	9.80	14.70	24.49
48	9.97	14.96	24.93
49	10.17	15.26	25.43
50	10.40	15.59	25.99
51	10.69	16.03	26.72
52	11.02	16.52	27.54
53	11.38	17.07	28.45
54	11.78	17.67	29.46
55	12.22	18.33	30.55
56	12.68	19.02	31.70
57	13.18	19.76	32.94
58	13.72	20.57	34.29
59	14.30	21.45	35.75
60	14.93	22.39	37.32
61	15.62	23.42	39.04
62	16.35	24.53	40.88
63	17.14	25.71	42.84
64	17.97	26.96	44.94
65	18.86	28.29	47.16
66	19.77	29.66	49.43
67	20.74	31.11	51.85
68	21.77	32.66	54.44
69	22.89	34.33	57.22
70	24.08	36.13	60.21
71	25.42	38.13	63.55
72	26.85	40.27	67.12
73	28.36	42.54	70.90
74	29.95	44.93	74.88
75	31.62	47.43	79.05

Rates for younger ages available upon request.

## Application to Congregation Life Insurance Company

Indianapolis, Indiana 46227-0647  
Executive Office: Insurance Square, Celina, Ohio 45822-0118

### For Modified Benefit Whole Life Insurance

#### PLEASE PRINT

Proposed

Insured

First Name

Middle Initial

Last Name

☐ Male

☐ Female

Address

Number and Street

City

State

Zip

Occupation

Phone Number ( )

Area Code

1. Check ☐ the Face Amount\* of Insurance You Want. ☐ \$5,000.00 ☐ \$3,000.00 ☐ \$2,000.00

2. Date of Birth

Month

Day

Year

3. Beneficiary's Name

First Name

Middle Initial

Last Name

4. Beneficiary's relationship to you

5. Is this insurance intended to replace any insurance policy or annuity you presently own? Yes ☐ No ☐

\*First Three Policy Years — Benefit limited to amount of premiums paid, plus 5% interest compounded annually. Thereafter, beneficiary receives full face amount. If death is due to accident, full face amount paid during first three years.

I understand and agree that policy issuance is based on all statements and answers indicated in this application. Also that the statements and answers are complete and true to the best of my knowledge and belief. I further understand that the policy will not become effective until the policy is issued and the first premium paid.

Signature

(Please Do Not Print)

Date

Form 1759

**This offer limited to residents of the state of Indiana only.**

IV B21

# 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, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

## August 27

The St. Mark parish all sports Monte Carlo will be in progress, 7-11:30 p.m. in the church basement, Edgewood Ave. and U.S. 31S, Indianapolis. Adults only. Admission: \$1.

## August 27, 28

St. Mary Child Center, 311 N. New Jersey St., Indianapolis, will hold a garage sale at the center from 10 a.m.-6 p.m.

## August 28

Single Christian Adults Club invites all singles, 17-35, to a Putt-Putt outing at Southport Putt-Putt, Southport Road and Madison Ave., Indianapolis. Contact John Herp, 542-9565 or 353-3787, or Kim Speitel, 861-5124.

St. Roch Men's Club will sponsor a German outdoor dinner and dance at 3500 S.

Meridian St., Indianapolis, 7-11 p.m. \$16 per couple. For reservations call Bob Annee, 784-9167; Carl Brunsmann, 784-2964; or Joe Spitznagel, 788-1004.

The annual Mount Saint Francis picnic, eight miles from New Albany will begin at 11 a.m. Food, fun and refreshments.

## August 29

St. Bernadette parish's monthly card party will be held (Continued on next page)

## Life skills program set

"Adventure in Life Skills" will open a series on life skills, communication and spiritual development at the Beech Grove Benedictine Center on Sept. 26.

The entire center will be open for programs, films and booths from 1-5 p.m.

A keynote address stressing the holistic approach to spirituality will be given by Holy Cross Father Robert Nogosek and Beth Ann Hughes on "Integrating Spiritual Health and Physical Health."

A series of 13 talks will follow their presentation. Topics include simple living, ways of praying, Christian response to stress, physical fitness for the adult, yoga, nutrition, introduction to CPR, first aid, water recreation, effective babysitting, plant care, communications skills and chemical dependency.

Information on these programs can be obtained by calling (317) 788-7581.



SEE SAWIN' AROUND—Jill Ginder and her daughter, Jenny, know how to have fun. They wasted no time getting to the see-saw during a picnic at Solomon Park. (Photo by Gina Jung)



## PARK TUDOR

Where the Emphasis is Always on the Individual

The vital tradition of excellence which has distinguished the Park Tudor School for more than half a century since its founding continues to be shared today by its students and alumni.

With a complete curriculum extending from kindergarten through twelfth grade, the independent day school offers an unusually well-balanced program for the development of young men and women intellectually, culturally, and athletically. Independent study is an important part of the academic philosophy of the Park Tudor School where the emphasis is always on the individual.

Park Tudor School, 7200 North College Avenue, Indianapolis, IN 46240, 317/251-1405

## OBITUARIES

† AMOS, Mary E., 84, St. Ambrose, Seymour, Aug. 14. Mother of Rita Allen, Mary Lou Spahr, Marvin and Richard Amos.

† BLACK, Baron Eugene, 18, St. Andrew, Indianapolis, Aug. 12. Son of Estella; brother of Shirley Lawrence, Cathy and Franchesa Black, Eric Freeman and Joseph Keene.

† BONADIO, Benjamin, 68, Brooksbury, Aug. 10. Father of Nadine Jacobs, Nancy Baker and Michael Bonadio; brother of Ann Corridine, Lena Thilmany, Margaret Deav, Mary and Theresa Bonadio.

† BYRD, William H., 68, St. Anthony, Indianapolis, Aug. 9. Husband of Marguerite; father of

Glenna Losh, Glen and William Byrd.

† DONAHUE, Mary, St. Michael, Indianapolis, Aug. 17. Mother of Rosemary Millaric, Dorothy Whitaker and William Donahue.

† DWYER, Effie, 87, St. John, Bloomington, Aug. 17. Mother of Jane Deckard, Joan, Maurice and Dale Dwyer; sister of Silvia Smith.

† GRANDE, Florence, 82, St. Joseph, Indianapolis, July 25. Mother of Mary Alice Boorini and Edward Grande, Jr.; sister of Ida Helmer and Burt Baker.

† RAY, Larry G., 40, St. Benedict, Terre Haute, Aug. 16. Husband of Rita Walker Hay.

† KERR, Charles C., 76, St. John, Bloomington, Aug. 13. Brother of Joseph (Knobby) Kerr.

† KLUIG, Florence, 69, St. Joseph, Terre Haute, Aug. 12. Mother of Alice Forrest.

† MARTIN, Robert E. Sr., 86, St. John, Enochburg, Aug. 14. Husband of Ethel; father of Margaret Giesling, Dorothy Werner, Joan Budd, Rose Marie and

Joseph Martin; brother of Edward Martin and Louise Quinn.

† MCKENZIE, Myra, 90, St. Joseph, Terre Haute, Aug. 9. Mother of Margaret, James, George and Rev. John McKenzie.

† MURPHY, Elizabeth F., 86, St. Joan of Arc, Indianapolis, Aug. 18. Aunt of Marie Seyferth, Joan Ramsey, Delores Richard, Patrick Dugan and Charles Lines.

† OSMUN, Sheryl Ann, 35, St. Malachy, Brownsburg, Aug. 10. Wife of Stephen; mother of Sean and Stephanie Osmun; daughter of Mr. and Mrs. Rudolph Bortolotti; sister of Claudia Tann, Mark and Gary Bortolotti; granddaughter of Mr. and Mrs. William Bortolotti.

† PAJUNAR, Lindbergh, St. Michael, Indianapolis, Aug. 14.

Husband of Amor; father of Amylin and Linamor Pajunar; son of Judge and Mrs. Gaudencio Pajunar; brother of Conchita Jaro, Dr. Gardenia Pajunar-Li, Kate Stude, Ligaya Deak, Bert and Arthur Pajunar.

† RAY, Michael, 87, Holy Name, Beech Grove, July 8. Father of Mary McCollum, Frances Mattingly, Frank, Marion and Joseph Ray.

† ROMANYK, Clarine Catherine, 60, St. Benedict, Terre Haute. Wife of John J. Romanyk.

† SPELLMAN, James A., 65, St. John, Indianapolis, July 26. Father of Kathy Rosenberger; brother of Mary Ellen Schmidt, Paul and Thomas Spellman.

† STRONG, Willie B., 45, Holy Angels, Indianapolis, Aug. 16. Husband of Amanda; father of Cheryl Beard, Pamela and Jerilyn



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- PLAYGROUND • PSYCHIC FAIR

\$1.50 Admission  
Per Person  
KIDS UNDER 12 FREE  
Free Parking

FRIDAY SEPT. 3 - 4:00 P.M.  
SATURDAY SEPT. 4 - 12:00 Noon

## Providence sister buried at Woods

ST. MARY OF THE WOODS, Ind.—Providence Sister St. Ambrose Warde, a native of Ballyvary, County Mayo, Ireland, died here on Aug. 12. The Mass of Christian Burial was celebrated in the Church of the Immaculate Conception on Aug. 14.

Sr. Warde entered the Congregation of the Sisters of Providence in 1915 and professed her first vows in 1918.

During her years of active service, she taught in schools in Illinois and Indiana, including St. Catherine and St. Joseph in Indianapolis.

Survivors include one sister, Mrs. Anne Lavan of Chicago, and nieces and nephews.

## St. Peter's Franklin County Indiana

Take I-74 to Sunman Exit, Indiana 46 East to Lawrenceville, North 3 Miles, Follow Signs

## LABOR DAY PICNIC

### September 6

✓ Refreshments ✓ Amusements

## Country-Style Chicken Dinner

10:15 AM to 2:00 PM  
(Slow-time)

Children Under 12 — \$2.00

Adults — \$4.00

Games — Lunch — Turtle Soup

— FREE PARKING —



# The Active List

at 4826 Fletcher Ave., Indianapolis, at 2 p.m.

\*\*\*

St. Martin's parish, 1709 E. Harrison St., Martinsville, will have its annual festival, 12 noon-6 p.m.

\*\*\*

St. Monica parish, 6131 N. Michigan Road, Indianapolis, will celebrate its 25th anniversary with a picnic on the church grounds from 2-4 p.m.

## Sept. 3

The Channel of Peace monthly Charismatic Mass will be celebrated at Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. A soup and bread supper will be served at 6 p.m. followed by Mass at 7:30 p.m.

## Sept. 3-6

Single Christian Adults Club is sponsoring a camping weekend at Camp Christina in

Brown County. All singles, 17-35, are invited. For more information call Dennis Hutchinson, 542-7826 or 923-3664, or Cindy Erlenbaugh, 359-3230.

## Sept. 6

St. Peter parish in Franklin County will have a Labor Day picnic on parish grounds, three miles north of Lawrenceville, 10:15 a.m.-2 p.m. (EST).

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center,

3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



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14th ANNUAL  
Mt. St. Francis Country  
PICNIC  
Saturday Aug. 28th  
11 A.M. till ???

Refreshments ★ Fun and Rides ★ Giant arcade of 45 booths and activities  
Great Southern Indiana Balloon Race - 6:00 p.m.

Kentuckiana's largest fun filled picnic

Delicious Country Style

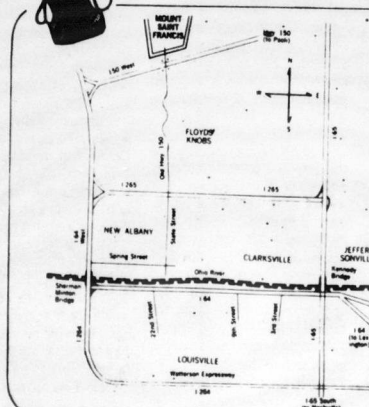
**Chicken or Ham  
DINNER \$4.25**

With DUMPLINGS

Special Senior Citizens Price - **\$3.50**  
Children under 12 — **\$2.50**

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exit off of I-64 to Junction of Old Hwy 150  
& New Hwy 150**

**OLD FASHION  
BEER GARDEN**



Mount Saint  
Francis



**PLAYING FOR THE IRISH**—Dan Corsaro holds one of the trophies he has received for football. The former Roncalli Rebel has made the junior varsity team at Notre Dame and is looking forward to playing football there. (Photo by Gina Jung)

# youth CORNER

## Roncalli star moves on to join Irish

by GINA JUNG

Dan Corsaro does a good job of living up to the Roncalli football team's motto: "Speak softly and carry a big stick."

When asked about his achievements, the former Rebel defensive back's answer could barely be heard.

But Dan carries an enormous stick.

That big stick has led Jerry Faust, head coach at Notre Dame, to take a good look at Dan. Faust invited him to try out for a spot on the team.

The 18-year-old Roncalli graduate recently left for South Bend to seek his luck with the Fighting Irish.

Dan is going to Notre Dame with a stream of laurels behind him. He was valedictorian of his class, class president, captain of the football team, an academic all-star and a Catholic all-American. He was also selected to the all-city team by the Indianapolis Star and News and to the all-state team by UPI and AP.

His latest laurel came last month when he was named most valuable player for the South team at the North-South

All-Star football game at IU stadium last month.

Dan caught two interceptions, setting up two touchdowns for the South team. The South won the game 28-11.

The North team did not fare well in the game, Dan said. "We really dominated the game from the beginning. It wasn't really much of a contest."

But Notre Dame football will be more challenging for him.

"I'm real excited and I'm a little nervous," Dan admitted two days before he left. "I'm with some of the best talent in the country."

However Dan has not let that fact intimidate him. Last week he secured a spot on the junior varsity squad as defensive back.

In his last year at Roncalli, Dan was heavily recruited by smaller universities including Indiana Central and Georgetown University in Kentucky, according to Bill Kuntz, football coach for the Rebels.

"The mid-size schools were interested in him, but he was overlooked by the big-size schools," Kuntz said.

But Notre Dame did not overlook Dan.

Jerry Faust came to Roncalli High School twice to meet with him. Later his assistant, Brian Boulae, met with the former Rebel defensive back. There were also three or four phone interviews, Dan said.

"I was kind of surprised that Notre Dame was interested in me," he insisted. "I've always wanted to go there since I was a little kid."

Of his conversations with the Notre Dame head coach, Dan commented, "When you're talking to Jerry Faust, you can feel his love for the sport."

Though Faust did not offer the former Rebel a football scholarship, he is going to Notre Dame "on a scholarship on hold basis," Dan said. A scholarship may be offered to him depending on how he plays this year and next year.

Dan is trying out for a defensive back and wide receiver spot. He has played wide receiver, he said, but he would prefer to play defense. "I can play wide receiver because I know the gaps in the defense," he said.

But Dan is not particular about what position he plays. "Up there (at Notre Dame) it doesn't really matter. Playing will suit me fine."

For academic plans, Dan said he would probably major in mathematics. "Right now I'm interested in being an attorney, a CPA, a school teacher and coach or going into computers." The two careers he is considering seriously are law and coaching and teaching.

His football goals for this year are "primarily getting into shape, making the traveling team and to play a little if the opportunity arises," he said.

Academically, there will be a lot more work in college, Dan said. "I would just like to maintain a good average and to adjust to being there."

Among the classes he is taking this fall are calculus, chemistry and theology.

Dan's family supported his decision to go to Notre Dame. "No one in my family ever objected to my going there," he said. "We're a sports family... Everyone was ecstatic and excited."

Dan started playing football when he was nine years old. His brother Greg, a senior at Roncalli this year, also plays football and has been chosen captain of the team. Their sister, Amy, is a sophomore at Roncalli.

Recalling his four years at the south side school Dan said he learned more than just what was in his textbooks. "I learned how to deal with people. The

people were great... It was not a chore to go to school because of all the people there."

But as Dan was preparing for college, he seemed a little anxious at what would lie ahead. A few days before he left for Notre Dame he had almost all the possessions he wanted for his dorm room packed in boxes except for his trophies that were still displayed on a shelf.

His biggest adjustment would be getting used to college life and being away from his family, he said.

Yet Dan's expectations are probably the same as any 18-year-old who has a chance to play football at Notre Dame: "I would just like to play a little football and prepare for real life."

\*\*\*

Lori Oeseck and Mary King, co-editors of Ritter High School's yearbook "Generation '83," won first place for their plan book at a yearbook competition held by the High School Journalism Institute at Indiana University. The Ritter students were among 450 students attending the summer institute for student journalists. Ritter's plan book was entered in Division I, a category for large schools, though the west side high school was one of the smallest schools at the institute.



**THE REAL THERESA WILSON**—Theresa's flute solo of Mozart's Concerto in D Major was the first place winner in the instrumental division in the CYO talent show. The girl identified last week as Theresa Wilson was Regina Peterson of St. Lawrence. Our apologies for the error. (Photo by Gina Jung)

## DORIS ANSWERS YOUTH

### Black experiences problems with parents of white girlfriend

by DORIS R. PETERS

Dear Doris:

I'm writing concerning a problem my girlfriend and I are having. You see we really like each other and my parents like her too. But the problem is that she's white and I'm black. We have known each other for about a year now and we have been dating secretly so her parents would not find out. You see, her parents had some bad experiences with blacks, and I don't think they would take kindly to me. We are also afraid what the kids at school might say if they found out we were dating. This has gotten us all tied up in binds because we don't want to break up now, but we are also tired of sneaking around. Please offer some advice.

Confused

Dear Confused:

Quit sneaking around. Let the girl's parents know you have been dating. You're going to have to tell them sometime and the longer you put it off the harder it will be. And if they find out from other sources it will only make the situation more tense.

Be prepared for their reaction. And you will probably suffer a set back and need to exercise patience while they adjust to the idea. However, in the long run you may be able to prove to them that their "bad

experience" with blacks does not have to be typical.

I wouldn't worry about the "kids" at school. Chances are they already know you're dating. Our peers are pretty perceptive—and understanding.

\*\*\*

Dear Doris:

I'm so confused. I feel like I'm in love. I'm 17 and he is 18. We really love each other very much. We are always talking about the future we are going to have together. It sounds fantastic and it seems like nothing could go wrong. We get along just great. The problem is, Doris, that I look at everyone around me who is married and getting a divorce or going to get one. That's the last thing I want to happen to us. I know I want to marry him but I'm afraid of marriage.

Should I be afraid?

Confused

Dear Confused:

Your fear is justified if you look only at the statistics of divorce. They are alarming. But you do not have to become one of them. Healthy fear, if properly handled, can also produce strength and insight. Turn your concern into a healthy learning experience discussing the pitfalls of marriage along with traits that make for a happy and successful marriage.

Before marriage study your

ideas and attitudes about the essentials. Are you of the same faith? Or, do you share a mutual feeling about the importance of religion? What are your attitudes toward children and the responsibilities of parenthood? How important is money, sex, education, job prestige, security, etc.?

Even when you agree on the essentials you will encounter differences. But with love and respect differences can be worked out. Although it seems now "that nothing could go wrong" realistically many things can happen in marriage, as in life in general. It is wise to know that there is the possibility of problems and adversity. However, adversity, rather than causing a split, can bring marriage partners closer, when there is love, maturity—and patience.

You can read volumes about the essential traits of a happy and successful marriage. But we are all unique. We bring our own unique personality and individual differences to a marriage. What is important for one's happiness is not necessarily important for another. So keep discussing the future with your boyfriend. Talk of the essentials, and what is important for both of you. Turn your fear into an asset.

(Doris answers letters through her column. Write to: Doris R. Peters, c/o The Criterion, 1400 North Meridian St., P.O. Box 1410, Indianapolis, IN 46206.)



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IN THE MEDIA

# CBS tries again with fall shows

by JAMES BREIG

Mr. Merlin, Jessica Novak, Shannon, Simon and Simon: these are some of the names which CBS was touting a year ago when it introduced its new fall series for 1981.

The fact that you don't remember any of them is why CBS is trotting out seven new programs for 1982.

The new shows include four comedies:

—“Square Pegs” is not about two conservative women named Margaret. It is about two girls named Patty and Lauren, who are entering high school, “determined to be popular at all costs.” (I quote from network press releases, thus ridding myself of any culpability).

Patty is “smart, tall, thin and stunningly nearsighted.” “Stunningly near-sighted? If I thought a squint was stunning, I would trample my specs. But back to the show: Lauren is “short, still, has her baby-fat and wears braces.”

To watch this show, you'll probably have to have a jar of Clearasil handy.

“Newhart” stars Bob Newhart (clever title, huh?). When last seen, Bob was a psychologist married to Suzanne Pleshette and living in Chicago. This time around, he will be a “happily married man who indulges in his love of American history by purchasing a Vermont inn built in 1774.” An author, Dick Loudon (really it's Bob) gets involved with the locals, including Tom Poston as the caretaker (when last seen, he was the Peeper on Bob's old

show and the upstairs neighbor to Mork).

—“Mama Malone” is not to be confused with “Mama's Family,” a new comedy on NBC. Ms. Malone is the widow of an Irishman who “broadcasts an offbeat television cooking show from the kitchen of her Brooklyn apartment.” CBS is apparently betting that

you have forgotten Mrs. Goldberg.

—“GLORIA” stars Sally Struthers. Think hard and you can fill in the rest. Sally Struthers... Gloria... don't tell me—right! Archie Bunker's daughter, Gloria, goes to work for a small-town vet when her marriage to Meathead breaks up. Joey, her son, will be on hand and under foot. Don't look for Edith to come back; she died, remember?

The dramatic series from CBS include:

—“Bring ‘Em Back Alive” is “an action-packed series based on the true-life exploits of the world-famous big-game trapper and collector,” Frank Buck. (If you remember Frank, then surely you recall Mrs. Goldberg.) Now, remember that ABC is launching a series ripping off “Raiders of the Lost Ark”? So is CBS since this show is set in the 30's and “is crawling with smugglers, Axis agents and provocateurs.”

—“The Good Witch of Laurel Canyon,” which is saddled with the worst title of the new season, concerns a married couple who are private eyes. But their work and lives are “complicated by her unpredictable psychic powers.” Seems she inherited the powers from her grandmother, who was a witch (named Samantha, perchance?).

—“Seven Brides for Seven Brothers” takes the stage play turned movie and makes it into a TV series about “seven rowdy and orphaned brothers from the foothills of northern California who have their lives turned right side up when the eldest takes a wife. One of the actors portraying the seven brothers is

named River Phoenix. Now that's a series title!

AMONG CBS mini-series for 1982-83 is a multi-hour version of “Bruce Catton's The Blue and the Gray” with Gregory Peck as Abe Lincoln. While Joan Kennedy gets the TV movie treatment on another network, Robert Kennedy gets his from CBS. Mr. Peck also turns up in another colorful series, “The Scarlet and the Black” about the work of a priest who hid Jews during World War II.

This concludes my three-part look at the new shows for the fall. When I write these mini-reviews, I have fun with them because the networks are so serious in introducing them. You would think they are announcing a cure for cancer.

But I want to make clear that viewers should check out

the new series and sample them more than once before deciding if they are good or bad.

Among the new series for the fall are a number of detectives, an old TV staple. But gems can be found among the staples: consider “Columbo,” for example. And maybe the

plethora of adventure series will contain one that is fun to watch in the same way that “Raiders” was fun to see.

The comedies might contain another “Mary Tyler Moore Show.” Who knows? You won't—unless you tune in.

(Late news about the fall: NBC has delayed the debut of “Mama's Family” in order to fit “Taxi” into its schedule... ABC, which changed the title of “The Brass Monkey” to “The Golden Monkey,” now calls the series “Tales of the Gold Monkey.” That's too much monkeying around...)



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# Editing would help book 'On Being a Friend'

"On Being a Friend," by Eugene Kennedy. Continuum (New York, 1982). 155 pp., \$10.95. Reviewed by S.J. Miragliotta for NC News Service

The best things about Eugene Kennedy's book "On Being a Friend" are its moments of lucidity. Three of the many consecutive sentences not included in those moments are these: "Death that has no relationship to friendship has no power over us, no relevance to human existence. The mysteries of embracing and letting go, of friendship and

death, are ever present. They constitute the one great signal about our transcendence."

Loyal disciples of this widely published author will yell "quoted out of context." To quiet them, I cite some moments of lucidity: "If persons did nothing but watch television all day they would have a strange idea of the universe. If they watched game shows they would conceive of men and women as greedy and entirely foolish people, conditioned to beg for prizes the way lower animals can be conditioned to beg for food."

That's the way it is with Kennedy's uneven essays on friendship tied in with death and love: some clarity and force, some lovely poetic thoughts, and plenty of hack writing and academic jargon which give the reader an

uneasy time understanding what he calls them) on friendship, noble concepts such as this: "The truest path to friendship lies in the effort to make our best selves available to others, to strip ourselves of the obscuring dross of selfishness, and to give more than we demand."

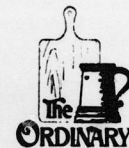
But as I have said, that is a moment of lucidity. This book is unreadable, often repetitive, self-contradictory and in need of editorial doctors. The reflections sound as if they originally were lectures given to students at Chicago's Loyola University where Kennedy, a former Maryknoll priest, is professor of psychology.

If this is so, then Kennedy's fault is proportion: too much for students, too little for general readers.

(Miragliotta is NC News librarian.)

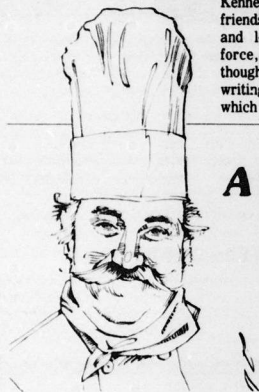
Listen: "... the black knight of death;" "... Death ... the Grim Reaper;" "Death ... linked intimately with everything that makes us fully alive ..." Such ideas will make anyone shake, rattle and roll! He may as well have titled his book "Death Takes a Holiday With an Unloved Friend!"

There are noble ideas in Kennedy's "reflections" (that's



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# viewing with ARNOLD

## 'Garp' producers did the impossible

by JAMES W. ARNOLD

"The World According to Garp" was supposed to be a prime specimen of a novel that could never be made into a movie, but English professors will have to dig around for another example. The movie "Garp" is inevitably not what it was in print, but stylish producer-director George Roy Hill provides a stimulating facsimile, with a warmth and energy of its own.

The original "Garp" was John Irving's fanciful 1978 bestseller about the mixed joy and terror life has in store for a young writer and his family, thrust into the contemporary political-sexual maelstrom by the success of his very odd mother as a feminist author and heroine-martyr.

The book was "about" almost everything, including the creative process of writing, and achieved for many of its four million readers a significance beyond its literary skill and charm.

It expressed an attractive and obviously influential attitude about life: that it was still grim, full of farce and debacle, as many of the writers of the 1960's had suggested. But it was to be lived positively, in a spirit of hopeful adventure, and its best moments were the non-spectacular ones, the ordinary joys of everyday family-centered pleasures.

The hero of "Garp" is not a macho achiever, but foremost a father, husband and son. He is the new, softer male of the 1980's, sensitive and compassionate, and his enemies are the violence, greed, fanaticism, the sheer malevolence that in addition to plain bad luck threaten those intermittent stretches of simple happiness.

MUCH OF this survives in



Steve ("Breaking Away") Tesich's screenplay, most explicitly in two of the film's best moments.

In one, Garp (Robin Williams), trying to head off a marital rift, asks his wife (Mary Beth Hurt) to join him in looking at their sleeping children. "I love being a husband and father," he exults, "I could never write anything that lovely."

Later, sitting at a meal he has just cooked for wife and kids, he beams: "What a day! Sometimes you can have a whole lifetime in a day and not realize that this is as beautiful as life gets. I had a beautiful life today."

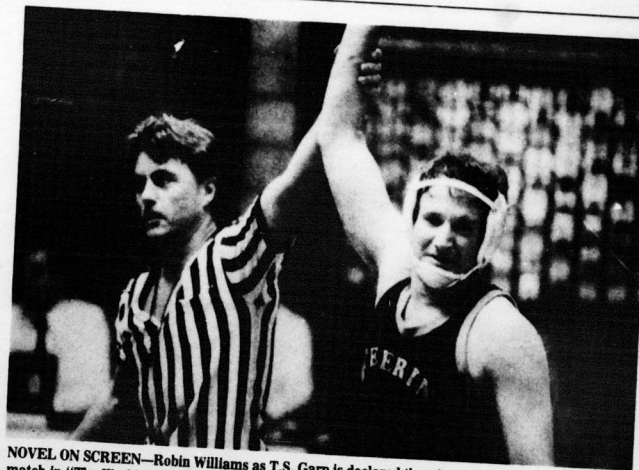
Not many actors could speak those lines credibly, and the chancy casting of Williams, the zany nightclub comic and TV Mork, keys the film's success. As a straight but befuddled Everyman, Williams combines warmth, whimsicality and a sincere, naive sweetness—always the tools of a great clown—to cut through the weird stuff to make you believe and love him.

Williams and Hurt offer many images of warm marital love, although their relationship is marked with crises and disasters.

While Irving's characters remain strange and surreal, Tesich's scenario stresses their probability and humanity. Garp's mother Jenny (superbly played by stage actress Glenn Close) is rational and puritanical, forever battling the demon of lust, but also a shrewd and loving parent as well as a brave if somewhat kooky revolutionary.

ROBERTA, the transsexual football player who becomes the family's most loyal friend, is ludicrous but also endearing, a good person despite all his/her own futile attempts to be fulfilled. The character (an amusing triumph for actor John Lithgow) suggests the confused modern search for a balance between the values of masculine and feminine.

Evil in "Garp" is represented by extremists—the assassins, the feminists, of the Ellen Jamesian society who have cut out their tongues to identify with a maimed child rape victim, the seducers who undermine marriages, even a crazy truck driver who roars



NOVEL ON SCREEN—Robin Williams as T.S. Garp is declared the winner in a prep school wrestling match in "The World According to Garp," a Warner Bros. release. The film is based on the popular novel of the same name by John Irving, who has a minor role as the referee. The U.S. Catholic Conference calls the R-rated movie "not gripping" but "consistently interesting" for very mature audiences and classifies it A-III, adults. (NC photo)

heartlessly, threatening the fragility of life, through the streets of Garp's subdivision.

Of course, there is also fate/chance, the unseen "undertow"—comically captured in one case when a plane comes out of nowhere to crash into a house the Garp's are thinking of buying. Garp wants to take it anyway. "It's pre-disaster."

It's this feeling of tragicomic, random horror, from which no one is safe, that is most modern but also least Christian about "Garp." The hero is essentially a man who salvages comfort and hope in a comfortless, hopeless universe.

The main ingredient missing from the book is the exploration of Garp's fertile imagination. None of his stories-within-a-story remain, although Tesich creates a brief bizarre substitute about a man with magic gloves that make life perfect (but therefore unsatisfying). In one delightful animation sequence, Garp-as-a-boy imagines adventures in the sky with the aviator-father he has never seen.

Producer-director Hill ("Butch Cassidy," "The Sting") continues his marvelous touch with the offbeat and unexpected. Among his memorable contributions here is an inspired opening-closing title sequence of an adorable floating baby boy, whose facial expressions as he drifts in and

out of the frame convey all the emotions of life, but freeze finally in a beatific smile.

(Provocative film of a thoughtful modern classic;

comedy and tragedy mixed with the shocking and outrageous; satisfactory for mature viewers).

USCC rating: A-3, adults.

### Recent Film Classifications

Le Beau Mariage	A-III, adults; PG, parental guidance
Plaf	A-III, adults
The Road Warrior	O, morally offensive; R, restricted
Summer Lovers	O, morally offensive; R, restricted

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