

# THE CRITERION

Archdiocese of Indianapolis

## Budget cuts may hit diocesan programs

by Valerie R. Dillon

The Reagan administration budget, if passed, will force curtailment of several programs sponsored by the archdiocese.

These include federally subsidized hot lunches for Catholic school children, counseling of low income families, education in natural family planning, supervised activities for senior citizens and resettlement of refugees. Also, The Criterion will face sharp increases in mailing costs because of reduced postal subsidies.

Catholic Social Services (CSS) and Archdiocesan Social Ministries (ASM), both Catholic Charities agencies, administer the various programs facing cutback, except for the school lunch program.

Sue Ley, ASM acting director, reports that her agency has been advised to plan for a 12 to 25 percent cut in federal funds for two programs under Title XX—natural family planning education and day activities at Simeon House in Terre Haute.

Natural family planning classes are held throughout the archdiocese for married and engaged couples and last year serviced 510 couples. Funds totalled approximately \$60,000.

At Terre Haute, under Title XX, such activities as lectures, ceramics, quilting and survival skills are offered to Simeon House residents and to others in the neighborhood, including Cuban refugees.

ACCORDING to Mrs. Ley, the program's total grant of \$25,000 included \$18,000 in federal monies last year.

Facing possibly more dire consequences is the refugee effort sponsored by the five Catholic Charities agencies of the state. This program has settled 1,500 refugees in the archdiocese, 4,000 around the entire state.

Mrs. Ley, statewide coordinator, explains that under the new "block grant" system, each state will receive a lump sum of federal money and must decide itself how to divide it up. In the past, specific programs were provided specific funds by the federal government.

Concerning funds for social services to refugees, "so far we don't know anything; the administration is still working on a total refugee policy," Mrs. Ley said. But she is not optimistic that funds will reach last year's level, when the State Welfare Department subcontracted with her statewide office for \$200,000. In fact, Mrs. Ley foresees "that we won't get any money at all" because of the relatively few number of refugees in the state and the low percent who get cash assistance.

If funds are cut off, the church's refugee work will continue in such areas as family reunification and language training because these have other income sources.

But other services, especially job training, will probably cease.

At Catholic Social Services, Dave Wilson has heard "nothing as yet" about cutbacks on Parish Outreach, which he administers. Also a Title XX program, last year it received \$90,000 in federal funds and \$30,000 from United Way for services to low income families.

PARISH Outreach offers individual, family and marriage counseling, crisis intervention, home visitation and referral services to people from 15 Catholic parishes in Indianapolis. In an average month, Outreach counselors reach about 150 people.

What makes threatened cutbacks so critical here, Wilson pointed out, is that the people served are those who also will be hurt by other budget cuts, in food stamps, Aid to Families with Dependent Children (AFDC), nutrition programs, and job training and placement. "CSS clients will be hard hit in almost every area," Wilson warned.

Parish Outreach also will come under a block grant, and Wilson acknowledges "we're concerned about what will happen."

According to Steve Noone, director of the Department of Schools, Office of Catholic Education, only about 50 percent of archdiocesan schools are in the hot lunch program. When Dave Wilson surveyed last April, he learned that about one-quarter of students who eat hot lunch receive it free.

Those schools in the inner city will be hardest hit, and at least one principal, Franciscan Sister Linda Bates of St. Rita's said program cuts might mean "no lunch" in the school's 200-per-day free lunch program.

A prediction that 40 to 90 percent of all school lunch and breakfast programs would close down under the new budget was made by Gaynell Winzenread, director of the Indiana Nutrition Campaign. Even where the program continues, the budget would reduce a family's food stamp allotment by the amount of a child's free lunches.

FATHER Lawrence Voelker, archdiocesan Catholic Charities director, has said that these cuts and others will bring hardship to the poor and will have a severe effect on racial minorities because of their "preponderance on the bottom of the economic ladder."

As for The Criterion, reduction of federal postal subsidies will raise mailing costs anywhere from 10 to 100 percent beyond an already-scheduled July 1st hike of 20 percent. There has been a 20 percent increase each year since 1977, plus an additional unscheduled 8 percent in-



**PALS**—Their handicaps don't stop these two youngsters from experiencing life's playful side. They were photographed at the United Cerebral Palsy Treatment Center in New Orleans by Frank Methe of the Clarion Herald, diocesan newspaper. His photo took second place in the recent CPA photo competition for single pictures originating in a newspaper. (NC photo)

crease this past April.

With a weekly circulation of nearly 44,000 readers, it presently costs the Criterion \$76,000 a year to mail the paper. If the maximum increase takes effect, it would bring yearly mailing costs to \$160,000 for the next fiscal year.

Dennis R. Jones, Criterion general manager, said such a boost would "leave us with very few alternatives."

"We can't go bi-weekly, as some papers might do. That's ridiculous—we're a newspaper not a magazine. We can't cut staff—we're already at a minimum." He sees only two alternatives: increased advertising and a raise in subscription prices.

However, a House post office committee this week juggled budget cuts so that the increase may be limited to an additional 10 percent on Oct. 1. But the lower increase still must survive the Congressional budget gauntlet, including approval by the House Budget Committee and the full House and Senate.

THE CRITERION

Vol. XX, No. 36 — June 12, 1981  
Indianapolis, Indiana

# Alcohol abuse growing among today's teens

by Kathy Craine  
and Valerie Dillon  
(First of a two-part series)

"The first time I got drunk, I was in 6th grade. By the time I was a senior, my friends and I were going to the taverns."

The statement comes not from a falling-down adult alcoholic, but from a recent graduate of a Catholic high school in the archdiocese.

His words underscore what officials now put bluntly: alcohol abuse among the young is reaching epidemic proportions. It cuts across all social and economic lines. It involves youngsters from all schools—public, private and Catholic.

This past year, the student newspaper at Ritter High School "went public" with a front page report on a survey among its own students. Though disputed by some, the survey reported that "86 out of every 100 students drink at least once a month, while about 20 of those drink at least once a week."

The paper further claimed that "drinking is becoming more than just a casual thing, it is becoming a serious problem which teenagers face not only on weekends, but often every night."

A broader survey, the Indiana Drug Study, reveals that 20 percent of 12th grade students admitted driving a car 20 or more times in the past year while under the influence of alcohol.

**COMPILED BY** the Division of Addiction Services of the Indiana Department of Mental Health, the study indicates the majority of students apparently find it easy to obtain alcohol. They drink wine and hard liquor, but definitely prefer beer.

The most alarming findings, however, refer to quantities of alcohol consumed. Approximately 17 percent of seniors and 14 percent of sophomores drink seven or more beers each time they drink beer. When they go to the "hard stuff," they average five or six drinks.

One Catholic parent sadly admitted, "My kids won't have parties at our house because we don't allow beer. I know some parents who permit drinking parties in their yards. A lawyer told them they are

not responsible for kids who are not actually inside the house. To me, this is totally unacceptable. I mean, the kids still have to drive home, don't they?"

One set of parents were appalled when their graduating senior daughter came home staggering from a series of "goodbye" parties. Declared her father, "What got us was she drove herself. We told her we didn't like the drinking, but if she was in that condition, never to drive home, to call us and we'd get her."

Said one high school principal, Bernard Dever of Roncalli, "Pictures of students who have died hang in our school chapel. Many of these deaths are directly attributable to alcohol, mostly car wrecks—none were caused by dope."

**IRONICALLY**, in the aftermath of the pot-smoking 70s, many parents tolerate teenage drinking, especially beer. It appears to be the lesser of two evils.

"My older kids smoked marijuana and it was a constant thing," remembers one parent. "They would get high and stay high. Consequently, I prefer (the younger ones) stick to beer—the effects aren't as lasting."

Don Stock, an 11-year veteran principal now in his second year at Cathedral, recalls the casual use of drugs of the past decade (marijuana, amphetamines, LSD). "Parents became so fearful of their kids smoking pot or taking pills," he speculates, "that as alcohol consumption comes back into vogue, parents are provided with a sense of relief. They regard it as safer."

"Far and away the most widely abused substance is alcohol," states Dick Clem of the Juvenile Center in the Marion County prosecutor's office. "Over 10 percent of all referrals this office receives are for alcohol-related offenses—public intoxication, drunken disorderly, underage drinking." The figures do not include drinking/driving violations which are handled in municipal court.

Sara McNaught is coordinator of the Drug/Alcohol Awareness program for Prosecutor Steve Goldsmith. She explains that "we caution parents not to be lulled into a sense of well-being because their teenager is using alcohol and not hard



**TRIUMPHAL MARCH**—Flashing a broad grin and a "V" for victory sign, a high school student marches in a graduation procession. But because of alcohol abuse, some teenagers will never make it to graduation day. They will drop out or end up in an auto accident statistic. (NC photo by Vivienne della Grotta)

drugs. Alcohol is the number one abused substance in our community and cannot be taken lightly."

But peer pressure has always been a powerful force in determining teen values and behavior. And there is strong evidence of a general acceptance of drinking despite its consequences. In the words of Raymond F. Riley, Secena High School principal: "The students know it's wrong, what it does to them—but they do it anyway."

Brebeuf principal Thomas E. Brown agrees. "Drinking is the 'in' thing to do and the pressure is most difficult to cope with . . . even if they don't have a predisposition to drink more than soda."

**A PARENT** says resignedly, "I know my kids drink, and all their friends do too. It's not that my husband and I approve of drinking—we don't. But it's a fact of life, something that is going on, like it or not."

"Most of the kids I know feel they can't have a good time without drinking until they're rolling down drunk every week-

end," observes one senior at a Catholic school in Indianapolis. "Drinking is really big around here."

Muses a senior, "I think I would insult all my friends if I turned down a can of beer."

The mother of a 15-year-old said her daughter can't understand why she can't drink. "Drinking's just a cultural thing," she told Mom.

Explains a junior: "Sure some kids keep liquor in their lockers or sneak beer in on field days—that's just to get by with something I guess. Still, it's the accepted thing on weekends—not to prove anything or get by with something but because drinking is acceptable. There's no stigma."

He adds simply, "I drink for fun, to relax," summing up what appears to be a widespread and growing phenomena among otherwise good and responsible young people.

(Next week: What are the schools and other institutions doing about the problem?)



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## Bishop sees Spirit in women's concerns

**WASHINGTON (NC)**—The feminist movement in the church is the work of the Holy Spirit, according to Bishop Maurice Dingman of Des Moines, Iowa. The bishop took part in the recent "Women Moving Church" conference in Washington, along with women from all parts of the country. Shirley Richardson Evans of the Indianapolis Office of Black Catholics Concerned was among those who attended.

The conference, sponsored by the Center of Concern, a social justice center in Washington, focused on spirituality for women in the 1980s and the role of women in the church.

Bishop Dingman told participants that "when you are speaking about the feminist movement in the church, you are speaking about the Spirit moving the

church. That puts the obligation on us," including bishops, to "be advocates, participants of what we call the feminist movement" he said.

The bishop called for "dialogue, constant and patient dialogue," to ease the tension that he sees between the hierarchy and the people of the American church.

"We have to learn to be better listeners. We make decisions too quickly, we have to learn that many things have to be unresolved. Why can't we wait for the gentle action of the Spirit?" he asked.

As an example, Bishop Dingman said, "could we not have reached a decision more slowly in the birth control issue? I'm convinced if you give the Spirit a chance to work we always reach consensus."

Bishop Dingman told the women, "It's a long road ahead. We're in a process. God in his own good time will resolve the issues. The Holy Spirit has many surprises in store for us."

Sue Costa, presenting a sampling of viewpoints on women in the church, said she has found that many women find it too difficult to wait. "Many women have been forced to leave the institution," she said, because they cannot worship in a sexist church. "For many, the liturgy itself has become a countersign."

Mrs. Evans, who spoke at one workshop and as a panelist, declared that "the woman's movement is alive and well and will keep growing. More and more women are treasuring their personhood and they will not be moved back."



# Recovering Pope delivers message of Christian unity

by Jerry Filteau

VATICAN CITY (NC)—Pope John Paul II made his first formal public appearances in nearly a month and issued a major call for Christian unity on the feast of Pentecost, June 7.

Still pale and thin from his three-week hospital stay to recover from gunshot wounds suffered May 13, the 61-year-old pope leaned slightly on the railing of the Balcony of Benediction as he personally delivered a five-minute talk and gave the final blessing in St. Peter's Basilica at the end of a Pentecost Mass.

To representatives of other churches and hundreds of Catholic bishops gathered from around the world to mark the Christian faith in the Holy Spirit, the pope declared that the Holy Spirit "has gathered us together into the one love of Christ."

Although his doctors refused to let the pope lead any of the June 6-7 events celebrating the 16th centenary of the Council of Constantinople and the 1,550th anniversary of the Council of Ephesus, on June 6 he pre-recorded three separate speeches, totaling more than an hour, to be broadcast at events the next day.

**SHORTLY AFTER** his personal appearance in St. Peter's to give the final blessing for the Mass, he appeared at his apartment window overlooking St. Peter's Square to lead the noontime Regina Coeli and give another blessing to more than 50,000 cheering people in the square.

The recorded papal speeches were a half-hour homily at the concelebrated morning Mass of Pentecost in St. Peter's Basilica, a 10-minute talk before his noontime Regina Coeli appearance over St. Peter's Square, and another half-hour allocation Sunday evening during ceremonies at St. Mary Major Basilica in Rome in honor of Mary.

In his live and recorded speeches the pope's voice generally sounded strong and firm, although it quavered or broke slightly a few times during the morning homily.

The drama of Pope John Paul's first formal appearances since he was shot almost overshadowed the ecumenical significance of the Pentecost celebration, which was regarded by many in the Vatican as the most important ecumenical

event in his papacy since his visit in 1979 to the Greek Orthodox Ecumenical Patriarch Dimitrios I of Constantinople (Istanbul, Turkey).

Underlining and personally symbolizing the desire for church unity behind the observances was Greek Orthodox Metropolitan Damaskinos of Tranoupolis, who as personal representative of Patriarch Dimitrios, delivered the homily and lead more than 300 Catholic cardinals and bishops in prayer at the Pentecost vigil service in St. Peter's June 6.

**"TODAY THE** Holy Spirit imposes a great task on us: to re-establish the unity of divided Christianity," said Metropolitan Damaskinos in his French-language homily.

"As we live today the tragedy of the separation and the necessity of remedying

it, we are particularly called—in this year of the celebration of the 1,600th anniversary of the meeting at Constantinople of the second ecumenical council—to deepen the symbol of faith of that council, which constitutes the basis of ecumenical dialogue for the re-establishment of unity," he added.

Metropolitan Damaskinos closed his homily to the assembled Catholic prelates and other Christian representatives by quoting and making his own the words of a French Dominican theologian, Father Yves Congar, spoken a few days earlier to an Orthodox gathering in France:

"Brothers, I love you. I love you as you are and for what you are. I should like one day, to commune with you in the same chalice of the blood of Jesus, filled with the faith of the Spirit."

## Britain responds to Northern Ireland

LONDON (NC)—The British government recognizes that the present violence in Northern Ireland has historical roots and pledges to work consistently and impartially to eradicate the causes of discontent.

That's the thrust of a joint statement issued by Cardinal George Basil Hume of Westminster, England, and Humphrey Atkins, British secretary of state for Northern Ireland.

The statement was issued following a

meeting of the two men June 5 at the cardinal's residence. The hour-and-a-half meeting was the first between the two men and was in response to a letter from the cardinal expressing concern over the present situation in Northern Ireland.

"The cardinal and the secretary of state agreed that it was the government's responsibility to continue to provide and keep under review a humanitarian regime in the prisons in Northern Ireland. It was important and urgent that all concerned should work for a political solution to the historical conflicts in the province," said the statement.

Cardinal Hume said Catholics in England and Wales are deeply concerned about the suffering among all the people of Northern Ireland, especially the recent increase in violence since the hunger strikes by prisoners in Northern Ireland.

The prisoners are demanding political prisoner status because of their opposition to British rule. The British government has refused, saying the prisoners are in jail for common crimes.

Cardinal Hume said he opposed all forms of violence and he expressed anxiety about the erosion of moderate opinion in Northern Ireland.

Although the British government recognizes that current problems have roots in the past, this does not justify the present violence, said Atkins, alluding to the history of opposition to British rule on the entire island of Ireland.

The British government is committed to protect all citizens of Northern Ireland and to help them "to find a lasting solution to their problems," he added.

The meeting between the cardinal and Atkins came a few days after the Irish Justice and Peace Commission issued a statement on the hunger strike expressing concern at the growing resentment and polarization in Northern Ireland.

"There can be no resolution of this conflict without a readiness to hear other points of view," said the Irish commission's statement, issued June 3.

## Civilians killed in El Salvador number 18,800

SAN SALVADOR, El Salvador (NC)—El Salvador's security forces have killed more than 18,800 civilians in the past 19 months, according to Socorro Juridico, the legal aid agency of the Archdiocese of San Salvador. Of those 8,316 were killed from Jan. 1 to May 31, 1981, Socorro Juridico said, including 1,054 killed for allegedly violating a curfew under the state of siege imposed by the military to combat guerrillas.

Socorro Juridico gathers evidence of the killings of non-combatants by security forces from relatives and associates of victims. It was established by Archbishop Oscar Romero of San Salvador, who was murdered in 1980. It rarely gathers data on soldiers killed or people believed killed by guerrillas.

Its latest report, issued June 5, said 536 civilians were killed in May. The legal aid office said members of the National Guard killed 15 people, National Police killed 4, agents in civilian clothes killed 17 and squads made up by various security branches killed 251. It did not cite evidence linking the other deaths in May to specific security forces.

The highest civilian toll this year was in January, when 2,644 were killed after guerrillas launched a major offensive. In April the toll was 2,311. May was the lowest, coinciding with the congressional debate in Washington that made government control of security forces a condition for further aid from the United States. Church leaders in El Salvador have repeatedly asked for an end to indiscriminate repression and the lifting of the

curfew because many innocent people were being killed. Late in May Bishop Arturo Rivera Damas, apostolic administrator of San Salvador, reported after a long interview with government members that they were considering relaxing the state of siege and ending the curfew.



LEBANON'S WAR—Gun-toting Palestinian guerrillas explore the rubble of a school compound which they claim was bombed by Israeli jets in Dabbieh, Lebanon. Continuing

violence prompted a call for a ceasefire from a leader of Christian forces, one of the factions involved in the bloody fighting. (NC photo)

# Editorials

## Success with a vengeance

Back in the 1960s and '70s, a massive propaganda campaign sought to persuade Americans to "stop at 2," that is, to limit their families to two children, one child or none at all. The goal: Zero Population Growth (ZPG). Dire warnings were issued that the nation was overpopulated, threatening environmental disaster, soaring crime rates and starvation. ZPGers put out such nifty slogans as "People are pollution," "make love not babies" and "motherhood is unprofessional." It was all very dreary.

Population explosionists recommended mandatory contraception or sterilization of the poor, education in contraception for teens, removal of tax benefits for couples with more than two children, repeal of laws on abortion so it could be used as a backup to birth control and a vast educational campaign to sell the two-child family. There was even the suggestion that a sterilizing chemical be put in the drinking water.

Now, some 10-15 years and one census later, what cooler heads said back then have proven valid.

—The birthrate, which soared after Johnny came marching home from World War II, peaked in 1957 and has never reached its previous highs, even though the "baby boom" babies are now having their own kids. Except for immigration, replacement level was achieved some years ago.

—Food remains in plentiful supply and farmers are still being paid for not planting to capacity.

—Americans finally have discovered the pollution-natural resources problem has more to do with lifestyle than population—with only 6 percent of the world's population, the U.S. uses 40 percent of the world's goods!

—Sociologists now acknowledge that crowding is only one of many factors related to crime, and one of the least significant.

—America with 228 million people remains less densely populated at roughly 62 persons per square mile than most industrial nations. Distribution has been the real population problem. Ten years ago, 80 percent of our entire population lived on only 10 percent of our land. In February U.S. News and World Report described an ongoing and dramatic shift to the Southwest as population growth in the crowded Northeast and Midwest reaches a near standstill. The urban crunch is easing as industry and Americans look for empty spaces to settle in—and there's plenty of that!

So the "population problem" as such appears to have disappeared. Or are we beginning to see its mirror-image? Our classrooms and school buildings stand empty waiting for the children who haven't been born. Those same unborn people won't be around to pay into Social Security nor support with tax dollars programs needed by an aging population which now averages 30.

As for parenthood and family life—have you asked a young adult lately how many children he/she plans to have?—VRD

## About those budget cuts...

It's easy to cheer because President Reagan has proposed a dramatic reduction in government spending for domestic programs. After all, we all know the federal government is too big, spends too much money and exerts too much control over state, local and even private life.

More than that, we all know those people we support ought to take care of themselves. Which one of us doesn't know all about the welfare cheaters, the AFDC mothers who have kids just to get paid, the well-heeled families using food stamps, those able-bodied but lazy men collecting unemployment, the criminals who get off because of lawyers paid with federal dollars?

Isn't it time, we declare, that the government stop this senseless spending, stop overtaxing hard-working and honest people—and making parasites out of the rest!

There's a lot of this sentiment floating around as Congress thrashes over President Reagan's "Program for Economic Recovery." There's a lot of people pointing to abuses in federal-financed programs and using these to justify eliminating virtually all human services to the poor.

But, whether we want to face it or not, the vast majority of people getting our help are desperately in need. They are the old, the children, the handicapped, the homeless, the destitute, the deserted, the unschooled.

As we ponder the significance of this shift in our government's priorities (a \$60-billion domestic budget cut, a \$33-billion increase in military spending), let us do so as Christian citizens. Let's reflect on the unrelenting message of Jesus that we receive the little ones, that we give our cloak as well as our coat, that we sell our possessions and give alms—hard sayings in these affluent times.

As for the cheaters and gold-brickers, I don't recall that Jesus ever restricted his giving to the "worthy." When he told his disciples to distribute the bread and fishes to the 5,000, he didn't scold the people who brought no food, even though they were guilty of poor planning!—VRD

# To the Editor...

## Sex education series defended

Having read the May 22nd article concerning sex education, I am confused and disturbed by the factually incorrect and misleading representation regarding the program at Immaculate Heart School.

Two Catholic doctors do not "give" a program! The "Becoming a Person" series is being taught by the teachers in the classrooms. In January, parents were invited to a meeting preliminary to starting a sex education program. The Benziger Family Life Series and Becoming a Person materials were on display. Several films from the Social Health Association

were also previewed. In no way were these films depicting the physiological aspects of human sexuality intended to supplant nor compose an entire "program." The idea was that these could be incorporated within any program because some teachers felt uncomfortable or inadequately prepared to present this information.

Mrs. Hanley stated that the parents of IHM balked at the idea. Of 35 cards returned after the viewing, most comments were very positive. There were only six negative responses: two wanted "Catholic commentary," three people wanted no films, and one expressed desire to have filmstrips accompanying Becoming a Person used instead of the films.

It would be impossible to implement a sex education program which is completely satisfactory to every parent. My statistics, as well as many favorable comments, indicate general agreement and satisfaction with our total program. Six vocal people do not comprise all the parents of IHM!

Elaine Kohn,  
Principal  
Immaculate Conception School

Indianapolis

## Darts for Arnold

No time for niceties of a letter to you when you persist in letting material such as J. Arnold writes be printed? I've fought off my family writing to you and now I'm fed up with it.

In a group of friends one Protestant woman asked what did we Catholic women let alone men mean by reviewing such movies that should not be given room even in waste basket let alone on his and your desk, let alone in what she always calls our "Catholic paper."

These and others we have passed to her and gratefully been received throughout the past 30 years.

What with not enough money to pay for food and parochial schools, we need all the good you can give us through your (and our) paper.

Mrs. Charles W. Rightner  
Terre Haute

## Revive Legion?

Years ago, in Sacramento, CA, there were "display-sandwich-boards" in front of our movie houses. They were put there by the Catholic Legion of Decency and, in large print, gave their opinion of suitability of the film for family viewing. This afforded an instant option to the undecided man with his date or family.

My question: "How about reviving the 'Legion of Decency'?" The legion had no power to actually "stop" an objectionable show, so it wasn't truly a "censor," so the ultra-liberal couldn't raise that issue. I, for one, would follow its recommendations (and it would save money, as I have walked out on many pictures!)

R. Kempf

French Lick

## Adults only

I read the What's Cookin' column (May 22) and I think William's Wicked Watermelon recipe is out of character for our archdiocesan newspaper.

Why a quart of gin? Why not a fruit drink or soft drink the whole family can enjoy? This type recipe is different than offering a choice. Some family members cannot participate as they are alcoholics; some will participate and disaster may follow. Children cannot participate.

Generally The Criterion is a healthy, positive newspaper and each week I look to it for truth and guidance. The above mentioned column has in the past seemed to me not in keeping with the standards of the Criterion.

Fran S. O'Brian

Indianapolis

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

Official Newspaper  
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$8.50 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

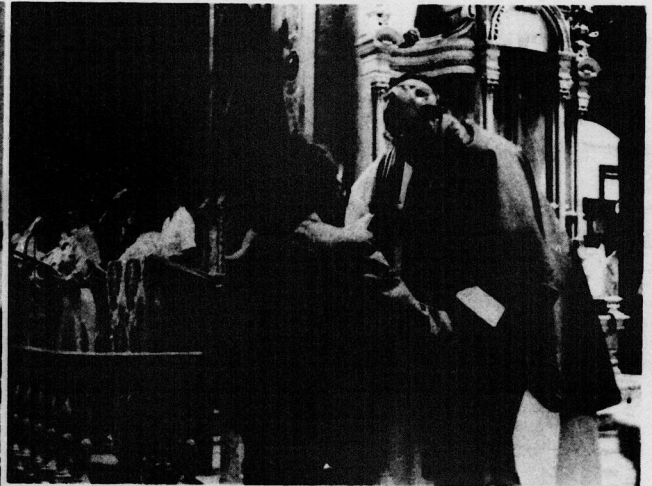
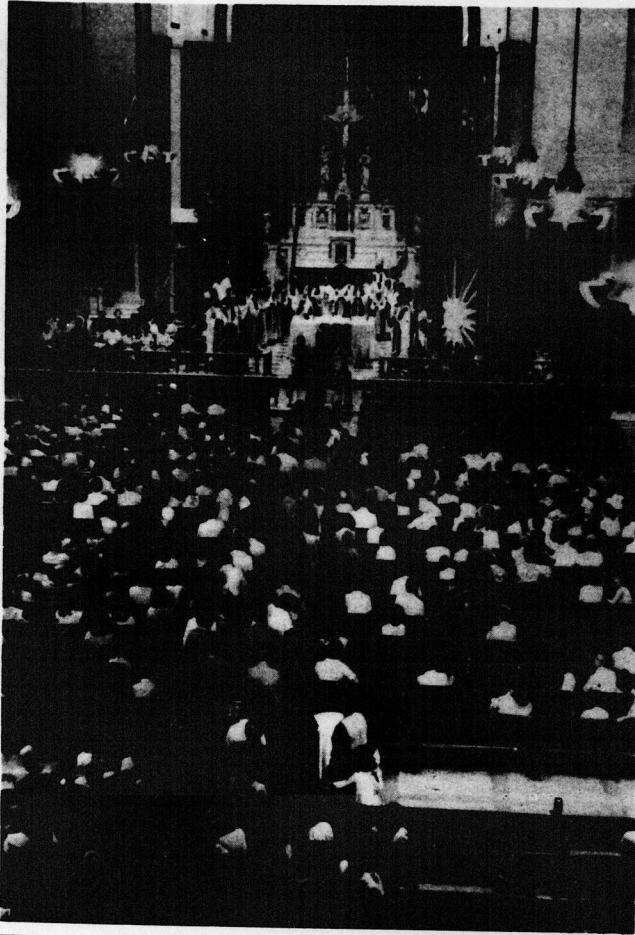
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director; Alice Cobb, advertising sales.

Published weekly except last  
week in December.

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

THE  
CRITERION





## Mass greets newcomers

SS. Peter and Paul Cathedral was the site last Sunday of the first archdiocesan Mass to welcome new members of the church. At left, hundreds of "neophytes" from parishes all over the diocese stream to the front to exchange greetings with Archbishop O'Meara. Above, the gifts are brought to the altar. At right, a young man shakes hands with his new archbishop as Father Gerald Gettelfinger, pastor of Cathedral and archdiocesan chancellor, looks on. (Photos by Valerie R. Dillon)



## Washington Newsletter

# Debate over Legal Services funding continues

by Jim Lackey

WASHINGTON (NC)—Of all the debates taking place over various proposals in the Reagan administration's budget probably none has been couched in more ideological terms than the plan to terminate the Legal Services Corporation.

In other areas of the budget the debate primarily has been over the extent to which the federal government should be providing food for the poor, subsidies for the postal service, loans for college students or funds for a host of other federal programs.

But the battle over the Legal Services Corporation has revolved around such issues as the right of the poor to legal representation, the tendency of attorneys for the poor to press claims perceived as "anti-business" and the role of the courts in fostering social change without the assent of Congress.

First launched in 1965 and formally organized in 1974, the program has grown

to a \$300 million effort employing 5,000 lawyers across the country. But the administration is calling for its termination at the national level and authorizing states, if they choose, to fund legal services using federal block grants.

Supporters of the program argue first of all that in the highly litigious society that has developed over the past decade, access to legal representation is a must for all. But with skyrocketing legal costs many are unable to afford to hire an attorney to defend their civil rights.

Legal services lawyers, the argument continues, primarily handle routine civil cases, such as defending elderly tenants from unscrupulous landlords, helping the poor gain access to a public benefit that had been illegally denied them or providing counsel for individuals with no understanding of the bureaucratic process.

**OPponents** of the program contend that rather than helping the poor in such routine matters legal services lawyers have introduced class action suits on social issues like abortion and homosexual rights. Opponents also argue that the attorneys have been involved in such questionable activities as fighting for dis-

bility benefits for an individual receiving a sex change operation or supporting rent strikes in public housing.

Legal services proponents counter that such actions account for less than one percent of legal services cases, but critics of the program charge that the high cost of class actions means that in some cases more than half of a local legal services program's budget is being spent on such suits.

Still, the program's supporters remark, the real issue is not whether one agrees or disagrees with the results of such cases—and such cases are won only when there is some legal right being denied—but whether everyone, rich or poor, should have access to the legal process.

Another argument against the program is the contention that numerous alternatives to the legal services program are available, such as incentives for private attorneys to take on charity cases. But others worry that such incentives for private legal aid to the poor might never come about.

**THERE ALSO** is an argument over whether providing free legal advice to one class of people puts others at a legal disadvantage. While opponents of the legal ser-

vices program contend that it can, supporters note that many who pay for their own legal advice can deduct such fees from their tax returns.

Despite the Reagan administration's efforts to end the federal program, it may survive, though on a much smaller scale than before. In a preliminary vote the Senate in May defeated by 72-24 a motion by Sen. Orrin Hatch (R-Utah) to delete \$100 million which had been added to the first budget resolution and earmarked for the Legal Services Corporation.

Meanwhile over in the House, a bill to reauthorize the Legal Services Corporation for an additional three years has worked its way through the Judiciary Committee. In an attempt to blunt some criticism the bill includes a new set of restrictions on legal service activities, such as new language prohibiting assistance on any abortion litigation except for abortions to save the life of the mother.

The effort is supported by the U.S. Catholic Conference, public policy arm of the U.S. bishops, which testified earlier this year that without adequate legal services some of America's poor would lose access to basic necessities such as food, shelter and medical care.



## Generally Speaking

# Terre Haute family 'extraordinary'

by Dennis R. Jones

Mrs. Arthur (Helena) Dede of Terre Haute is the mother of eight children (three sons and five daughters).

Uncommon? Extraordinary? No . . . and no.

She recently had occasion to celebrate with pride and appreciation when the second of her three sons, Father James Dede, observed the 30th anniversary of his ordination to the priesthood. He was ordained on May 15, 1951, and presently serves as pastor of St. Vincent de Paul parish in Shelby County and administrator for the mission parish of St. Paul in Decatur County.



Uncommon? Extraordinary? Yes . . . and, well no.

Mrs. Dede is a member of St. Margaret Mary parish in Terre Haute and the pastor of that parish is her oldest son, Father John Dede. Her third and youngest son, Father Paul Dede is a chaplain in the army stationed in Frankfurt, West Germany.

Uncommon? Extraordinary? Yes . . . and sort of.

Four of Mrs. Dede's five daughters are nuns. They include Benedictine Sister Patricia of Green Bay, Wisc., and Providence Sisters Eileen of Eaglevood, Calif., Mary Mark of San Francisco and Kathleen of St. Mary-of-the-Woods. Her fifth daughter, Angele, is a teacher in a Catholic school in Willowbrook, Ill.

Uncommon? Extraordinary? Yes . . . and you betcha.

I think you'll agree that congratulations and best wishes are in order, not only for Father James Dede on the 30th anniversary of his ordination to the priesthood, but also for his mother, Helena Dede, and her "extraordinary" family.

## Check it out . . .

✓ **The Mother and Unborn Baby Care Center**, 528 Turtle Creek North Drive, Brookwood Professional Building, Indianapolis, has new office hours. Free pregnancy tests, with results in 30 minutes, will be given from 9:30 a.m. to 12:30 p.m. on all weekdays except Wednesdays. Hours on Wednesdays are from 12:30 to 4:30 p.m. For testing at unscheduled times, call 787-6327. Counseling and other assistance for pregnant women are available.

✓ **Benedictine Brother Martin Tegtart** of Blue Cloud Abbey, S.D., was ordained to the priesthood in ceremonies at the abbey on June 5. The newly ordained monk is the son of Mary Tegtart and the late Thomas Tegtart of Clarksville. Father Martin, who was born in New Albany, attended high school for brother candidates at St. Meinrad Archabbey. He entered Blue Cloud Abbey in 1953 and made profession of vows in 1954. He has served in a variety of assignments and in recent years was stationed at St. Ann Mission, Belcourt, N.D.

✓ **History and tourist buffs** will be interested in the religious heritage tours scheduled by the **Indiana Religious History Association**. The southern tour is June 16-18 and the northern tour, June 23-25.

Described as "a vacation with a purpose," the southern tour begins on the campus of DePauw University. Some of the stops include Shaker Prairie, St. Meinrad Archabbey, the Benedictine Convent, Ferdinand, the Franciscan Center near Floyds Knobs and Hanover College.

The northern tour originates on the campus of Earlham College. This tour provides introduction to the Quaker heritage, the Amish and Mennonites. Among other points of interest will be Notre Dame University and Fort Oniatenon, Indiana's first white settlement.

Contact Dr. Grover L. Hartman, tour master, P.O. Box 88267, 1000 W. 42nd St., Indianapolis 46208, phone 317-924-1331, for reservations.

✓ **Four class sessions in Natural Family Planning** will begin on Sunday, June 14, at **St. Gabriel parish**, Indianapolis. The three remaining sessions will be held on July 12, Aug. 2 and 16 from 2 to 5 p.m. Bob and Suzanne Sperback are the teaching couple. To pre-register, couples are invited to call 247-5847.

✓ **Bill Kuntz**, CYO executive director, and **Benedictine Sister Mary Margaret Funk**, archdiocesan director of religious education, will be directing sessions at the mid-American Youth Ministry Conference at St. Mary College, South Bend, June 16-18. "Challenge the 80s" is the conference theme.

This annual conference is an opportunity to share and exchange ideas for those involved in youth ministry.

by Dolores Curran

If my fading memory serves me, I don't believe I've ever written on gun control. I'm going to tackle it here, knowing full well that before the print is dry, the anti-gun control lobby will have called all 74 editors who subscribe to this column.

Editors beware. The NRA makes Nestle publicists look like amateurs. They are aggressive. They have dollars, politicians, and a colossal disregard that 68% of the American public favors gun control. They don't and that's democratic enough for them, thank you.

I am constantly impressed by their ability to offset public outrage before it even occurs. Within hours of our latest American assassination attempt, the gun enthusiasts were feeding media people memos predicting over-reaction on the part of the public toward handguns.

The general tone of these press releases warned that the liberal radicals will once again blame the gun, not the assassin and that the real Americans, those red-

✓ **Jim Alerding**, a member of St. Lawrence parish, was recently elected president of the **Serra Club of Indianapolis**. Serra is an organization that promotes vocations to the priesthood and religious life.

✓ I'm sure someone will say that "it seems like only yesterday" sometime during their annual reunion, but "yesterday" was 73 years ago. The "youngsters" of the 1908 First Communion class of St. Michael Church, Bradford, will meet for an anniversary Mass and reunion on Sunday, June 14. Father Albert Diezeman, pastor, will be celebrant for the Mass.

Edna Kiesler, a member of the class, told me that six members of the class will attend . . . none of them younger than 84!

Those looking forward to this annual reunion include **George Baker**, New Albany; **Fred Jacobi**, Louisville; **Elizabeth Gettelfinger**, Cincinnati; **Edward Jacobi**, Bradford; **Clara Beach** and **Edna Kiesler**, Greenville. The other four surviving members of the class (two living in Florida and two who are hospitalized) will be unable to attend.



✓ **Mr. and Mrs. A.G. Sibbing** will celebrate their golden wedding anniversary with a Mass of Thanksgiving at **SS. Peter and Paul Cathedral**, Indianapolis, on Sunday, June 14, at 2 p.m. A reception honoring the couple will be from 3 p.m. to 5 p.m. in the Knights of Columbus Hall, Mater Dei Council. The Sibbings were married on June 18, 1931, in Quincy, Ill. Mrs. Sibbing is the former Eva Dunker. Joining in this celebration will be the couple's daughter, Barbara Renn, her husband, Larry; their son, William Sibbing, his wife, Billie; and their six grandchildren.

## Archbishop O'Meara's Schedule

Week of June 14

**SUNDAY, June 14**—Centennial celebration of St. Patrick Parish, Terre Haute, Mass at 11:30 a.m.

**MONDAY, June 15**—Parish visitation at St. Joseph Parish/St. Anne Parish, Jennings County, Mass at St. Joseph Parish, 7:30 p.m., with reception following.

**TUESDAY, June 16**—Parish visitation at St. Paul Parish, Sellersburg, Mass at 7:30 p.m. (EDT) with reception following.

**THURSDAY, June 18**—Catholic Relief Services board meeting, New York City.

# Gun control protects 'land of the free'

blooded supporters of the Constitution, defenders of the Republic, and protectors of the family must once again stand up for God, country, and guns.

Never mind that the alleged assassin had four guns taken away from him in Tennessee on one day and that he rearmed himself three days later in Dallas without any difficulty whatsoever. According to NRA logic, that merely proves that gun registration doesn't work.

Never mind that we require more references to get car insurance or open a charge account than to buy a gun. It's an old American right. Europeans are baffled by our attitude and so am I. How can otherwise intelligent Americans buy the pabulum that guns don't kill people? Are we to assume that President Reagan's attacker would have had the same results with a knife? Or a garotte?

Assassinations, like robbery, rape and other American pastimes depend upon guns. What about those of us who want to feel safe in our society, who prize personal security without being forced to arm ourselves because everybody else has arms? What are our rights?

A common argument is that we need to arm ourselves for self-defense. With 55 million handguns in existence in America, we'll need another 55 million to protect

ourselves against those.

I feel strongly on this for a personal reason. Readers may recall that I wrote about an alcoholic neighbor who took her own life seven years ago. When I told my nine-year-old about her death, he, who played with her son, said, "Oh, yeah, I knew she had a gun. She kept it under her pillow. Freddie showed it to me lots of times."

If one day we would have received a visit from the police informing us that our son had been killed by that handgun while Freddie was showing it to him, we would not have accepted that guns don't kill people or that Freddie's mother had a right to that gun. The NRA will support to its death those premises. Let's help it to its death.

There's a new organization called Handgun Control Inc. Its address is 810 18th St. N.W., Washington D.C. 20006. I urge all readers who want their rights protected without having to arm themselves to join. Their most recent ad showed a revolver painted with stars and stripes. The overline read: "Last year handguns killed 27 people in Japan, 52 in Great Britain, 212 in Canada, 86 in Italy, 17 in Sweden, 43 in Australia, 94 in West Germany, 11,000 in the United States. God bless America."

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# KNOW YOUR FAITH

## Parish also center of reflection

by Fr. Philip Murnion

"We don't need more activities," said a parish council leader at St. Patrick's Church in Yorktown Heights, N.Y. "We have most of the activities we need for people. Our problem is we have to go deeper, not wider."

This kind of comment is heard often. While it is realized that a variety of parish activities are needed for parishioners with differing needs and wants, it is also known that more than activity is required for parish vitality.

A parish is a center of activity. But it is also a center of reflection. Perhaps we could say that a parish needs to be a center of reflective activity.

This emphasis on reflection is seen often in today's church. For example, it is seen in the efforts to prepare parents for the baptism of their children and to make every baptism a true celebration. There is a realization that the sheer number of baptisms, taken alone, does not indicate how well a parish initiates new members.

Similarly with the other sacraments, for example the Mass. The Mass will be celebrated many times if a parish is of any size at all. But official church instructions on the liturgy urge strong efforts to ensure that each celebration of the Mass will be reflective, that the people will participate in it—that the Mass be more a celebration of the entire parish and less a private matter.

**PROBABLY** the new Rite of Christian Initiation of Adults is the best example of this emphasis on reflection in the church. The new rite proposes that new adult members be initiated into the church each year at the time of Easter, during the Easter Vigil service. When the Rite of Christian Initiation of Adults is used, parishes and their people become very thoughtful about what membership in the church means. And the parishioners share the responsibility of introducing aspiring new members to the life of the church. The entire process of preparation takes many months during which all parishioners are encouraged to consider how they might extend a welcome to the prospective new members.

So parishes and their people are reflective. We see this when teen-agers preparing for confirmation are encouraged to think carefully about the commitment they as Christians express by receiving this sacrament. The emphasis on reflection is seen too when individuals and groups receiving penance ponder ways this sacrament can help them grow in the Christian life.

Parishes are reflective when liturgy planning commissions dwell on the biblical readings for each Sunday in order to find how the word of God speaks to the experiences of the people of this particular parish.

Parish social-action programs are becoming more reflective, too. In San Antonio, Texas, (See CENTER OF REFLECTION on page 8)



**GOOD, CLEAN FUN**—A car wash is not only a good way for a youth group to raise funds for a project. It also can be a good way to build community, provide a service to the parish—and it can be a great deal of fun too. (NC photo by Mimi Forsyth)

## How can we attract the youth to service?

by Don Kurre

Would you work for the Church?

Rita, a college sophomore, asked me if it would be wise for her to follow a college program that would prepare her for work in some field of lay ministry.

Why, I wonder, is it necessary for creative and talented young people like Rita to ask such a question? What, I ask, has the church done to give the impression that young lay people need not apply? What would the church have to do to attract and keep young creative people in its service?

It seems young people ask the question because they want to know if, after spending five or more years obtaining the academic background needed to become professional lay ministers, there will be positions open to them.

Further, if there are positions open, they want to know if they can make a living working for the church in some aspect of professional ministry. Shouldn't the answer to these questions be an obvious yes?

The problem of professional lay ministry, working for the church as a director of religious education, pastoral associate or liturgist is a rather complicated issue. One aspect of the problem is the confusion over ministry itself.

By Baptism each and every Catholic is called to ministry. In one sense, therefore, every Catholic is a minister. If everyone is called to ministry, what sense does it make to speak of the professional minister? By what criteria

shall we distinguish professional ministers from the ranks of all Catholics, if indeed there is need to make a distinction?

In the past we have identified ministers through their ordination or profession of vows. Therefore, we currently lack a process for identifying professional ministers who desire to serve without the benefit of ordination or profession.

**IT SEEMS** to me, if there is going to be a professional lay ministry the church must develop a way to integrate or blend the ministry of the professional lay person with the ordained or professed and the baptized. The blending must reflect the appropriate roles, dignity and value of each form of ministry while at the same time maintaining the wholeness of ministry itself. For in the final analysis we are one church with one mission.

A further issue when considering ways in which the church can attract and keep young people in ministry is personnel practices. In the past, church employees have been bound to church by vows or promises of obedience. Personnel practices developed out of this experience. Now entering the scene are employee-ministers who are not bound in this way.

If the church at all levels and in most places intends to attract top talent into its ranks, it must begin to develop some supporting, rewarding and challenging personnel systems and work opportunities. It must begin to develop standards for just and adequate compensation—a living wage. Most lay professionals work for inadequate—some would say unjust—wages, with poor or non-existent health and retirement plans.

A comment made by a large bank's personnel department director to a friend illustrates

the point. The banker said, "The church is one of the most humanistic organizations in our culture, and yet compared to the money-grubbing profit motivated bank, takes atrocious care of its personnel."

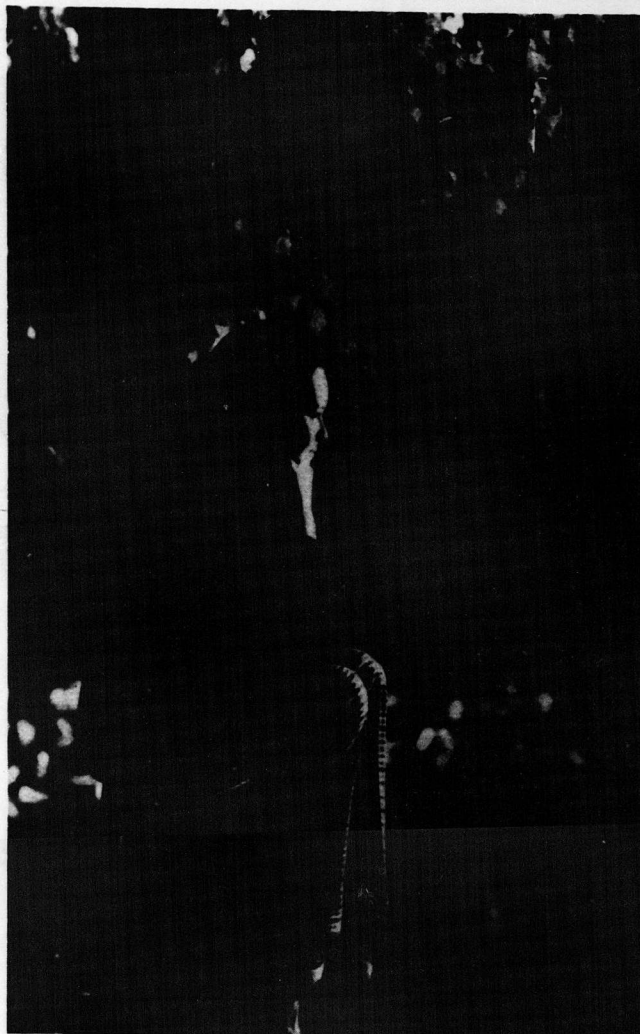
Further, there exist all too few paths for advancement. The church needs to develop more opportunities for its personnel to move up and not just around within its structure.

**FINALLY, THE** church must provide opportunities for professional lay ministers to participate in crucial decision-making roles. While access on the part of lay professionals to decision-making roles have been expanded over the past few years there still are not enough. Professional lay ministers need access to responsible, extensive and challenging positions.

The church is beginning to realize that it needs to develop new ways to work with its employees. And while changes are slow in coming they are nevertheless coming.

Developments are taking place that will enable the church to attract the talent that it needs. The May 21st issue of "Origins" carried two documents outlining attempts to strengthen church employment procedures. "Resolving Disputes in the Church" from the Diocese of Belleville Ill. and "Employers and Employees in the Church", a statement on the relationships of church employers and employees developed by the bishops of Minnesota are examples of this movement.

These and other such developments allow me to say, yes, a young person does have a place in the church where they can, with the right academic background and experience, function as a professional lay minister and make a living doing it.



**SHARING WITH YOURSELF**—We sometimes can fall into a trap of thinking that the best parishes are the ones with the most activities. We can get caught up in the busyness of an endless stream of meetings, events and liturgies. Each of us needs space—time to be alone, to think, to meditate and to pray. (NC photo by Robert A. Walsh)



## st. paul writes to the church in corinth

by Fr. John Castelot

What could St. Paul have in mind when he urges the people of Corinth to seek the gift of prophecy? Does he expect Christians, in general, to be prophets?

The point comes up in Chapter 14 of Paul's First Letter to the Corinthians. But first Paul asks the people to "seek eagerly after love." This follows from all he has just written in Chapter 13 about the primacy of love in the Christian life.

Love is by far the greatest of the spiritual gifts. Without it a Christian does not really exist, no matter what other gifts he or she may enjoy.

However, Paul points out, love itself is a gift. People are selfish, and selfishness is diametrically opposed to love. What is more, selfish-



ness is bolstered by the pressures of an ego-centric society.

One must be free to love and society's propaganda, pandering to greed, subtly but surely robs people of their freedom.

Only God can counter the enslaving pressure by giving this precious gift: the power to love, the power to be truly free, to give, to create and, in the process, to grow and to exist.

Since love is a gift, it cannot be "earned." It must be given. But if Paul tells us to "seek eagerly after love," there must be something we can do. And there is: We can desire it and express that desire in earnest prayer. We can open our hearts to receive it, open our hands to share it with others.

**LOVE IS** the kind of gift which, paradoxically, increases to the extent that we give it away. Perhaps this isn't so paradoxical after all, since the purpose of love is to enable us to give.

True, we cannot "buy" love. But in a very practical way, we can "seek eagerly after" it.

In Chapter 12, Paul already has acknowledged the existence of a variety of gifts—charisms. Now, immediately after his urgent

## Center of reflection (

parishioners involved in community organizing efforts have met to pray and to examine the relationship of their social-action programs with the gospel message—in other words, to be very thoughtful about the kinds of community life they try to promote through their social-action efforts.

**ONE POSITIVE** result of this kind of reflection is that parishes often conceive their programs in a different way. Instead of "running programs" with the hope of attracting some interest, they search out the needs of people and then reach out to the people.

Activity and reflection are not opposed to each other; they are complementary. In fact, it is usually true that when the people of a given community reflect together on how to express the faith, they become more ready to put that faith into action.

At St. John the Baptist in Healdsburg, Calif., a group involved in an adult education program known as "Romans 8" went on from their discussions of faith to start two new programs by which they could reach out and help their neighbors.

A parish is a center of activity—the activity of Christ celebrated through the sacraments.

## THE WE THIS WE

JUNE  
TRINITY

by Paul Karnowski

We've all heard the story they tell about St. Patrick. It seems that St. "Paddy" was having a difficult time explaining the mystery of the Holy Trinity to the newly-converted Celts. Being a good teacher, he knew that he should use a visual aid. The solution to his problem must have seemed obvious the moment he thought of it: the shamrock! It had three leaves on one stem, just as God was three persons, but one being.

It's a nice story. But what if Murphy's law had been in effect in those early days of the Irish Church? St. Patrick, proud of his brainstorm, would begin speaking to the new converts, saying, "Many of you seem confused by the Blessed Trinity. You ask me how there can be three persons in one God?" Nonchalantly reaching down to the clover patch at his feet, Patrick would continue, "God himself has provided us with an answer in the humble grass of the fields. This shamrock has three . . . why, no . . . it has four leaves . . ." Murphy's law would dictate that Patrick pick a four-leaf clover precisely when he needed one with three.

On the feast of Trinity Sunday, we might be surprised, too. The Scripture readings don't

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plea that the Corinthians seek after love, we read: "Set your hearts on spiritual gifts—above all, the gift of prophecy."

The word "prophecy" suggests to modern readers the prediction of future events. However, in neither the Old nor New Testaments is this the word's basic meaning.

In the Old Testament, prophecy involves the interpretation of current events from God's point of view. Prophecy also hopes to change the conduct of the people by communicating with them about God's will. So prophecy is directed to the present time, here and now.

In the New Testament, prophecy seems to refer to the gift of inspired preaching, an extraordinary ability to move people, to edify and exhort them. It was, accordingly, a gift carrying great benefits for the community.

**THIS SEEMS** to be Paul's criterion in gauging the relative value of the spiritual gifts: their value for the community. He already has stated the general principle: "To each person the manifestation of the Spirit is given for the common good."

Paul seems uneasy about a marked interest in the gift of tongues—the ability to speak in languages foreign to the listeners. His uneasiness stems from a strong, well-grounded suspicion that in Corinth this gift owes its popularity to the awed attention it attracts.

A good many Corinthians are egocentric enough without this boost to their vanity. But Paul has other reasons, too, all connected in one way or another with the basic role of gifts—"for the common good."

He now proceeds to develop those reasons. The comparison of the gift of tongues with the more positively fruitful—and unselfish—gift of prophecy has merely set the stage.

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from 1)

through education, through charity and in many other ways, as well.

But the parish is also a center of reflection. It is a people who are not only busy but loving—and who need to think about what this means.

Without love and faith, an activity will not last long.

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Exodus 34:4-6, 8-9  
11 Corinthians 13:11-13  
John 3:16-18

WORD  
WEEKEND

4, 1981  
SUNDAY (A)

explain the mystery of the Trinity. The first reading from the book of Exodus tells us nothing about the three persons in God. In fact, there is nothing in the entire Old Testament that reveals the triumvirate nature of God. Today's gospel reading talks about the Father and the Son, but makes no mention of the Holy Spirit. The second reading talks about all three, but offers no explanation.

Thank goodness the dogma of the Holy Trinity is not carefully spelled out in Scripture. Instead of a dry theological treatise, we have a series of living and vibrant testimonies about man's relationship with God.

What better way to know God the Father than through the paternal care he exhibits during the Exodus? And what better way to know God the Son than through the Gospel parables and teachings? And where else can we watch the vitality of the Holy Spirit as we watch him blow where he will in the early Church?

To be sure, God reveals himself as a Trinity in the pages of Scripture. But he has always defied precise formulation and definition. I can't say I blame him. "Really, Patrick!" He may have said as he welcomed his saint, "surely you could have done better than a shamrock!"

## Story Hour

# Pharisees question company of Christ

by Janaan Manternach

It was a noisy party. Matthew's house was full of people. Matthew had invited all his friends to a banquet in honor of Jesus of Nazareth. Matthew was now a follower of Jesus. He wanted all his friends to meet Jesus.

Now, Matthew's friends were tax collectors and Jews who did not follow the law and their families. No one else would associate with him. In fact, most people in Palestine looked upon the tax collectors as traitors and sinners. Orthodox Jews did not enter the homes of such people whom they considered social outcasts.

Jesus was the guest of honor. Matthew showed Jesus every courtesy. He loved Jesus very much. He was proud to be a follower of Jesus.

As the banquet continued, some Pharisees saw Jesus eating with the tax collectors and other outcasts. The Pharisees were very devout Jews. They kept God's laws as carefully as they knew how. These Pharisees could not understand how Jesus, a rabbi, could eat with people whom they considered sinners.

The Pharisees complained to Jesus' disciples: "What reason can the teacher have for eating with tax collectors and those who disregard the law?"

Jesus' disciples tried to defend him. But the Pharisees were not convinced.

Jesus overheard the Pharisees arguing with his disciples. Jesus turned toward them. He raised his voice so all could plainly hear. "People who are in good health," Jesus said, "do not need a doctor. Sick people do."

The Pharisees looked at one another. They wondered just what Jesus meant. Were the tax collectors sick? Was he a doctor?

No, Jesus was speaking a kind of parable. He was saying that the sinners with whom he was eating needed healing, just as a sick person needs a doctor. Jesus was saying that his presence with the sinners would bring them healing, forgiveness, God's mercy.

The Pharisees were puzzled. Would God forgive such people? Would God show mercy to people like the tax collectors who themselves were so heartless toward others?

Jesus continued. He reminded them of a text from the great Jewish prophet, Hosea. "Don't you remember the word of the Lord?" Jesus challenged. "God said: 'It is mercy I desire and not sacrifice.'"

The Pharisees knew the text well. They had great reverence for God's word. Jesus was saying that God wanted his people to be forgiving.

Jesus added a final word of explanation: "I have come to call sinners."

With that the Pharisees went away. Jesus and Matthew's other friends continued to enjoy their party.

Suggestions for parents, teachers and young people using the Children's Story Hour:

### PROJECTS:

1. Pretend that you are giving a party for everyone that you know who doesn't have a friend. Who would be on your guest list? You might discuss this kind of party with your parents. Then, you might try to invite one lonely person over someday.
2. Reread the story of Matthew's party honoring Jesus. Take mental note of the pictures that come into your mind as you read. Then look for pictures in magazines that match your thought-pictures. Paste the magazine pictures sequentially on a sheet of poster paper, frame it and hang it in your room.
3. It is possible that Matthew asked Jesus to say a prayer of blessing before the banquet. Write a prayer of blessing that you feel Jesus might have prayed.



After reading the story talk together about it. Questions like the following may guide your conversation.

### QUESTIONS:

- Why did Matthew have a party? How was Jesus treated at the party?

- How did some Pharisees react to Jesus' presence at Matthew's party?
- What message did Jesus give to those who were arguing with his disciples? Why did the message puzzle the Pharisees?

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# St. Patrick Parish

Terre Haute, Indiana  
Fr. Joseph P. Wade, pastor

by Ruth Ann Hanley

"Just coming through a challenging but satisfying transition," is how Father Joseph P. Wade, pastor, describes St. Patrick's as it celebrates its 100th anniversary.

In the last three years this Terre Haute parish has hired its first fulltime youth minister—one of only a very few in the whole archdiocese—its first pastoral sister to the elderly and its first director of religious education.

Through this time of change, brought on by Vatican II and unsettling to "a very conventional parish," Father Wade declares that "the goodness of these people shone through." In some instances, he knows he lost members to other parishes, but he adds cheerfully "I think we've attracted more than we lost."

In the 750-family parish he now sees the priorities as liturgy, community and religious education.

Nationally, youth ministry is in its infancy. But in Father Wade's view, service projects abound because of Paula Sasso, St. Pat's first youth minister.

**THE MOST** obvious is a Sunday youth mass using high school and college personnel which is "the most widely attended mass in Terre Haute."

Though they call themselves a youth group rather than CYO, from their ranks have come two archdiocesan CYO officers, and one of their members, Ann Ferrara, received the Roger Graham award as the outstanding high school girl.

With approximately 70 active youth attending meetings, the group has helped in such

parish activities as the St. Pat's Day celebration, Thanksgiving dinner for the lonely, an Easter egg hunt and Christmas caroling. They sponsored an annual "haunted house" for Terre Haute youth, offering a scary panorama first for the parish, and then as a fund raiser to benefit a child care center.

St. Patrick's youth held a parent-student dance which drew 165. And in the summer they offer service to a parish in Appalachia and refresh themselves on a ten-day hiking and skiing expedition to Colorado.

According to the parish team, one of Paula Sasso's secrets is getting parents involved. Providence Sister Ann Carver, DRE, says Paula's programs "enable adults to minister and build relationships with the kids."

**AT THE OTHER** end of the spectrum, extending special care to the elderly is Providence Sister Helen Louise Summers, who doesn't consider her work as a job, but "ministry."

In a community with an abundant elderly population Sister Summers' ministry extends to hospitals and five nursing homes besides the regular parish homes. She says her main occupation is "listening," though she brings the Eucharist to her people and transports them to the doctor.

Sister Summers also helps with Simeon House projects. Simeon House provides congregated living housing for the elderly in St. Patrick's former convent, operated by Archdiocesan Social Ministries. Fourteen elderly residents, some non-Catholic, live there.

When Sister Carver moved to the parish



only two sisters would have shared the convent, yet the parish hesitated to ask them to live elsewhere. But the sisters had no reservations about handing over the facility to provide living space for the elderly. "And now the parish is really proud of the facility," notes Sister Carver. She adds "people can see sisters as vitally involved but not necessarily living on the same grounds."

St. Patrick's Parish originated a century ago because of a different but also very specific need. Although three parishes already served the Terre Haute community, parents worried that their children crossed dangerous railroad tracks to attend school. Thus, Bishop Silas Chatard agreed to establish a new parish. Father Thomas X. Logan was its pastor and the first location of the church was at 13th and Poplar.

In 1956, Msgr. Herbert Winterhalter led the parish in building a new church closer to the school on 19th street. The school, which served both elementary students and high school girls, had been established by Providence Sisters from nearby Saint Mary-of-the-Woods. According to parish literature, the sisters undertook the entire expense of remodeling, construction and furnishing the school which opened in 1882.

**TODAY THE** school is considered one aspect of total religious education. Sister Carver, a full-time religious education director, coordinates grade school, CCD and adult education programs.

She works with school principal Ronald Wallace to include parents in the direction, guidance and leadership of religious education programs. "Parents finally believe they are an important part of St. Patrick's," she avows. C.C.D. parents attend bi-weekly sessions to "become aware of the latest church teaching and share it with their children."

Teachers attend Sister Carver's monthly religious education programs.

St. Patrick's school has 236 students K-8 and 153 school families. According to Wallace it has many strengths: a very good basic education program, federal hot lunch program, good athletic and arts programs, bus service and a strong parent club.

The new parish ministries to youth, elderly and in religious education have benefitted St. Patrick's and Father Wade says he would not be able to give up any of them. They are, he declares, valuable additions to the already active parish programs council, Madonna Circle for young mothers, Bible study and altar society.



**NEW MINISTRIES**—St. Patrick's Parish has been revitalized by new ministries to the elderly, youth and religious education. Seen outside the Simeon House (photo far above) are (from left to right) Trudy King, Sister Helen Louise Summers and Father Joseph P. Wade. On the school yard (above) stand (from left to right) Sister Ann Carver, Lou Seprodos, Paula Sasso and Ronald Wallace. (Photos by Ruth Ann Hanley)

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## Question Box

## Freedom of choice determines sin

by Msgr. R. T. Bosler

**Q** We recently had a family argument over whether the church still considers masturbation a serious sin. A priest was quoted as saying it is no longer considered seriously sinful. Does this apply to the old as well as to the young?

**A** Official church teaching, according to a fairly recent instruction from Rome on sexuality, upholds the traditional approach of the manuals of moral theology.

These manuals taught that when people willfully and with full knowledge of the sinfulness of what they are doing obtain complete sexual satisfaction by self-stimulation, they commit serious sin. The authors of these books knew enough about human nature to recognize that acts of masturbation very often were not fully deliberate. They taught that persons in a sleepy state just before awakening or trying to get to sleep were not in complete control of their actions. They were aware that a habit contracted in youth might become so overpowering that a person trying to overcome it would not be fully free and therefore not guilty of sin each time he failed.

In recent years theologians have taken fresh looks at the problem of masturbation in the light of new knowledge of psychology and sex. As I wrote on this subject once before:

"Some experts feel that while the teaching of the manuals is correct, it does not give enough attention to the many influences which reduce or remove one's



freedom in performing this act and, therefore, reduce the sinfulness involved. They point out that while a person may knowingly and, in a sense, willingly masturbate, this action may be brought on by any number of physical and/or psychological pressures that reduce the freedom of choice which is necessary for serious sin.

"They cite studies in which it is shown that many instances of masturbation occur when the person is tense, depressed or extremely tired. These pressures, they say, can and frequently do limit the freedom of the act, and so not every act of masturbation, even when performed consciously, would be seriously sinful.

"Others point out that the practice of masturbation is the rule, rather than the exception, among adolescents and that often the youth confessing masturbation has not broken off his relationship of love with God and neighbor, which is, after all, what serious sin is all about. This may apply to a number of lonely people, widows and widowers."

I concluded: "As a practical suggestion, I recommend that a person confronted with the problem of masturbation look into his heart as honestly as he can and try to discover the reason for his acts. If he finds that masturbation is one symptom of a generally self-centered life and that, in many other ways as well, he consistently tends to prefer his own well-being and pleasure to the demands of God and neighbor, then he may well be concerned about his moral situation.

"If, on the other hand, he discovers that his occasional acts of masturbation, which he may consider morally wrong in themselves, are out of character with the rest of his life and that they do not change his general relationship of love and concern

for God and neighbor, then he may conclude that the individual acts are not seriously sinful and may look upon them as reminders that he is a sinful human in con-

stant need of God's help to overcome sinful tendencies. This same rule of thumb may be applied by those who from a long habit fail more frequently."

I believe what I wrote conforms with the latest instruction from Rome.

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

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## THAT 'OLE DEBIL' INFLATION



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## Overwhelming support of legalized abortion revealed in recent poll

WASHINGTON (NC)—Americans by a 3-1 margin support abortion either on demand or in most circumstances, according to a new Washington Post-ABC News poll.

But in an apparent demonstration of the mixed feelings many Americans have about abortion, the poll also found that:

—Few adults would advise their unmarried teen-age daughters to have an abortion;

—Nearly half of those who know a woman who has obtained an abortion think her abortion was not proper under the circumstances; and

—More than 70 percent believe a fetus becomes a human being either when sperm meets egg or in the first three months of pregnancy.

The poll, taken May 18-20, was published June 8. A total of 1,533 persons across the country selected to reflect the overall population were questioned, and the sponsors of the poll said it was subject to a sampling error of about 2.5 percent in either direction for most questions.

Participants in the poll were asked whether they generally agreed that a woman should be able to get an abortion if she decides she wants one no matter what the reason. Forty percent approved abortion on demand, 34 percent approved

abortion in most circumstances, 16 percent disapproved in most circumstances, and 10 percent disapproved in all circumstances.

Only 23 percent said that if they had a 15-year-old unmarried daughter who told them she recently had become pregnant they would advise her to have an abortion. Sixty-six percent said they would not advise an abortion, and 11 percent had no opinion.

Americans generally supported abortion for health reasons but split on economic reasons.

Only 47 percent said abortion should be legal for families who cannot afford another child. But 88 percent favored legal abortions when the woman's life is endangered, 82 percent in cases of rape or incest, 84 percent when the woman might suffer severe health damage, 70 percent when there is a chance the baby would be born deformed, and 73 percent when the woman's mental health is endangered.

Only 40 percent supported federal funding of abortions while 54 percent opposed it.

Seven percent of the respondents said they have voted for or against a candidate because of the candidate's position on abortion.

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## Remember them

† **ARMSTRONG, Robert**, 67, St. Mary, Richmond, June 2. Husband of Mary; father of Pat Murphy, Anne O'Donnell and William Armstrong.

† **BINFORD, Julie (Barr)**, Holy

Family, New Albany, June 5. Step-mother of Mrs. Tex Very and David A. Binford; sister of Mrs. John Lalanda.

† **BRIETENBACH, Rufus**, 80, St. Gabriel, Connersville, June 1.

Husband of Ellen; father of Francis Brienbach.

† **DEAN, Ralph O.**, 58, St. Joan of Arc, Indianapolis, June 4. Husband of Maxine; father of Barbara Stryker; brother of Gertrude Hunt, Rose Marie Breen and Anna Dillon.

† **GALLAGHER, James E.**, St. Augustine Home Chapel, Indianapolis, June 4. Brother of Anna Altmeyer.

† **GEYMAN, Walter C.**, 59, St. Mary, Madison, June 5. Father of Pam Westmeier, Melissa Masher and Chris Geyman; brother of Jane Lee, Martha Brawner, Dorothy Johann, Alice Morris, Paul, George, Raymond and Herman Geyman.

† **JONES, Margaret L.**, 64, St. Mary, Madison, May 9. Mother of David E. Jones; sister of Dalice Lynn.

† **LEWIS, Marie C.**, St. Christopher, Indianapolis, June 6. Wife of Edward; mother of Roy West and Mary Durham; sister of Margurite Head and Lanora Moore.

† **MARTIN, Ruth Ann**, 40, St. Patrick, Indianapolis, June 3. Mother of James, Suzanne, John, Jeffrey and Jason Martin; daughter of Richard and Katherine Matzke; sister of Rosemary Delph, Judith Andrews and Janet Corlette.

† **MATTINGLY, Jeffrey Leonard**, 18, St. Augustine, Jeffersonville, June 2. Son of Mr. and Mrs. Leonard H. Mattingly; brother of Darlene Burch, Cathy Logsdon and

Kimberly Mattingly; grandson of Olivia Farmer.

† **McGILL, Geraldine**, 58, Mullineaux Funeral Home, New Albany, June 2. Wife of Chester; mother of Judy Mattingly; sister of Pauline Vessel.

† **MITCHELL, William K.**, 57, St. Mary, Richmond, May 27. Father of James and Stephen Mitchell; brother of June Salsarulo, Shirley Wise and Raymond Mitchell.

† **OLIVER, Laura V.**, Holy Name, Beech Grove, June 4. Wife of Robert J.; mother of Dorothy

Black and James Oliver; sister of Neil Bandy, Cornelia McGreevy and Thomas Gregory.

† **POPP, Clara A. (Ehringer)**, 80, St. Paul, Sellersburg, June 6. Mother of Martha Weinmann, Helen Swank, Loretta Osborne, Aline Smith, Carolyn Makowsky, Patricia Millman and Walter Popp; sister of Lula A. Ehringer, Rose Pasick and Alma Lawrence.

† **SHEPARD, Clifford**, 84, St. Andrew, Richmond, June 1. Husband of Alma; father of Marilyn Frizzell, Clyde and Charles Shepard; brother of Ruth Overholser.

† **SHIRLEY, Curtis**, 78, St. Mary of the Knobs, Floyds Knobs, May 30. Father of Elise Aemmer, Mary Jean Loftus, Robert, Ray, Alvin, Jerry and Kent Shirley; brother of Henrietta Stevens and Albert Shirley.

† **VonALLMEN, Dorothy (Hazzard)**, 61, St. Mary, Navilleton, June 3. Sister of Wanda Crisp and Alma Durbin.

† **WALLACE, Ruth G.**, 74, St. Mary, Madison, May 29. Mother of John G. Wallace.

## Prioress begins term

**BEECH GROVE, Ind.**—Benedictine Sister Mildred Wannemuehler began her second four-year term of office as prioress of Our Lady of Grace Convent here this week following her installation into office on Sunday, June 7.

Archbishop Edward T. O'Meara was the principal celebrant for the eucharistic celebration and presided at the installation ceremony held in the chapel of St. Paul Hermitage.

Sister Mildred, 50, is a native of Evansville. She is the daughter of Mrs. Theodore Wannemuehler and the late Mr. Wannemuehler of Evansville. She held a number of positions in the Beech Grove community prior to her election as head of Our Lady of Grace in 1977. She has served as an elementary

and secondary school teacher and principal, formation director and member of the community's council.

She holds master's degrees from Notre Dame University and St. John University, Collegeville, Minn.

Sister Mildred has appointed Sister Mary Jeanne Pies as subprioress of the 110-member community of Our Lady of Grace.

The community is this year marking the 25th anniversary of its founding as a daughter-house of the Convent Immaculate Conception, Ferdinand. Sister Mildred is the third prioress of the 25-year old autonomous Benedictine house. Sister Mary Robert Palmer and Sister Mary Philip Seib are her predecessors.

## Sister Riehl dies

**FERDINAND, Ind.**—Benedictine Sister Clarissa Riehl, 87, who served as prioress of the Convent Immaculate Conception for 12 years (1949 to 1961), died at the convent here on June 1. The Mass of Resurrection was held on June 4.

A native of Troy, Sister Clarissa entered the Ferdinand community in October, 1914, and professed her religious vows on Aug. 7, 1917.

In addition to the years that she served as major superior of the convent, she also held various administrative posts including 17 years as principal of the

Academy Immaculate Conception, now Marian Heights. She also served a six-year term as president of the Benedictine Federation of St. Gertrude.

During her administration, she initiated a number of changes in membership and apostolates. Among these was the authorization in 1953 of the founding of Our Lady of Grace Convent and St. Paul Hermitage in Beech Grove. The convent with its academy was opened in 1956 and the Hermitage in 1960. She also established Queen of Peace Convent in Belcourt, N.D.



Sr. Clarissa Riehl

Survivors include a sister, Benedictine Sister Mary John Riehl of Ferdinand and a brother, Herbert Riehl of Florence, Ky.

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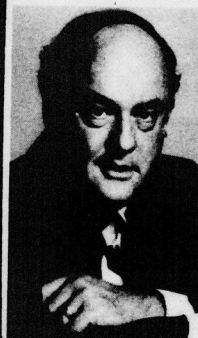
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# Roots focus on filming wildlife

by Henry Herx

NEW YORK (NC)—Before the advent of television no movie program was considered complete without "selected" short subjects, including a travelogue and nature film. They were as much a part of the entertainment as the feature or the cartoon and often as corny.

In those days even the newsreel was "tricked up" by restaging action missed by the camera, then rounded out with fake human interest stories and other bits of falderol. The era's most popular documentary series, "The March of Time," mixed actuality footage with scripted dramatizations that seem ridiculous to today's television generation.

The battlefronts of World War II left little room for newsreel hokum and then television's day-by-day coverage of reality finally killed the newsreels altogether. The kind of cute nature films that sentimentalized wildlife continued long after this, however, because the public still thought of them as entertainment. Most popular was Disney's anthropomorphic approach, for instance, in making a prairie dog seem to dance by virtue of running the same footage backwards and forwards.

Many factors contributed to the gradual demise of such trivializations—a growing ecological awareness of the intrinsic importance of nature, the introduction of

faster film stock and lightweight cameras that made possible more detailed studies of life in the wild and, perhaps the key to it all, a new breed of filmmaker dedicated to recording the fascinating intricacies of nature before they were destroyed by the encroachments of civilization.

Africa's wondrous varieties of wildlife were already disappearing when Kenya-based Alan and Joan Root began their remarkable series of nature documentaries for which this husband-and-wife team have been winning awards for the past 20 years and finding larger and larger audiences via television. A valley of termite mounds might seem of little interest to any but exterminators unless one had seen the incredible world revealed by the Roots' camera in "Mysterious Castles of Clay," which won an Emmy and was nominated for an Academy Award.

Obviously it's not easy to make films far out in the bush whether they are on the private life of the yellow hornbill bird or the migration of a thundering herd of wildebeests. Not only does it take special skills and a tenacious temperament but it's a lot more dangerous than shooting in a Hollywood studio. What goes on behind the camera is often as exciting as what is being filmed, something you can see for yourself in an upcoming program about the Roots entitled "Lights! Action! Africa!" airing Wednesday, July 1, 8-9 p.m. (EDT) on CBS.

THE American sponsor of the show persuaded the Roots to come to the United States to publicize it and

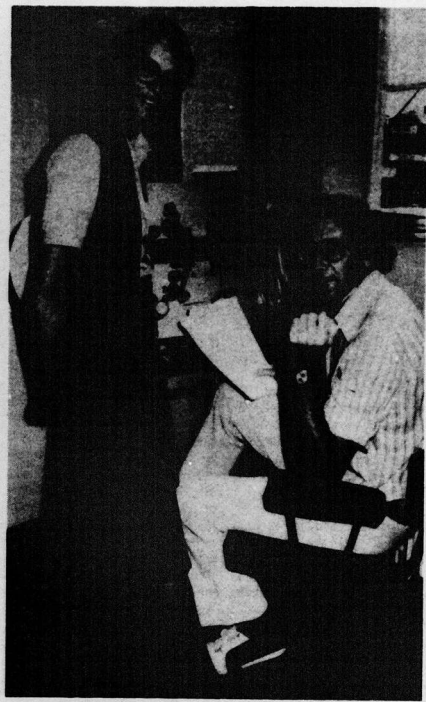
they reluctantly agreed. "It's not the kind of thing we enjoy doing," Alan said at a recent New York press conference. "But if it helps create a larger audience for nature documentaries on television, then it will have been worth it."

Alan Root was raised in Kenya, loved the bush and its wildlife and taught himself how to film it. Joan was born there and when independence came both decided to stay because Kenya, not England, was home or, in Alan's words, "where our souls are." Unlike some whites who feared for their high positions under the new regime, the Roots simply went on with their work since "Africans were not clamoring to become wildlife photographers."

Their early films were not masterpieces, but at that time Alan said, "Any nice pictures of animals were saleable to television and we got along quite well. Nowadays, television standards are so much higher that it would be impossible for a young person to begin as we did—learning by doing."

About 15 years ago a small English commercial television station began the "Survival Anglia" series, which has become a worldwide success in syndication. In working for this series, the Roots have become financially secure and gained the independence to film whatever interests them.

ALAN insisted that this came about unplanned, that they never considered the future, just the film at hand. "As a matter of fact," he continued, "I often wondered myself what I was



**FOR FUTURE GENERATIONS**—Joan and Alan Root, award-winning wildlife filmmakers, talk about their life's work in preserving on film the wondrous but endangered varieties of African wildlife. (NC photo)

thinking about when I got involved in a project. But as soon as it was finished, I knew exactly what I was going to do next."

When the Roots return home, they will embark on the first of a projected series on the Serengeti, the last of Africa's great game preserves. Whatever they bring back to show us can be better appreciated if you've seen them at work in "Light! Action! Africa!" There are no tricks or short cuts in this kind of filmmaking, just patience, determination, common sense and courage.

That last quality is not Alan's word for describing how he reacts to a dangerous situation where "I have to stick my neck out to get something on film. It's a challenge that afterward brings the satisfaction of knowing I did the right thing, that I kept my head and didn't panic."

That sounds rather routine and matter-of-fact on paper but the next time you watch a wildlife documentary, you'll find yourself thinking about the extraordinary people behind the camera.

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## Programs of note

Sunday, June 14, 10-11 p.m. (EDT) (CBS) "The Defense of the United States." On five consecutive nights in this time period CBS News correspondents examine the present state of U.S. military forces in the face of nuclear or conventional warfare, how the Soviets view our preparedness, what is needed to improve our defenses and how much this will cost the nation.

Monday, June 15, 8:30-10 p.m. (EDT) (PBS) "Catholics." Martin Sheen and Trevor Howard star in this rebroadcast of a fairly intelligent dramatization of Brian Moore's novel about a young priest sent by the Vatican to modernize a defiant and isolated Irish monastery.

Monday, June 15, 9-10:30 p.m. (EDT) (PBS) "A Bayou Legend." Based on a 19th-

century Southern ghost story, William Grant Still's 1941 three-act opera is being given its national premiere by Mississippi's Opera-South. The opera's setting is a remote region hidden deep in the bayou. Here lives a small community of blacks who find it easy to believe that spirits roam the bayou and take seriously the warning by their local priest that any contact with these occult beings will bring calamity to the village.

Monday, June 15, 11:30 p.m.-12 midnight (EDT) (PBS) "World Gathering of Holocaust Survivors." Some 5,000 survivors of Nazi genocide from all parts of the world have come to Israel to pay tribute to those who perished and to serve as a reminder for future generations. A summary

via satellite of each day's events will air through Thursday, June 18, in the same time period.

Wednesday, June 17, 9-10 p.m. (EDT) (PBS) "The Fabulous Philadelphians." Spanish pianist Alicia de Larrocha and the Philadelphia Orchestra perform Mozart's Concerto No. 25 in C Major under the baton of Riccardo Muti, who also conducts the orchestra in Stravinsky's suite for "The Firebird."

Friday, June 19, 10-11 p.m. (EDT) (NBC) "The Changing West." Tom Brokaw reports on the hard-working people of Montana's Stillwater Valley who are trying to preserve their traditional way of life from the encroachments of land developers and big coal mining companies.



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# Viewing with Arnold 'The Fan'

by James W. Arnold

The growth of the fan phenomenon in popular culture is now being contemplated by Show Biz celebrities with the enthusiasm a dermatologist shows for a new fungus. The germ helps keep him in business, but it's approached with some risk and disaffection.

This is because the fan (short for fantastic), who was born in innocence in the infancy of the Media Age, and wanted only to worship his gods from afar, has burgeoned into a (sometimes literal) Monster. In the world of instant information and constant performance, his obsession can become total, his appetite insatiable. Worse, he's becoming so skilled in his research that his interest intrudes on the privacy of his idol. He is always around, like the weather.

The fantasy life of the fan has great appeal to another breed of extremist—the Nut: the marginal personality who fills all the empty spaces in his life with a single passion. It's even better if no one else shares it—how about Robby Benson and Horst Buchholz fans?—but for the Nut no other fan quite has the same intensity. The Nut is capable of being more than a pest. He is capable of any pathetic act the disturbed mind can conceive.

For the celebrity, being the object of this kind of irrational love—certainly a displacement of the sex drive, perhaps also of the hunger for the divine—can be flattering but disconcerting. It's like the character in the old ghost story who had the eerie sense of being loved by some unseen Thing, evil and unwholesome.

All of this is to suggest

that the dark side of fan worship is a ripe subject for a good movie. Unfortunately, "The Fan" is not it.

THIS expensive Robert Stigwood production, adapted from Bob Randall's drugstore bestseller, has some undeniable assets. Foremost is Lauren Bacall, who as the Star pretty much plays her own fabulous self, at age 56 still evocative of an

intelligence, charm and sleek sexiness most younger actresses approach only in their press releases.

Producer Stigwood, the Australian whose multimedia Midas touch includes such movie projects as "Tommy," "Saturday Night Fever" and "Grease," has surrounded her with a quality cast (James Garner, Maureen Stapleton, Hector Elizondo) and lots of money off-camera, including the magnificent editor Alan Heim (whose deft touch is everywhere visible in this film) and Marvin Hamlisch to write Bacall a couple of hit songs. Director Edward Bianchi is a newcomer from TV commercials (Eastern Airlines, Dr. Pepper), but he knows all the stylish movie thriller tricks.

Trouble is, all this talent is riding on Randall's story, which has only one level—basic horror—and the screenplay adds nothing but a compilation of movie clichés of the past 10 years. It's simple-minded, full of holes and fast grabs for bloody sensation. It's in the "Friday the 13th" league of pseudo-Hitchcock for beginners. It's baked potatoes instead of Baked Alaska.

THE Nut (played by young TV actor Michael Biehn) is not explained or explored. He simply exists, writing worshipful then spiteful and X-rated letters, monitoring Bacall's life, eventually attacking her secretary, maid and boyfriend under circumstances always gross and sometimes incredible, before a final confrontation with the heroine in a deserted theater. His attack is always close-range, with a knife or razor, which makes for gorier cinema and should also please the gun lobby.

Among the plot holes is the lack of media coverage, which would presumably be chaotic in such a case. Even the climax is botched, allowing Bacall to give the maniac a speech putting down all the crazies of the world, and then leaving us in doubt (for a few minutes) as to who sticks whom.

Other sequences are unbelievably trite, e.g., a contrived scare at a cottage at night amid a thunderstorm, a pickup in a gay bar, a romantic reunion between Bacall and Garner on a sun-swept beach. The skills of Garner and Elizondo are wasted (anybody could've done them as well), and Sta-



**CHICAGO CRIME DRAMA**—James Caan plays a highly skilled thief who tries to break open a supposedly impregnable jewelry company safe in "Thief," a new movie based on a true story and filmed on location in Chicago. Also in the cast are Tuesday Weld, Willie Nelson, a number of ex-thieves and several Chicago police officers. (NC photo)

pleton's big scene is being slashed across the face in a subway tunnel.

ONE can see why Bacall bought the role: it's a marvelous part, and the movie's best moments are of her in rehearsal for a Broadway musical and finally on opening night, singing Hamlisch's "Hearts, not Diamonds" in her inimitable slinky, smoky style. The Show Biz context, unfortunately, provides nearly all of "The Fan's" entertainment value.

(Glossy surface but no substance, graphic violence and some language; not recommended.)

(NCOMP rating: C: Condemned)

Following are the last ten films reviewed by James Arnold (ranked from best to worst):

- 1) Excalibur; 2) Windwalker; 3) Eyewitness; 4) Amy;
- 5) Thief; 6) Heaven's Gate; 7) Tribute; 8) Nighthawks;
- 9) The Fan; 10) Final Conflict

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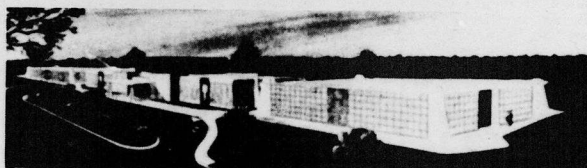
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