

# the CRITERION

## Campaign pledges reach \$1.93 million; 70 parishes surpass goal

by JIM JACHIMIAK

As of June 17, \$1.93 million had been pledged in the 1983 Archbishop's Annual Appeal, according to Jim Ittenbach, archdiocesan director of development.

That represents about 92 percent of a \$2.1 million goal. Seventy parishes have exceeded goals established by the development office, including five which have raised more than 200 percent of goal. Ittenbach noted that another 13 have reached 90 percent of goal.

In last year's campaign, \$1,989,000 was pledged and \$1.8 million of that had been received by May 1. Last year's goal was \$1,978,000. As of May 10, parishes had received rebates from the 1982 campaign totaling \$178,000.

"There was a unilateral, positive support of the work of the archdiocesan church, even during an economically strained year," Ittenbach said of AAA '82.

This year, "one of our principal goals was to help heighten awareness. Most of our efforts were to bring to light the real human value of the work being done by agencies that are supported by triple-A funds."

He continued, "I am very appreciative of the warm reception which we received from the pastors and lay leadership. Most parishes, pastors and lay people treated us in a very open, friendly and professional manner."

ITTENBACH IS also "very pleased with the positive reception that the people have shown to the appeal itself. In spite of the prevailing economic situation, they continue to support the programs of the archdiocese."

He has seen "a tremendous amount of improvement" in response to the appeal in the Indianapolis East, Batesville and Connersville deaneries. "The deans and pastors have demonstrated their support and the

parishioners appear to be reacting in a positive manner," he said. The four Indianapolis deaneries raised more than 100 percent of goal, and "all deaneries have shown a very sincere effort."

AAA, now in its third year in the archdiocese, began with Commitment Sunday on May 1. In other dioceses, Ittenbach said, "almost all programs that have been around a few years take about 12 weeks." So he expects some parishes to continue contacting parishioners through most of next month.

The \$1.93 million total is "a little behind where we were last year at this time," Ittenbach said.

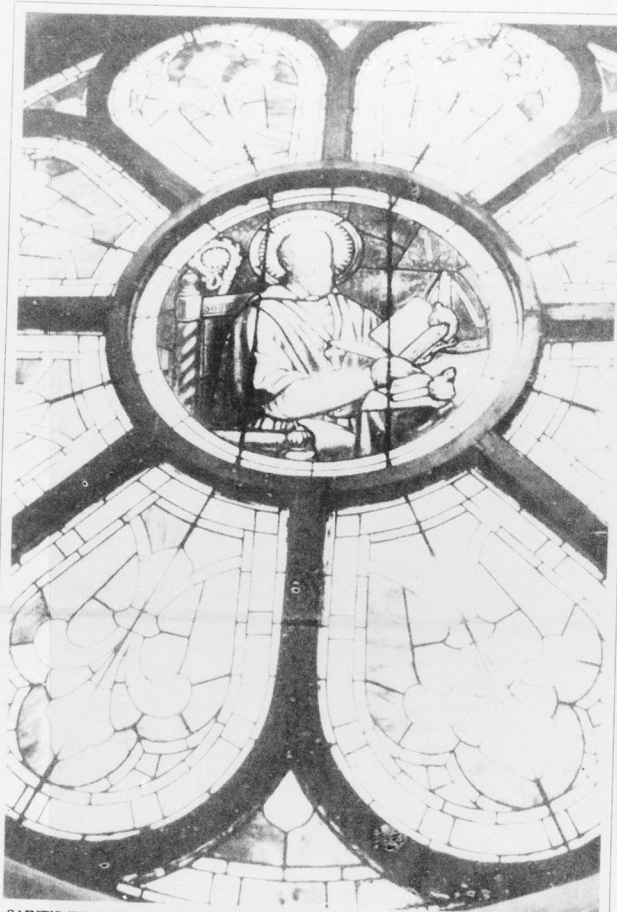
But he noted that participation is up. At the close of last year's campaign, total pledges numbered 29,500. This year, 30,500 pledges have already been made.

For the first two years, AAA was handled directly by the Chancery. This year, establishment of an Archdiocesan Development Office led to procedural changes in the campaign. "By having a year-round development office, we can be more sensitive to the needs of the parish as well as the campaign coordinators," Ittenbach said. "Yet parishes still have the support of the archdiocese."

THE PERMANENT office will also allow more follow-up, Ittenbach added. After the appeal is completed each year, questionnaires will be sent to those who worked in the campaign to help evaluate "procedures, methodologies and materials."

This year, "we tried to get more of a hands-on attitude." For the first two years, a "canned program" was used for soliciting pledges. "We did not feel that we could create one program that would work for everybody."

The new program provided "greater (See CAMPAIGN PLEDGES on page 8)



SAINT'S WINDOW—St. Francis de Sales is depicted in the stained glass window of the Indianapolis church which bears his name. St. Francis, founder of an order of Religious women, was born in 1567 and died in 1620. He was canonized in 1665. The final Mass in the parish church was celebrated Sunday. See related photos and story on pages 2 and 3. (Photo by Kevin C. McDowell)

## Court ruling renews abortion debate

by JIM LACKEY

WASHINGTON (NC)—The nation's long-running debate over abortion got a new boost in mid-June when the Supreme Court reaffirmed its 1973 abortion decisions and struck down a series of regulations that abortion opponents had hoped would be a model for the nation.

The court's June 15 abortion ruling—its most comprehensive on the subject in the 10 years that abortion has been legal throughout the United States—was greeted with joy by pro-abortion groups and new criticism by pro-lifers.

Both sides agreed that one immediate result likely would be renewed efforts by abortion opponents to enact new abortion restrictions.

President Reagan mourned the decision, which came in related cases from Missouri, Virginia and Akron, Ohio.

Saying the "great moral issue" involved in abortion is "the taking of the life of an unborn child," Reagan called on Congress "to restore legal protections for the unborn."

Church officials were no less unhappy with the court's findings.

Cardinal Terence Cooke of New York, chairman of the U.S. bishops' Committee for Pro-Life Activities, said the decision was "very disappointing to all who revere human life." He added that the decision provides a new incentive to work for a constitutional amendment to reverse the high court's abortion precedents.

In its main ruling (City of Akron vs. Akron Center for Reproductive Health), the justices on a 6-3 vote declared unconstitutional five provisions of an Akron abortion control ordinance. These included requirements:

► That all abortions after the first trimester

► That the attending physician make specific statements to the patient about abortion "to insure that the consent for an abortion is truly informed consent;"

► That a 24-hour waiting period take place before the abortion can be performed, and

► That the fetal remains be "disposed of in a humane and sanitary manner."

ALSO STRUCK down were Akron's provisions for notifying and obtaining the consent of either the parents or a court before an abortion could be performed on a minor.

In a separate case from Missouri (Planned Parenthood vs. Ashcroft) the court struck down a statewide second-trimester hospitalization requirement similar to Akron's. But it also upheld, on a 5-4 vote, requirements in Missouri:

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Vol. XXII, No. 38 — June 24, 1983  
Indianapolis, Indiana

# Court ruling renews debate (from 1)

► That a second physician be present for late-term abortions in case the child is born alive;

► That a pathology report be filed for each abortion performed, and

► That minors secure parental consent or consent from the juvenile court before an abortion can be performed.

And in a third case (Simopoulos vs. Virginia) the high court in an 8-1 decision upheld the conviction of a physician who performed a second trimester abortion in his unlicensed clinic in violation of Virginia law. The court said the Virginia law was constitutional because it does not limit second trimester abortions to hospitals but permits them in licensed clinics as well.

Writing for the majority in all three cases, Justice Lewis F. Powell Jr. said that despite arguments that the court had erred in its original 1973 abortion decision in Roe vs. Wade the court would adhere to its precedent. "We respect it today, and reaffirm Roe vs. Wade," he wrote.

Retracing much of the groundwork laid in that decision Powell noted that the court had ruled that a woman's right to abortion meant that her physician must be given "the room he needs to make his best medical judgment" and that only a "compelling state interest" can justify interference in that decision.

NONE OF THE Akron provisions, he said, were compelling enough to justify their constitutionality.

The requirement that second trimester abortions be performed in hospitals, for instance, "places a significant obstacle in the path of women seeking an abortion," said Powell.

Because second-trimester abortions cost more than twice as much in a hospital as in a clinic, according to Powell, and because "the safety of second-trimester abortions has increased dramatically," Akron's regulation imposes "a heavy and unnecessary burden on women's access to a relatively inexpensive, otherwise accessible, and safe abortion procedure."

The 24-hour waiting period was similarly struck down, said Powell, because it was "arbitrary and inflexible" and did not serve a legitimate state interest.

But the Missouri provision requiring the presence of a second physician for late-term abortions was upheld because it "reasonably furthers the state's compelling interest in protecting the lives of viable fetuses," Powell wrote.

Powell drew a distinction between the Akron parental-judicial consent ordinance and Missouri's law on the same subject. The Missouri statute met guidelines established by the court in earlier cases, Powell said, while the Akron law did not.

In a stinging 25-page dissent Justice Sandra Day O'Connor said the court should have judged whether the Akron regulations were "unduly burdensome" on a woman's right to abortion. She said none of the Akron provisions met that criterion and thus should have been upheld because they were rationally related to legitimate state interests.

SHE ALSO ARGUED that the high court should abandon its reliance on the trimesters of pregnancy as a guide for determining when the state can regulate abortions.

Justice O'Connor was joined in dissent by Justices Byron R. White and William H. Rehnquist, who were the two dissenters in the 1973 Roe case decided on a 7-2 vote.

Joining Powell in overturning the Akron provisions were Chief Justice Warren E. Burger and Justices William J. Brennan Jr., Thurgood Marshall, Harry A. Blackmun—who wrote the 1973 decision—and John Paul Stevens.

Powell and Burger, though, provided the swing votes which upheld the Missouri regulations on the presence of a second physician and on pathology reports. They were joined by White, Rehnquist and Justice O'Connor in the 5-4 vote, with Brennan, Marshall, Blackmun and Stevens dissenting.

In the case of the Virginia physician, Dr. Chris Simopoulos, only Stevens dissented, on the ground that the issue should have been sent back to the Virginia Supreme Court for further consideration.

Besides agreeing that the decision might spur new legislative efforts by right-to-life groups, the two sides in the case also agreed that the new court ruling made the right to abortion even more fundamental than before.

"The court said . . . that this is a constitutional right that state legislatures cannot nibble away at," said Sen. Bob Packwood (R-Ore.), the Senate's leading abortion rights advocate.

Added Dr. John C. Willke, president of the National Right to Life Committee, "There can no longer be any legitimate doubt that the Supreme Court has imposed abortion on demand, throughout pregnancy, on the nation."

FINAL MASS—Archbishop Edward T. O'Meara celebrates the last liturgy in St. Francis de Sales Church with Divine Word Father Arthur Kelly (left) and Father David Coats, archdiocesan personnel director for priests. (Photo by Kevin C. McDowell)



## Letter from the archbishop

My dear family in Christ:

As you read and hear this letter, our Holy Father will be in Poland, on a visit to his homeland it is true, but also on another of his pastoral missions on behalf of peace for our world and justice for all humankind.

Earlier in the year he visited troubled Central America on a like mission. There he said things no one else could have said. He reached an audience there that no one else could have commanded, and throughout the world as well.

Your response to last year's Peter's Pence appeal for His Holiness made possible these and other journeys for peace and the proclamation of the message and person of Jesus. More than that, your generosity makes possible a fair compensation for those who work with our Holy Father in his ministry of guiding and governing the Church. You have made possible his immediate response to disaster, and the continuance of his works of charity and mercy.

I come to you once again, dear people who are the Archdiocese of Indianapolis, to lay before you the needs of our Holy Father and the Holy See. Your goodness will free our remarkable Pope from a burden none of us should want him to have, the ever-present need for financial resources.

Your generous offerings will thus do the world itself a service beyond measure, at the same time making you a part of the building and coming of Christ's Kingdom.

Sincerely yours in our Lord,

*Edward T. O'Meara*  
Most Rev. Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis

## Cardinal Casaroli responds

Dear Archbishop O'Meara,

The Holy Father has asked me to acknowledge the offering of \$90,557.33 which you sent as Peter's Pence (in 1982).

His Holiness is thankful for the generosity of your people which assists him in his apostolic ministry. He appreciates the gift as a manifestation of ecclesial communion and he knows that it was motivated by faith and love and devotion to the See of Peter.

As he expresses his gratitude to the Archdiocese of Indianapolis His Holiness repeats the greeting of Saint Paul: "The grace of the Lord Jesus be with you" (1 Cor 16:23). To all he cordially imparts his Apostolic Blessing.

With sentiments of fraternal regard, I remain

Sincerely yours in Christ,

*V. J. Casaroli*  
Secretary of State  
Vatican City State

## Evangelization is called invitation to kingdom

CHICAGO (NC)—Evangelization is a matter of "invitation rather than coercion," Cardinal Joseph L. Bernardin of Chicago told members of the newly formed National Council for Catholic Evangelization.

About 120 leaders in Catholic evangelization from across the United States met in Chicago June 12-14 to form the new umbrella organization to promote evangelization as the primary, essential mission of the church.

Cardinal Bernardin told the group that evangelization is an invitation to the kingdom of God, to conversion and to discipleship. "Conversion is always into and through the church, the body of Christ. It is counter-cultural."

Evangelization is the integrating force of all ministries, the cardinal said, "for all ministries share the meaning system and healing of Jesus."

Other speakers addressed different aspects of the evangelization process.

Father Virgil Elizondo, director of the Mexican-American Cultural Center in San Antonio, Texas, told the assembly, "You are the Gospel."

He added that "sometimes we are so convinced we are doing God's will that we don't listen to God's word."

Linking the pursuit of peace and justice to evangelization, Franciscan Father Kenneth Himes, moral theologian at Washington Theological Union, said, "The kingdom is marked by just, peaceful, loving relationships."

Dominican Sister Jamie Phelps, a doctoral candidate at the Catholic University of America in Washington, addressed the topic of evangelization in a culturally pluralistic society.

"Ethnic Catholicism is racist," she said. "A pluralistic society requires a unity of people. In an oppressed society liberation must precede reconciliation in evangelization."

The situation for inactive Catholics was described by Jack Mooney, former director of evangelization for the Diocese of El Paso, Texas. He stressed the importance of parish renewal, of evangelizing people in their own family situations and of listening to people and not condemning them.

Archbishop Edward T. O'Meara of Indianapolis, chairman of the National Conference of Catholic Bishops' Ad Hoc Committee on Evangelization, was the principal celebrant of a special multicultural Mass.

He presented the Pro Ecclesia et Pontifice award from Pope John Paul II to Paulist Father Alvin Illig, director of the Paulist National Catholic Evangelization Association in Washington.

Full membership in the National Council for Catholic Evangelization is open to dioceses, religious congregations and national Catholic lay organizations, as well as to parishes and individuals.



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# Mass ends 102 years of history at St. Francis de Sales

by KEVIN C. McDOWELL

"You can't go home again."

Thomas Wolfe chose that phrase as a title to his 1940 novel. Since then it has become proverbial. But last Sunday, June 19, quite a few former parishioners came home to join the remaining ones in celebrating the final liturgy at St. Francis de Sales, ending what had been a difficult and emotional ordeal since Archbishop Edward T. O'Meara announced April 15 that the parish would be closed.

"If we have to go," Paul Barth, life-long member of the parish said at the time of the announcement, "I hope we go with some dignity." He and Cecilia Kennedy, also a life-long member, and both 1964 graduates of the grade school, said that the parish had just finished its constitution the day before the archbishop's announcement. The constitution called for continued evangelization in the Brightwood area. St. Francis will be sending copies to the four parishes receiving St. Francis' parishioners so that they will know what the parish had done and in hopes that they will continue their work, Barth said.

At the final Mass, there was dignity. Over 500 people—some from as far away as California and Ohio—crammed into St. Francis. Ushers John Kelly and John Esslinger had to call for folding chairs down the aisles. People were standing in the back of church and in the vestibule—and out the doors—as well as along the choir loft rail.

PEOPLE BEGAN arriving as early as 9:30 a.m. Old friends met for the first time in years. Genuinely warm greetings were exchanged, but cracked voices revealed the strain of this finality. Some just hugged.

In the back of church, photographs of first communion and graduating classes, along with photographs of other occurrences at the 102-year-old parish were displayed. Everyone noticed. Everyone looked. Everyone remembered.

Archbishop O'Meara, along with Divine Word Father Arthur Kelly and Father David Coats, led the parish in this last celebration at the church. The archbishop spoke of "the many things in human spirit that divide us one from another," of "the inevitability of pain, suffering and misunderstanding," and asked the parish to "give thanks to almighty God for what has happened here these past 102 years."

The archbishop said that it was not too often that he shared his personal concerns with others, but that the closing of St. Francis had come forcibly to mind just a few days prior as he drove to St. Louis to see his 94-year-old mother. He took a different route through the city to avoid expected congestion at a baseball game only to find himself in the neighborhood where he grew up. He hadn't been there in 25 years. The parishes were gone—"empty lots now, truck terminals, all the people gone."

NOTING THAT "we tend to think of where we live in terms of what parish we're in," Archbishop O'Meara said that "closing St. Francis was one of the more difficult decisions I have had to make... be assured that I share your pain. I did lose sleep over it. I did sweat it. But I am being constantly reminded... that the Church is not buildings. The Church is people."

The archbishop said that future decisions to close other parishes, which he indicated is forthcoming, will be done "responsibly, with consultation... and sensitivity," elements parishioners had complained were not present in this decision.

The organ, flanked by ranks of pipes in the loft, played, the parish sang and Mass was celebrated. Many eyes watered until the reservoirs could no longer hold, and then handkerchiefs were called to duty. Others who could not cry sat stiffly in silence, throats burning.

After Mass—long after Mass—parishioners past and present milled about, talking to and greeting one another. Holy Cross Brother Douglas Roach, administrator of the parish this past year, was surprised and pleased at the turn-out, which he described as "incredible." The archbishop stayed and talked with parishioners on the sidewalk in front of the rectory.

Father Kelly, who had said Mass every day at 5 p.m., a children's Mass on Thursday morning, along with the weekend Masses for the past year, said he would not be assisting at any parishes for the time being. He had been staying at St. Francis' rectory, but for now he'll live at St. Nicholas Youth Center that he started on Brightwood's west side. "I need some time. I need to get my head together."

Theresa Esslinger, who will be going to St. Philip Neri, was informed of an offer by St. Philip's Father Gerald Kirkhoff to continue St. Francis' St. Patrick's Day celebration started two years ago in honor of the late Father Charles Lahey, last pastor of the parish. "We haven't discussed it yet," she said. "We'll see."

Charles and Mary Alice Barth, who celebrated their 40th wedding anniversary at St. Francis shortly before the closing was announced, have retired the St. Francis Pack and Troop 481 scouting colors at their home. Both were actively involved in scouting at St. Francis for years.

Most of the trophies in the school have found their way to the proper parties.

Inside the church, now empty, photographs were taken, some of the architecture, some of others standing before the altar. Many roamed once again to see familiar nooks and crannies, long unseen.

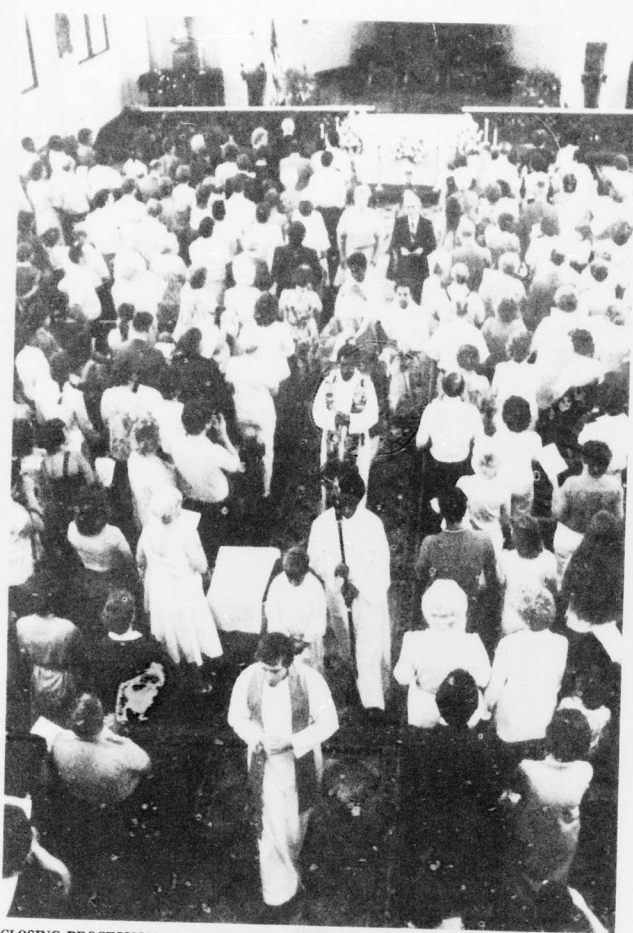
Others came in, dabbed fingers in the holy water fonts, crossed themselves, looked, sighed and then turned to leave, never to return here.

Others expressed gratitude to the parishioners who had stayed with the parish to the end—Mary McGuire, Warren Turner, Vivian Allen, the Barths, the Kellys, the Esslingers, the Kennedys, the Smiths, the Whittons, the Harlans, the Higgenbottoms, the Woods, Brother Douglas, Providence Sister Marian Ruth, Father Kelly and many, many more.

The crowd eventually thinned.

We cannot go home again.

Goodbye, old friend.



CLOSING PROCESSION—As the final Mass at St. Francis de Sales Church in Indianapolis concludes, a procession begins from the front of the church. The 102-year-old church was filled to capacity with former parishioners and other visitors for the liturgy. (Photo by Kevin C. McDowell)

## Pope urges political reform in Poland

Pope John Paul II bluntly demanded political reforms in Poland and told his fellow Poles to find courage in the Gospel, as millions thronged to see their most famous native son during his week-long second visit as pope to his homeland.

In a not-so-veiled warning to Moscow against interference in Polish affairs, the pope also repeatedly proclaimed Poland's right to sovereignty and self-determination as a nation.

Crowds greeting the pope everywhere raised their hands with fingers stretched out in a "V" for victory, a popular symbol of support for the now-outlawed independent labor union, Solidarity. In a tough two-hour private meeting with Poland's prime minister and president, the pope extracted an agreement to let him meet with Lech Walesa, former head of Solidarity and chief symbol of the Polish reform movement.

Even before he got out of the Warsaw airport June 16, Pope John Paul signaled his plans during his June 16-23 trip to confront human rights violations under martial law in Poland. In his arrival speech he declared that he came especially to visit, in spirit at least, those who were sick, suffering or in prison—the last a clear reference especially to martial law detainees.

He continued that theme in his first major speech, a Mass homily in Warsaw that evening, by dwelling on the imprisonment of Cardinal Stefan Wyszyński by communist authorities in the 1950s. He urged Poles to find in their late cardinal-primate's life and writings the model for how to turn their present sufferings into a victory of spirit and will over adversity.

IN A NATIONALLY televised speech to the country's top government officials the next day, the Polish-born pontiff surprised even veteran pope-watchers with his pointed remarks.

He bluntly called the government's 1980 agreements with the now-outlawed independent labor union, Solidarity, an "indispensable" basis for Poland to get out of its domestic "state of war."

Visibly nervous Gen. Wojciech Jaruzelski defended his government's actions, saying that it has made needed reforms, that the worst was over and that history would judge his government more kindly and fairly. He promised that the martial law declared in December 1981 would finally be lifted as soon as conditions allowed it.

But the pope, taking advantage of one of the

nationwide live exposure by the government-controlled television, clearly aligned himself with the Solidarity reforms as the starting point for reviving Polish political life.

"I do not lose hope," he said, "that this difficult moment may become a path to social renewal, the beginning of which is established by the social agreements stipulated by the representatives of the state authorities with the representatives of the world of labor... I do not stop hoping that the social reform, announced on many occasions, according to the principles so painstakingly worked out in the critical days of August 1980, and contained in the agreements, will gradually be put into effect."

SAYING THAT "it is like a state of war" when human rights are not protected and democratic participation in civil life is not allowed in a country, the pope said that Poland's social renewal would require dialogue in which all sectors of society are represented.

Several times in succeeding days the pope used the word "solidarity" generically, each time drawing extended applause and cheers, and in the Solidarity stronghold of Poznan June 20 he cited the farmers' branch of the union.



# Bishops explore 'just war' in pastoral letter

by JIM LACKEY  
Second in a series

WASHINGTON (NC)—With nuclear conflagration looming on the horizon, is it possible in this modern age to wage a "just war" in the traditional theological sense?

That is one of the major issues that the U.S. bishops faced when they began preparing their war and peace pastoral, "The Challenge of Peace: God's Promise and Our Response."

Their answer: While a firm "no" must be said to nuclear war, the church's just war tradition cannot be rejected out of hand. Though the conditions which govern a just war are numerous and rigorous, the tradition still has a contribution to make to the pursuit of peace.

Though the church always has had critics of the just war teaching, today hardly a week goes by without someone arguing that the just war theory is outmoded and that the followers of Christ should embrace non-violence instead.

The bishops in their new pastoral letter do not go quite that far. Instead, they explore the origins of the just war theory, lay out the criteria that govern the execution of a just war, and conclude that both the just war teaching and non-violence are "distinct but interdependent methods of evaluating warfare," both with roots in Christian theological tradition.

The bishops also make clear that nations have a legitimate right to self-defense.

"The Christian has no choice but to defend peace, properly understood, from aggression. This is an inalienable obligation," the pastoral states. "It is the 'how' of defending peace which offers moral options."

CHRISTIANS ALSO are morally bound to do no harm to their neighbors. "How we treat our enemy is the key test of whether we love our neighbor, and the possibility of taking even one human life is a prospect we should consider in fear and trembling."

The pastoral notes that the clearest answer to the question of justifiable use of lethal force has come from St. Augustine, the fourth and fifth century bishop and theologian to whom much credit is given for conceiving the basis of the just war theory. Augustine taught that war was the result of sin but that war also could be used to restrain evil and protect the innocent.

The bishops also present the just war teaching from two distinct but interrelated perspectives. First there are criteria for judging why and when recourse to war is permissible. But second, there are criteria for how the war is to be conducted once recourse to war has been taken.

The pastoral lists seven criteria that must be met before recourse to war can be justified:

► Just cause. The war must be fought only to confront "a real and certain danger," such as to protect innocent life, to preserve decent human existence, and to secure basic human rights. "If war of retribution was ever justifiable, the risks of modern war negate such a claim today," the pastoral remarks.

► Competent authority. War must be declared "by those with responsibility for public order, not by private groups or individuals." This, the pastoral notes, is particularly important in a democratic society and raises significant questions when a president involves a nation in war even though war may not have been formally declared.

IN ADDITION, this section also raises the question of the "just revolution." The just war theory has recognized that a government may lose its claim to legitimacy, the pastoral notes, but revolutionary wars must also adhere rigorously to the just war theory, including the need for a competent authority to lead the revolution.

► Comparative justice. According to the bishops, war should be fought only when the rights and values involved are so great that they justify killing. Even when the conflict is "justified," comparative justice means that there are limits to how the war can be waged.

► Right intention. Like the "just cause" criterion, the war must be fought for legitimate intentions. During the conflict there must also be pursuit of peace and reconciliation, "including avoiding unnecessarily destructive acts or imposing unreasonable conditions."

► Last resort. All peaceful alternatives to

war must have been exhausted. The bishops also cite what they say is a tendency among nations to prevent peaceful settlement of a war when they see continued conflict among other nations as advantageous to themselves.

► Probability of success. While admitting that "this is a difficult criterion to apply," the pastoral remarks that its purpose is to prevent "irrational resort to force or hopeless resistance when the outcome of either will clearly be disproportionate or futile."

► Proportionality. Before going to war authorities must examine whether the "good expected by taking up arms" is proportionate to the damage which will be inflicted and the costs which will be incurred by war.

But after listing those seven "stringent conditions" for going to war, the pastoral quickly adds that the conduct of war itself—such as strategy, tactics and individual actions—also remains subject to "continuous scrutiny ... particularly because of the destructive capability of modern technological warfare."

Here according to the bishops there are two key principles: proportionality and discrimination. Both are key to an understanding of some of the judgments of deterrence policy which the bishops will make later in the pastoral.

Proportionality while waging war means that the advantage to be gained by use of a particular military option must be measured against the harm that can be expected to follow. In other words, even if a military tactic—such as a bombing mission directed against a military target—is not evil in itself, it may still violate the norms of proportionality if the suffering it causes is disproportionate to the military objective being sought.

Discrimination, a related principle, prohibits directly intended attacks on non-combatants and non-military targets. But the pastoral also notes that in modern war it is increasingly difficult to determine what parts

of the political, economic and social sectors of society are directly involved in a "war effort" or to what degree.

Still, entire classes of human beings such as schoolchildren, hospital patients or the elderly can never rationally be considered combatants and may never be directly attacked, the pastoral says.

WHILE SOME would say that a just war cannot be fought today—particularly because of such criteria as proportionality and probability of success—the bishops seem comfortable with using the just war teaching as a major element in their analysis of war as it is waged today.

Later, particularly in the pastoral's section on deterrence, the bishops will apply some of that teaching to such elements of defense policy as missile targeting and other aspects of strategic planning.

But in this early stage of the pastoral, where the bishops are simply laying the groundwork for some of their later judgments, more questions are raised than answers given. For instance, does the high cost of the arms race make it a disproportionate response to the fear of aggression? What is a military target and what is not? Would an attack on a munitions factory in the heart of the city be proportionate to the high level of civilian casualties that might result?

But the bishops also stress that by continuing to adhere to the just war tradition they are not giving it any greater prominence than the church's tradition of non-violence. The two perspectives, while they may diverge on some specific conclusions, both find their roots in the Christian theological tradition.

And in an age of "technological warfare," the pastoral adds, the two traditions "often converge and agree" in opposing war-fighting strategies which are "indistinguishable from total warfare."

(Next: Non-violence in theory and practice.)

## WASHINGTON NEWSLETTER

# Supreme Court still split on abortion

by JIM LACKEY

WASHINGTON (NC)—Whenever the Supreme Court hands down a set of opinions that runs for 106 pages—as it did in the June 15 abortion cases—there are likely to be several interpretations. But one theme that underlies this set is that the court, like the nation as a whole, is still sharply divided on the abortion issue and is still groping for answers to many of the questions that were raised when the court originally established the abortion right in 1973.

The sharp divisions within the court were exhibited with stark clarity in the salvos exchanged in writing between Justice Lewis F. Powell Jr., author of the majority opinions, and Justice Sandra Day O'Connor, who wrote the dissent.

And the questions were exhibited by Justice O'Connor too. Her dissent wondered how the court would continue to be able to balance the competing rights of the fetus, the state and the woman when medical technology is both decreasing the risk of abortion for the woman while moving the point of viability further back toward conception.

In her 25-page dissent Justice O'Connor not only argued that the court should have upheld provisions of the Akron, Ohio, abortion ordinance in question, but also that the court's division of pregnancy into neatly defined three-month "stages" had become unworkable and

POWELL FIRED back with a rebuttal of his own, devoting a lengthy footnote early in the opinion to a defense of the court's abortion precedents and stating that Justice O'Connor's views were "wholly incompatible" with the "fundamental right" to abortion recognized by the high court.

Another footnote of Powell's, while not mentioning the dissent by name, was a lengthy defense of the trimester standard attacked by Justice O'Connor. Powell said the trimester standard "continues to provide a reasonable legal framework for limiting a state's authority to regulate abortions."

That standard holds that the state has no right to interfere in an abortion decision in the first trimester of pregnancy, has a compelling interest only in maternal health beginning with the start of the second trimester, and has a compelling interest in the "potential human life" only at viability at about the beginning of the third trimester.

But, wondered Justice O'Connor, if viability—the point at which a fetus could survive outside the womb—becomes generally accepted to occur during the second trimester rather than the third, should not states be given the authority to protect that potential human life even though that point does not fall neatly into one of the trimesters?

SIMILARLY, if the state's interest in protecting maternal health begins with the onset of the second trimester—largely because that is the point at which medical opinion currently holds abortion to become increasingly risky—where will the state be able to draw the line as second and even third trimester abortions become less risky for the

And what happens when the point of viability passes, going in the opposite direction, the point up to which abortion is risk free? Would the state interest in protecting a viable fetus be the controlling factor, or would the woman's right to obtain an abortion free from state regulation—as is now the case in the first trimester—be overriding?

Those kinds of questions, Justice O'Connor indicated, make it extremely difficult for elected governments to know what kind of laws they can reasonably expect to survive federal court review. The courts, meanwhile, must "pretend to act as science review boards and examine those legislative judgments."

Instead of trimesters, Justice O'Connor said she would rather see the court use a simpler criterion of whether the abortion laws in question were "unduly burdensome" on the right to abortion. Using that standard, she said, such regulations as Akron's requirement for a 24-hour waiting period or for all second-trimester abortions to be performed in hospitals should survive court challenge.

But even if the court accepted Justice O'Connor's new standard for judging abortion regulations, a majority of the justices still probably would have struck down the Akron rules. The right to choose abortion, according to Powell, is so fundamental that there are few reasons for which it may be overridden or hindered.

The right to abortion is thus further entrenched in the Constitution, but the hard questions as posed by Justice O'Connor and others still remain unanswered.

The questions of course also touch on a more central issue for pro-lifers and church leaders: the need to protect all human life from the



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P.O. Box 1410  
Indianapolis, IN 46206

Official New paper  
of the Archdiocese of Indianapolis

Phone 317-236-1570

Price: \$11.00 per year  
25¢ per copy

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

Most Rev. Edward T. O'Meara

publisher

Fr. Thomas C. Widner

editor-in-chief

Dennis R. Jones

general manager

Published weekly, except last week  
and December





## LIVING THE QUESTIONS

# Making a retreat is a personal experience with God

by Fr. THOMAS C. WIDNER

In her autobiography Dorothy Day says she did not enjoy her first retreat. "I should not have made a retreat by myself," she says. "I had been a Catholic only a few years and I was not ready for the long days of silence, of reading, of intimate colloquy with one of the nuns." She made her retreat under a Religious woman.

"Perhaps there are those who would say that a retreat is not the time to think of enjoying oneself," she goes on. "It is a time to take stock, to make an inventory, to meditate on one's sins and resolve to do better. It should also be a time of spiritual refreshment. But I was not refreshed."

The retreat house to which Day went for her retreat was the Convent of Mary Reparatrix on 28th Street in New York City. Its nuns knelt in perpetual adoration before the Eucharist. It was a building with no garden enclosure; it was a hot summer. "I felt stifled," she says, "unable to comprehend what I was reading, unable to talk. It was a hard time. I do not remember now how many days I spent there. But when I left, I felt as though suddenly I was able to breathe again. The atmosphere



had been too rarefied for me. I felt free, released, glad to be away, and yet guilty because of my gladness."

It is possible that her feelings about her retreat are not unlike those of many others. As a student at Marian College in the early 1960s we were required to attend days of recollection noted for card games in the student lounges. After a conference the men would run to a lounge for bridge or euchre. We had to play quietly, of course, for there were nuns roaming the halls looking for rebellious students. I recall the fury of one sister who caught us.

I also recall, however, that Father Al Ajamie (who taught a liturgy course to Marian students) convinced some of us to make a retreat at Gethsemane. That's the monastery about 60 miles south of Louisville, Ky., made famous by its most prominent monk Thomas Merton. That was the place I wanted to make my retreats forever after, I thought.

I guess my first retreat though was at Alverna when I was a freshman at the Latin School in 1956. Alverna was then more rustic than suburban. I don't remember much about it except that in those days freshmen in high schools were model retreatants.

There have been many retreats for me over the years even during years when the retreat movement seemed to die. Of course, it helped being a seminarian. A retreat is part of the environment. One of the most positive effects of the Second Vatican Council, however, was a new interest in retreats among the laity. Now retreat houses are full again. And there

are different kinds of retreats. You can still find retreats at which a director gives several conferences a day and at which a rigid structure is followed. You can also find retreats which call for group discussion and participation, completely silent retreats, talking retreats and everything in between.

I just finished an eight day directed retreat and for myself it is the only kind I prefer at the moment. Working with a spiritual director who guides you along as you work and pray with the Scriptures in a pastoral atmosphere filled mostly with silence is the perfect prescription for a life of busyness and noise. And many things can come from a retreat. For me this year it was a sense of forgiving myself.

Sometimes you can offend others and be forgiven by them but not forgive yourself. I've carried some of that around for a long time. One of the priest-directors on the retreat told us in one of his homilies that for nine years he had refused to forgive a close friend for something. I once heard the confession of a woman who hadn't been to this sacrament in 30 years. It's very common, you see. But this retreat broke through some of my own inability to forgive myself. And that's important for anybody's personal growth.

Once I took a young man to Gethsemane with me who had never been inside any retreat houses. He nearly went crazy with all the emphasis placed on silence there. Dorothy Day felt stifled. Those have always been indications to me that the Lord is trying to say something personal. A retreat has always helped me listen to him.

## Canadian priest, active in politics, is supported by bishop

by LIZ SCHEVCHUK  
Second of a three-part series

A priest politician from the Canadian prairies is one of the highest-level clerics to hold elected office today.

Now, Father Bob Ogle, a member of Canada's Parliament, awaits word from the Vatican about his future in politics.

He is only one of a number of priests, nuns and brothers in North America and elsewhere who have pondered the merits of merging a religious vocation with public office.

Father Ogle said he became concerned about his position because of the stipulations of the new Code of Canon Law. With his superior, Bishop James Mahoney of Saskatoon, Saskatchewan, he sought clarification from the Holy See. Bishop Mahoney backs Father Ogle's involvement in Parliament.

Father Ogle, who has served in the Canadian Parliament since 1979, met with Cardinal Silvio Oddi, prefect of the Vatican Congregation for the Clergy, on April 2 to seek clarification of his status. As of June 9, no word had come.

"It's not uncommon to wait long times for answers," he said. He said that, based on his discussions with Cardinal Oddi, he thinks Cardinal Oddi believes that a priest may hold office under the new code as long as he has his bishop's approval. In fact "the [Cardinal Oddi] was surprised that I was concerned," Father Ogle said. "The indication is that I am free to run again" in Canada's next election, he said. He cautioned, however, that his views are only his personal reading of the situation.

FATHER OGLE is a member of the New Democratic Party, a left-of-center party regarded in Canada as a socialist party and founded in part by Christian ministers from the prairies. It is akin to the more liberal wing of the Democratic Party in the United States, especially those elements influenced by the populist movements earlier in this century.

At a party convention, the NDP adopted a resolution calling for the pro-choice position on abortion—a position at odds with Father Ogle's pro-life stance.

Michigan's funding of abortion, handled by the Department of Social Services, prompted a

dispute between church authorities and then-Sister Agnes Mary Mansour, department director. Ms. Mansour subsequently left the Sisters of Mercy of the Union rather than relinquish the state post as church officials had demanded. Church authorities said the abortion issue was so important that Pope John Paul II himself was involved in the case.

Another case of a Religious in public office (who also had a controversial position on abortion) arose in 1980, when the Vatican said that Jesuit Father Robert Drinan, who refused to vote for limits on abortion, should quit politics.

Father Drinan, a Massachusetts Democrat who served five terms in the U.S. House of Representatives, was told by Jesuit officials not to run for re-election in 1980. Jesuit Father Pedro Arrupe, superior general of the order, said the directive came at "the express wish" of Pope John Paul II.

FATHER DRINAN declined to discuss his case and the issue of clerics and Religious in politics.

A former Democratic congressman from Wisconsin, Norbertine Father Robert Cornell, like Father Ogle in Canada, was a candidate for a national political party that has a pro-choice position on abortion. Like Father Ogle, he maintains a pro-life political position, but Father Cornell is no longer active in national politics.

Father Cornell served two terms in Congress, was defeated, and attempted a comeback in 1980. He dropped out of that race at the bidding of Bishop Aloysius Wycislo of Green Bay, Wis., after being informed of the Drinan case and in anticipation of a supposedly forthcoming Vatican decree preventing political involvement by priests. No such decree came and Father Cornell later received a letter from the apostolic delegation in the United States apologizing for the confusion. But by then his plans for a political comeback had been scrapped.

Meanwhile, another priest, Father Donald Fraser of Hailey, Idaho, a Democratic candidate for the state legislature and city council member, also dropped his political plans. "I thought I'd be asked to" quit, he said. He said he was "heavily influenced" by the Drinan

case. "I was influenced by but not directed by church officials" to quit campaigning, he said. He added that his Republican opponent then won the race with no opposition.

Whether the Drinan directive applied to only the Massachusetts priest or to all priest-politicians was and is not entirely clear.

In Rome in 1980, the Jesuits said the order only applied to Father Drinan and not to priest-politicians in general.

Nonetheless, a Vatican source close to the issue of priests in politics said recently that the Drinan-case proscription against political involvement was general and not limited to Father Drinan. "It was the application of the general law of the church to a particular individual," he told NC News in Rome. Father Drinan was picked because "you have to start somewhere," he said.

The source said the proscription went beyond merely a ban on priests being involved without the permission of their bishops. According to the Vatican official, the pope meant that priests were to be identified first as priests and should not run for political office at all. However, because the new code does seem to leave at least a little latitude for clerical political involvement, the issue is still not resolved.

Another well-placed Vatican source familiar with the priests-in-politics issue said that the new code seems to be more restrictive than the old because it says permission for political involvement must be provided by the "competent ecclesiastical authority"—instead of merely saying the local bishop's permission is necessary. This source said that canon law experts inside and outside of the Vatican think the "competent ecclesiastical authority" will mean the Vatican itself—perhaps the Congregation for the Clergy—and not the local bishop. Leaving such a decision to local bishops leads to "varying criteria" while the policy on the issue "should be more uniform," the source said.

Yet, other sources suggested that the bishop could be the "ecclesiastical authority" required.

The situation of several priests in the Nicaraguan government is also sticky. They are Maryknoll Father Miguel D'Escoto, foreign minister; Father Ernesto Cardenal,

minister of culture; Father Edgar Parrales, ambassador to the Organization of American States; Jesuit Father Fernando Cardenal, vice coordinator of the Sandinista youth movement; and Jesuit Father Alvaro Arguello, representative to the council of state.

Through a 1981 agreement with the Nicaraguan bishops, the priests (except Father Arguello, on the council of state, whose position is technically not a government post because he was elected to it by other clergymen) are allowed to keep their government jobs temporarily (with no cutoff) as long as they "abstain in public and private from the exercise of their priestly ministry."

The Vatican and the Nicaraguan bishops have pressured strongly for the priests to leave the government but so far the clerics have refused.

(Next: Is public service church service?)

## Charismatics to hold retreat for priests

ROME (NC)—The International Catholic Charismatic Renewal plans a worldwide priests' retreat Oct. 5-7, 1984, in Rome. The theme of the retreat will be "A Call to Holiness." The theme deals with "a trend among priests back to the image of holiness," according to Redemptorist Father Tom Forrest, council chairman for the organization. He said 7,000 to 10,000 priests from 100 countries are expected to attend the retreat.

## USCC now accepting grant proposals

NEW YORK (NC)—The U.S. Catholic Conference's Communication Committee is seeking "preapplications" for its annual Catholic Communication Campaign grants. The grants fund special projects related to Catholic communications in print, radio, television and other media. The preapplication process allows potential recipients to file brief proposals, from which those considered eligible to submit full applications will be chosen. Grant recipients then will be selected.

# POINT OF VIEW

## Food reveals spirit, mindset of people

by Dr. ERNEST J. COLLAMATI

How people approach food and what they do with it say a great deal about the way we understand the world and one another. Consider, for example, the different traditions of food preparation: Chinese, Italian and French. Each of these cuisines reveals much about the spirit and mindset of its people. We are not surprised that Chinese cooking emphasizes precision in cut and shape of the food when we know a little about Confucius and his ethic. French cooking presents us with the great challenge of a highly complex sauce. Italian cooking is another matter.

You will not necessarily find the best Italian cooking in the restaurants of the world; most



probably you will find it in the homes of Italian families who for decades have passed on and modified recipes offering great delight to body and spirit. That great dishes come out of the family's kitchen points to the importance of "la famiglia" in the Italian tradition. In many ways life is family, and family is life.

I can recall a friend asking me what it is like to be Italian. My first inclination was to suggest a popular book on Italian life and culture, so that he might read about it. But it occurred to me that a book would not be a proper introduction to a people or to a style of life. My response to him was an invitation to join our family at table so that he might experience a slice of our life together. For I realized more and more that who I am—who all of us are—is revealed and deepened at table. It is a truth Jesus was aware of, and it is an experience which Jesus used fully and redemptively.

CONSIDER THE number of times which the Gospels refer to Jesus eating and drinking—his spending time at table. Why would the Gospel writers include stories of the Lord's eating and drinking? We must understand how important meal was and still is in the Middle Eastern culture. To sit at table is to reach out and to identify with those who are present. It is a matter of mutual acceptance.

I can recall having lunch with a Lebanese professor who began to speak of his childhood memories of meal. As he spoke, he looked at the wine we were drinking and the loaf of bread we had just broken. He then added, "You know, Ernie, what we are doing is serious business." Hospitality for his family demanded the presence of wine and a loaf of the family's bread for anyone who would come to the door. To admit someone to the family's table was to open the family's heart to the guest—to make of the guest "family." This hospitality, this opening of the heart, was symbolized and

celebrated in the bottle of wine shared and the loaf of bread broken.

We can understand the astonishment and the irritation of some who observed the table habits of Jesus. This fine rabbi ate and drank with tax collectors, outcasts and sinners of all kinds. And by the simple acts of eating and drinking, Jesus identified himself with them and proclaimed God's love for them. Because of Jesus' table ministry, they were no longer on the fringe, the undesirable, the unloved; they were in fact loved. Time-honored barriers of separation between the "respectable" and the "unrespectable" were undermined by the event of a man who sat at table and did mealtime ministry.

CLEARLY IT was not simply the physical food and drink given by Jesus which was the heart of the matter, but his whole style and presence at the meal. The food he offered was a rich sign of his whole ministry of reaching out and extending himself to others. Hunger not just of the belly but of the whole person was the object of Jesus' use of meal. The "ordinary" experience that we undergo thousands of times in our lives became a saving, transforming event in the hands of Jesus. It was and still is redemption through daily life, and we desperately crave such food.

Because meal is such a powerful yet routine part of our lives, Jesus was able to touch others in a variety of ways. At table he forgave sins;

he taught; he reconciled the alienated; he gave hope; he sacrificed himself; he loved; he celebrated. These same experiences lie open to us if we dare to use meal for more than just "chow time."

Gathering at table can be sacramental, revealing God's love in our love shown for one another. Jesus' wisdom lies not so much in the extraordinary, though there was obviously in him the extraordinary, but in his seeing that our ordinary life experiences could be cracked open for ministry and thus for salvation. He saw that food and drink give life, and he gave it in abundance.

But what are we to do in an age of fast-food restaurants? Can McDonald's offer us a "saving table?" I think the answer lies in making sure that our lives as family, friends or acquaintances have some regular experience of meal; one that takes time, care, concern and loving conversation. As Christians we ought to aim at making table what Italians reverently call "il sacro desco," the sacred meal or dinner-table. What we do at table during the week should be reflected in the special meal of Christians on Sunday when we eat with the Lord.

Thus we will begin to make those very life-giving connections which Jesus offered at table. Not to do so may well mean being hungry on a full stomach.

(Dr. Collamati is chairman of the philosophy and religion department at St. Mary of the Woods College.)

## TO THE EDITOR

### Holy Rosary will miss its priests, too

Much has been written in newspapers and appeared on television concerning the imminent transfer of Father James Higgins from the Saint Paul Catholic Center in Bloomington to a parish in Martinsville. The people of Saint Paul's have expressed regret, sadness, bitterness, and anger.

The people of Holy Rosary Church are also experiencing these same feelings because our two priests, Father Robert Sims and Father Kim Wolf, are being moved from Holy Rosary to assume Father Higgins' post in Bloomington. During Father Higgins' long tenure at Saint Paul's, he has done much good work and made many friends. Since coming to Holy Rosary, Father Sims and Father Wolf have caused a rebirth of spirit and faith. They also are leaving many friends.

Even though the people of Holy Rosary are heartbroken by the transfer of their priests, they are welcoming their new priest, Father Michael Bradley, with open arms and high expectations. Holy Rosary urges the members of Saint Paul to give that same warm welcome to Father Sims and Father Wolf. You will find them to be fine priests of the church. We also urge the people of Martinsville to cordially receive Father Higgins into their community.

These men have all done an exemplary job in their past assignments. Give them a chance to prove their worth in their new appointments.

38 Representatives  
of the Holy Rosary  
parish community

Indianapolis

### Former supporter discusses 'The Way'

I am the lady who defended The Way International months ago. I now know that it is not the Lord.

I want to tell you now, we found in the Catholic Church what we have been seeking all these years, right in my own Parish of St. Ann's. As the scripture reads, "was blind but now I see." I'm now filled with the joy of the Holy Spirit.

My husband and I have found Christ and truly know him now in our hearts as never before. We love him dearly as a friend and companion.

We have found the Charismatic Renewal. Since July of 1982 our lives have changed.

This weekend we were at Notre Dame for the National Conference. Such joy cannot be described. At least 90 to 100 priests gave communion to 10,000 people, approximately. It was wonderful. Praise the Lord. Hallelujah!

The Catholic Church has come alive for us and we thank God every day.

Indianapolis

Lexie Nolan

### Eulogy is final testimony to Miss Ryves

The family of Miss Mary Frances Ryves wishes to extend their most sincere thanks to the many friends whose love and concern for Mary was shown during her illness. A very active member of SS. Peter and Paul Cathedral parish and many Indianapolis Catholic organizations, Mary was befriended by many who returned her kindnesses to them by their concern during the last few months of her life. In one final testimony to Mary, the chapel of the Cathedral Church was standing room only

for her Mass of the Resurrection on June 15th. In his eulogy, Father Robert Ullrich noted that he had rarely seen such a large number of friends for a woman who had reached the age of 90 years and had never been married. Such a show of friendship and support at the time of Mary's passing was indicative of the kindness and support that was Mary's during her lifetime.

Charles J. Schisla  
Catholic Communications Center  
Indianapolis



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## CORNUCOPIA

## Primitive marriage customs alive and well

by CYNTHIA DEWES

To the casual cultural observer, social customs in 1983 are a far cry from those in other times. The dress, speech, interests and attitudes of the current young continue to baffle older generations. But, having recently witnessed at first hand two social hangovers of an earlier age, I can testify to the fact that primitive culture is alive and well in our own times. I speak of those mating rituals—oddities, The Bachelor Party and The Bridal Shower.

The bachelor party, despite NOW and ERA and prevalent sexual equality movements in our society, is a barefaced tribute to the old double standard. In some instances, even more bare than that. The idea is that men get together to give the bridegroom one last chance to booze, gamble and lust before he is shackled by the bonds of marriage. (Even when the bridegroom and his friends do not like to booze, gamble or lust, they may feel a vague obligation to do so.)

There is sometimes a bit of mildly cruel teasing going on, too, with efforts made to make the bridegroom drunk, sick, ashamed or otherwise inadequate to the demands of his new estate. The whole event seems to hark back to a time when bull apes competed for dominance by bellowing and beating their hairy chests. The macho one-upmanship is all symbolic now, but some vestigial need for it seems to exist.

The bridal shower also comes from another time when women were the property of their male relatives, and a girl had better have a decent dowry to take to her new male protector when she married. Since most families, then and now, couldn't afford to put on a wedding, outfit the bride, and stock her entire nuptial household as well, they seized upon the bridal shower to help do the job.

According to bridal shower wisdom, the innocent bride is supposed to have as many children as the number of bows she breaks when unwrapping the shower gifts, and her gleeful remarks at the time are recorded as portents of coming conjugal events. All in all, this is a show of feminine witlessness unequalled anywhere except in beauty pageants or TV game shows.

But take heart. We all know that OUR sons and OUR daughters are not the role players of yore. There is nothing wrong with a bunch of guys gathering to lift a few and reminisce about their boyhoods. Nostalgia for the schooldays and friendships of the past often unifies members of the same sex. After all, those were the pre-pubescent times when we considered the opposite sex to be the Enemy.

Anticipating the joys and responsibilities of marriage is similarly appropriate for young women. Since nesting is such an important part

of the bride's future, why shouldn't she spare some romantic silliness for it?

To put a mildly unisex slant on the bachelor party and the bridal shower, let's remember two things. Women, as well as men, have strong friendships among themselves and like to party together now and then. And men are just as interested in outfitting their households as women are. So much for role playing. Up with men and women.

## check it out...

✓ **Sal Puntarelli**, head of the Archdiocesan Purchasing Department, has been elected to a three-year term on the Board of Directors of the National Catholic Group Purchasing Association. Puntarelli has headed the Indianapolis Purchasing Department since its beginning in 1965.

✓ **Father Charles E. Sexton**, retiring pastor of St. Martin's Parish in Martinsville, will be honored at a special Mass at 2 p.m. on Sunday, June 26, followed by a reception in Sexton Hall. Father Sexton was ordained in 1938 and has been pastor of St. Martin's for 38 years.

✓ **Jesuit Father Ted Munz**, former mathematics teacher at Brebeuf Preparatory School, will celebrate a Mass at Brebeuf on

## More letters to the editor

### Personnel thanked

I'm sure the Office of Catholic Education is quite pleased with the performance of the principals and teachers in the Indianapolis archdiocese.

Allow me to acknowledge Judy Livingston, principal; Beverly Murphy, third grade teacher; and Benedictine Sister Heidi Marie Krack, second grade teacher at Holy Name School for the outstanding job they did during the 1982-83 school year.

I'm the father of two Holy Name students who experienced a great deal of personal difficulties during the school year. But due to the fact that the above named individuals demonstrated an exceptional amount of understanding and professional diligence, my children's academic and spiritual development seemed to go practically unharmed.

Thanks to administrators and teachers like them, our children are learning the three Rs—plus a whole lot more.

John W. Henry

Beech Grove

## Sisters appreciated

Thank you for printing the article about Benedictine Sisters Mary Cecile Deken and Mary Philip Seib. These two women have done so much to encourage the personal and spiritual growth of us parishioners, and have made great strides in recognizing and promoting lay leadership within our parishes.

The life and vitality of our parishes is due, in great part, to the presence and untiring efforts of our two "holy women of God." We will be forever in their debt.

Arlene Gehl

Napoleon

Saturday, July 16 at 7 p.m. A reception for faculty, alumni, students and staff will follow in the Jesuit Dining Room. Father Munz was ordained in Ohio on June 11.

✓ The Indianapolis Southside Women's Aglow Fellowship meets the third Saturday of each month at 9:30 a.m. at the Heritage House Smorgasbord, U.S. 31 South and Thompson Road. Women's Aglow Fellowship is a worldwide, interdenominational organization of renewed Christian women who are "aglow"

with the Holy Spirit. Call Sue Nye 862-5119 or Susan Koleszar 862-2264 for more information.

✓ **Father James P. Higgins** will be honored with a reception on Sunday, June 26, from 5:30 to 7:30 p.m. in the auditorium of the St. Paul Catholic Student Center in Bloomington. Father Higgins has served as director of the Catholic Center for 16 years. He will leave July 6 for his new assignment as pastor of St. Martin's Church in Martinsville.

# Directory and Yearbook



## Catholic Archdiocese of Indianapolis

The Official Archdiocesan Directory and Yearbook contains pertinent information about the parishes, schools, priests, sisters, Catholic agencies and institutions in the 39-county Archdiocese of Indianapolis. Over 200 pages of everything from telephone numbers and parish contact people to Mass schedules and priest's biographies.

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For a copy of the 1982-83 Directory and Yearbook and assistance in ad design and layout, call 317-236-1581. **ACT NOW...** The advertising deadline for the 1983-84 Directory is Friday, Aug. 12, 1983.

## Archbishop O'Meara's Schedule

### Week of June 26

SUNDAY, June 26—150th anniversary of the founding of St. Paul Parish, New Alsace, Mass at 4 p.m. (EDT).

MONDAY, June 27—Area Judicatory Executives Breakfast, Sheraton-Meridian, 7:30 a.m.

—Confirmation, St. Gabriel Parish, Mass at 7:30 p.m. with reception following.



## FAMILY TALK

## Family deals with abortion

by Dr. JAMES and MARY KENNY

**Dear Mary:** I have a 21-year-old daughter who at 19 had an abortion. After the abortion she wanted to stop going out with this boy. The boy became so mad he came and told her father and me what they had done, thinking we would put our daughter out. We did not do that, but it was the end of the love affair for three months.

Now she wants to have a big Catholic wedding and marry this same boy that we don't want her to marry.

She is excommunicated from the church. Is there any way she can get back into the Catholic Church?

She is making all the wedding plans herself. Her father and I don't want to attend it because of what she and the boy did.

Can you help?

**Answer:** You posed several problems. Some are yours. Some belong to your daughter to handle.

What is your daughter's status in the church? Do your daughter and her fiancé know what sacramental marriage is? Do they want to contract such a marriage? Do they want to

make a Christian commitment? Your daughter and her fiancé must work out these questions with her pastor or other church minister. The church will not support them if they merely want a nice backdrop for an elaborate wedding.

Your problem is what stance you and your husband take. Marriage involves the whole community, not merely the couple. When parents of the bride put on a wedding, they in effect present this new family unit to the community. Because of the couple's past actions, you do not support your daughter's marriage. To endorse it publicly by putting on a big wedding would be hypocritical.

Your problem contrasts with interracial marriage, a subject we have discussed previously. In interracial marriage the couple has done no wrong. Barriers to the marriage lie in the hate and prejudice of the community. Parents who support such a marriage take a public stand against hate and prejudice.

Your daughter is marrying a man who supported her abortion and who tried to break up the relationship between her and her family. His behavior has been unloving both to her and to you.

Parents whose daughter was engaged to a man who beat her would face the same

situation. In such cases a stand against the marriage is a stand against unloving behavior and a marriage which in your judgment gives little promise for success.

Perhaps time could heal the differences between you and your daughter. Would she be willing to wait a year? Let time test their feelings for each other. The couple would have a chance to heal the wounds of their past mistakes. Perhaps you might be more supportive of the couple's marriage if they postponed it for a while.

You probably do not want to alienate your daughter forever. If she does proceed with plans, you might attend the wedding your daughter arranges, but take no active part in the preparation.

In effect, you are saying to your daughter, "I feel you are making a serious mistake, and I don't agree with your choice. However, you are my daughter, I shall always love you, and I want to help in whatever way I can. Therefore, I am coming to your wedding, and I hope we can stay in touch with each other."

Let your daughter handle her problems. Your task is to keep loving her without supporting actions which may prove unloving and destructive. Good luck.

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

1983 by NC News Service

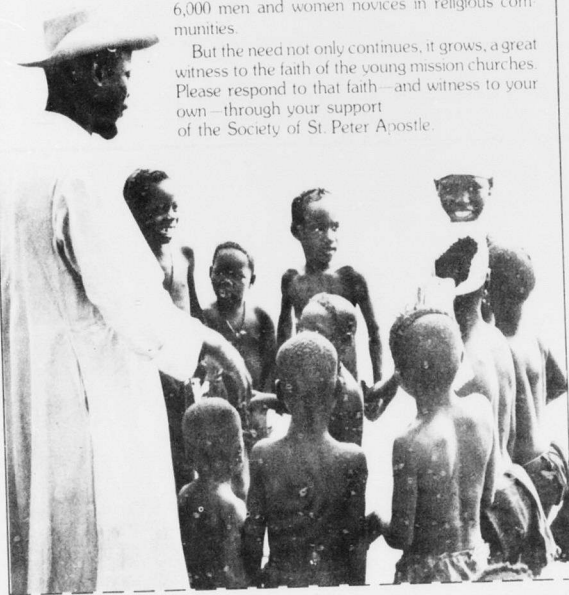
## Africa. A "typical" parish of 25,000 Catholics. And only two priests to serve them.

It's that way in many places where the mission Church is at work. "The harvest is great, but the laborers are few."

But the Holy Spirit is at work there too. More and more men and women are answering God's call to serve their young churches. And the Society of St. Peter Apostle—with your help—makes it possible for their calling to be fulfilled.

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But the need not only continues, it grows, a great witness to the faith of the young mission churches. Please respond to that faith—and witness to your own—through your support of the Society of St. Peter Apostle.



## Campaign pledges reach \$1.93 million (from 1)

flexibility within the parish leadership," according to Ittenbach. "That allowed chairpersons to get more involved and feel that the appeal was more their own."

Previous campaigns stressed in-home visitation. "That required, in my estimation, 15 percent of the parish to be actively involved," Ittenbach noted. This year, "we introduced the in-church request, post-church request and telephone follow-up."

Telephone follow-up was highly successful, Ittenbach said. "It allowed the parish leadership to get in contact with a number of parishioners" to discuss the campaign, and to check on "other aspects of the Catholic faith as well."

In the first two campaigns, a parish which exceeded its goal received a rebate of 10 percent of the total amount. This year, all funds collected over 100 percent of goal will be returned to the parish. According to Ittenbach, the new rebate system minimized the increase in the AAA '83 goal. "It also allowed the parish to reap greater benefits," he added.

**FINALLY,** "ONE of the key changes was the creation of a position we call deanery chairperson." Ittenbach sees the deanery representative as a "communication link" between parish and Development Office. Each of the 11 deanery chairpersons offers support to parish workers, informs the office of parish needs and coordinates the return of pledge cards.

In the first two campaigns, two archdiocesan chairpersons handled those responsibilities. But "they didn't have the capability to develop local support," Ittenbach said.

Deanery representatives "have worked in a very dedicated manner for us," Ittenbach said. "Every one of them went over and above to make this program work."

Parishes which have pledged 200 percent of goal or more are: Assumption, Holy Angels and Holy Rosary, Indianapolis; Christ the

Parishes which have pledged 100 percent of goal or more are: SS. Peter and Paul Cathedral, Holy Cross, Holy Trinity, Immaculate Heart of Mary, Nativity, Sacred Heart, St. Andrew, St. Ann, St. Anthony, St. Barnabas, St. Bridget, St. Catherine, St. Gabriel, St. James, St. Joan of Arc, St. Joseph, St. Luke, St. Mark, St. Mary, St. Matthew, St. Michael, St. Philip Neri, St. Rita and St. Therese (Little Flower), Indianapolis.

Also, St. Vincent de Paul, Bedford; St. Paul Catholic Center, Bloomington; St. Joseph, Crawford County; St. John, Dover; Holy Trinity, Edinburgh; St. John, Enochsburg; St. Thomas, Fortville; St. Rose of Lima, Franklin; St. Peter, Franklin County; Our Lady of the Springs, French Lick; St. Bernard, Frenchtown; St. Michael, Greenfield; Sacred Heart, Jeffersonville; St. Mary, Lanesville; St. Bridget, Liberty; St. Mary, Madison; St. Michael, Madison; St. Charles, Milan; Immaculate Conception, Montezuma; St. Thomas More, Mooresville; St. Agnes, Nashville; St. Mary, Navilleton; Our Lady of Perpetual Help, New Albany.

In addition 100 percent of goal or more has been reached by St. Ann, New Castle; St. Magdalen, New Marion; St. John, Osgood; St. Susanna, Plainfield; Holy Family, Richmond; St. Andrew, Richmond; St. Nicholas, Ripley County; St. Pius, Ripley County; St. Mary, Rushville; Holy Cross, St. Croix; St. Mary of the Rock, St. Mary of the Rock; St. Mary of the Woods, St. Mary of the Woods; American Martyrs, Scottsburg; Holy Rosary, Seelyville; St. Ambrose, Seymour; St. Vincent de Paul, Shelby County; St. Benedict, Terre Haute; and St. Joseph, Universal.

Parishes which have pledged 90 percent of goal or more are: St. John, St. Pius X and St. Thomas Aquinas, Indianapolis; Holy Name, Beech Grove; St. John, Bloomington; St. Michael, Bradford; St. Elizabeth, Cambridge City; St. Michael, Charlestown; St. Anthony, Morris; St. Paul, New Alsace; St. Mary, North Vernon; St. Mark, Perry County; and St. Leonard, West Terre Haute.

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# Pathways of the Spirit

## Political activism can be linked with religion

by DOLORES LECKEY

I have come to know, firsthand, that political action often serves as one means for living the gospel message. I learned this years ago when Catholics in northern Virginia began to empathize with the oppression caused by housing discrimination toward blacks.

Political activism and religious concern joined hands at that point. By political activism I mean the kind of joint public action that works to bring about a social change—in this case a change not only in housing ordinances but also in the minds and hearts of people.

Not an easy task to be sure. A certain amount of divisiveness was the risk. But patience and non-judgment of others gave this particular political action a quality of mission which helped overcome the objections.

Let me explain:

April 1964 marked the beginning. It was the time of the Second Vatican Council. Throughout the United States, Catholics in cities and communities like mine were trying out new forms of collaboration.

Some parishioners had organized a spring party. Over dessert, a friend from the Catholic Interracial Council, Joe Wholey, asked my husband and me if we would join him in organizing a massive fair-housing drive. Its design was to counter discrimination in housing, particularly against blacks.

Wholey's idea was to enlist all Northern Virginia churches and synagogues in a united effort to end segregated housing. His plan was for people to knock on every door, in apartment buildings and private homes, and to ask residents to sign a pledge in favor of a non-discriminatory housing ordinance.

Wholey thought that once the churches were committed, they would become an excellent resource.

My heart sank. True, the issue seemed clearly to call for action by Christians. Still, its scope seemed beyond ordinary human capacity.

At a deeper level was a nagging fear of my neighbors. What would they think if we became active in this project? Would they see the campaign as a threat?

I experienced that night—and for some time afterward—an ambivalence that quickly became a moral dilemma. It was not a pleasant feeling.

Two days later we told Wholey we were with him in the campaign for racial justice.

Our first planning meeting drew a small group of Catholics, Protestants and Jews. A primary goal was to elicit concrete, visible support from our religious leadership.

The Catholics present sent a long cablegram to Bishop John Russell of Richmond, Va., in

### Resources

"Health and Health Care: A Pastoral Letter of the American Catholic Bishops." Publishing Services, 1312 Mass. Ave. N.W., Washington, D.C. 20005. The bishops discuss the problems of health care for those in need and what the role of the church is on this issue.

"The New International Economic Order—Bridging the Rich-Poor Gap," by Barbara Beckwith, December 1992 issue of St. Anthony Messenger.

Rome, where he was attending the Vatican Council. When he sent a cablegram back assuring us of diocesan support, the campaign took a long step forward.

Other doors opened as well. Synagogues and churches of different religions paired to share biblical prayer and songs and study. Along with organizing teams for canvassing, many lasting friendships were formed.

One Sunday was designated Fair-Housing Sunday throughout the Northern Virginia religious communities. In services that weekend, priests and ministers and rabbis focused on racism and discriminatory housing practices. Pledge cards were distributed.

After pledges were collected and tallied, thousands of people had registered their support of fair-housing opportunities for all, regardless of race.

The local governments saw in this mandate to set up commissions to help make open housing a reality. This was one case where a cause sponsored by religious groups carried over directly into the realm of the political world.

What did we learn from all of this? We learned:

1. That fear of others who are different deprives everyone of the grace present in human diversity. Worse, we saw how we strive to maintain superior positions and to keep other people in inferior ones.

2. That everyone harbors hidden seeds of prejudice. The need for personal conversion on our own parts was made very clear.

3. That men and women of good will can give each other the courage to deal with prejudice and the energy to steadily work at erasing racism.

4. That church communities are not exempt from racism. The campaign alerted many of us to that fact and provided church leadership to wrestle with this persistent and divisive sin.

Nineteen years after that campaign, I look around my neighborhood and notice a difference. My neighbors are black, white, Hispanic, Asian.

Life is different now and I think it is partly because a long time ago a few people, themselves flawed and imperfect, tried to respond to a burden that minorities were bearing alone.

1983 by NC News Service

## Human problems found almost everywhere

by DAVID GIBSON

1. The young man's freshman year in college was into its third or fourth week. He was a bright student who had made his way to a university 1,200 miles from home.

The university attracted students from many backgrounds. But its students were not generally known for their financial poverty.

To all outward appearances, the young man's introduction to university life was proceeding well. Then his funds ran short and for a few days he ate virtually nothing. Perhaps from pride, perhaps from inexperience at being away from home, he didn't tell anyone about his predicament. He was beginning to get sick when he finally made his need known and got some help.

This incident occurred more than 10 years ago. But it had a lasting effect on me. I was a

young instructor at the time. In my inexperience, I was startled at finding any kind of profound financial need in that particular and somewhat rarified milieu. But I did find it—happened upon it, you might say.

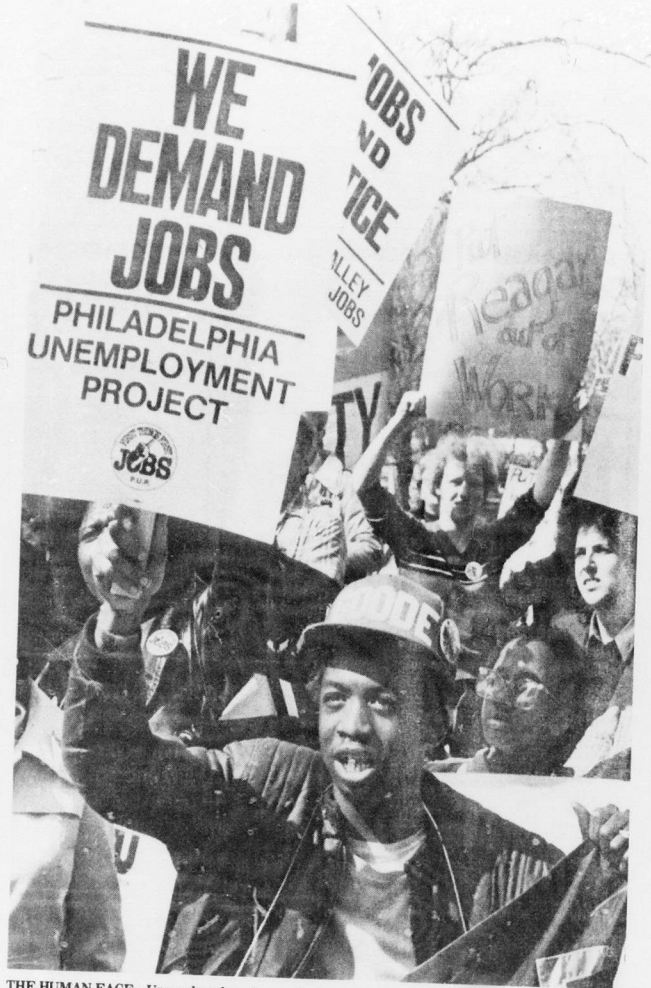
I hope that I wouldn't be startled now. For hunger and financial need are never very distant in society. They are problems that, if recognized, can be found almost everywhere.

"If recognized." Those are key words here.

The human problems that beset a society seem to be problems for others until they take on a human face; until we meet them in the lives of real people.

Hunger may seem distant until you meet a hungry person.

Unemployment may be represented by rows of statistics until you meet an unemployed person and realize the toll joblessness takes.



THE HUMAN FACE—Unemployed workers and supporters gather on the steps of the U.S. Capitol in an appeal to Congress for legislation that will help them find jobs. Human problems that beset a society seem to be problems for others until they take on a human face—a neighbor, a relative or perhaps the breadwinner in our own family. The problem suddenly is no longer just a percentage in the morning newspaper. (NC photo by Jim West)

social problems like hunger and unemployment, one goal is to encourage people to seek out the human faces behind the statistics—to become familiar with the ways social problems can strike at people who really are not all that far away.

It is a question of responding to the human dignity of those people, church leaders frequently say.

2. Not long ago I was having dinner with some friends. It was during the time the U.S. bishops' deliberations over their pastoral letter on war and peace were being widely reported in the press and on television.

One friend expressed amazement at the bishops' action. Wasn't this the first time the bishops had acted on a social issue of such importance? she asked.

I was momentarily stunned. For in my

# Human problems found (from 9)

as a religious journalist, I spend a considerable amount of time with the statements of the bishops on racism, the elderly, unemployment and other critical current issues. Perhaps I felt insulted, realizing that a friend didn't know of the bishops' statements that are so important in my work.

Hunger and financial need and housing and health care: These are topics that have drawn considerable attention from the church in recent years. They may sound like items on a politician's agenda. But church leaders have their own reasons for taking up these questions in non-partisan ways, recognizing them as problems that can undermine a person's sense of his or her human dignity.

Even when the U.S. bishops turned their attention to issues of war and peace—issues

that some people thought were the proper domain of political leaders and military strategists—they explained that it was human dignity and the value of life that they really had in mind.

In the pastoral letter the bishops issued in May 1983 on the risks of the nuclear age, they explained:

"Faith does not insulate us from the challenges of life; rather, it intensifies our desire to help solve them precisely in light of the good news."

Then they added: "The human person is the clearest reflection of God's presence in the world; all of the church's work in pursuit of both justice and peace is designed to protect and promote the dignity of every person."

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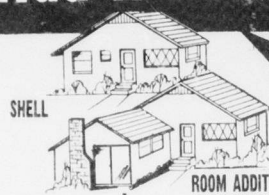
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## Spirit was dynamic force for ear

by Fr. JOHN CASTELOT

The Spirit of God was manifested in a variety of ways in the lives of the early Christians.

Luke devotes much attention to the Spirit. For him, the Spirit is given in response to prayer. Not that our prayers win the Spirit; rather, they open our hearts to receive God's free gift of the Spirit.

When Jesus is baptized, the Spirit comes

upon him while he is at prayer. At Pentecost the Spirit comes upon the community while it is gathered for prayer in the Upper Room.

For Luke, the Holy Spirit is the supreme gift of the Father, his answer to all our prayers.

There is a further consideration. Luke's community comprised a fair number of affluent converts. They had all the good things money could buy. But all the money in the world could not buy the Holy Spirit, source of all those blessings for which the human heart yearns.

The people could not earn or merit the Spirit in any way. Only the Father could give the gift of the Spirit, and only earnest prayer could dispose them to receive it.

A dramatic instance of the relationship of prayer and the Spirit is the incident following the release of Peter and John after their trial before the Sanhedrin. When they rejoined the community, "all raised their voices in prayer to God on hearing the story."

And here Luke gives us a beautiful example of early Christian prayer. (Acts 4:24-30.) It ends as follows: "But now, O Lord, look at the threats they are leveling against us. Grant to your servants, even as they speak your words, complete assurance." The answer to the prayer is an immediate manifestation of the presence and power of the Spirit:

"The place where they were gathered shook as they prayed. They were filled with the Holy Spirit and continued to speak God's word with confidence."

That is known as the "little Pentecost." Like the first Pentecost, the little Pentecost involved empowering of the community for its mission. Very shortly we read, "With power, the apostles bore witness to the resurrection of the Lord Jesus and great respect was paid to them all." (4:33) Luke consistently makes this connection between the Spirit and the community's mission.

Unlike Paul, he is not immediately concerned with the effects of the Spirit on the individual Christian or even in the life of the community. His interest is centered in its outward thrust.

## Discussion points and questions

1. Do you think it is too risky for Christian communities to become involved with public affairs issues—that is, for their members to work together to promote social change? What are the risks to the community? What can be done about them?

2. Why is it that church concerns and political concerns can touch the same issues? What is an underlying concern that Christians bring to public affairs issues?

3. How does Mrs. Leckey know that her group's efforts bore visible results?

4. Did Mrs. Leckey learn anything about herself through her efforts to eliminate racism?

5. Why was David Gibson surprised about the student who couldn't buy food?

6. Why does Gibson insist that problems have to take on a human face before we really recognize them? Do you agree?

7. Do you think there are hungry people in your own immediate area? Elderly people who are gradually becoming poor? People suffering because of a lack of proper health care?

8. In Father John Castelot's article, how did the Holy Spirit ratify Peter's action in the household of Cornelius?



# Amos speaks out against injustices

by JANAAN MANTERNACH

Amos was a shepherd. He spent his days with his sheep in the green hills near his home.

He also had a fig orchard. Often when he wasn't with the sheep he worked in his orchard.

Amos liked his life in Tekoa. He enjoyed the open air. He loved the hills and valleys. Bethlehem was nearby. Jerusalem not far away. He hoped to spend all his life there.

But God had other plans for Amos. As the years passed, Amos noticed more and more how many people were poor. He also noticed how well the smaller number of rich people lived. His heart ached when he saw poor farmers and shepherds with little to eat. As he watched neighbors lose their lands and homes, Amos became angry.

One day he felt the Lord calling him to do something about the injustice and suffering. He left his flocks and his orchard. He went to the famous shrine at Bethel. People came from all over Israel and Judea to worship there.

Amos watched the priests offering hundreds of sacrifices. He watched wealthy merchants and rich landowners praying piously at the shrine. He noticed how the poor pleaded with God to help them.

Amos stood up where all the worshipers could see and hear him. "The Lord says, 'I will punish you.'" Amos cried out so all could hear. "You push the heads of the poor into the dust. You force the lowly out of your way. You buy and sell people for silver or the poor for a pair of sandals. You store up in your fine houses what you steal from the poor."

The priests stopped their sacrifices. The worshipers ceased their prayers. No one had dared speak like that in a shrine, a place of prayer to God. The rich businessmen and landowners pressed close around Amos. They were angry with him because of what he said.

Amos had more to say. He was angry, too. "I hate your feasts and offerings," Amos shouted in God's name. "I will not listen to your hymns or accept your sacrifices. If you want to offer real sacrifices, then let justice flow like a stream and goodness flood like a river that never dries up," he added.

The head priest of Bethel, Amaziah, came up to Amos. "Get out of here," the priest ordered. "Never again speak here in Bethel. Go prophesy somewhere else." The wealthy worshipers cheered.

Amos looked straight into the priest's eyes and said: "I did not grow up as a professional prophet. I was a shepherd. I also had an orchard of fig trees. The Lord took me from my flock and orchard. The Lord sent me to prophesy to Israel. So hear the word of the Lord, you who walk over the needy and destroy the poor."

"You have turned justice into poison and right into wrong," Amos continued. "You hate anyone who challenges injustice and speaks the truth. You oppress the poor and rob them of their grain. In return the Lord will take from you what you stole from others."

The priest and wealthy merchants pushed Amos out of the shrine. Some people were touched by his words and wanted to change their lives. Some were angry with Amos and refused to listen to him.

"Seek the Lord that you may live," Amos urged them as he walked away. "Hate evil and love good. Let justice prevail. Then the Lord will forgive you."

## Part I: Let's Talk

**Activity:** The U.S. bishops teach that religious faith is not to be separated from public policy and social justice. As part of their

teaching ministry, they have written a pastoral letter called "The Challenge of Peace: God's Promise and Our Response." Why not consider reading the official summary of the text as a family?

You also might read a story that is an eloquent plea for world peace: "Sadako and the Thousand Paper Cranes," by Eleanor Coerr. 1977. Dell Publishing Co., One Hammarskjold Plaza, New York, NY 10017.

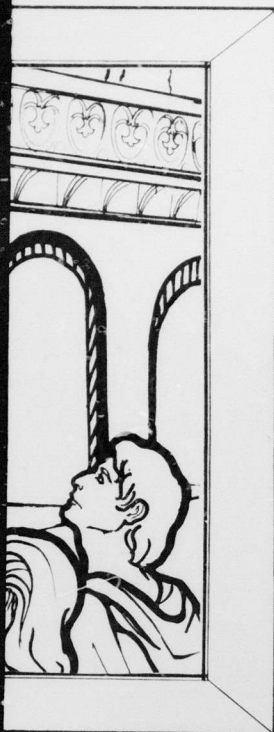
**Questions:** What caused Amos to leave his happy life in the country? What message did Amos bring to his countrymen at the Bethel shrine? As the chief priest listened to Amos' message, how do you think he felt?

## Part II: Parent and Teacher Notes

**Story Background:** Amos, like the prophet Micah, came from the countryside. Amos lived at a time of prosperity and peace in Israel. The prophet became upset when he saw the wealthy living in luxury and the poor suffering greatly. Amos spoke out boldly about this.

**The Bible and Us:** What relationship do you see between the church and public affairs? Do you think there is sometimes a tendency to separate religious faith from public issues and social justice?

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## ly Christians

When Peter converts the household of the gentile named Cornelius—a breaththrough in the church's outreach to the non-Jewish world—the Spirit ratifies his action:

"Peter had not finished these words when the Holy Spirit descended upon all who were listening to Peter's message."

The circumcised believers who had accompanied Peter were surprised that the gift of the Spirit should have been poured out on the gentiles also, whom they could hear speaking in tongues and glorifying God." (Acts 10:44-46)

For Luke the Spirit is a dynamic force in the church's preaching of the good news—"yes, even to the ends of the earth." (Acts 1:8)

## THE WORD

by PAUL KARNOWSKI

In most every profession or activity there comes a time when a person is considered accomplished. In the insurance world an agent who sells one million dollars worth of life insurance is considered accomplished. A student who makes the dean's list two semesters in a row (proving that it's no fluke) is an accomplished student. A professional athlete who is named most valuable player, a reporter who wins a Pulitzer prize, a novelist who makes the best seller list, all of these are considered accomplished.

Once a person is accomplished, life is easier. Such a person no longer has to prove the merit of his or her work because others presume it will be good. The work of an unaccomplished person is considered mediocre until proven otherwise. But for the accomplished person, his or her work is considered good until proven mediocre.

Understandably, those who are accomplished have a tendency to be lazy, to rest on the laurels of their past work. Anyone who

has received preferential treatment, anyone who has had doors opened for them knows about the temptations that go with being accomplished.

Unfortunately, there are many people who believe that we can become accomplished Christians—that we can reach a certain point in our beliefs and our actions where we receive special consideration. In today's gospel Jesus reminds us that there is no such point.

The Lord says, "The birds of the sky have nests, but the Son of Man has nowhere to lay his head." It must be the same with us. We must avoid making our Christian communities nests of accomplishment and security. Jesus goes on to say, "Whoever puts his hand to the plow but keeps looking back is unfit for the reign of God." In other words, if we want to be true followers of the Lord, we must resist the temptation of resting on the laurels of our past "Christian" behavior. We must train our eyes on the unbroken ground of the future.

After all, the Lord knows—and we know—there is much that remains unaccomplished.

## the question box

# Why would God cause so much pain?

by Msgr. R.T. BOSLER

**Q** My wife and I were brought up practicing Catholics. In the past year, we had our child, parents, grandparent and a very special aunt die. We have also had many other problems. After the recent death of my mother at a young age, we have found it very difficult to listen to the readings saying how merciful and just the Lord is and how he loves us. If the Lord loves us so much, how can he put us through so much pain by taking from us the people that we need and love so much? We have found ourselves gradually leaving the church. We have not been praying at home as we did, nor does Mass seem to be as meaningful as it did. Can you please help? We both have a deep religious conviction, but we are deeply hurt.



**A** Take heart. You wouldn't be hurt and you wouldn't be angry unless your faith in God was firm.

Suffering like yours is the crucial test of trust in God. Suffering can lead to unbelief, but it can also lead to a new encounter with God. That's what you can expect.

You are going to know God in a new way; you are going to recognize that you thought of God in altogether too human a fashion.

As I read your letter and searched for suggestions on how to help you, I remembered a small book entitled "The God I Don't Believe In." Written by a Spanish priest, Juan Arias, it was translated and published by the Abbey Press, St. Meinrad, Indiana 47577.

Father Arias writes of the God revealed

in Jesus. In one short chapter he describes him as "My God Is Disconcerting." Here are a few passages:

"He has created us for happiness and nourishes us on pain."

"He loves what so many despise."

"He prefers the weak and the poor, yet it is they who do so much suffering the most."

"The closer you get to Him, the more you love Him and the less you understand Him."

"He cried out against the rich, yet He used to dine with them."

It's another way of saying what St. Paul wrote: "How deep are the riches and the wisdom and the knowledge of God. How inscrutable his judgments, how unsearchable his ways. For who has known the mind of the Lord? Or who has been his counselor? Who has given him anything so as to deserve return?" (Romans 11:33-35).

Suffering and loss are integral parts of our lives. We find that love is always linked with them. We seem meant to reach the fullness of life through suffering.

Why? Human reason has found no satisfying answer.

But in the light of the suffering, death and resurrection of Jesus, we have grounds for hoping that we shall eventually know why.

So, don't stay away from Mass. It is the continual reminder of how God himself embraced human suffering and demonstrated how it leads to the fullness of life.

There you will learn to appreciate what St. Paul meant when he wrote: "We know that God makes all things work together for the good of those who love Him." (Romans 8:28)

And you love him, or you wouldn't feel so hurt.

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

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# St. Simon Parish

Indianapolis, Indiana

Fr. Harold Kneueven, pastor

by SUSAN M. MICINSKI

"Dare to Share" is what makes St. Simon the Apostle parish unique," stated John Kehl, the mastermind in charge of it. For those who are unfamiliar with it, the program is an ambitious fund raising effort to raise \$1.5 million to eliminate a substantial debt the parish has had for 21 years. Donations are being taken, and the program will culminate with a grand prize of \$200,000.

Father Glenn O'Connor, associate pastor, stated that "the only way we can succeed is if the archdiocese is behind it. Our 'Dare to Share' program is just like American Express—don't leave home without it."

According to the pair, the fund raiser has been exceptionally well received from other parishes—some of which are not even in this archdiocese. One such church, Immaculate Conception Church in East Chicago, Ind., liked the idea so well that the program was put into operation there. St. Mary-of-the-Woods Village Parish and St. Anthony Church in Morris have both made sizeable contributions.

Benefits of "Dare to Share" are not only confined to financial ones. "By the name, we are pulling people together within the parish as well as people in other parishes. We're definitely building community and fellowship this way, too," explained Kehl. "The people have been offered a challenge, and they have accepted it."

"SPEAKING OF pulling people together, we had a parish community retreat earlier this year that was conducted by Holy Cross Father Bob Nogosek and Beth Ann Hughes at Beech Grove Benedictine Center, and it had a tremendous response," declared Maria McClain, director of religious education. "We had about 325 parishioners in attendance there."

According to Father Harold Kneueven, pastor, there is another aspect that makes this parish unique. "It is known as the Catholic Community of St. Simon the Apostle, and not St. Simon Church. And we do try to look at it as a community effort here."

A strong sense of community prevails here and this is evidenced by the three or four different groups meeting each day at this parish. Some of the groups include: St. Vincent de Paul Society, the Goldenaires (seniors), Booster Club and Alcoholics Anonymous.

One recent festive event celebrated at this parish was Father Kneueven's 25th anniversary in the priesthood. "The people were really excited about it," exclaimed the associate pastor. "We got a tent and set up chairs and had 750 people for a sit-down, homecooked chicken dinner. Besides our own parish family, there was a good turnout from St. Gabriel in

Connersville, Father Kneueven's former pastorate."

PERSONS FROM outside the parish will have a chance to experience St. Simon's community spirit this Friday, Saturday and Sunday, when they will be hosting their annual festival. "There will be plenty of food, games and prizes, and the whole archdiocese is invited," declared the pastor.

Since there are a lot of children in this parish, their activities are a high priority here. Boy and Girl Scouts have a tremendous following, and many adults happily volunteer to help with these groups. The Parent Faculty Organization and the Booster Club are two other support groups in the school setting which are deeply concerned with the children.

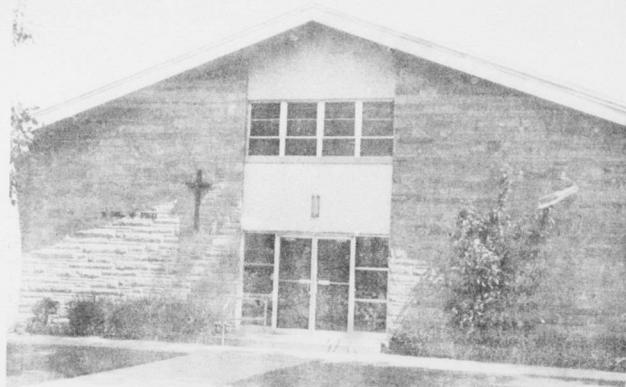
"We have one of the best schools in the city," declared Darlyne O'Brien, school principal. "I've been to a number of dioceses and we're one of the most supportive. A real focus point here is how our parish rallies around the school."

Father O'Connor agreed with those sentiments and stated that "the parents really get involved with the school here, as well as people who don't have children in school. These volunteers support the school totally and make it look better from the carpeting to the landscaping."

"We're also proud of the fact that our school received its first class certification—the highest that can be received—before we only had continuous certification," explained the principal. "And we're proud of our students. They've done extremely well on their archdiocesan testing. In addition, they participate in numerous math contests and spelling bees held throughout the archdiocese and state."

The pastor, too, is proud of the school. He states that the school embraces the threefold purpose of Christian education—to teach doctrine, to build community and to serve. "And we believe Catholic education shouldn't stop with St. Simon. We are strong advocates of Catholic secondary education. Our school is a strong feeder school for Secca, our deanery high school."

One special program found at this school is "Early Prevention of School Failure" (E.P.S.F.), a test every child must take before being admitted to kindergarten. This program can help pinpoint areas a child might have trouble with. If anything is uncovered a child can be put in a class that gives more assistance, and the program can be carried over to December or January of his first year. According to the principal, by then the child should be ready to be mainstreamed into a regular classroom situation.



Not only is the education of its school children important, but so is the total Catholic education of all parishioners. Their large religious education program includes levels for pre-schoolers, elementary and high school students and adults.

"This was our fifth year for Vacation Bible School and we had over 100 three-year-olds through sixth graders enrolled," stated Charlotte Kuehr, coordinator of religious education. "The children received classroom instruction, played outdoors and had refreshments."

Besides providing children with some further education, Vacation Bible School allowed parishioners to do volunteer work. "We had seventh and eighth graders, high school and college students and adults helping with the project," explained Kuehr. "And I think that was neat."

"I think that's just typical of our parish," declared McClain. "The best resource of St. Simon is its very caring people."

Another caring person at the parish is John Cannaday, pastoral associate, who is a seminarian for the archdiocese and has finished his second theology at St. Meinrad.

"John also has a degree in liturgical music from St. Joseph College and has been doing a great job working with the choir and conducting workshops," stated the pastor. "He's presently working on sacramental preparation programs, and we're lucky to have him."

"We're also fortunate in having our good group of nuns here," stated Father O'Connor. "They do so much for us."

One thing is certain about this parish—they are interested in building community, and every member is doing everything possible to make that happen.

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(1 Peter 1:24-25)

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Celebrant — Fr. Paul Landwerlen

For Further Information Contact:

Catholic Charismatic Community Center  
Phone: 844-0658

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

(1 Cor. 1:3)



"DARE TO SHARE"—Members of St. Simon Parish keep busy working on the church fund raiser and never miss a chance to talk the program up. From left to right are: Father Harold Kneueven, pastor; Darlyne O'Brien, school principal; John Cannaday, pastoral associate; John Kehl, "Dare to Share" director; Maria McClain, CRE; Father Glenn O'Connor, associate pastor; and Charlotte Kuehr, CRE. (Photos by Susan M. Micinski)

# Troubled youths find acceptance at St. Nicholas center

by SUSAN M. MICINSKI

When one thinks of St. Nicholas, a jolly, rosey-cheeked man with a flowing white beard might come to mind. But it is also the name of an inner city youth center located at 1644 Roosevelt Avenue in Indianapolis.

For almost ten years now, Divine Word Father Arthur E. Kelly has been running this program for youths who are 6-18 years of age. Father Kelly, a Jamaican who emigrated to the United States in 1961 to join the order, stated that "kids who come to St. Nicholas Youth Organization aren't the type you'd find in any other youth groups. They have been rejected by most other community centers, and are the kind most people don't want to deal with."

But Father Kelly was not the type to dismiss these social outcasts. "When I began working in this neighborhood in 1974 while I was an associate pastor at St. Rita Church we had a good youth program going, but it was just for church members. There were a lot of kids who couldn't participate."

In response to this, the missionary priest organized a summer youth program that involved about 500 people. This group, which took the form of a club (Rita-Teen Club, also known as TAC), initiated outings, cultural, sports and recreational activities. The project was so well received that at the end of the summer "the kids wanted to continue the services throughout the year," explained Father Kelly.

SO TAC MOVED down to Roosevelt Avenue where the building was leased until 1978 when the owners decided to sell it. At that time, old School 55, the alma mater of the infamous John Dillinger, was up for sale. "We bought the place in 1979 for \$15,000," stated Father Kelly, and "began renovation of the center. In 1980 we moved in and started the program."

Since the project was getting bigger—number of people participating and building size—"we did a little reorganizing," stated the director. "We felt we had a new outlook so we changed the name to St. Nicholas, a Santa Claus figure, who was a great lover of young people; especially those who were disadvantaged." Ever since, this organization has been providing a place where young adults of any race or denomination can meet, share, communicate and learn.

The structured program here, under the auspices of a board of directors and executive youth officers, "is quite wide-ranged," declared Father Kelly, "and operates on the premise that if I can help my fellow man, like St. Nicholas did, the good things I do will come back to me."

According to the Divine Word priest, the basic objective here is to develop a program of positive and realistic human behavior. This is accomplished by means of educational, social and recreational activities, plus guidance and counseling.

THE PROGRAM is divided into four divisions: development—well-being of individual, personal hygiene, self-esteem, outlook on life; activities—everything from religious programs to academic tutoring, services—food, clothing and financial assistance; and celebrations—holidays, birthdays, any type of achievements. The combining of these elements helps make for a multi-purpose program.

But in order to take part in center functions, a youth must become a member of one of the six ranks—Reindeer, Cadets, Scholars, Leaders, Altruists or Nobles—at St. Nicholas Youth Organization. On becoming a member of this organization which currently has 500 registered, an individual will receive an orientation program and can then work himself up through the ranks. Why should there be a membership?

"It's a lot easier to keep track of the kids and their progress with a membership," explained Father Kelly. "I can also help them in a better way if I know who's who. In addition, it gives the youths a sense of belonging and partnership, and this is so important when kids are growing up."

Besides the six ranks, the organization has a fraternity and sorority that once a month has its own day with rap sessions, volleyball and a dinner.

"Since I'm the only staff here, we thrust leadership on the kids," stated the director. Each "big brother" or "big sister" is responsible for five or six youths. "I can find out about problems through them."

Normally, the center is open each day, although it is quiet in the daytime hours when school is in session. From Monday to Wednesday, group meetings are held, while Thursday features the general membership meeting and Friday is dance night or "social" as Father Kelly prefers to call it.

This summer marks the beginning of an ambitious program for St. Nicholas—the establishment of a youth shelter. According to the Jamaican priest, the shelter, dedicated to Father Charles Lahey, a former pastor of St. Francis de Sales Church, "will provide a place where kids can cool off from bad home situations or problems they have. Once we have an on-going shelter, work could be done on a more in-depth basis with the kids."

The shelter, which will cost \$50,000 for renovation, purchasing of beds, linens, and the making of a small kitchen, has been in the works for some time. It will also be used as a mini-retreat. "This will give the youths a chance to get religious values into their lives."

Summer, too, marks the emergence and greater activity of street gangs not uncommon to the neighborhood of the center. Since it is common turf—for the center and gangs—feuds are sometimes carried there. "But things have quieted down," declared the youth worker. "Some of the gang leaders are in reform school or jail, and without them, the members have no one to follow. But even so, we'll have to see what will happen, especially in view of the rampant unemployment."

Not unlike other organizations today, St. Nicholas does have to watch its finances. "I'm very pleased with our development," stated Father Kelly. "Keeping financially above board is what we're always striving for, but this is a hard thing to do because the cash flow is bad. I do a lot of begging and soliciting. But a world of thanks is owed to the Noble and Distinguished Order of St. Nicholas (an honor society that donates time and money to the youth organization). Without them we'd be closed."

Father Kelly estimates that at least 5,000 youths have been involved with St. Nicholas. Unfortunately, there are no comparable figures relating to parent involvement. "Very few parents are in contact with me," declared the director. "Many times they feel inadequate because they have little education and/or they work two or three jobs and just don't have the time."

But all and all, Father Kelly is happy with the organization. He cannot say that every individual associated with it is a model citizen, but he can tell plenty of success stories. Father Kelly's enthusiasm for his work is evidenced by his warm smile and friendly voice. "We're witnessing something that's real and positive here, and we do keep people off the streets."



YOUTH DIRECTOR—Divine Word Father Arthur Kelly takes a break outside St. Nicholas Youth Organization. St. Nicholas is an inner city youth center in Indianapolis where young people gather to share, communicate and learn. (Photo by Susan M. Micinski)

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# The Active List



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

## June 24

A turtle soup supper and fish fry will be served beginning at 5:30 p.m. at St. Nicholas parish, three miles west of Sunman. Awards and other amusements.

## June 24, 25

Christ the King parish, Indianapolis, will hold its annual festival from 5 p.m. until midnight each night. Music for teenagers and adults will be provided from 8:30 to 11:30 p.m.

## June 24-26

St. Simon's festival at 8400 Roy Road, Indianapolis, will run from 6 to 11 p.m. on Friday; 5 to 11 p.m. on Saturday and 2 p.m. to 11 p.m. on Sunday. Family dinners feature fish and chicken with carry-outs available. Entertainment of all kinds.

\*\*\*

St. James and St. Catherine

parishes will hold their joint festival at St. James on Cameron St., Indianapolis. Menu features include fish on Friday; roast beef, Saturday; chicken, Sunday. Hours: 5 p.m. to midnight, Friday; 3 p.m. to midnight, Saturday; 1 to 11 p.m., Sunday.

\*\*\*

A women's retreat is scheduled at Mount St. Francis Retreat Center

in southern Indiana near New Albany. For details call or write the Center at Mount St. Francis, IN 47146, phone 812-923-8818.

\*\*\*

A Marriage Encounter weekend will be held at Fatima Retreat House, 5353 E. 36th St., Indianapolis. Call 317-545-7681 for complete information.

## Bishop Sullivan to talk on parish outreach

Bishop Joseph Sullivan will speak on parish outreach and social ministries on Thursday, June 30, at the Catholic Center, 1400 N. Meridian St., Indianapolis. His presentation will begin at 7:30 p.m. in Assembly Hall.

Bishop Sullivan is auxiliary bishop of the Diocese of Brooklyn and executive vice president of the board of trustees of Catholic Charities there.

The program is open to the public and is sponsored by the social issues committee of the Urban Ministry Study.

"It is a tremendous opportunity for people who serve on parish councils and people who do pastoral planning," said Immaculate Heart Sister Mary Kinney, associate director of the Urban Ministry Study.

## June 24 to July 21

Carnival ride tickets for St. Christopher parish annual festival are now on sale. Tickets sold Monday through Friday from 9 a.m. to 4 p.m. at the back door of the rectory, 5301 W. 18th St., Indianapolis, or at Rosner Pharmacy. Advance price: 10 tickets for \$4. All rides on the grounds will be 75 cents. The festival dates are July 21, 22 and 23.

## June 25

The St. Bridget Youth Choir and Junior Daughters of the Knights of St. Peter Claver are sponsoring a bus trip to Kings Island, Cincinnati. For information contact Annie Curd, 253-2025, Brian Smith, 637-1214, or Tangelia Wilkerson, 299-9443.

## June 25, 26

Chicken dinners and roast beef suppers will be featured on Sunday at the festival for St. Michael parish, Brookville. Games and entertainment of all kinds both days.

\*\*\*

Sacred Heart festival at Jeffersonville will be held on the parish grounds, 1840 E. Eighth St. Hours: 4 p.m. to midnight on Saturday; 11 a.m. to 10 p.m. on Sunday. All-you-can-eat chicken dinner on Sunday.

## June 26

A flea market and antique car display will be held at St. Joseph parish, St. Joe Hill, four miles northwest of Sellersburg off highway 60. The event begins at 11 a.m. Ham and chicken dinners will be served.

\*\*\*

The annual parish picnic for Sacred Heart parish will be held from noon until 8 p.m. at German Park, 8600 S. Meridian St., Indianapolis. Good food, music and dancing.

\*\*\*

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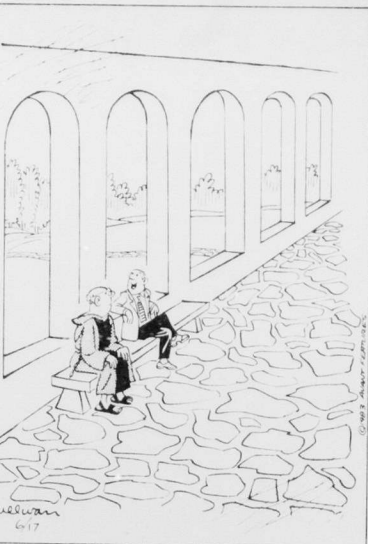
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## June 27

The summer card party of Our Lady of Hope Hospital Guild will be held at Little Flower parish, 14th and Bosart, Indianapolis, at 2 p.m. Admission: \$1.25. The Guild supports Catholic chaplains working in public hospitals.

A retirement Mass and reception for Miss Mary Helen Brook, parish organist, will be held at St. Philip Neri, Indianapolis, at 6:30 p.m. All former parishioners and friends are invited to attend.

\*\*\*

St. Mary parish at Mitchell will conduct a vacation Bible school during the week of June 27 through July 1. Age group includes children from three years 'd through sixth grade. For details call Imogene Crites, 849-4150.

## July 1

A Charismatic Mass will be celebrated at St. Gabriel Church, (Continued on next page)

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## July 2

A weekend on creative Christian living will be held at Mount St. Francis Retreat Center, in southern

The Fifth Wheeler Club will hold its regular monthly meeting at 8 p.m. in the Catholic Center, 1400 N. Meridian St. Reservations will be

taken at this meeting for a trip to Brown County on July 16. Phone Ann 637-7254 for more information.

## July 3

An Open Air Concert conducted by the Indianapolis Symphony Orchestra will be held at 3 p.m. at the Eagle Creek Park Boating and Fishing Center. For information call Jan 637-7866 or Joann 875-7122.

\*\*\*

The Blessed Sacrament will be exposed for quiet prayer and reflection from noon until Benediction at 5:45 p.m. at St. Joan of Arc Church.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.

TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1905 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



CHILD PASSENGER SAFETY—Ann Thompson, director of community affairs for the Indianapolis Council of Catholic Women (ICCW), introduces Donna Agness, Indiana Association of Women Highway Safety Leaders, Inc. project director, child passenger safety, at a luncheon sponsored by the ICCW at the Atkinson Hotel on June 14. The meeting was held to inform archdiocesan women about car seat loaner programs. As of Jan. 1, infants and children under three years old will be required by law to be secured in a safety seat. (Photo by Susan M. Micinski)

# OBITUARIES

† BARRETT, Hazel M., 85, Holy Cross, Indianapolis, May 24. Nieces and nephews survive.  
† BISESTI, Philip, 79, St. Catherine, Indianapolis, June 16. Husband of Louise; mother of Rose Mary McLinn and Michael Biseesti.  
† GNAU, Loretta, St. Paul, Tell City. Mother of Marilyn Fritch; sister of Midge and Oscar Birchler.  
† GOLISH, Joseph M., 58, Holy Spirit, Indianapolis, June 1. Husband of Ann C.; father of Cecilia M. Hartman and Timothy J. Vincent M., Brian A. and Galen J. Golish.  
† HELMER, George J., Sr., 61, St. Joan of Arc, Indianapolis, June 14. Husband of Catherine; father of Cathy Fuelling, Mary Lou McGaha, Julia, Sarah, Caroline, Barbara

John, Stephen, David, Mark and George Helmer, Jr.

† JENKINS, Robert, 68, Little Flower, Indianapolis, June 11. Husband of Catherine; father of David Jenkins.

† LANGENSTROER, Francis, 72, St. Charles, Milan, June 14. Father of Joyce Poole.

† LYONS, Frances, 75, Holy Spirit, Indianapolis, June 8. Aunt of Mrs. Richard Edel.

† METH, Carl B., 76, St. Catherine, Indianapolis, June 16. Husband of Mary Louise; father of Robert Meth.

† METZ, Mary M., 73, St. Andrew, Richmond, June 11. Sister of Ruth Harris and Robert Metz.

† ROACH, Joseph M., 74, St. Anthony, Indianapolis, June 15. Husband of Anna; father of Joanne Moran, Mary Catherine Halterman and John Roach; brother of John J. Roach.

† WILSON, Elizabeth Ryan, 75, St. Augustine, Jeffersonville, June 17. Mother of Charles Thomas Wilson and Virginia Lee Wright; sister of Jane Miles, Patty Chacon, Mary Frederick and Frances Dwinell; half-sister of Catherine Phillips, Mrs. Richard Knabel, Evelyn Webb, John Beutel and Henry Buetel; grandmother of nine grandchildren and 13 great-grandchildren.

† YAGER, Josephine, 56, Little Flower, Indianapolis, June 14. Wife of Melvin; mother of Lynne Marie and K.C. Yager; sister of Frank Berkops, Margaret Turk and Dorothy Yager.

† ZURLINE, Harry, 87, St. John the Baptist, Osgood, June 16. Husband of Alma.

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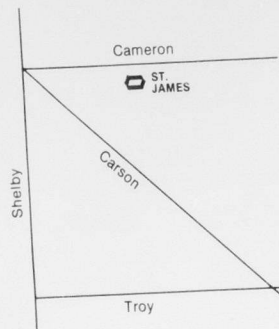


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# YOUTH CORNER

## CYO supplies help at track and field contest

by SUSAN M. MICINSKI

As a service project to benefit a charity in the Indianapolis community, the CYO Indianapolis Deaneeries provided over 225 volunteers who worked at the USA/MOBIL Outdoor Track and Field Championships held at Indiana University Track and Field Stadium, June 17-19.

Carl Wagner, administrator of teen services, stated that "service projects such as this are very important events in the lives of youth. It gives them the opportunity to serve their community, benefit a charity and have fun."

Volunteers worked as ushers, vendors, ticket-takers or parking lot attendants. Some worked up to 30 hours over the course of the weekend.

CYO received a small commission for each T-shirt

sold by the vendors. Proceeds will be donated to a local charity. \*\*\*

A special "Volleyball Academy Camp" for girls in grades 8-12 will be held at Marian College the week of July 10-15, July 31-August 5, and from July 24-29, a session will be at Wilmington College (southeast of Richmond, Ind., in Ohio). Participants will follow a high caliber, well disciplined and supervised program.

Training will be in groups of similar ability and will vary to meet the need of each athlete. There will be an early skill test to evaluate each level of instruction. Training will range from basic skills to the general development of all individual and team fundamentals. All skill levels will be covered, stressing proper techniques of

conditioning, serving, passing, setting, outside and middle attacking and blocking, and team offense and defense.

A "Kicking Service for Punters and Place Kickers" for boys in grades 6-12 is slated for July 12-14. Instruction will be from basic to advanced kicking techniques, and will vary with camper weaknesses and objectives.

The staff includes coaches and college greats with national prominence, camp experience and proven success working with high school boys.

Boys attending this camp will have the opportunity to strengthen their athletic abilities as well as their character.

For further information about any of the camps write to: Box 2525, West Lafayette, IN 47906. \*\*\*



**ROCK-N-ROLLIN' ON THE RIVER**—This group of teens joined 800 other CYO'ers from around the archdiocese who cruised the Ohio River aboard the "Belle of Louisville." The Belle Cruise, hosted annually by the New Albany Deaneery CYO, is the largest CYO gathering of the year. The three-hour cruise, held June 8, featured a dance with the band "Casanova." (Photo courtesy Tony Cooper)

Holy Spirit youth will discuss "Fads" on "Lifesigns," the radio show for youth on Sunday, June 26. The program is aired

at 11:35 a.m. on WICR 88.7 FM.

CYO is sponsoring an Archdiocesan Day at Kings Island on Aug. 3. Adult tickets are \$8.95

and those for children are \$6.25. Interested parties should call or write the CYO. Tickets will be sent upon receipt of money.

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## Two Roncalli athletes sweep city awards

by JIM ELIAS

Greg Corsaro, all-state football player and city track champion, and Susie Kuntz, all-state volleyball player and Roncalli Most Valuable Player (MVP) in three sports, were named as the Indianapolis Star City Athletes of the Year. This is the first time one school has won both awards, and marks the third and fourth winners the school has had in the past three years.

Corsaro, who will attend Indiana State University on a football scholarship, was named all-city, all-state and Catholic All-American this past season. Also selected to play on the South team in the North-South Indiana All-Star Game, he was the recipient of the Indiana Football Hall of Fame Award. He led the team in tackles, punting and blocked kicks, and holds eight school records. He was voted co-captain and co-defensive player of the year for the state-ranked team.

In addition, Corsaro was the leading point scorer and most valuable athlete on the Rebel track team this past season. He won the Mooresville Relays championships in the shot put and discus, and ran on the school record setting 400 meter relay team. Greg became the 1983 city discus champion with a school record throw of 153 feet 6 inches. He placed fifth in the shot put and qualified for the regionals in both events.

Kuntz excelled in three sports at Roncalli, as attested by her most valuable awards in

volleyball, basketball and softball this year. She is headed for Indiana Central University to play volleyball and softball. A member of Roncalli's 1981 state champion volleyball team, she led the team in almost every category, including serving, passing and spiking. Voted all-city the last two years, she was on the all-state team this year. Susie was voted co-mental attitude award winner and hardest worker at practice her junior and senior years.

On the basketball court, Kuntz won four varsity letters and is the second all-time leading scorer in Roncalli's history. The 1982-83 co-captain, she led the team with more than 17 points per game, and racked up the highest percentages of assists, steals, rebounds and free throws. Her all-around play earned her the top spot on the coaches' all-city team and numerous other all star teams. She also earned honorable mention all-state awards, both athletically and academically.

Undoubtedly the best softball player in Roncalli history, Kuntz received three MVP trophies. She had a .500 batting average and only one error in three years. Team leader in hits, doubles, triples, home runs, runs scored and RBIs, Kuntz was a three-time all-city selection.

Not only athletic champions, the pair excelled in the classroom. Corsaro was the class salutatorian, while Kuntz ranked 21st in a class of 205. These two were voted most

athletic and most all-around by their classmates, and are active in church and community affairs.

Bill Kuntz, Susie's brother and Greg's football coach, stated that Greg "has been and always will be a credit to all that he is a part. He is a talented young man who utilizes his God-given abilities to reach his highest goals."

"Susie is a very special young lady to all of us," declared Mary Hall, girls' sports director at Roncalli. "She will be sorely missed as an

athlete, and more especially as an example of a young Christian woman."

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For Details See Page 13

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# Life is difficult for Poles who have escaped martial law

by JOHANNA SHEPPARD

(The author, a member of an archdiocesan parish, recently visited Poland. The names in this article have been changed to protect families still in that nation.)

Despite the appearance of a normal, residential neighborhood, you wake to the sound of a rooster crowing from a neighbor's backyard. And three doors down, there are the neighbors who own their own pigs. But you are nowhere near the country: you are in a city in Poland.

Eggs are difficult to find in Poland, so many people have resorted to raising their own chickens. And the chickens and pigs are valuable, since each family is rationed to two kilograms of meat a month.

People are friendly in Poland and they are very hospitable. Their troubles are not readily apparent (despite the farm animals).

But Pawla Przenynski and Piotra Szczynski

are two examples of a system awry. After martial law was declared on December 13, 1981, both Pawla and Piotra left Poland and asked for political asylum in Belgium.

Piotra still has a wife and son in Krakow. His wife, Danuta, has applied for a passport three times now. Each time she had a new photo taken and each time she filled out a detailed, four-page form. And each time she was rejected.

Danuta would prefer to leave Poland legally, as her family would be cut off from her should she leave without a passport. But time is running short, and she may have to leave the country without a passport. Such a move would be made with the help of a refugee organization in the West; she believes that she can wait no longer. And neither can Piotra.

Pawla still cannot visit his family. Since leaving Poland, a nephew has been born and two sisters have married. "And all without me," he said.

Life is difficult for the refugees, but it is equally difficult for those who are still in Poland. Martial law was declared and then began one of the darkest periods in the history of Poland, or say some of the Polish people.

"When martial law was announced, I honestly just sat down and cried for about an hour. Why? Because I knew that any hope that we had for a bright future was gone," explained Konrad Bornwek, a Polish student studying in Warsaw.

Konrad always has a smile on his face and does not impress you as one who would cry easily. But he has shed many tears, he says, both for himself and for Poland.

"I have strongly considered leaving Poland. In fact, I have come very close to it. But I could not accept never being able to see my family

again and, despite everything, I love Poland," Konrad said.

Poland is a beautiful country, and the heaviness spoken about indoors is not readily apparent to the outsider.

"If you'd just live here for one month, though, you could feel it," said Konrad. "People in Poland are tired of working and getting nothing back for it."

"Sure, the government says 'work hard and we will take care of you,' but the people know better. We have been cheated before, and we will be cheated again and again," Konrad said.

Ask about Solidarity, and a sad gleam comes to his eyes. "Ah, with Solidarnosc we had a chance. It gave us hope that we had never had before!" Konrad speaks with a quiet enthusiasm to his voice when addressing the subject of Solidarity—an enthusiasm that has been quieted involuntarily.

But Solidarity was comprised of young people who simply wanted things to happen too fast, Konrad explained. "If they'd have just moved a little slower, I know they could have survived," he said.

Now Solidarity is underground, and the government has created its own unions to take its place.

According to Konrad, a real letdown was the May 1983 Labor Day celebration. "Last year there were lots of counter-demonstrations, but this year there were few. The government had a lot of people march in their parades, which shows that morale is down and that people have resigned themselves to the present situation. What a pity."

In a few more months, Konrad will complete his studies. He intends to work in translation, which is why his English is so good. Until he graduates, he is careful not to participate in any organized meetings or demonstrations that

the government might frown upon. And he also does not possess any Western newspapers or magazines. Such things could result in his expulsion from school and, in addition, any hopes that he might have for his future.

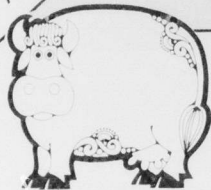


**WELCOME GIFT**—Michael Hornak (left), past grand knight of St. Pius X Knights of Columbus, presents Randy Noel, president of the CYO board of directors, with a check for \$2,500 from a fund raising activity. Noel did not know yet what the money would be used for, but he did state "that it would be used for some special purchase or activity for CYO." (Photo by Susan M. Micinski)

## K. of C. recommends disaster plan

**BOUNTIFUL, Utah (NC)**—In the aftermath of severe flooding over Memorial Day weekend, a Knights of Columbus official has called for a disaster relief plan for the Catholic Church in Utah. Gary Comins, grand knight-elect of K. of C. Council 5520 and a member of St. Olaf's Parish in Bountiful, said he believes the program should be implemented so Catholics throughout the state would be prepared to help each other in the event of another natural disaster. He said much of the disaster assistance during the flood was organized by local wards of the Mormon church, limiting volunteers to Mormons.

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## IN THE MEDIA

## Church shares blame with unfair media

by JAMES BREIG

Certain programs, because of their significance in the history of television, keep coming back to this column the way Mr. T keeps coming back to the jewelry store.

"All in the Family," "Little House on the Prairie" and "Mister Rogers' Neighborhood" have been repeated topics here for their (respectively) controversy, treatment of religion and the family, and attitude toward children.

"60 Minutes" is such a program. When it first came on, I praised it for its hard-hitting segments, its investigative reporting, its unique style and its survival against more traditional programming.

As the years wore on, I returned to "60 Minutes," wondering, for example, how fair it was in its journalistic techniques. Is it really right to barge into someone's office or home with cameras whirring and expect answers to "Do you still beat your wife?" questions? It's good TV; but is it fair?

Most recently, when I wrote about this CBS news program, I



Because today I had to write to someone about a "60 Minutes" segment and declare that it was "unfair, confusing, hysterical and ignorant."

A READER had written to me about Mike Wallace's piece on Church annulments. It had first aired last December and was repeated at the end of May.

"After watching the '60 Minutes' program last Sunday night," the reader wrote, "some unhappy thoughts occurred to me in regard to the relaxation of annulment procedures in the Church."

She then went on to list some questions she had in regard to the report. In reply, I sent her an article rebutting the Wallace report: point by point. The article was an interview I had done with the head of a

Marriage Tribunal and expert in canon law.

I also warned her of something which has been kicking around in my head but which I had never stated before so explicitly: "A good rule of thumb to follow when viewing a TV show about the Church is 'don't believe it.'"

It's sad but true. Television (in fact, most secular media), when it gets its hands on a story about the Church, stomps on it, chews it up, turns it inside out and then delivers it in a lumpy, soggy mess to the viewer.

Whose fault is it? Obviously, TV's because it won't take the time to learn the facts and it has no reporters covering religion exclusively. As the priest I interviewed put it, "You can't cover 2,000 years of Church teaching in 20 minutes." Television not only wants to

cover it in that time; it also wants to research it in that time.

THE networks have reporters assigned to various areas of expertise: politics, sports, economics, even show biz. But who's out there covering religion? What background do they have? Do they understand the history, the jargon, the nuances?

From Mike Wallace's report, the answers are obvious. He and his assistants went out; dug up some half-truths; wrapped them in some interviews with lay people who did not know what they were talking about; gave a few seconds to priests and laity who did; and then presented it to all of America as the truth.

It was baloney. Month-old, bottom-of-the-lunchbucket baloney.

Whose fault is it? TV's. But

it's also the Church's for not realizing how dumb TV reporters can be when it comes to religion. The Church at all its levels has too few men and women who can explain the complexities in simple terms, who can guide journalists to good sources.

The Church can't just scream about how unfair the media is; it has to do something, like sitting down with reporters for longer than either of them wants to or issuing press information which is cleansed of churchy language or following up with clarifications.

"60 Minutes" should be ashamed of running the segment in the first place. It should be put in chains for running it. That program's sloppy techniques have become an embarrassment.

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FLYING COLORS—Benedictine Sister Mary Bede Betz and Amy Pfaff perform a last-minute operation on a banner before the Tell City Deannery Corpus Christi procession. The celebration took place at St. Meinrad Parish, St. Meinrad. First communicants participated in the procession, which included traditional bouquets and banners. (Photo by Peg Hall)

## the Saints

## ST. PAUL



SAUL WAS A JEW WHO HATED THE CHRISTIANS. HE WAS ON HIS WAY TO DAMASCUS TO ARREST THEM WHEN A LIGHT FROM HEAVEN SUDDENLY SHONE AROUND HIM. HE FELL TO THE GROUND AS HE HEARD A VOICE SAYING, "SAUL, SAUL, WHY DO YOU PERSECUTE ME?" HE ASKED, "WHO ARE YOU, LORD?" AND THE VOICE ANSWERED, "I AM JESUS, WHOM YOU ARE PERSECUTING." SAUL ASKED, "LORD, WHAT DO YOU WANT ME TO DO?" THE VOICE SAID, "GO INTO THE CITY; YOU WILL BE TOLD WHAT TO DO." SAUL HAD TO BE LED BY HIS COMPANIONS INTO THE CITY, AS HE HAD BEEN STRUCK BLIND. AFTER THREE DAYS, A MAN NAMED ANANIAS CAME TO HIM AND SAID, "BROTHER SAUL, I HAVE BEEN SENT BY THE LORD TO HELP YOU RECOVER YOUR SIGHT AND BE FILLED WITH THE HOLY SPIRIT." AT ONCE SAUL COULD SEE. HE WAS BAPTIZED AND WAS CALLED PAUL. HE BEGAN TO PREACH THE WORD OF JESUS TO THE PAGAN WORLD. HE WROTE MANY LETTERS (EPISTLES) TO THE CHRISTIANS. AFTER YEARS OF TRAVEL AND SUFFERING, PAUL WAS TAKEN TO ROME AS A PRISONER AND BEHEADED IN THE YEAR 67. HIS FEAST IS JUNE

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# VIEWING WITH ARNOLD

## 'WarGames' has familiar theme

by JAMES W. ARNOLD

"I wish I didn't know about any of this, like the rest of the people in the world."

—Teenage hero, in "WarGames"

The precarious approach of the Apocalypse is underlined once more in "WarGames," which is otherwise a summertime thrill show for the young about a teenager who accidentally taps into the Pentagon's doomsday computer and is forced to play the ultimate video combat game.

The movie itself is a mix of manipulative excitement—created almost entirely by set design, computer graphics and editing—and a contrived popcorn-plot flick with stock characters and more holes than a screen door at a neglected summer cottage. Helping director John Badham ("Blue Thunder") hold it together are two top Broadway actors, the versatile John Wood who plays Falken, the resident mad scientist, and recent Tony Award winner Matthew Broderick, as David, the adolescent genius.

But it's hard to see a film on this subject these days without relating it to the reality of the nuclear balance of terror and the renewed moral/political movements for disarmament. Since "WarGames" is a thriller of the machines-can-go-haywire genre, and sledgehammers home its ultimate theme that there are "no winners" in nuclear war, its point-of-view is clear. It figures to be much more successful than last summer's heavily satirical "Wrong Is Right."

"WarGames" is less in- instead of middleaged prota- intellectual, offers teenage in- gonists, and ties in with the



current rages for both video game and home computers.

AN intriguing moral issue is raised in the pre-title sequence, in which a team of American ICBM launch officers are tested in a phony emergency situation to see if they will actually turn their keys to send rockets hurtling toward Russia. The senior officer backs down at the last second, and the scene ends with his colleague pointing a gun at him, ordering sternly, "Turn your key, sir!"

We later learn that 22 percent of the operators failed to launch in this dry-run situation, and the top NORAD execs (counseled by Dabney Coleman, nasty again) decide to recommend that the final control in a genuine emergency be given to computers rather than people.

The story that follows purports to show the foolishness of the decision, since in the end the world is saved only because the NORAD general (Barry Cobin) ignores computer data and makes a human judgment that the crisis is false.

But the crazy dilemmas remain in the "real world." E.g., if the Soviets indeed are attacking, if in other words deterrence has failed, what would be the purpose of a retaliatory strike?

But of course if it were known that a first strike would produce no counterattack, wouldn't that make a first

strike more likely? Could we trust our own leaders not to attack in that secure knowledge?

THUS the thread of peace, with incredible irony, seems to hang on the will to follow one outrageously immoral act with another, equally obscene, of pure spite and despair.

(One also puzzles over the gunpoint situation. The reluctant officer is faced with a stupefying me-or-the world decision. But his partner's threat is also pointless. If he has to shoot there is no way he can launch the missiles by himself. So why would he shoot?)

Broderick's aptly named David is the kid dear to the hearts of Hollywood script-writers who are bored in school and stuck with idiotic parents (The setting is Seattle.) But he's a whiz at the arcade and on his home machine, a layout that in reality only George Lucas could afford.

Before ingeniously breaking into the big Defense computer (it's whimsically called WOPR), he's already gotten onto the school computer circuit to improve the grades of both himself and his obnoxious girlfriend. (Ha, the pranks of youth. The girl is played by Ally Sheedy, a sweetfaced menace who seems about as reliable as Lizzie Borden.)

At least David is refreshing scared as the computer counts down to a simulated Soviet attack, and he has no way of convincing the military blockheads that it's only a game. He escapes from custody at the Colorado underground NORAD headquarters to find WOPR inventor Falken and rush him back in the traditional nick of time.

(Falken is a cynic who figures the world is ripe for destruction anyway, and the characters in "WarGames"



**COMPUTER WIZARD**—Matthew Broderick as a Seattle high school student demonstrates his home computer's ability to alter the grades of Jennifer, played by Ally Sheedy, in "WarGames." Calling the film "an innocuous bit of summer entertainment," the U.S. Catholic Conference has classified it A-II. (NC photo)

suggest he may be right. Why he changes his mind after talking to these two kids will be a mystery to anyone over 18).

Underneath all the fake suspense, however, is genuine anxiety. One hopes that, like the movie, the real story has a happy ending. The best thing in the film is the spectacular lightshow on the big screens in the war room as the world (in

simulation) goes up in graceful computer arcs and whiteouts.

It's beautiful, as Dr. Strangelove said, and the hope is that this movie is the only chance we get to see it.

(Scary, erratic but provocative thriller; vulgar talk; satisfactory for mature viewers).

(USCC rating: A-II, adults and adolescents.)

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