

THE CRITERION

Structural reorganization established

Seven secretariats will be liaisons between archbishop and agencies

by Fr. THOMAS C. WIDNER

A structural reorganization which establishes seven Secretariats as the primary means of communication between Archbishop Edward O'Meara and each archdiocesan agency has been promulgated by the archbishop and became effective Friday, July 1. The Secretariats are: Vicar Judicial, Secretariat for Religious Ministry, Secretariat for Temporalities, Chancellor (Secretariat for Operations), Secretariat for Pastoral Services, Secretariat for Catholic Charities, and Secretariat for Education.

The reorganization came about as a result of Archbishop O'Meara's desire to better handle communication with more than 25 agency heads on a regular basis. The structure was devised by the management department of Price-Waterhouse, the accounting firm which

See chart on page 2

handled the audit of archdiocesan agencies in 1982. Joseph Ness, that company's representative, made a presentation last week to agency heads, staff members and members of boards and advisory committees of archdiocesan agencies to explain the reorganization.

A Secretariat is defined as a grouping of existing archdiocesan agencies based on functional similarities. Each Secretariat is directed by a secretary whose specific responsibilities are fivefold: planning—to support the archbishop in the development of archdiocesan goals and to support member agencies in the achievement of these goals; personnel—to oversee the personnel needs of member agencies including implementation of a formal personnel evaluation program; policy—to participate at the archbishop's request in the establishment of archdiocesan policy and to approve policy guidelines for the Secretariat; communication—to foster communication within the Secretariat and to serve as a clearing house for communications between agency heads and the archbishop; administration—to oversee and provide assistance to the members of the Secretariat in the performance of their individual and collective missions.

Those appointed secretaries are: Father Fred Easton, Vicar Judicial; Father David Coats, Secretariat for Religious Ministry; Monsignor Gerald Gettelfinger, Secretariat for Temporalities as well as Chancellor; Providence Sister

Loretta Schafer, Secretariat for Pastoral Services; Dr. Robert Riegle, Secretariat for Catholic Charities; Dr. Frank Savage, Secretariat for Education.

Purpose of the creation of Secretariats is fourfold: to increase efficiency and effectiveness in the delivery of archdiocesan services; to free up the archbishop with more time for pastoral duties; to provide the archbishop with a better perspective of archdiocesan affairs by limiting his involvement in administrative details; to equitably apportion planning and administrative responsibilities among members of the archbishop's staff.

The principal changes manifested in this structure, according to Ness, are twofold. The first is the manner in which agencies communicate with the archbishop. The second is that the responsibility for key decision making is now made at the appropriate level of decision making according to the principle of subsidiarity. Thus, agencies and agency heads will bear a greater responsibility for setting their own direction and controlling the results.

The structure is beneficial, Ness stated, because the archbishop won't have to get involved in administrative detail, it allows for enhanced accountability, and has the ability to accommodate growth in the structure.

The most dramatic change is in the structure of Catholic Charities. A new Catholic Charities board will be created which will have no ad hoc membership but will be made up only of members of its member agency boards and advisory committees. This board will determine broad policies for the member agencies but each specific agency, i.e. Catholic Social Services, St. Mary Child Center, St.



FESTIVAL TIME—Youngsters play with toy ducks in the cool water of a booth at the summer festival of St. Simon Parish, Indianapolis. This is the season for festivals at a number of parishes, and St. Simon's Festival, June 24-26, was one many scheduled throughout the archdiocese this summer. (Photo by Phil Unwin)

Elizabeth's Home, and its board will determine its own particular policies. Catholic Charities Special Projects is no longer an individual entity but will continue as an office responsible directly to the Catholic Charities organization.

Archbishop O'Meara called the reorganization "a milestone" in the work of the archdiocese. "I am hopeful that within this structure we can more effectively and more efficiently bring the work of the Gospel to bear on the archdiocese."

Pope hails defense of human life

by Fr. KENNETH J. DOYLE

ROME (NC)—The first commandment for health care workers is "that of defending and celebrating life from its first conception," said Pope John Paul II on a visit to Rome's largest hospital July 3.

The pope praised health care personnel who refuse to participate in abortions. He declared that believers and non-believers alike have the responsibility to believe in life and defend it.

Speaking in a courtyard of the 2,000-bed San Camillo Hospital, the pope spoke first on the meaning of suffering, saying that "the Lord redeems in suffering and through suffering."

Addressing his remarks to those who staff all of Rome's hospitals, he praised those whose ministry in life is the care of the sick.

"Wherever there are victims of the fragility of the human condition, of calamities, of misfortunes, of every form of violence . . . the primary commandment of those responsible for health and those who work in the health field is that of defending and celebrating life from its first conception and not allowing it to be betrayed or broken off," the pope said.

He continued by noting "the high significance of the choice of those who, called to the service of life, refuse out of consistency with their own consciences to lend themselves to suppressing it."

"No man, believer or non-believer," he observed, "can refuse to believe in life and not feel his responsibility to defend it, to preserve it, especially when it does not yet even have a voice to proclaim its own rights."

The conscience clause in Italy's abortion law, protecting the right of health care personnel to refuse to participate in abortions for reasons of conscience, has come under attack by proponents of legalized abortion because the high percentage of conscientious objectors in some parts of the country make it difficult for women to obtain state-paid abortions.

The pope urged those in the health field to become the champions of the right to life, saying, "If such a conscious and consistent message comes from you—patients, doctors, nurses, chaplains, sisters, volunteers, friends of the sick—it necessarily becomes credible, because it is not then an abstract statement but your personal and daily experience."

On the previous day, speaking to eight Australian bishops making their five-year visits to the Vatican, the pope praised them for their "concerned efforts to proclaim the dignity of life and to expose the evil of abortion" and said "other ethical problems which call for your constant vigilance are current trends in genetic experimentation, and also the question of the care of the old and respect for their life."

The pope also complimented the

Australian bishops for the "great efforts being made to help the many families suffering from the present grave problem of unemployment."

Quoting from Pope John XXIII, the pope told the bishops that the greatest concern of bishops in the postconciliar church should be "that the sacred deposit of Christian doctrine should be more effectively guarded and taught."

Looking Inside

Irene Bir celebrated her 100th birthday at Holy Family Parish in New Albany. Celebrate with her on page 2.

Jim Lackey offers the fourth in a series of analyses on the pastoral letter of the American bishops on war and peace. Turn to page 4.

Reflections on the Church's social teachings are the subject of this week's Know Your Faith articles on page 9.

St. Joseph Parish in Crawford County is this week's Parish Profile. See page 12.

Mollie Gleeson of Leopold celebrated her 90th birthday recently. Celebrate with her on page 13.

the criterion

Vol. XXII, No. 40 — July 8, 1983
Indianapolis, Indiana

99-year-old woman celebrates living

by PHIL UNWIN

Leaning forward in her dining room chair, a smile quickly comes to the face of Irene Newton Bir as she makes a point about her grandchildren and great-grandchildren. An ever-present twinkle manifests the eyes of this 99-year-old New Albany resident, who celebrated her first century of life at a 'birthday party' and family reunion this past Sunday.

A Floyd County resident for the past 77 years, Mrs. Bir marked her October 12, 1883 birth with family and friends at a special Mass celebrated by Rev. Louis Marchino at Holy Family Church in New Albany. The liturgical celebration was followed by a reception at the local Knights of Columbus Hall. Attending the festivities were family members coming from as far away as Seattle, Washington.

Mrs. Bir has resided with her daughter and son-in-law, Mr. and Mrs. Bernard (Bertha) Beavin of New Albany, for the past several months since being released from a southern Indiana hospital where she had been treated for two serious illnesses. Despite the bout with illness, Mrs. Bir remains active—helping her daughter with daily household chores, crocheting, playing cards and reading.

Quickly responding to questions, the mother of 11 children equates her longevity to "God's will, a happy family and a 'great doctor.' Life has been pretty pleasant. I'm happy."

Mrs. Bir came to Indiana at the age of seven years from New York City, where she had lived in the New York Foundling Hospital since the time of her birth. From New York she was transported by train in April 1890 to Cincinnati—along with several other children—and was then placed in the home of Mr. and Mrs. Henry Back of St. Leon, Indiana. Young Irene was taken into the family home to help care for the children of the ailing Mrs. Back. "I was more trouble than help," Mrs. Bir recalled.

Since young Irene could be of little help to the ailing woman, the young girl was given to Mrs. Back's sister and her husband, Philamine and John Amrhein. It was in the Amrhein home in the Franklin County community of South Gate where she grew up, along with Mrs. Back's son, John.

In the early 1900's, Mrs. Bir moved to the Floyd County community of Sellersburg where she taught first through fourth grades for a two-year period at St. Joseph Hill.

Teaching at the school for a two-year

period, Irene Newton lived with another young woman who was also teaching at the school. They resided in the parish rectory. Miss Newton's duties also included playing the organ at St. Joseph Hill Church. It was there that she met her husband-to-be, Joseph William Bir, who was a member of the choir.

They were married in 1908 and lived together at several residences in the New Albany area—lastly moving into a home on Sloemer Avenue in 1926. Although her husband died in 1960, Mrs. Bir still maintains a residence there.

At the Sloemer Avenue address, Mr. and Mrs. Bir raised their 11 children—the last child born in 1926. (That son still resides at that address.)

"I didn't work outside the home when I had my family," Mrs. Bir said. "I had enough work at home to keep me busy. After they were all gone I worked a little. I cooked in a saloon for a while and then at the K of C."

"If I had my life to live again there is only one thing I would do different," Mrs. Bir reflected. "After my husband died, I

wish I had gone to work. I'm sorry I didn't."

Music has played a key role in the life of this southern Indiana woman. "I was taught to play the organ by the Franciscan sisters at St. Leon," she said. "I played for one and one-half years at St. Joe Hill before getting married. After that I played for my own pleasure."

"It has been almost a year since I quit playing," she said. "I still enjoy lively pieces." Over the years, Mrs. Bir noted that she has taught several grandchildren, nieces and nephews to play the instrument that she treasures so dearly.

Despite the fact that this southern Indiana woman has lived nearly 100 years, she was not quick to offer advice. "If someone really wants my advice I'd give it," she said. "I'd tell them to ask for God's blessing. That is the only thing that helps."

"Parents should care for their children," Mrs. Bir said. "Maybe they don't have love for one another as they should have. That's what keeps a family together."

Speaking about her mother, Stella



Irene Bir

Beavin commented, "Mother has a wit about her. She is always coming up with a witty answer in any situation."

"When we play cards we don't give her any pity," Mrs. Beavin said. "We play with her just like anyone else. She is sharp at playing and often beats me!"

Brooklyn bishop speaks on social ministry

Bishop Joseph Sullivan, auxiliary bishop of Brooklyn and executive vice-president of Catholic Charities, spoke at the Catholic Center last week at the invitation of the Social Services Issue Committee of the Urban Ministry Study.

Bishop Sullivan told the group that the Church must approach social problems and social services from a different point of view than secular society. It is the responsibility of the Church to have a social ministry, to minister to people, to be advocates for social justice. The Church must not be "Midas Mufflers" which only blot out the noise of the problems without relieving them, he said. Service to those in need is a way to build the community Jesus commanded, but if it does not change the people involved, both those giving and receiving, it isn't good. Service must teach those in need to do for themselves and must teach those giving service to grow in understanding.

In his talk, the bishop also spoke about the Urban Ministry Study now being conducted in Indianapolis. He stressed the importance of being realistic about the resources the Church has, and that while decisions necessitating change may be

painful, people will accept the final decisions if they see the process as fair.

If we want to see change, he stated, we need "empowerment of the people," and to make all people feel they are a community with mutual accountability. It is important that a plan exist with hope for the people so they have some sense that they can change things.

Bishop Sullivan further stressed that the process for effecting change and development is more important than the product, because it is the process that helps people grow.

The staff of the Urban Ministry Study and the more than 80 committee members of the seven issue committees will meet at Fatima Retreat House on July 8, 9, and 10 to put together the information they have been gathering the last seven months, draw conclusions and make recommendations. These reports will go to the Steering Committee, chaired by Father Clarence Waldon, and to a task force of experts chosen by the Steering Committee. After their study, the reports will be presented to Archbishop O'Meara this fall with their conclusions and recommendations to insure the active presence of the Church in

urban Indianapolis into the 1990's. The Urban Ministry Study is funded through a grant from the Lilly Endowment Inc., and has been studying 22 urban Indianapolis parishes since late last year.

Carmel church named local pilgrimage site

Lafayette Bishop George A. Fulcher has designated the Church of Our Lady of Mt. Carmel in Carmel as a local pilgrimage site in honor of the year of Jubilee commemorating the 1,950th anniversary of our redemption. Four Masses on the feast of Our Lady of Mount Carmel, Saturday, July 16, will recognize the event. The Masses are at 6:15, 8 and 11 a.m. and 5:30 p.m. The Sacrament of Reconciliation will follow each of these Masses.

In order to obtain the Jubilee indulgences three things are required: 1.) attendance at one of the Saturday liturgies; 2.) Sacrament of Reconciliation within seven days of the Feast Day; 3.) and receiving Holy Communion within those seven days.

OFFICIAL APPOINTMENTS

Effective July 6, 1983

REV. FREDERICK DENISON, appointed administrator of St. Michael, Bradford, and continuing his assignment as pastor of St. Bernard, Frenchtown, with residence at St. Bernard, Frenchtown.

REV. ALBERT DIEZEMAN, retiring from the pastorate of St. Michael, Bradford.



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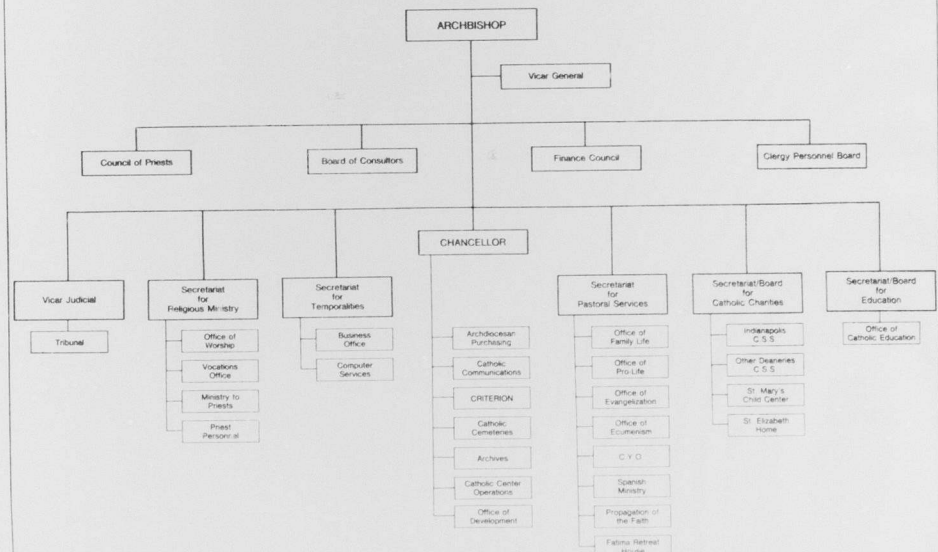
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ARCHDIOCESE OF INDIANAPOLIS CHART OF ORGANIZATION June 29, 1983



REORGANIZATION—Chart shows relationship between archdiocesan agencies and the archbishop, through four consultative bodies and seven secretariats. The consultative bodies are the

council of priests, board of consultors, finance council and clergy personnel board. The new organizational structure was announced on July 29 and took effect July 1. (See story on page 1.)

Catholics view high court decision as positive signal

Tuition tax deduction program ruling may be go ahead for future assessment breaks

WASHINGTON (NC)—Catholic educators and parents looked on the Supreme Court decision upholding a Minnesota tuition tax deduction program as a signal "regarding other tax programs benefiting parents of non-public school children."

Locally and nationwide, most saw the signal, if not as green, at least as a cautious yellow for future constitutionally acceptable tuition tax breaks.

In a 5-4 decision June 29, the court rejected arguments that the Minnesota program unconstitutionally benefited religion. The court said the program has a secular purpose and does not excessively entangle church and state.

Supporters of the decision see opportunities to expand the benefits beyond Minnesota. Some called for state legislatures around the country to imitate Minnesota, while others looked to Congress to pass a federal tuition tax credit bill.

Frank Savage, superintendent of the Office of Catholic Education in the Indianapolis archdiocese, said, "It certainly is a positive sign for the passage of President Reagan's tuition tax credit." However, he added, the Supreme Court's decision "will have to be reviewed very carefully" because it differs from the federal proposal in several ways.

A major difference between the 30-year-old Minnesota program and a federal tuition tax credit bill which was passed by the Senate Finance Committee in May is that Minnesota parents take a deduction from their adjusted gross income before computing their state tax while the federal proposal calls for a credit against taxes owed.

ALSO, THE current federal proposal is designed only for parents of non-public school children while the Minnesota program is available to all parents, including those whose children attend public schools.

Therefore, Savage noted, "the question remains whether or not President Reagan's proposal will have to be made to conform to the Minnesota law." But, he said, "at least the question of constitutionality won't be as strong."

The court decision gives "added impetus" to Reagan's proposal, Savage said. "I think we could possibly see more activity in state legislatures," and Minnesota's law could become a model for other states, he said. "The issue is very much in the foreground now."

Writing for the majority in the decision, Justice William H. Rehnquist called the facts at issue in the Minnesota case "vitally different" from a 1973 case in which the court struck down a New York tuition tax credit program. In the New York program credits were provided only to parents of non-public school children.

Rehnquist was joined in the majority by Chief Justice Warren E. Burger and by

Justices Byron R. White, Lewis F. Powell Jr. and Sandra Day O'Connor.

JUSTICE THURGOOD Marshall, writing the court's dissent in the case, said in his view prohibitions against state subsidy of religion should forbid any tax benefit which subsidizes tuition payments to church schools. He was joined by Justices William J. Brennan Jr., Harry A. Blackmun and John Paul Stevens.

Msgr. Daniel F. Hoyer, general secretary of the U.S. Catholic Conference, welcomed the court's decision, which he said could have "important implications" for the effort underway in Congress to pass tuition tax credits at the federal level. The USCC, the public policy arm of the U.S. bishops, had filed a friend-of-the-court brief in the Minnesota case.

"Certainly, at the very least, this decision should be a message to Congress that such tax relief measures to help parents educate their children are not per se unconstitutional," Msgr. Hoyer said.

But "no green light has been given by the Minnesota case" to Congress or the state legislatures, said Thomas A. Shannon, executive director of the National Association of School Boards. "The most you can say is that it's flashing yellow."

Sen. Daniel Patrick Moynihan (D-N.Y.), a longtime tuition tax credit supporter who called the court decision "good news," said it "is not an argument either for or against tuition tax credits. It is simply a statement that this is an issue of public policy that may be decided free of any constitutional constraints."

Among the beneficiaries of any state or federal tuition tax programs, said Robert L. Smith, executive director of the Council for American Private Education, would be hundreds of thousands of urban, blue-collar ethnic families in the North and Midwest who send their children to parochial schools.

Ursuline Sister Renee Oliver, associate director of Citizens for Educational Freedom, said she hopes other states will imitate Minnesota because its program is "a very workable solution to parents being overburdened with taxation."

The decision is "good for parents, children, education and the country, right down the line," she said, because it gives parents the right to choose the type of education they want for their children.

Msgr. John F. Meyers, president of the National Catholic Educational Association, also called on every state government "interested in the total education of its youth, in their rights and their parents' rights" to imitate Minnesota's example.

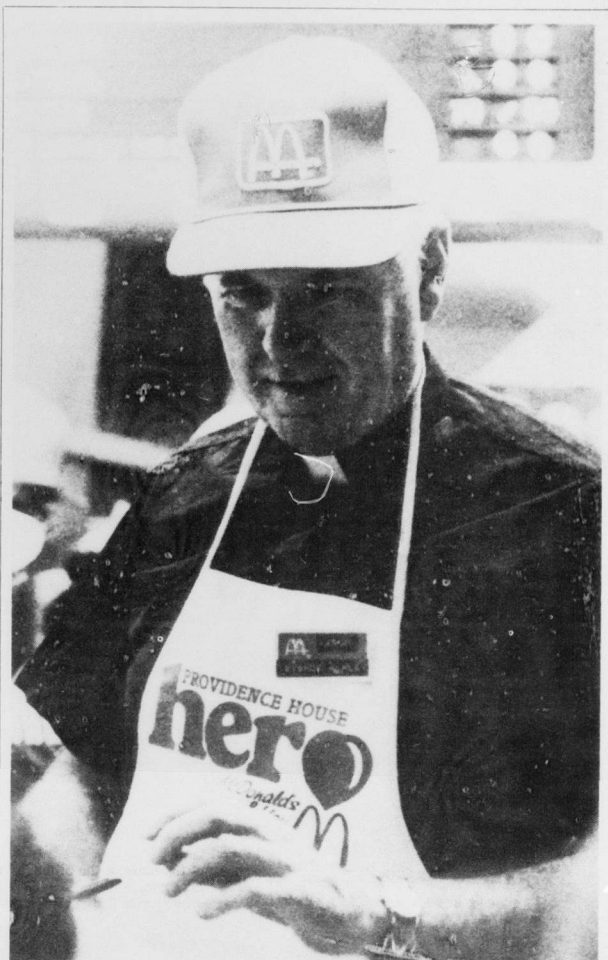
He said that "contrary to its bigoted and/or uninformed opponents, the Minnesota tuition tax deduction is sound tax policy. Government customarily provides tax incentives to stimulate and encourage private initiatives which promote the common good. If the government believes it is appropriate to promote the symphony and ballet, why shouldn't it promote the education of American youth?"

The decision "confirms the fact that whether or not we are in economically hard times every child being educated in a private school saves the taxpayer money. Private school parents are not taking tax dollars from anyone; they are saving the taxpayers millions of dollars. It is time that the ordinary taxpayers were made aware of the fact that their taxes are less—thanks to the existence of private schools."

Officials of public school teachers' unions continued to oppose any tuition tax credit programs for parents of non-public school children.

Willard McGuire, president of the National Education Association, called the ruling "bad policy that threatens quality public education."

Albert Shanker, president of the American Federation of Teachers, pledged that as a result of the court decision the AFT's fight against tuition tax breaks will begin anew.



ARCHES BISHOP—Archbishop Francis T. Hurley of Anchorage, Alaska, dishes out McDonald's cuisine as part of a fund-raising drive for Providence House, which provides affordable living accommodations for people visiting hospitalized relatives in Anchorage. The home is modeled after the Ronald McDonald Houses throughout the nation and is attached to Providence Hospital in Anchorage. The six area McDonald's restaurants hoped to raise \$20,000 in the week-long effort. (NC photo)

Abortion clinic employee denied church wedding

by STAN KOMA

WINNIPEG, Manitoba (NC)—Lynn Hilliard, one of four nurses facing abortion conspiracy charges in Winnipeg, has been refused permission to marry in the Catholic Church.

Ms. Hilliard was to have been married in St. Ignace Catholic Church in Camrose, Alberta, on July 2. When church officials learned she was on the staff of the Winnipeg abortion clinic opened in May by Dr. Henry Morgentaler, she was told she would not be able to marry in the church.

Police raided the clinic June 9 and charged Drs. Morgentaler and Robert Scott, Ms. Hilliard and three other nurses, and two counselors at the clinic with conspiracy to procure an illegal abortion. After a second raid on the clinic June 25, police charged Ms. Hilliard and three others with new counts of abortion conspiracy and charged Dr. Scott and two of the nurses with conducting an illegal abortion.

The Winnipeg abortion clinic is the second one opened by Dr. Morgentaler, who is seeking to establish similar clinics across Canada. Under Canada's federal criminal code, abortions are legal only when they are performed in accredited or approved hospitals after approval by the institution's therapeutic abortion com-

mittee. Dr. Morgentaler has been acquitted three times on illegal abortion charges stemming from operation of his first clinic, in Montreal.

Father Vince McGrath, associate pastor of St. Ignace Church and the person who was responsible for compiling the marriage documents for Ms. Hilliard, said in a telephone interview that the nurse incurred automatic excommunication from the church by her work in an abortion clinic.

"She is not in keeping with the teachings of the church," he said. "We can only marry people who are in keeping with the teachings of the church."

He said he had telephoned Ms. Hilliard to explain to her why permission could not be given for a Catholic marriage.

Clarifying news reports which stated that Archbishop Adam Exner of Winnipeg had excommunicated Ms. Hilliard, Father McGrath said there was no episcopal decree of excommunication because there was no need for one. "To formally help in an abortion brings automatic excommunication," he said.

Ms. Hilliard told United Press of Canada June 25 that she planned to be wed in the United Church of Canada, of which her fiancé is a member. She said she holds "no malice toward the Catholic Church" for its actions.

Government reveals new Baby Doe rule

WASHINGTON (NC)—The U.S. government has revealed a new version of its Baby Doe rule, which forbids medical discrimination against handicapped newborn infants. The new rule, an update of an earlier regulation struck down by a federal district court in April, was issued June 30 in Washington by the surgeon general, Dr. C. Everett Koop. The new draft, like the first, calls for hospitals to post a notice stating that federal law forbids discriminatory medical treatment of the handicapped and providing a hotline telephone number to report cases of discrimination. The new version says that the notice should be posted at the nurses' station and places the responsibility of preventing discrimination on state agencies, as well as private facilities.

Contradictory images of war and peace dealt with in pastoral

by JIM LACKEY
An NC News analysis
Fourth in a series

"When the Lord your God brings you into the land which you are to enter and occupy, and dislodges great nations before you... you shall doom them. Make no covenant with them and show them no mercy." (Dt. 7:1-2)

"You have heard the commandment, 'You shall love your countryman but hate your enemy.' My command to you is: love your enemies, pray for your persecutors." (Mt. 5:43-44)

WASHINGTON (NC)—Scripture seemingly presents contradictory images of war and peace. God is portrayed at times in the Old Testament as a great warrior who helped the Israelites slay their enemies and who provided them with security.

But in the New Testament Christ tells his followers that they must forgive their enemies and turn the other cheek to their tormentors.

In their new pastoral letter, "The Challenge of Peace: God's Promise and Our Response," the U.S. bishops note that the treatment of war and peace in Scripture—particularly in the Old Testament—must be understood in different ways depending on the situation and in a variety of contexts.

The Scriptures "do not provide us with detailed answers to the specifics of the

questions we face today," the bishops remark.

"They do not speak specifically of nuclear war or nuclear weapons, for these were beyond the imagination of the communities in which the Scriptures were formed.

"The sacred texts do, however, provide us with urgent direction when we look at today's concrete realities."

In beginning to discuss war and peace in the Bible the bishops establish very early that while the image of a warrior God indeed was present in the Old Testament, it was gradually transformed to another image in which God no longer was identified with military victory and might.

THE METAPHOR of a warrior God, the pastoral comments, provided the Israelites with a sense of security, particularly at a time when they were smaller and weaker than other nations and would have to surmount overwhelming obstacles if they were to survive. The metaphor "was also a call to faith and to trust; the mighty God was to be obeyed and followed."

Later, however, "other images and other understandings of God's activity became predominant in expressing the faith of God's people."

Peace in the Old Testament, though, is equally complex, the pastoral indicates.

For one, peace was closely linked to the covenant between God and his chosen

people. And fidelity to the covenant meant not only that Israel "put its trust in God alone and look only to him for its security," but also that society care for the needy and helpless and live in "justice and integrity."

Thus the prophet Ezekiel "condemned in no uncertain terms the false prophets who said there was peace in the land while idolatry and injustice continued." And Jeremiah and Isaiah condemned the leaders of Israel when, in search of peace, "they depended upon their own strength or alliances with other nations rather than trusting in God."

Yet another image of peace in the Old Testament comes from the hope expressed by God's people for an ultimate peace—an "eschatological vision"—in which the coming of the Messiah would signal the beginning of a time when all creation would be secure from harm. This peace was part of the covenant between God and his people, and so the people strove for greater fidelity to God as part of their longing for this peace.

In the New Testament, however, "all discussion of war and peace... must be seen within the context of the unique revelation of God that is Jesus Christ," the bishops say.

In contrast to the Old Testament, the pastoral says, in the New Testament there is "no notion of a warrior God who will lead the people in a historical victory over its enemies." The only war is found in "apocalyptic images" of the final moments of the world.

At the same time Jesus' words called for a new way of life. "One of the most striking characteristics of this new way is forgiveness."

Christ's words also call for a love which extended even to one's enemies.

"The words of Jesus (on love and forgiveness) would remain an impossible, abstract ideal were it not for two things: the actions of Jesus and the gift of the Spirit," according to the bishops.

In his actions, Jesus "showed the way of

living in God's reign." He forgave all who came to him, made the mercy of God present in a world of violence and oppression, and pointed out the injustices of his time. He especially showed his love, a love which "led him even to the giving of his own life to effect redemption..."

"Jesus refused to defend himself with force or with violence... Even at his death Jesus cried out for forgiveness for those who were his executioners," the pastoral says.

In his gift of the Spirit, the pastoral adds, the risen Jesus simultaneously left his gift of peace, a gift so intense and powerful "that the remembrance of that gift and the daily living of it became the hallmark of the community of faith."

Like the Old Testament, though, there also was a forward-looking aspect to the new peace which Christ established. Though the early Christian communities struggled with sin and persecution, "their experience of the Spirit of God and their memory of the Christ who was with them nevertheless enabled them to look forward with unshakable confidence to the time when the fullness of God's reign would make itself known in the world."

Thus, conclude the bishops, Christians are left with two "profoundly religious meanings of peace" that influence all other meanings: the peace "which remains before us in hope," and the gift of peace that "is already ours in the reconciliation effected in Jesus Christ."

Christians, "because we have been gifted with God's peace in the risen Christ," are called not only to peace in themselves but also to the "making of peace in our world," say the bishops.

And "as disciples and as children of God" it is the task of Christians to seek ways to make God's mercy, forgiveness, justice and love "visible in a world where violence and enmity are too often the norm."

(Next: When can nuclear weapons be used?)

WASHINGTON NEWSLETTER

Tuition deductions still an unanswered question

by JIM LACKEY

WASHINGTON (NC)—The Supreme Court's decision June 29 upholding tuition tax deductions in Minnesota, while a huge victory for supporters of tuition tax credits, does not automatically guarantee that such credits—currently being debated in Congress—would be upheld by the court in the future.

That the court's decision was a major victory for tax credit supporters is evident when one considers the alternative: If the court had struck down the Minnesota program there is little doubt that tuition tax credits would have been doomed to a similar fate.

But two factors—the issues left unanswered in the court's June 29 decision and the differences between the Minnesota program and the credits being debated in Washington—give enough room for doubt about how the court would have ruled if it had been considering not the Minnesota

case but instead the current tuition tax credit proposal.

A third factor that makes future court decisions in this area hard to predict is the 5-4 vote in the Minnesota case, known as *Mueller vs. Allen*. The replacement of one or two justices over the next couple of years—a distinct possibility given the ages of several of the justices—could shift in either direction the delicate balance that upheld the Minnesota deductions.

The biggest difference between the Minnesota deductions and tuition tax credit proposals is the way taxpayers receive the tax benefits. Deductions allow taxpayers to reduce their gross income before computing taxes, while credits are an actual dollar-for-dollar tax reduction.

THAT MAY not seem to be much of a difference, but in the eyes of the court it could be an important distinction.

In a 1973 case (*Committee for Public Education vs. Nyquist*) the court struck down a New York state program of tuition benefits—including a form of tax credits—for the parents of non-public school students. The court in part said that New York's grant of a predetermined amount of tax "forgiveness" was unconstitutional because it was like giving actual cash payments as a form of "encouragement and reward" for parents who send their children to religiously affiliated schools.

On the other hand, the court in the Minnesota case upheld the tuition tax deduction in part because it found the deduction to be one element of a "genuine" system of tax laws aimed at achieving "an equitable distribution of the tax burden." The New York tax credits, the court indicated, seemed to be not so much a part of a tax program but instead a program to provide grants to families with children in non-public schools.

Thus one unanswered question is whether the court would judge current tuition tax proposals as a genuine addition to the tax laws or as a means to funnel tuition grants to parents.

ANOTHER difference between current tax credit proposals and the Minnesota program upheld by the court is that the Minnesota deductions are available to all parents, not just those who send their children to non-public schools, as tuition tax credits would be. That prompted some talk that the current tuition tax credit proposal might have to be expanded to include instances where students pay tuition in public schools, such as when they attend a public school outside their own district.

Despite those uncertainties the court's majority opinion, written by Justice William H. Rehnquist, had to gladden the hearts of non-public school officials because of its affirmation of the important role those schools play in society.

Rehnquist said it is "understandable" that a state would want to defray the costs of educational expenses incurred by parents. The state has an interest in assuring the health of private schools since

they relieve public schools "of a correspondingly great burden," it has an interest in maintaining a well-educated citizenry, and it has an interest in using private schools as a benchmark for public schools since, said Rehnquist quoting from an earlier decision, parochial schools "often afford wholesome competition with our public schools."

The court's decision in the Minnesota case might also mean a slight change of focus in the aims of tuition tax credit supporters. While continuing to push at the federal level for a national tax credit measure, the Supreme Court's ruling in effect gave the go-ahead for efforts at the state level to enact Minnesota-style statutes.

But even at the state level there may be some uncertainty. Though the court's decision means such deductions do not violate the U.S. Constitution, that does not necessarily mean that such plans will not run afoul of state constitutions.

Pope discusses restraints against church activity in Cuba

VATICAN CITY (NC)—Pope John Paul II discussed restraints on church activity in Cuba with that country's seven Roman Catholic bishops June 30. He said the church was willing to dialogue with the nation in order to gain greater freedom to work for Cuba's people.

The pontiff's 35-minute address to the bishops, who were on their official five-year visits to the Vatican, was printed in the July 2 edition of *L'Osservatore Romano*, the Vatican's daily newspaper.

Meeting with the Cuban bishops for the first time in his pontificate, the pope urged that great attention be given to the role of the family "so much more when external conditions do not permit Christian education in situations other than that of the family or when children are seen to be

exposed to possible pressures in their religious or moral outlook."

In 1961, after Cuba was officially declared a socialist state by Premier Fidel Castro, 350 Catholic schools were nationalized.

The church in Cuba is not allowed to engage in any social action.

The pope said that the church in Cuba "is open to dialogue with the society."

"The church," he added, "appreciates all the demonstrations of collaboration and of good will which it receives on the part of the authorities of the nation, such as the permission granted recently to some Religious, who had come from outside Cuba, to put themselves at the stable service of the Cuban community."

the criterion

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Living the questions

Marriage is a unique sacramental commitment

by Fr. THOMAS C. WIDNER

The week's news has been filled with reaction to the Supreme Court's decision striking down laws against abortion in Akron, Ohio, and the Senate's defeat of the Hatch amendment which would have returned to the states the right to set limits on abortion. Somewhere in all of that was the news that a Catholic nurse, employed in an abortion clinic in Canada, was denied permission to have her wedding in a Catholic church. (See page 3)

Some Catholics are likely to find that shocking—that the Church could deny a Catholic wedding to one of her members. There is a false sense of religion, however, which claims a right to the sacraments no matter what the state of our soul or mind. Perhaps because the sacraments are often distributed much as some parents give candy to their children, we fail to appreciate both the depth of meaning in them and the responsibilities that go with them. Marriage is thought to be a right in the Church often without regard for personal religious commitments. The sacrament of



matrimony is often understood about as well as the mystery of the Trinity and in many cases individuals could care less.

There is a contradiction in the nurse's seeking to be married in a Catholic church—not only in a having a ceremony in a parish building but in seeking a sacramental marriage at all. What does sacramental marriage mean, after all? Do couples even realize what they are asking of the Church when they call their parish wanting to set a wedding date?

The nurse commented that she bore no malice toward the Church in the decision—as if she had done nothing wrong and the Church had. She has some reconciliation to do. But she apparently doesn't see the link between her work and the approval she seeks from the Church in being married. Such alienation is not unusual but it must be addressed if Catholics are to do more than just give lip service to faith.

Is the Christian life to be taken seriously or not? Then the nurse's participation in her work is in direct contradiction to her faith. As such the Church has no choice but to call her to task when she seeks its service. At issue is her cooperation in performing abortions. A Catholic cannot expect to be involved in the performing of an abortion without being called to task.

The renewed attention given the debate on abortion the past month is an opportunity to educate Catholics who most need education on the subject. This would include some clergy and Religious who sometimes seem to downplay the tragedy of abortion. Our personal morality is as much a topic for scrutiny as is our social morality. Our consciences must be as scandalized by abortion as by war and racism as well as by all humankind's violence against itself. The injustice committed against human beings at the beginning of life should be as much concern to us as the injustices committed during one's life.

As for the sacraments—well, perhaps too often in the past we have taken them for granted and encouraged people to participate in them without really taking responsibility for them. On the other hand, there are many Catholics who won't receive them because they find themselves unworthy. But matrimony is somehow unique here. Couples seem to think of it as a natural result of the process of courtship and engagement. Marriage is a secular choice which some couples confirm through a sacramental commitment. We need though to convince people that there is something more unique about it than fulfilling the prescriptions of an elaborate ceremony.

Bishops' pastoral to be part of educational system

NEW YORK (NC)—U.S. Catholic educators are moving promptly to get the bishops' war and peace pastoral into the curriculum for this coming school year, participants in a national conference June 28-30 reported.

In some classrooms, the pastoral will be taught as a separate topic, and in others it will be presented in relation to existing curriculum units, they said.

The conference, on the theme "The Challenge of Peace: A Call to Educators," was initiated and conducted by the Justice and Peace Educational Council, a group of five nuns from different orders and agencies who got together about five years ago to present leadership training events.

One of the five, Ursuline Sister Joan Hart of the New York archdiocesan Justice and Peace Office, said in an interview July 1 that the conference, held at the Lincoln Center campus of Fordham University, drew 300 people from 28 states, Puerto Rico, the Virgin Islands, Canada and Australia.

She said 80 percent were women, mostly Religious, and she predicted that women would "carry the pastoral farther and faster" than men.

In addition to teachers and administrators in the Catholic schools system, Sister Hart said, the conference drew participants from various other categories, including people working in parish education programs for public school children and adults.

Sister Frances Heerey, a Sister of Charity of Halifax, associate superintendent of schools in the New York Archdiocese and a conference participant, said people she talked to recognized they were handling a controversial topic. But she said it would be taught in ways that respected the importance of individual freedom in the formation of conscience.

Sister Heerey said the New York Archdiocese would begin Oct. 26 holding workshops to help teachers on all levels deal with the pastoral. In New York, it will be tied into existing curriculum materials on justice and peace and into the continuing emphasis on reverence for life, she said.

Locally, Stephen Noone, director of schools for the Archdiocese of Indianapolis, stated "that although nothing concrete has been planned yet, there's no doubt that we'll be addressing this issue. The first step is to make an impact on our administrators." And this will supposedly happen when the Association of Parish Administrators and Religious Educators (APARE) will meet for a whole day to study the war and peace pastoral.

Though the pastoral must necessarily be presented in different ways for pupils of

different ages, even children in the elementary grades will learn about it, Sister Heerey said. She noted that the conference included workshops on using the arts in peace education and said that this would be an important emphasis for many educators. She also stressed that prayer was a prerequisite to any successful approach to the pastoral.

The conference keynote speaker was Father J. Bryan Hehir, director for international justice and peace for the U.S. Catholic Conference and principal staff aide to the committee of bishops that drafted the pastoral.

Sister Hart said she warned that educators teaching about the pastoral should be careful to study it for themselves so they would be presenting what the bishops actually said and not some impressions picked up from media reports.

Sister Hart led a conference workshop

on the "infusion method of justice and peace education." This method, she said, keeps lesson plans already in use and "infuses" material from some new topic such as the pastoral into them. It allows for relating the topic to various subjects rather than confining it to only one part of the curriculum, she said.

Sister Hart, a former high school teacher, said she recently spent a day giving an overview of the pastoral to students at a boys' high school. "I decided at the end of the day that was not the way to go," she said. "The pastoral is too dense. The whole conceptual framework needs to be there in order for someone to understand it."

She said the boys were "terribly bored" by the presentation, and not just her own but also that of an intern in her office who is a graduate of the school.

In addition to the boredom, Sister Hart

said, she found many students objecting to the general orientation of the pastoral, with "rhetoric" apparently brought from home about the dangers of being "soft on the Russians" and questions along the line of "What do the bishops know about this?"

Sister Hart said that a lot of resistance to the pastoral arose from a narrow view of religion, and that "pre-evangelization" was needed to prepare for understanding it.

Rating the conference as overall a "real success," Sister Hart said many participants asked about getting the speakers to their own areas, and she expected similar conferences would be held in many dioceses.

Though the pastoral is a difficult document in some ways, Sister Hart said, the educators at the conference did not talk of their responsibility to teach it as a burden but expressed enthusiasm about the opportunities it offered.

Relations with Czechs are deadlocked

by NANCY FRAZIER

VATICAN CITY (NC)—"Nothing is moving" in relations between the Vatican and Czechoslovakia, a Vatican source familiar with Eastern European affairs said July 5.

The source, who asked not to be named, said that the communist-run government of Czechoslovakia had refused to meet with Vatican officials since December 1980 to discuss church-state matters.

"There are difficulties," the source said. "There have always been particular difficulties with Czechoslovakia."

"I think that deep in their hearts, the officials (of Czechoslovakia) want to continue the dialogue," he added. "But there are international difficulties, and also internal ones."

Among the difficulties he cited were the Czechoslovak government's support for the Vatican-banned clergy organization, *Pacem in Terris* ("peace on earth"); government opposition to the papal appointment late last year of bishops for Czech and Slovak emigrants; and international tension over the political situation in Pope John Paul II's native Poland.

Criticism of the pope and Vatican policy has sharply increased in the state-controlled Czechoslovakian press since the March 1983 declaration of the Vatican Congregation for Clergy forbidding priests to belong to associations with strictly political aims.

Vatican sources said the declaration was written primarily because of two Czechoslovak clergy organizations—*Pacem in Terris* and the Priests' Movement for Peace—which have strong ties to the communist government and have frequently been at odds with the Czechoslovakian hierarchy.

Last March, in a letter written in the name of the pope, Cardinal Agostino Casaroli, papal secretary of state, said the Vatican is "completely ready" to renew the suspended church-state talks in Czechoslovakia.

The talks, which began in May 1963, "have resolved numerous questions with mutual benefit," but "other questions of highest importance, which are close to the heart of the holy father, remain to be resolved," Cardinal Casaroli said.

Among those questions, he said, are the lack of bishops in seven of the 13

Czechoslovak dioceses, the religious formation of youths and families, and restrictions on the nation's seminaries.

The Vatican source said that although the Holy See's relations with Czechoslovakia could now be termed "frozen," there was still hope at the Vatican for an improvement in relations over the coming months.

The source said the Vatican had no role in the recent release from prison of Father Frantisek Lizna, a Czechoslovakian Jesuit jailed in July 1981 after being accused of "damaging the interests of the state abroad" for having met with two West German priests.

Father Lizna, 44, was released in Prague June 28 after having spent nearly two years in a prison in the western Czechoslovak city of Plzen, according to sources close to the Charter 77 human rights movement.

High court overturns decision concerning prayer

WASHINGTON (NC)—Opening sessions of state legislatures and Congress with prayers led by paid chaplains does not violate the constitutionally required separation of church and state, the Supreme Court ruled July 5.

The court voted 6-3 to overturn a decision by the U.S. District Court of Appeals for the Eighth Circuit which had said that the presentation of a single religious view over many years had in effect established an official religion.

In the case of *Marsh v. Chambers*, the Supreme Court ruled that the Nebraska legislature may continue paying the Rev. Robert Palmer, a Presbyterian minister who has served as the state's legislative chaplain since 1965.

Chief Justice Warren E. Burger, writing for the court, wrote that for 200 years Congress has paid chaplains to lead the nation's lawmakers in prayer, and that Nebraska and many other states have practiced the same policy for 100 years or more.

POINT OF VIEW

Bishops' pastoral must be digested

by Fr. CHUCK FISHER

No one likes being ignored. What is worse is for someone completely to disregard another's views or ideas as ignorant or worthless, or to indicate that what one believes has nothing to say or do with a substantive issue that affects, in one way or another, the whole of living. Yet, that is my fear regarding some persons' response to the United States Catholic Bishops' Pastoral Letter: "The Challenge of Peace: God's Promise and Our Response."



Not much good press nor comment has been given to the pastoral that captures the essence and intention of the letter. Whether we beg for more from the bishops or judge the pastoral sight unseen, it is paramount to those of us Christians who are Catholic to give our just efforts to digesting this statement, working to understand all of its ramifications, and patiently, yet persuasively, plan to integrate within ourselves the beatitude "Blessed are the peacemakers, they shall be called the children of God."

Peace appears so illusive, and those who speak of peace and work toward a peaceful world seem, in the view of many, to be living on or in a cloud. Even though the bishops propose specific programs to foster peace, labels are placed upon them, perhaps to excuse the potential import and impact of their message, labels such as naive, unworldly, good-hearted, unrealistic, religious, duped. Yet the bishops are haunted throughout their effort by the beatitude of being peacemakers.

MANY OF US have reached a time (or times) in our day-to-day living that we feel if we hear another word, story or newscast on the potential of holocaust, war, pestilence, death, aggression or violence, we will run to the nearest cave and hide. So mesmerized and saturated are we with this kind of talk that we have no more room in our existence to deal with any part of those terrorizing and horrible scenarios of the world. Indeed, the war and the rumors of war talk has influenced the mores and

praxis of our young people to reach conclusions about the future as nonexistent because "We're all going to be blown to bits anyway."

From the very beginnings of the letter, the bishops speak directly to the very real feelings of hopelessness: "We write this letter because we agree that the world is at a moment of crisis, the effects of which are evident in people's lives. It is not our intent to play on fears, however, but to speak words of hope and encouragement in time of fear. 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 which has come to us in the person of Jesus, the Lord of history. From the resources of our faith we wish to provide hope and strength to all who seek a world free of the nuclear threat. Hope sustains one's capacity to live with danger without being overwhelmed by it; hope is the will to struggle against obstacles even when they appear insuperable. Ultimately our hope rests in the God who gave us life, sustains the world by his power, and has called us to reverse the lives of every person and all peoples."

THE LETTER is an invitation to all Catholics to enter into the work of making peace. Doing so is challenging and our moral choices and judgments are to be determined on whether or not they are consistent with the Gospel of Jesus. The pastoral moves, indeed, encourages some of us to promote an even more radical and unilateral non-nuclear state for our world. Others who are given to a lesser degree of intensity with regard to living the beatitude will be moved, hopefully, to own as her or his own belief that which the bishops propose for the moral dimensions of the choices before our world.

Trying to live up to Jesus' call to be peacemakers in this day and age is at the core of the bishops' address. To be disciples is to own the discipline of the master. Being a disciple of Jesus means that we are required continually to go beyond where we are now. That's the challenge. Responding from our hearts to that challenge comes only after we have been informed.

"Thou shalt not leave a stone unturned" is the axiom from which the bishops worked. The document is a veritable storehouse of biblical and historical information, developed in such a way that



HOLY YEAR PILGRIMS—Dolly Patterson (left) and Noreen Van Slyke board the parish bus for the fourth "Holy Year pilgrimage" at St. Rose of Lima Parish, Franklin. To mark the Holy Year of Redemption, parishioners are visiting parishes in the area. The pilgrimages, including last Friday's trip to Bloomington and Nashville, include a shared liturgy and meal with the visitors and members of the host parish. The next trip will be to St. Mary's, Rushville, on July 29. On the same day, parishioners from St. Andrew's, Richmond, will make the trip to Rushville with their new pastor, Father Robert Mazzola. Father Mazzola originated the pilgrimages at St. Rose of Lima while he was pastor there. (Photo by Jim Jachimlak)

everyone who reads it shall journey steadily through the length and breadth, the heights and depths of matters fraught with complexity and controversy.

In the main, each person who begins the process of assimilating all the exigencies of the lengthy letter shall reach its end only to recognize the immediacy of joining the pursuit of peace. In the least, each person who reads the letter shall have the certain knowledge that, if no one else, the bishops mean business, and intend to get to the task of reversing the arms race and securing peace for the world.

Fearing that the world and our country are headed in the wrong direction, our bishops conclude their pastoral addressing groups in our church and world with specific agenda items for the work toward peace. In addition to the usual groups (religious and clergy), the bishops talk

directly to politicians, women and men of science, in defense industries and military service, to youth, parents, educators, those in the media, and to all Catholics as citizens. Some will find what is said to them outrageous, others not enough.

But not one of us can ignore, excuse, put aside, or render as ineffective this: "The whole world must summon the moral courage and technical means to say 'no' to nuclear conflict; 'no' to weapons of mass destruction; 'no' to an arms race which robs the poor and the vulnerable; and 'no' to the moral danger of a nuclear age which places before humankind indefensible choices of constant terror or surrender. Peacemaking is not an optional commitment. It is a requirement of our faith."

(Father Fisher is pastor of Sacred Heart Parish in Terre Haute and administrator of St. Ann Parish there also.)

CSS aid takes many forms for client and her son

by JIM JACHIMIACK

Grace John of Indianapolis "just hasn't gotten her fair share," says Don Gatwood of Catholic Social Services.

Mrs. John, a 57-year-old widow, is a CSS client. She has diabetes and a heart condition. An infection, a common problem for diabetics, led to the loss of a leg seven years ago.

During the last six months, Mrs. John has been hospitalized several times and underwent two unsuccessful coronary bypass operations. With medication and a salt-free diet, she says, her heart condition seems to be under control. She explains that salt causes a valve in her heart to close, forcing fluid to pass into her lungs, "but, thank God, I've got good lungs."

Her son, Benjamin, who turns 20 this month, has cerebral palsy.

Gatwood believes that doing something about their situation is "just a matter of justice—they haven't asked to be put in that situation."

Because of her diabetes, proper nutrition is important for Mrs. John. But she says she cannot afford needed dental work, so her diet is limited. A dentist has been unable to determine the cause of sores on her leg, she says. She has requested to

Medicaid for assistance with the dental work was rejected.

"I had X-rays and everything, and when I got the (Medicaid) papers back it was a denial," she says.

Gatwood notes that CSS has looked for someone to help with the dental work, possibly a Catholic dentist, but "there's just no help available."

Mrs. John receives \$284 in Social Security payments each month, and she expects that to increase by about \$10 this month. Her monthly food stamp allotment is \$10—"a slap in the face," Gatwood declares.

"My son scrapes together the rest of my food money," she says. "Every time we go to the store it gets worse, but we don't say anything. It kind of hurts when you have to beg."

Because of his cerebral palsy, her son walks with a limp and has a nerve problem in his left hand. But that has not deterred Benjamin. "My Ben, he hung in there," Mrs. John says. "He graduated from Howe High School and he was an A-plus student." Now, through Crossroads Rehabilitation Center, he has found a janitorial job.

"He's holding it down," his mother says. "He does all he can for me, but they pay under minimum wage. He helps with all my

bills. He helps with payments on my house, even."

She explains that she is in the process of buying her home on North LaSalle. "I didn't come to the state of Indiana to beg. I came here to make a life for my kids."

Mrs. John, a native of Jamaica, spent most of her life in New York state. She worked as a caterer and a secretary, and has also done cooking, sewing, ironing and laundry. "I did shirts for every male in School Number Three," she declares.

Until losing her leg, she says, "I did everything I could to keep from asking this state for anything—any way I could make a living, as long as it was honest—and I'd do it now, too."

In addition to medical bills and house payments, Mrs. John "just finished paying off a \$364 gas bill from the winter. But I got it paid off. If I give my word I try to keep it."

She adds, "Any time I can help someone else, I do. Any helping hand I can give, I'll be there."

When leaflets were to be mailed to members of St. Rita Parish, Providence Sister Margaret Irene Miles brought leaflets and envelopes on one of her visits. Mrs. John stuffed the envelopes for the mailing. When a bake sale was held at St. Rita's, Mrs. John donated cookies. "I wish I could have done more," she says.

In the hospital and at home, visits by Gatwood, Sister Miles and others have been important. "It makes you feel good when you are not forgotten by the people that know you," Mrs. John says.

He adds, "It's not so much the groceries

Sister Margaret Irene might drop by, but she gives the people a sense of dignity and a sense that people do care."

Sister Miles also brings communion, but Gatwood notes that CSS is trying to arrange transportation to St. Rita's on Sundays for Mrs. John so she may be a part of worship in the parish.

"Religion has always been a mainstay in their lives," Gatwood says of Mrs. John and her son.

And since her illness, Mrs. John says, two things have allowed her to continue: "I believe in God. That's something nobody can take from me. And I'm stubborn."

Administration backs use of nativity scenes

WASHINGTON (NC)—The Justice Department has urged the Supreme Court to allow local governments to sponsor nativity scenes at Christmas. In a legal brief filed with the court June 30, Justice Department lawyers said the nation's founding fathers did not intend to "prohibit governmental acknowledgment of religion as a part of our nation's heritage" when they required separation of church and state. The lawyers encouraged the Supreme Court to overturn a lower court ruling that government sponsorship of nativity scenes is unconstitutional. The case involves a 40-year tradition in Pawtucket, R.I., in which a city-owned nativity scene has been placed annually in a privately owned downtown park.

CORNUCOPIA

Real Christian love is rare today

by MARY ANN BEALS

One afternoon I stopped and looked admiringly into the window of a rather exclusive ladies' dress shop. Before long someone came out, whom I recognized from church, and invited me in. When I protested, "I can't buy anything," she insisted, "That's all right. Come in and visit with me."

I went in, and she found me a chair, and introduced me to a sales clerk, as, "a friend of mine." "I don't know her name," she explained, "but I know we're friends, because we go to the same church." We introduced ourselves, talked, and eventually became friends in a more than general way. This little incident, though simple, and though it happened at least 15 years ago, remains a treasured memory.

As I muse over this memory, a line learned long ago keeps running through my mind: "See how these Christians love one another!" There are other memories, too, less positive, that have caused me to repeat the same words with pain, even with bitterness. How, I began to wonder, are 20th century Catholic Christians living up to this early praise? What experiences had other Catholics had, both positive and negative, in mutual support? I decided to check this out with some friends and acquaintances.

There is an elderly apartment dweller who nurses an undisclosed hurt received from a priest and has not been to Mass in many years. One can sympathize with her pain whether or not she was at fault. But can it be that she in her withdrawal is in-

flicting an even greater pain on her brother and sister Christians?

A friend tells of a nun who wrote her a lovely note on the death of her father. My friend emphasizes she was especially touched by the note because "she didn't have to do this." The same friend says she thinks most are supportive when we make known our need; the difficulty is in letting others know our needs. In the same vein, a priest speaks of how hard it is for so many today to ask for help. We are willing to help others, he points out, but we don't think we should need help. "We see it as a sign of weakness."

The same lay friend as above is the owner-manager of a Catholic gift and book shop. She sees her work as a ministry, especially in that she is able to help others many times with personal problems. In this particular work, she meets many in personal and spiritual need whom she would not otherwise be likely to meet.

It is so easy to be forgetful of others, and surely, we have all been victims of thoughtlessness—just as we have likely all been villains. Discouragement and discontent can come so easily. Yet Pope John XXII has told us, "We are in the springtime of the church." Is not spring a time of love, of hope, of promise? Should we not, as an old popular song suggests, "Accentuate the positive . . . ?" Perhaps as we do so we will have more and more experiences of brotherly concern—and find ourselves showing this concern more and more to others.

CRS increases aid going to drought-stricken areas

NEW YORK (NC)—Severe droughts in Ethiopia and Mauritania have led Catholic Relief Services to step up its emergency aid to those two African nations, said CRS press coordinator Beth Griffin.

Both countries are considered "emergency situations," she said. Besides their direct effect of starvation, the droughts cause increases in disease and infection.

In Ethiopia 3 million people are affected by the drought, and 2 million of these are considered "seriously affected," CRS said.

CRS, the overseas aid agency of U.S. Catholics, is concentrating its assistance on the area of Mekele in the Tigray province, one of the hardest hit by the drought.

Aid to Ethiopia this May and June was worth \$1 million, Ms. Griffin said.

Catholic Relief Services transports food received from the U.S. government's Food For Peace program to the townspeople. The \$1 million in aid is broken down to \$800,000 in food from Food for Peace and the European Common Market, and approximately \$200,000 from CRS donors for transportation and local purchase of food.

The drought in Ethiopia is worsened by civil war flare-ups, "which cause internal problems as well as what the winds and sands are doing," Ms. Griffin said.

She added that "we are hoping the (drought) situation in Ethiopia will not get worse before it gets better."

In contrast, the situation in Mauritania, a less-populated country on the West Coast of Africa, is rapidly worsening, she said.

Polish 'deal' denied

WASHINGTON (NC)—Cardinal John Krol of Philadelphia denied that Pope John Paul II had made a "deal" with the Polish government which would remove Lech Walesa from public leadership in Poland. "The rumor about a deal and an understanding, in my personal judgment, is fiction, not fact; speculation, not reality," Cardinal Krol said after a press conference for the national Year of the Bible June 30.

check it out...

Beginning this fall, the J.S. Paluch Company will conduct regional seminars on the role of computers in the parish. Attendance is free and open to clergy, Religious and laity in parish or diocesan administration. The four-hour mini-course offers basic orientation to computers and their relevance to parish ministry and management. The seminars are designed to educate parish and diocesan personnel before they purchase a computer system. To schedule a seminar in your area, write Richard Nollan, general manager, COMP division, J.S. Paluch Company, 1800 West

Winnemac, Chicago, Ill. 60640, or call 312-784-1040.

Gordon MacRae, internationally-known entertainer, will speak about his recovery from alcoholism Saturday at 8 p.m. in the Brebeuf Preparatory School gymnasium. The St. Vincent Stress Center and the Greater Indianapolis Council on Alcoholism are sponsoring the event to conclude a one-year reunion of Stress Center chemical dependency patients. Tickets will be sold in advance at \$2 each. To obtain tickets, call the Greater Indianapolis Council on Alcoholism, 317-542-7128. Ticket proceeds will benefit the council.

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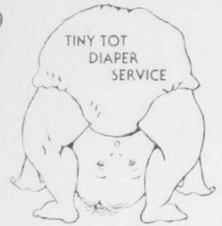
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FAMILY TALK

Divorcee seeking support

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: On our 26th anniversary my wife told me that she did not love me as a wife should love her husband, that she could no longer live a lie and that she wanted to live her own life. She left and recently obtained a divorce.

Because my wife and I have always been very active in the church, in my pain and confusion I turned to the church for help and guidance. The thing which shocked me most was the attitude of the clergy. My marriage had fallen apart and my family unity was destroyed, a tragic and painful experience; yet, with few exceptions, the priests I talked with seemed embarrassed by my situation and reluctant to discuss it with me.

Instead of receiving the encouragement I expected, I was avoided whenever possible. The only advice I received was 1) be patient, 2) put your marriage and past behind you and 3) get an annulment.

I feel rejected not only by my spouse, but by my church. It was as if someone had changed the rules without letting me know. It appears that the clergy are so intent on treating divorce as an unavoidable illness and ministering to the separated and divorced in a humane manner, that they are actually encouraging and abetting the breakdown of the very cornerstone of our society—the family unit.

While I applaud the humane attitude extended to the separated and divorced, I question the liberty with which annulments are granted. Christ deplored divorce. He

made no excuses. His statement that husbands were not to divorce their wives and wives were to love their husbands is very emphatic.

The breakdown of a marriage is a terrible, hurting experience for all involved, including the church community. Each separation and divorce is a tragic failure for all of us. For it is only in the sacrament of matrimony—in the unselfish loving of our spouse and children—that we can begin to understand and appreciate the love that God has for us.

Divorces have become epidemic. However, I have never seen one instance where divorce solved anyone's problems. Blaming our problems on our marriages and then trying to resolve them by leaving the marriage has never proved to be an effective solution. It is only through prayer and the grace of God that our marriage problems can be resolved.

Answer: Your letter speaks to the personal hurt involved in divorce as well as the confusion and double messages that you

have received. In an age of individualism, commitment to others and to a cause larger than self is downplayed. Marriage is no mere private promise between two persons. The marriage commitment involves the family and thus involves society. Such a commitment cannot be broken lightly without great damage to society as well as to the persons directly involved.

Your experience also highlights the fact that, while it takes two to make a marriage, it takes only one to end it. You cannot repair your life by demanding that society and the church change immediately, even though your criticisms may be valid.

I regret that you have not found counsel and support from others; however, I doubt that one can generalize about the whole church from your experience. I believe supportive people, although rarer than we would hope, are available. Seek help not only from clergy, but from friends, co-workers, fellow parishioners, neighbors. Reach out to people wherever you find them.

Thank you for sharing your experience. The church needs insights and personal feedback. But do not conclude that, because you have not found support, that support is unavailable.

(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

Debate over abortion intensifies in U.S.

Senate and Supreme Court add fuel to fire

by JIM LACKEY
An NC News analysis

WASHINGTON (NC)—Two developments in June—the Senate's debate of a constitutional amendment on abortion and the Supreme Court's decision two weeks earlier voiding a series of state and city abortion regulations—are crystallizing as never before the abortion debate in this country.

The Senate, sometimes called the greatest deliberative body in the world, found itself face-to-face with the abortion issue in its June 27-28 abortion debate. Unlike past debates centering on peripheral issues such as abortion funding or stripping the courts of jurisdiction in abortion cases, the Senate debate took the issue to its roots: does the fetus have a fundamental right to life or does a woman have a fundamental right to end an unwanted pregnancy?

The directness of the questions gave few senators the opportunity to straddle fences. Though some continued to maintain that while opposed to abortion they could not support a constitutional amendment as a solution, a majority saw the vote as a referendum on the abortion policy set by the Supreme Court 10 years earlier.

The Supreme Court's reaffirmation of that policy in its June 15 rulings on a series of abortion cases from Missouri, Virginia and Akron, Ohio, meanwhile, further entrenched abortion in legal standing as a fundamental national right. In doing so the decision contributed to the Senate debate by making the issue even more clear-cut and by reminding senators that the only remedy—if one is desired—is a constitutional amendment.

THE VEHICLE for the Senate debate was an amendment proposed by Sen. Orrin Hatch (R-Utah) that would have stated that "a right to abortion is not secured by this Constitution." Though some argued differently, the consensus was that the amendment would restore the United States to the status quo prior to 1973, when states were able to legislate on abortion as they desired.

Hatch was the first to mention the effect the most recent abortion decisions of the high court were having on the abortion debate. The June 15 rulings, he said, laid to rest "any lingering misconceptions about the extreme scope of the right to abortion created by the court."

He remarked, "In short, no significant legal barriers of any kind whatsoever exist today in the United States for a woman to obtain an abortion for any reason during any stage of her pregnancy."

His chief opponent, Sen. Bob Packwood (R-Ore.), while disputing Hatch's con-

tention that there are no barriers to abortion, particularly late in a pregnancy, agreed that abortion had become a fundamental right and that the court's June 15 decision had only confirmed it.

The justices, said Packwood, could have reversed the original abortion decision. "Instead they chose the other option . . . of reaffirming that basic right."

ANOTHER FACTOR in the crystallization of the abortion debate may be the arguments generated by abortion rights groups, particularly after victories in last November's elections, that legislative candidates now openly can support the right to abortion without suffering at the polls. Though the jury is still out on that perception, it nonetheless may be leading some senators and congressmen who would support abortion rights anyway to treat the issue with more candor, thus sharpening the debate.

In any event, who were the winners and who were the losers in the Senate's abortion debate?

In some ways both sides won and both sides lost the Senate's 50-49 vote June 28 defeating the Hatch amendment.

Abortion opponents honestly could claim a victory in getting the Hatch amendment through committee and to the Senate floor for a debate. They also could claim that in getting 49 votes—50 if Sen. Jesse Helms (R-N.C.), who voted "present" because he could not support this particular amendment, is counted—they showed that half the Senate is not persuaded that abortion should be a fundamental right.

But abortion rights advocates also could claim victory. The vote showed that the other half of the Senate supports their cause and that a reversal of the court's abortion decisions by constitutional amendment is still at least 18 hard-to-get votes away.

Both sides though came out of the debate unable to claim even a slight edge in Senate support, let alone a consensus. Hatch, during a meeting with reporters after the debate, said he considered the vote "in essence a 50-50 tie" since Helms "is so pro-life."

But beyond the assessment of winners and losers the Senate's abortion debate also leaves an unprecedented transcript of statements, rebuttals and documentation on the abortion issue spanning 148 pages in two editions of the daily Congressional Record. That record—including legal opinions, medical analyses and personal testimony on "the abortion question"—will continue to shape and define the abortion debate and the arguments on both sides of the abortion issue for years to come.

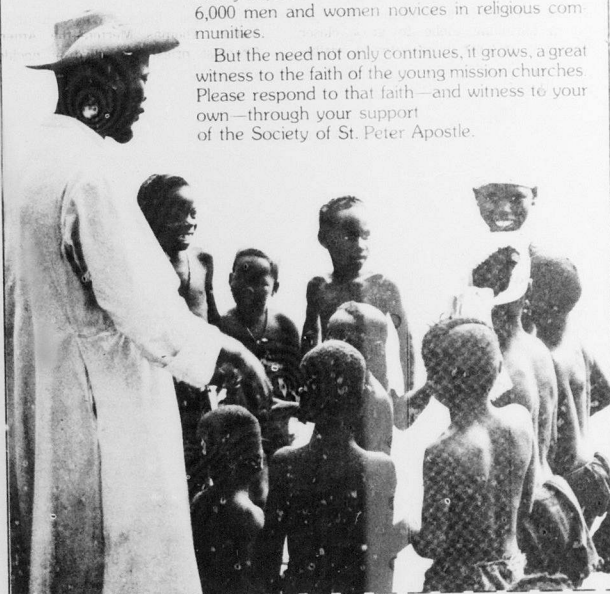
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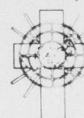
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Pathways of the Spirit

Parish serves as a sign of far-off culture

by DAVID GIBSON

A Vietnamese Catholic parish came into existence in Falls Church, Va., several years ago. It began in 1979 during the period when large numbers of Vietnamese refugees were welcomed by families in that community and in many other communities.

Of course, that parish began as a rather solemn reminder that the war in Vietnam, like all wars, left great numbers of people homeless—even without a homeland. That is part of any war's tragedy.

But the new parish also stood as a reminder that Vietnamese people, once regarded as the people of a far-off culture and race, had become our neighbors. The world, the parish seemed to proclaim, is indeed growing smaller.

If we are looking for signs that the world is growing smaller, they aren't hard to find. Television news brings the problems of the world's far-flung peoples right into our living rooms daily. World leaders jet to each other's nations for important summit conferences, returning home almost before the public realizes they'd departed in the first place.

Soon, we are given to understand, business associates in distant corners of a nation may turn to teleconferences as a means of conducting business face to face, without having to travel anywhere.

Undoubtedly it is the destiny of people on a shrinking globe to grow closer together—at least in an outward, visible way. Peoples who once thought they were widely divided will see and hear more of each other, if nothing else.

A world that is culturally diverse is now close at hand for more and more of the population.

As the world grows smaller, however, will our own worlds grow larger? That is the question some thinkers ask. It is what the famed Father Pierre Teilhard de Chardin, a Jesuit scientist and philosopher, thought should happen.

He hoped—and believed—that a shrinking globe could become the environment where humanity would reach greater maturity by achieving greater unity. He thought it should be a unity permeated and fostered by love.

Once, in a book called, "The Future of Man," he wrote: The future "depends on the courage and resourcefulness which men display in overcoming the forces of

isolationism, even of repulsion, which seem to drive them apart rather than draw them together."

In this way, Father Teilhard identified what he saw as a requirement if we wish our own worlds to grow larger as the planet grows smaller.

Some have suggested that as we come to recognize the dignity of others who are different because of culture or race, and to see the positive values of their traditions, our own universe expands; we are enriched. In a 1980 statement on cultural diversity, a committee of the U.S. bishops said this:

"The believer, who is also a product of history, culture and environment, is in contact with unfamiliar cultures, ethnic differences and the many disparate customs and qualities of his or her neighbor.

"These are neither threatening nor offensive," the bishops said, "for they express in their own context the legitimate aspirations of the human soul and its basic dignity."

"For all of these differences we should seek acceptance and understanding, since they represent deep stirrings of the human heart and beat to the pulse of the common heart of all."

There is a mystery within the human race. It is a mystery that links all people to each other. One of those who profoundly appreciated this mystery was the late Father Thomas Merton—the American Trappist priest who died of accidental electrocution during a visit to Asia in 1968.

In the text of a talk he delivered in Calcutta, India, during his Asian journey, Father Merton suggested that there is a great human quest that can take place through communication on a profound level. And when that communication occurs, divided people begin to see how they are united. They begin to understand the oneness they already possess but have not recognized.

If thinkers like Father Merton and Father Teilhard were correct, the quest for greater unity among all of humanity is not simply a means of overcoming past problems, or of learning to live side by side without acrimony. The quest for unity, in their thinking, is much more than that: It is a sign of hope for humanity.

It is a way by which, as the world grows smaller, our own worlds can grow larger.

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Racism begins and ends cycle of self-hatred

by PATRICIA DAVIS

"Mom, can Maxine come over after school today?" called Cathlyn as she headed for the door, grabbing her books and lunch.

"Sure," I replied, and then forgot about it until 3 p.m. when Cathlyn returned home alone.

"Where's Maxine?" I asked.

"She changed her mind," said Cathlyn vaguely. I was disappointed, because we had moved recently and I was eager for my sixth-grader to make friends in her new school.

I encouraged Cathlyn to call Maxine and see if she couldn't play at least for a while. But after talking to Maxine for a short time, my daughter put her hand over the receiver and turned to me, saying, "Her mother wants to be sure that you know Maxine is black."

I wasn't prepared for the conclusion to

the conversation. But I still recall it when I think of times in my life when I got a glimpse into the effects of racism—in myself, in others, in society.

There was also the time when I learned what it felt like to be the only white parent at a PTA meeting or a dance recital. The experience reminded me of the years I lived in Japan. I felt equally conspicuous there.

There were times when I sensed an overly friendly attentiveness to Amy, my adopted Korean daughter, and recognized the veiled questions about her dating and marriage.

And there were the times I recognized fears in myself—fears of others based on race, as I walked briskly to my apartment at night.

Racism is more than a self-conscious feeling, an insensitive remark or even a stupid and cruel custom.

(See RACISM BEGINS on page 10)



ONE PEOPLE—Many peoples and one faith are represented in the choir at St. Matthew's School in Long Beach, Calif. Schools are very good places to begin breaking down racial barriers especially when different racial backgrounds come into the same classroom. (NC photo by Al Antczak)

Activist sees racism as social, personal sin

by KATHARINE BIRD

For a dozen years Harry Fagan immersed himself in the issues and problems of social justice as director of the Commission on Catholic Community Action in the Diocese of Cleveland. In early 1983 he moved to New York City to become associate director of the new National Pastoral Life Center, an outgrowth of the U.S. bishops' Parish Project.

In an interview the well-known social activist expressed some of his views on racism.

Q. What is racism?

A. Racism is a sin: It denies that God made people of certain colors. I see racism on two levels: as social sin but also as personal sin.

Racism appears as a sin of society in the way we systematically institutionalize practices and policies which discriminate against people of color. These practices keep people from achieving their natural potential. Racism shows up in housing practices, in health care and justice-related issues, in recreational and educational policies.

On the personal side, racism has to do with the way we conduct ourselves as individuals: in the stories we tell, in how we raise our kids, in the way we treat others. It shows up when we demonstrate hate and anger at a group of people rather than consider individual worth.

Q. How widespread a problem is racism?

A. Racism is endemic in our society and in our people. For years ethnic enclaves in cities have borne the brunt of being identified as places with racial problems to deal with. Yet racism is just as hateful in the suburbs.

Take a family situation, for instance, where mom and dad take care to raise their kids in a prejudice-free home, where no racial joke is ever told. In spite of their efforts, however, one day their teen-ager comes home and uses a racial slur in talking about a bus driver. That's very frustrating to parents and to me.

Q. How damaging is racism?

A. On the spiritual level, living with the sin of racism is corrosive—it corrupts. If

we tolerate people not being respected for their God-given dignity, we lessen ourselves as Christians.

On the level of society, racism is extremely expensive.

In a city like New York, the highways are crammed because many white people refuse to live next to brown and black people. Every 10 years or so, the suburbs move further out as whites depart.

Racism is expensive too in terms of the kinds of programs established to help its victims. Too often we fall into stereotypes, like the minority welfare mother with two children who is considered "too lazy" to work. Programs developed to help her often focus on forcing her to work. They don't address the issue that minorities have been gipped out of education, or on the kinds of skills needed to hold jobs.

Q. How can parishes help Christians see that racism affects everyone?

A. There's no one way—I see a number of ingredients here.

—Talk about what racism means to us as a people who live in line with Christian values. What does it mean to us as American Catholics to practice discrimination?

—Try to get at what attitudes and behaviors discriminate against people.

—Treat racism through concrete issues, not in the abstract. Avoid paralysis by analysis.

—Help people develop the skills needed to combat racism. Isolate a concrete issue, such as housing discrimination, and then see what is needed to research the issue and develop a strategy to deal with it. See what resources of the parish can be used to work against a particular kind of discrimination.

Q. How necessary is community effort in working to overcome racism?

A. On the social sin side, I think individuals need to form groups. We need the resources, psychological support and skills available in a community. We need organized efforts to work against institutionalized racism.

And let's look at our primary model: Jesus formed a group of 12 apostles to accomplish his work. He gave us a model for change.

Stephen and Paul guided by Spirit

by Fr. JOHN CASTELOT

People like St. Stephen and St. Paul are interesting in themselves. But they are even more interesting as instruments of the Spirit.

We see that the Holy Spirit is the ruling principle for them as we look at what Luke writes in the Acts of the Apostles.

Paul (Saul) and his exploits take up a major portion of Acts. Right from the beginning the Spirit is active.

During a celebration of the liturgy at Antioch, the Spirit suggested to the congregation that members "set aside Barnabas and Saul . . . to do the work for which I have called them." (Acts 13:2)

Barnabas and Saul were commissioned at the Holy Spirit's prompting to set out on the missionary venture that would bring Paul "even to the ends of the earth."

Sent by the Holy Spirit, Paul embarked on what was to be the first of three far-reaching journeys.

On the first leg of the trip, on the island of Cyprus, a magician tried to dissuade the Roman governor from listening to Paul. But Paul "was filled with the Holy Spirit" and effectively put the intruder in his place.

Later, when Paul's first sermon on what is now the mainland of Turkey met with some success, but even more in terms of violent opposition and expulsion from the city, "the disciples could not but be filled

with joy and the Holy Spirit," Luke comments.

Paul converted many gentiles on his first mission. But this met opposition from a wing of the Jewish-Christian community at Jerusalem. Paul had to go there to settle once and for all the matter of admitting gentiles to the Christian community.

Speaking in Paul's defense, Peter alluded to his own conversion of the gentile household of the Roman centurion, Cornelius: "God, who reads the hearts of men, showing his approval by granting the Holy Spirit to them just as he did to us." (Acts 15:8)

Subsequently, James, head of the Jerusalem community, dispatched a letter to the gentiles in Antioch, Syria and Cilicia, in which he wrote: "It is the decision of the Holy Spirit, and ours too, not to lay on you any burden beyond that which is strictly necessary." (Acts 15:28)

Paul's very itinerary is seen as guided by the Spirit on the next journey. And, always conscious of the activity of the Spirit, Paul exhorted church leaders at Ephesus: "Keep watch over yourselves and over the whole flock the Holy Spirit has given you to guard." (Acts 20:28)

Paul, at that point, was on his way back to Jerusalem after his third journey. Upon landing at Tyre he looked up the disciples there. "Under the Spirit's prompting, they

tried to tell Paul that he should not go up to Jerusalem; but to no purpose." (Acts 21:4)

Then, at Caesarea, a Christian prophet named Agabus bound his own hands and feet with Paul's belt and told him: "Thus says the Holy Spirit: 'This is how the Jews in Jerusalem will bind the owner of this belt and hand him over to the gentiles.'" (Acts 21:11)

THE WORD

by PAUL KARNOWSKI

It's hard to say which game we prefer the most: simplifying the complicated or complicating the simple. Whatever our preference, we usually play both games with the same kind of vigor. When a person in authority gives us a simple "no" for an answer, we delight in analyzing what he or she "is really trying to tell us." But when the same person gives us a lengthy rationalization of why something can or can't be done, we grow impatient and wonder why he or she "just can't give us a simple answer."

We play the same games when it comes to religion. For instance, we love to find the complicated in God's simple message—and we're not alone. The Israelites are doing it in today's first reading. So much so that it prompts Moses into telling them, "... this command which I enjoin on you today is not too mysterious and remote for you. It is not across the sea, that you should say, 'Who will cross the sea to get it for us and tell us of it, that we may carry it out?' No, it is something very near to you, already in

So it came to pass. Arrested in Jerusalem and detained for two years at the governor's residence in Caesarea, Paul finally appealed his case to Caesar and was shipped off to Rome.

There, while awaiting a hearing, "Paul stayed on in his rented lodgings, welcoming all who came to him . . . He preached the reign of God and taught about the Lord Jesus Christ." (Acts 28: 30-31)

The Spirit had brought the message "even to the ends of the earth."

1983 by NC News Service

JULY 10, 1983
Fifteenth Sunday in Ordinary Time (C)

Deuteronomy 30: 10-14
Colossians 1: 15-20
Luke 10: 25-37

your mouths and in your hearts; you have only to carry it out."

The real genius of the Lord's simple story is its attack on our other favorite game: simplifying the complicated. By casting the Samaritan in the role of the good neighbor, Jesus forbids us to practice prejudice. He reminds us that every human being is a complex combination of intellect, will and emotion—a complicated creature that defies categorization or dismissal.

The Lord enjoins us to see things as they are, practicing His simple command in the complexity of our lives.

In today's gospel from Luke we find another instance of complicating the simple. When confronted with the simple command, "Love your neighbor as yourself," the Pharisees try to complicate the issue by asking, "Who is my neighbor?" They want a careful theological definition of the term "neighbor." Instead, they get a simple story with a simple answer. The story of the Good Samaritan tells them quite simply that everyone is the neighbor they should love.

Racism begins (from 9)

Racism begins and ends, I am convinced, in self-hatred.

All people want to deny the parts of themselves and their experience which feel frightening. A dominant social group can project on another group—another sex, religion, nation or race—that which is feared in itself.

Moreover, one group can control social structures so that other groups are effectively barred from opportunities. Eventually even the victims of such social patterns may begin to believe in their inferiority and to hate themselves.

How can the cycle of racism be broken? Can I as a citizen, as a parent, as a worker, as a Catholic, combat it?

I begin with my own heart, trying to identify and confess those attitudes and behaviors which reveal that I see God's image most clearly in those who are like me.

Then, believing that attitudes change when experience changes, I can seek out experiences of equality with people of other races.

Again, I can talk with neighbors and friends of other races. They usually are patient with awkward, embarrassed questions if they sense behind them a sincere desire to know and understand.

And I can exercise my right and obligation to be offended by racist jokes. I can support political candidates who make racial justice a priority.

I live in Washington, D.C., a city which is predominantly black and which boasts thousands of Spanish-speaking people too. Nonetheless, it would be easy for me to limit professional and personal contacts to other middle-class whites like myself.

Instead my children had a Cuban Cub Scout leader, a black American dentist, a Japanese employer, an African priest and friends of every race. We learn from them all and share our heritage as well.

Perhaps you the reader can add to my brief list of things parents can do to combat racism.

When I think of the problem of racism, I recall a song in the musical "South

Pacific." It began, "You've got to be taught before it's too late to hate all the people your relatives hate."

I have hoped—and still hope—that my children will have less than I to unlearn in that regard.

1983 by NC News Service

THE QUESTION BOX Is annulment

by Msgr. R.T. BOSLER

Q How can the Catholic Church teach so strictly against divorce and suddenly come up with the annulment policy? The number of annulments has increased alarmingly in recent years. If the church is becoming so willing to grant annulments, why not just recognize divorce? I could live with the "Pauline Privilege" of the past, but annulments, or "Divorce Catholic-Style," doesn't come easy.

A You are not alone in expressing alarm. Several other readers have reacted unfavorably to my column describing how serious personality defects might be grounds for declaring a marriage invalid.

I'll try harder to help you. Part of the difficulty arises from a misunderstanding of how the word annul is used. Dictionaries define it as "to cancel," "do away with," "invalidate."

Applying the word this way to marriage would mean to dissolve the marriage—which indeed, is the same as to grant a divorce.

However, a marriage annulment in both the civil court and church law is



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Jonah becomes aware of God's love

by JANAAN MANTERNACH

Once upon a time the Jewish prophet Jonah heard the Lord talking to him. "Jonah," the Lord said, "go to the great city of Nineveh. Preach there. Tell the people their evil ways are known to me."

Jonah did not like what the Lord told him. "Nineveh is an evil city," he thought. "The citizens of Nineveh are enemies of the Jews. Why should God care about such bad people?"

Jonah decided to go in the opposite direction. He found a boat about to sail to Tarshish. He paid his fare and got on board.

The Lord saw what Jonah was doing. Once the ship got out into the deep, a storm came over the sea. The winds and waves crashed against the boat.

The sailors began to throw cargo overboard to make the ship lighter. They discovered Jonah sleeping in the ship's hold. "What are you doing here?" the captain shouted. "Get up and pray to your God to save us!"

The captain and sailors began to think the storm had something to do with Jonah. They thought God was angry with Jonah.

Jonah began to feel guilty. He knew he was running away from the Lord.

"Throw me into the sea," Jonah told the captain. "Then the storm will end."

The sailors did not want to do that but the storm continued to get worse. So they said a prayer and threw Jonah into the stormy seas.

The Lord sent a huge fish to swallow Jonah. For three days and three nights Jonah was in the belly of the fish. He prayed. "I thank you, Lord, for saving me from the stormy seas."

The huge fish swam to the shore not far from Nineveh and spit Jonah out onto the shore. Then Jonah heard the Lord's voice again: "Go to Nineveh. Preach my word to its people."

This time Jonah went straight to Nineveh and walked through the great city shouting: "In 40 days Nineveh will be destroyed unless you turn from your evil ways."

The people of Nineveh, from the king

down to the lowest citizen, put on rough cloth and began a fast. They begged God to forgive them. God saw their sorrow and forgave them. Their city was not destroyed.

But Jonah was not happy. In fact Jonah was angry with God for forgiving these people.

"I knew you would do that," Jonah complained to God. "I knew that you are kind and forgiving and slow to anger. That's why I tried to escape. I knew you would forgive these awful people."

Jonah left Nineveh and built a hut outside the city. He sat in the shade of a large gourd plant. Jonah thanked God for the plant which protected him from the hot sun. But a worm came and ate the plant.

The hot sun beat down on Jonah's head until he almost fainted. He cried out to God in anger.

"You are angry with me, Jonah?" the Lord asked. "And just because a worm ate your plant. You seem more concerned about a plant dying than about the people of Nineveh. Don't you think I should be more concerned with 120,000 people than with your plant?"

"My love and forgiveness go out to everyone, Jonah," the Lord said, "even people you do not like."

Part I: Let's Talk

Activity: With your family, try to think of some groups of people in your area that you find hardest to love. Maybe they are the destitute people who live in the streets, or criminals, or drug pushers.

Next, read out loud stories about Jesus being with people who are the outcasts of society—Mary Magdalene, Zacchaeus, Levi, the tax collector.

Use these questions for discussion: If Jesus were to come to your town today, whom do you think he would spend time with? How can Jesus love those who seem unlovable to you?

Questions: Why did Jonah decide not to go to Nineveh the first time? What happened to Jonah after he was thrown overboard? What lesson did Jonah learn?



Part II: Parent and Teacher Background

Story Background: The story of Jonah was written after the exile in Babylon. It is a parable, much like Jesus' parables. Its point is clear. It points out that God's love extends to all people, even to one's

enemies. The point is made with considerable humor, though it is very serious.

The Bible and Us: The story of Jonah is a protest against the idea that God is restricted to who he may love. Jonah's reluctant preaching brings God's forgiveness to Jonah's hated enemies.

Discussion points and questions

1. When did you first become aware that some people were discriminated against because of their race? Do you think racism causes pain?

2. Can you do anything worthwhile to fight racism?

3. Why does David Gibson say the world is shrinking?

4. According to Gibson, what does Jesuit Father Pierre Teilhard de Chardin see as a requirement for making our individual worlds expand as the planet grows smaller?

5. In Katharine Bird's interview, what are two ways parishes can help Christians attack racism?

6. What does Harry Fagan say racism is, in Ms. Bird's interview?

7. Patricia Davis thinks parents can act to combat racism. What does she think they can do?

8. Ms. Davis says that it would have been easy in her city to restrict her personal contacts to people of her own race and economic background. Do you think that is often true?

ment process justified?

simply a declaration that for some reason or other a marriage never existed.

For centuries the church has declared marriages invalid on various grounds: an incurable inability to have intercourse, undue force preventing free consent, discovery that one party still had a living spouse, conditions against the nature of marriage—such as one party's determination to deny the other the right to have children or refusal to consider the union permanent.

Annulments are nothing new, therefore. There are just many more granted today.

Why? The general acceptance of divorce in the Christian world.

In the days when divorce meant the end of a career, loss of a job, dismissal from social clubs, the cutting of family ties, many couples in impossible unions stuck it out.

Clinical studies indicate that as many as one-third of all divorces today are caused by people who are seriously neurotic, emotionally unstable or otherwise psychologically unsuited for any marriage. (New Catholic Encyclopedia, Vol. 4, Page 930)

This knowledge about the inability of certain persons to marry was unknown in the days when it was impossible for a divorced man to be president of the United States.

The Catholic Church uses this new

knowledge to help persons enjoy their God-given right to marriage when it can be proven that a previous union was not a marriage at all.

Several readers have serious doubts about this approach. They say that in every marriage there are emotional problems and incompatibility that can and must be overcome with God's grace.

All I can say is that as one who for years has helped couples through the emotional problems of married life, I can assure you there is an enormous difference between the ordinary and not-so-ordinary problems couples have.

I am deeply involved with these marriage cases month after month, both as advocate and judge. I can assure you that the judges and the psychological experts they call upon for help are sincerely convinced that some persons are indeed psychologically incapable of marriage, as the Catholic Church understands that institution.

It's curious that you find it easy to accept the "Pauline Privilege." This is a form of Catholic divorce. It is the dissolving of a non-sacramental marriage of unbaptized persons, thus allowing a convert to enter a new marriage with a baptized person.

(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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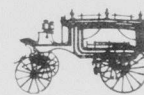
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St. Joseph Parish

Crawford County, Indiana

Fr. Andrew Diezeman, administrator

by PHIL UNWIN

"If you start from the bottom like we did when the 1974 tornado hit our church, the only place you can go is up! And that's what we did!" said Nellie Bauer, a parishioner of St. Joseph Church in Crawford County.

A spirit of life and growth is evident in this parish community which has met two disasters during its 128-year history.

The most recent disaster could be called a 'mixed blessing' for the St. Joseph's community. Since the time that the 1974 tornado leveled the old parish church, the St. Joseph parish population has grown to number 55 families and approximately 200 members.

"A crowd of 50 people would have been a big group at Mass at the old St. Joseph's on Sunday," said Mildred Bauer, a member of the parish council.

"The old church was located in northeast Crawford County on a county road and its location was difficult to find—unless you knew exactly where it was located," said Father Andrew Diezeman, administrator of St. Joseph Church. That church had been constructed in 1885 at a cost of \$650. (The original log cabin church located about five miles south of Milltown in a rural community of German and French immigrants was destroyed by fire—shortly after it was built in 1855.)

Under the direction of Father Diezeman, a new brick church structure was constructed at a new location between the towns of Marengo, Milltown, Leavenworth and English, on Indiana 66.

THE CHURCH was blessed and

dedicated by Msgr. Francis Tuohy on August 27, 1978. It was built on a ten-acre site donated by Mrs. Ralph Briscoe and her late husband. A new cemetery was started at the present parish site and Mr. Briscoe was the first person to be interred on what had been part of his farm. The old parish cemetery is still maintained and utilized, Father Diezeman said.

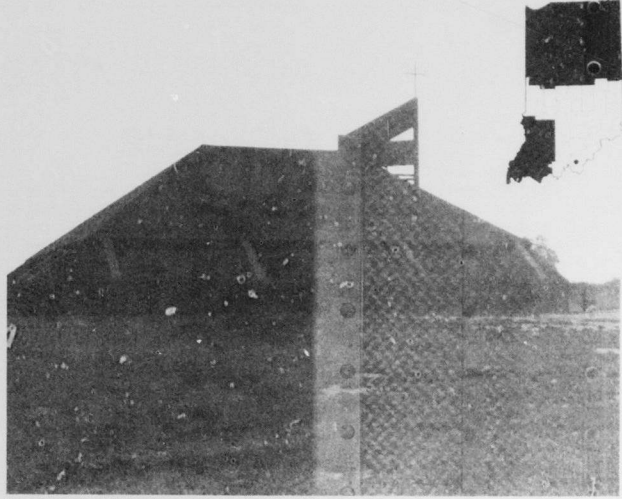
Father Diezeman noted that all other buildings on the new grounds—except for the church—were constructed by parishioners. The buildings include a parish hall (where Mass was held after the 1974 disaster and prior to the construction of the new church), shelter house and a storage building.

"We are one of the few parishes in the archdiocese that has never been in debt," Nellie Bauer said. "If we need things we try to take care of it ourselves. The Womens' Club has held bake sales and yard sales to buy tables and chairs, and cabinets for the kitchen of the parish hall."

"All vestments that I use during Mass are made by members of the parish," Father Diezeman said.

"Anytime we have a job the ladies come out and make a meal for us," Father Diezeman noted. "Those little things help. With everything that has been done here, the people say 'how good it is,'" Father Diezeman noted. "In that way you could say they are a 'YES' crowd."

NUMBERS MAY be few in the St. Joseph community of Crawford County, but that has not stopped parishioners from being active in a variety of activities. Father Diezeman reported that the parish



CCD program is operated for approximately 50 students from the kindergarten level through the 12th grade.

A 'slow-pitch' softball team was organized this year in the parish, said Paul Conklin, a member of both the parish council and the softball team. "We're not doing too bad for our first year. We have a 6-2 record right now in the local church league."

"We're transplanted into this parish," said Imogene Talley, a member of the parish council. "We're from New Albany and the people here have made us welcome. We are involved in many things now."

"This 'is country and the people are friendly. We just like to get together and talk," Nellie Bauer said. "We like to make people feel at home."

"The thing I'd like people to know is that I like this church, parish and people more than any other I've been with," said Irwin

Walter, member of the parish council.

"We have a lot of travelers who come here because we are located close to the Hoosier National Forest. They always tell us how they enjoy Mass and that they'd like to come back again," Conklin said. "Being close to the altar where we can participate during the Mass makes a difference," Nellie Bauer said. "People want to be involved."

"They sing like birds over here," Father Diezeman said. "If the organist doesn't show up they still sing. Some people come a long way to come to church. The parish serves the entire county and people come from as far away as 15 to 18 miles."

An annual parish festival is held at St. Joseph's which includes a turkey shoot, meal and games, Father Diezeman noted. "It's grown to be quite an event with parishioners participating and enjoying." The annual event is held on the third Sunday of September.

July 7, 1983

Dear Father,

The National Pilgrim Virgin Statue of Our Lady of Fatima will be at S.S. Peter and Paul Cathedral on Thursday, July the twenty-eighth.

We cordially invite you to celebrate the seven p.m. Mass. The Custodian of the Statue will give a brief talk at the conclusion of the Mass. Your parishioners are also invited to attend this event.

We sincerely hope you will be able to participate in this special event to honor Our Lady.

Respectfully yours in the Hearts of Jesus and Mary,

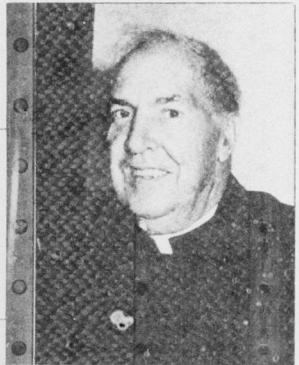
Father Morley

Spiritual Director
Blue Army of Our Lady of Fatima
Archdiocese of Indianapolis

The above letter has been sent to every priest in the Archdiocese.

EVERYONE IS INVITED

WORKING TOGETHER—The St. Joseph Church community of Crawford County prides itself having come back from a tornado which leveled the church in 1974. Pictured above from left are some members of the St. Joseph community, they are (row one) Mildred Bauer, Nellie Bauer and Imogene Talley; and (row two) Paul Conklin, Elmer Schlensker, Father Andrew Diezeman and Irwin Walter. (Photos by Phil Unwin)



'Miss Mollie' recalls life in Leopold

by PEG HALL

At the turn of the century Mollie Gleeson was a little girl growing up on a Leopold farm in the quiet center of Perry County.

Her given name was Mary but she was called Mollie or Molla from the start. When she became a teacher, it would become Miss Mollie, but that was years away.

From an early age Mollie soaked up nearly everything that was said in her hearing. She was the oldest of four children of John Gleeson II and Mary Lemaire and was followed by Albertine, Emmett and John. Now deceased, the younger three grew up to be a teacher, a farmer and a dentist, respectively.

Mollie's grandfather, John Gleeson, a native of County Tipperary, Ireland, helped haul stone with a team of oxen to build St. Augustine Church in Leopold. After many delays and disagreements among parishioners, it was completed in 1873 and furnishings moved in from the church which it replaced.

The groups of Belgian and Irish workmen managed to erect the massive stone church together, but they wouldn't eat lunch together, Mollie's grandfather said.

Her maternal grandparents, Francis Xavier and Albertine Catherine Lemaire, brought their eight children including 14-year-old Mary from Belgium. Mary became Mollie's mother.

Mollie said, "My grandmother didn't want to come and she cried most of the time. But my grandfather believed there would be opportunities for his sons in America."

THERE WERE families from many countries on the boat. When storms arose, mothers huddled with their children and prayed, all in their own languages.

Mollie's mother told the children about the elaborate processions she used to take part in as a child in the old country. "I think children, as a rule, like a procession," Miss Mollie said, recalling her First Communion Day. It was a hot, dusty August Sunday at the conclusion of summer instructions and she was 12 or 13 years old.

Everyone arrived on horseback, in buggies or on foot and the First Communicants were lined up outside for the procession into church.

Mollie's mother admitted that even after she learned English she continued to make her confessions in her native French. The priest asked his questions in English. She answered in French and, "He seems to understand," she told her daughters.

When Mollie went to high school in Tell

City, she heard that many people there went to confession in German.

Mollie remembers the muddy days when buggies were mired up to their axles on the rutted roads. Then, instead of hitching up the horses for the three-mile ride to Mass, Mollie's parents rode horseback with the little girls up behind.

For being quiet in church, the reward was a candy kiss from the store. One Sunday morning, all the adults were talking out loud, though. "I thought it was funny because Mom always told us not to talk in church," Miss Mollie said.

FATHER THIE, the pastor, was auctioning the pews to the highest bidder for the coming year's use. The seats closest to the center aisle were supposed to bring the highest price.

"We Catholics were kind of selfish in those days when someone else came into our pew. We'd give them a look," she said, demonstrating the proper sideways glance. "And in God's house, too. We didn't own any of it."

Going to the big, stone church that her grandfather had helped build was impressive to a little girl. Mollie remembers watching women talk rapidly in French as they waited for the menfolk to bring the buggies up after Mass. She noticed that they "talked" with their hands as well as their mouths. Their fancy black sunbonnets trimmed in lace bobbed as they shared the week's news before returning to their separate farms.

Some of Mollie's earliest memories of music are of the choir singing. She remembers gazing up at the ceiling as a bird flew among its arches and wondering, childlike, if someone would go up and get it down. And how cold the floor was, and the icy water in the holy water fount. Sometimes it froze solid and her aunt would shake her head "no" as small fingers reached for it to make the sign of the cross. Those were the days when she wore mittens fastened together with a yarn string "so I could lose both of them at the same time," Miss Mollie said.

Father Boland was one of the priests who served St. Augustine's when the pastor also took care of the missions of Sacred Heart and St. Mary's several miles away. Benediction followed Sunday High Mass, and when it was nearly over a man would walk quickly down the aisle and out the door to hitch Father Boland's team of horses up for a quick getaway to Sacred Heart for the late Mass, Miss Mollie said.

"Father Boland was a city boy and didn't know anything about horses. But he'd talk about those horses and how he'd

make them lope," she said, framing the memory with one of her frequent smiles.

During her 31-year career as a teacher, Miss Mollie taught in seven of the nine one-room schoolhouses in Leopold Township. She never taught in a school with more than one classroom until she substituted after she retired.

Possibly Miss Mollie enjoyed recess and noon hour as much as her pupils did. Because of her sharp eyesight, she played the outfield, "shacking flies," as it was pronounced. When there was no money to buy a softball, she would wind one out of yarn.

If she were starting over with all her options open, Miss Mollie said, "I'd go right back into teaching. I love it," and her eyes sparkle in agreement. One part she would not willingly relive is grading papers by kerosene light as she did for the first 10 years.

Besides free tutoring for neighborhood children, Miss Mollie gives her assistance with vacation Bible school. A few years ago she moved into Leopold and is surrounded by people she knows well. Many are former pupils. She's close enough to walk to Mass every time it is scheduled, and to the post office and stores.

In April the whole town turned out, plus friends and relatives from away, to celebrate Miss Mollie's 90th birthday with her.



Mollie Gleeson

Father Don Evrard led the congregation in singing "Happy Birthday" at the Saturday evening and Sunday morning Masses.

The altar society and Friendly Homemakers club were hampered in making secret plans because Miss Mollie doesn't miss meetings. "My, but they went to a lot of trouble," she said of the affair. She delighted the throng of 200 or more guests by dancing a waltz with Frank LeMaire, one of her numerous cousins.

Miss Mollie says that although she never had exceptional physical strength, "I guess you would say I have endurance."

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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

July 8 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. 16th 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.

July 8, 9

St. Mark's Church at 6000 U.S. 31 South at Edgewood Ave. will hold their Summer Festival from 4 to 10 p.m. on Friday, and 4 to 11 p.m. on Saturday. Dinners will be served both nights. Games for children and adults, bingo and a beer garden.

July 8-10

A weekend retreat for divorced or separated men and

women will be offered at Kordes Enrichment Center in Ferdinand. The sessions begin on Friday at 7:30 p.m. and close at 1 p.m. Sunday. Contact: Director, R.R. 3, Box 200, Ferdinand, IN 47532 or call 812-367-2777.

A secular third order retreat will be conducted by Franciscan Father Martin Wolter at Alverna Retreat Center, 8140 Spring Mill Road, Indianapolis, Ind. 46260.

July 9, 14

High blood pressure screenings will be conducted at Holy Angels Parish every first and third Sundays after both Masses; also every second and fourth Thursdays and on second and fourth Saturdays.

July 10

St. Joseph's Church in Corydon will host their annual picnic and famous chicken dinner at the fairgrounds from 11 a.m. to

4 p.m. Carry-out dinners available.

St. Thomas Aquinas Parish Center will offer a presentation and practice on "Relaxation Techniques" conducted by Margaret McCormack of St. Vincent Wellness Center at 7:30 p.m. Call Jan Mills at 637-7866 or Sara Walker at 259-8140 for further information.

The Franciscan Friars and Secular Franciscans at Alverna Retreat House will spend each Sunday from 3 to 4 p.m. in intercessory prayer in the Portiuncula Chapel on the retreat house grounds at 8140 Spring Mill Rd. All are invited to join them in keeping with this Holy Year 1983.

July 10-15; 17-22

St. Mary-of-the-Woods College will sponsor a parish ministry certificate program in sacramental theology. Write or call Providence Sister Maureen Looman, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, IN 47876, 812-535-4141, Ext. 222.

July 11-15

Our Lady of Lourdes, 5333 E. Washington St., will sponsor a Vacation Bible School for preschool thru sixth grade children from 9 a.m. to noon. Everyone is welcome. Call the rectory at 356-7291 to register.

July 12

A presentation of "How to Maintain a High Energy Level" will be given at Beech Grove Benedictine Center at 7:30 p.m. For further information contact Nancy Naberhaus at 881-7538 or Delores Gibson at 881-3997.

July 13

St. Mark's Church, U.S. 31 South and Edgewood, will host a luncheon and card party in the hall. Luncheon will be served at 11:30 a.m. and cards begin at 12:30. Men are welcome.

The Indianapolis East Deanery will hold a meeting at St. Simon's Library at 7:30 p.m. For information call Jane Gilliam at 359-9608.

July 14

United Catholic Singles' Club (ages 35 to 65) will have dinner at a place to be announced at 7 p.m. For reservations and other information call 881-0462.

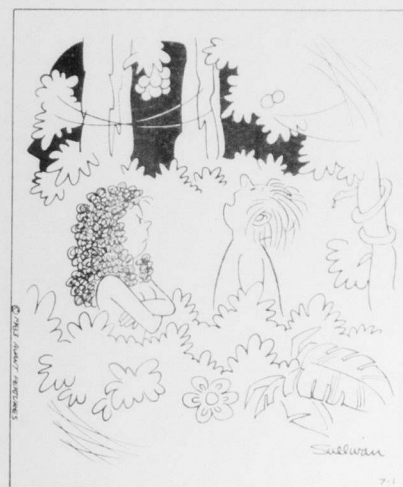
The Indianapolis Downtown Chapter of Women's Interdenominational group committed to Christ and 'aglow' with the Holy Spirit, will hold a noon meeting at Indianapolis Power and Light Co., 24 Monument Circle. Bring a sack lunch. For more details call Carol Long 263-4735 (days) or Betty Reid 291-7916 (evenings).

July 15-17

A Worldwide Marriage Encounter weekend will be offered in the Louisville area. Call or write Tom and Lorie Nohalty, 5805 Stone Bluff Rd., Louisville, KY 40291, 502-491-9583.

Fatima Retreat House will be offering a Central Indiana Marriage Encounter Weekend. Call 545-7681.

Our Lady of Mount Carmel Church, 146th Street—one mile west of Meridian, will host an Old



"I DON'T KNOW IF I WANT TO GET INVOLVED. I'D LIKE TO KEEP MY OPTIONS OPEN."

Fashioned Festival with all you can eat dinners Friday (fish) and Saturday (chicken), and a champagne brunch on Sunday. Children and family games.

Franciscan Father Martin Wolter will conduct a Tobit Weekend, a program designed for those seriously thinking of marriage, at Alverna Retreat Center, 8140 Spring Mill Road, Indianapolis, IN 46260. Cost is \$100 per couple.

Holy Spirit Parish, 7241 East 10th St., will host their Annual Parish Festival with catered buffet dinners nightly, and live German music. Every night Monte Carlo from 6 to 11 p.m. and bingo at 8:30 p.m. Games, rides and prizes.

July 16

A Fun Night for adults will be held at Holy Cross Hall, 125 N. (Continued on next page)

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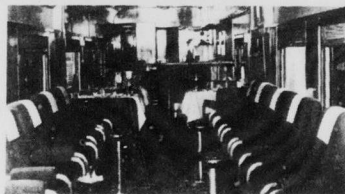
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July 17

St. Mary Child Center Bi-Annual Reunion will be held at

the shelter house at Beech Grove Park from 11 a.m. to 4 p.m. Each person or family should bring meat, a side dish, drink and table setting. Call Danny and Pat Veerkamp at 293-5561 or Larry Long at 359-3707 for more details.

St. John's Church in Osgood will hold its Annual Chicken Dinner from 11 a.m. to 4 p.m. (EST). Games, booths for all ages.

St. Mary's of Navilleton will host their Annual Picnic, Chicken or Ham Dinner (all you can eat) from 11 a.m. Adults (12 and older) \$4, children (6-11) \$2,

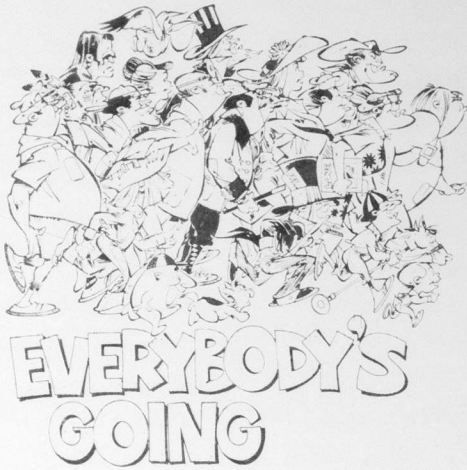
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Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K 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, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



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YOUTH CORNER

CYO tennis tourney opens tomorrow

by SUSAN M. MICINSKI

CYO is hosting a tennis tournament on July 9 and 10 with an open division to be played at Perry Meridian High School, and a novice division to be played at Indiana Central University. Check-in time at both locations is 10:45 a.m. For more information, call the CYO office at 632-9311.

Over 250 youths attended the archdiocesan picnic held at Camp Rancho Framasa on Saturday, June 25. The Friday before, Edward J. Durkee of Terre Haute, was

elected to represent the archdiocese and will run as the Region 7 representative. If elected in November, he will serve on the National Board of Youth.

St. Catherine's was the champion in the CYO softball tournament held at Beech Grove Middle School on Sunday, June 26. St. Mark's team was the runner-up.

Softball season is quickly winding up, and it will soon be followed by the post season tournament, which CYO thought would be approximately July 10.

Believe it or not, but it's not too early to plan for the Junior CYO Talent Contest scheduled for Aug. 21 and to be held at Garfield Park Amphitheater. Auditions will be on Wednesday, Aug. 10 at the CYO office. So all you budding young artists, get ready to show your stuff!

St. Luke's youth will discuss "School Prayer" on "Lifesigns," the radio show for youth on Sunday, July 10. The program is aired at 11:35 a.m. on WICR 88.7 FM.



PEACE ON EARTH—Students from 10 Catholic colleges march in Philadelphia to promote peace on the 20th anniversary of Pope John XXIII's 1963 encyclical, "Pacem in Terris." (NC photo by Robert S. Halvey)

DORIS ANSWERS YOUTH

Mother can answer girl's questions about sex

by DORIS PETERS

Dear Doris:

My mother and I are not very close. And she has told me only a few things about girls' problems. I'm the only girl in the family so I have no one else to talk to. My mother has given me a couple of

books about sex to read, and I would like to ask her questions but I'm too embarrassed. Any suggestions how I could talk to her?

Wendy

Dear Wendy:

You're luckier than other girls because your mother

has given you materials to read and is probably expecting questions. Some mothers are not at ease talking about sex.

Use the books your mother has given you to break the ice. Choose a time when you and your mother are alone and pick a passage you don't

understand or would like clarified. Read it with her. Or you could begin by telling her how much you appreciate the books. Once you approach the subject and your initial embarrassment is over it will be easy to talk.

However, if it fails, don't be disappointed; make an appointment with the nurse at school. She will be happy to answer any questions you have.

Dear Doris:

I met a very special guy last summer. He was a friend at first. He told me he had a girlfriend. He even introduced me to her. She was very nice.

One day I went to our church picnic and I saw him there alone. He said his girlfriend was not able to come so we went walking. I really wanted him to kiss me. We just talked for awhile; then he kissed me. From then on we started seeing each other more than he was seeing the other girl. Then one day at another church affair I saw him with the other girl. I really felt like telling her about "us," but I knew it would be a big mistake.

I asked everyone what I should do. They said, go for it. So I did. Now they think I'm a sleeze. Sometimes when I'm with him I feel like going to bed with him. I know that is wrong, and I really wouldn't do it. It's just a feeling.

What should I do? I really care for him. I think he feels the same. Please try to help me figure out what to do.

Heart Broken

Dear Heart Broken:

As we have said so many times before in this column, "don't rush things." And don't forget that it's natural for a guy to date more than one girl. It's not only natural, but safe. I can't help but comment that you girls seem to be becoming more possessive. This is foolish

because, among other things, it can smother a relationship—at any age.

Slow down; quit pushing. You're letting your feelings run away with you. And that

could be dangerous. It appears as if the guy has set a safe pace for the relationship. As there are no pressures on you, you are lucky. I would accept it (and him) as is.

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Apostolate for retarded honors Brooklyn youth

NEW YORK (NC)—Luis Torres, a 1983 graduate of Xavierian High School in Brooklyn, N.Y., has won the National Youth Award from the National Apostolate with Mentally Retarded Persons.

The award for outstanding service to the mentally retarded will be presented at the apostolate's national convention in Denver Aug. 9-12.

"I've never seen a teenager so dedicated to the retarded and handicapped," said Xavierian Brother James Smith, a teacher who also does volunteer work with the retarded and who nominated Torres for the award.

Since finishing eighth grade at his parish school, St. Francis Xavier, Torres has volunteered several weeks each summer to work in camps for the retarded, and is doing so again this year.

For the past three years, he has also had a paid job working after school and on Saturdays during the academic year at a residence where a small group of retarded adults are given care in a home-like setting.

Brother Smith said that Xavierian High School, an all-boys school, draws students primarily from the Italian-American families that predominate in its neighborhood. Although the school

has only a handful of Puerto Ricans, Torres, born in Brooklyn to parents who came from Puerto Rico, was elected president of the 1,500-member student body his senior year.

In addition, he was among the top students academically, received the Golden Record of Achievement Award given by the Brooklyn borough president and was named by the faculty as recipient of the General Excellence Award.

A scholarship student at Xavierian, Torres was offered scholarships by several universities, and has accepted one from Princeton. He is tentatively thinking he would like to become a psychologist.

In an interview at the residence where Torres works, one of the several residences operated by a private agency with government funding, he said that he first got involved with the retarded when some friends were seeking volunteers to help with a summer day camp. Despite some inhibitions, he volunteered for the program, run by Catholic Charities of Brooklyn and called Operation FUN (Fulfilling Unmet Needs).

"Then I got the job here because a brother in my

parish was the assistant house manager," Torres said. "There was no pay at first, but soon after I started they hired me as a part-time counselor."

Meanwhile, he had also

started going each summer to help out with week-long camps at Esopus, N.Y., which were run by the Marists. Like Operation FUN, this was unpaid service.

He said he does not view mentally retarded adults as children. But his activity with them includes a lot of play, friendly scuffling, joking and teasing. "People say to me, don't you get sad looking at

them?" Torres said. "I say, no, I see them not as missing something but as just different. Instead of feeling bad about what they don't have, we help develop what they do have."

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(Answers found on
pages 14 & 15)

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IN THE MEDIA

TV at its best with 'This Week'

by JAMES BREIG

Around my house, we call it "dunt-dunt, dunt-dunt." But its formal name is "This Week in Baseball." Lest you think my sons and I are wacky, the "dunt-dunt" comes from the staccato music which opens each installment of what I consider the best written weekly television program on the air.

Good writing, rarely evident on the tube, shows flair, style, individuality and distinction, all of which turn up on "TWIB."

And that's why I got on the phone recently to talk to Warner Fusselle, the guiding force behind the syndicated half-hour of baseball highlights.

For non-sports fans, "TWIB" appears on about 82 stations around the country and is the highest syndicated sports program. It usually runs on weekends, often preceding or following major league ballgames on the tube.

Each 30 minutes includes a wrap-up of the previous week's action, a selection of blooper plays, an array of sparkling efforts and a trivia quiz.

How do Fusselle and his cohorts put the program together? Hectically, that's how.



"EVERY GAME that's televised comes into our offices" in New York City, he told me. "And with cable, almost every game is televised. Our people then view about 90 games, watching two or three at a time or putting them on fast-forward."

The viewers are searching for shots for the program: great plays, egregious muffs, close-ups of players and fans, unusual angles, and anything else to give "TWIB" distinction.

The weekend is spent finding those shots, deciding what to emphasize and putting together a portion of the program. On Mondays, a rough, full version is assembled and the writing begins. On Tuesdays, final writing can be done to match

the video. The next day, Mel Allen arrives to narrate (sometimes Fusselle subs for him) and copies are sent all over the world, including versions in Spanish, French, Korean and Japanese.

The result: a fast-paced, entertaining and bright program. Which brings me back to the writing. I watch the show every week, but make sure to listen as well because of the unique style Fusselle and his associate, Mark Durand, have devised and execute despite the difficulties they face.

"You have to write what the pictures are," Fusselle explained, "and that limits you. If you have three shots—close-up of a player, swing of the bat, shot of the ball—covering 11 seconds, you have to say his name, tell what the situation is and explain the results. So it might take an hour to write one shot. As a general rule, Mark and I spend an hour each per minute of pictures. So that's two hours per minute."

ONE time, Fusselle labored for six hours over the opening tease, which lasts only a few seconds but which sets the mood of the program.

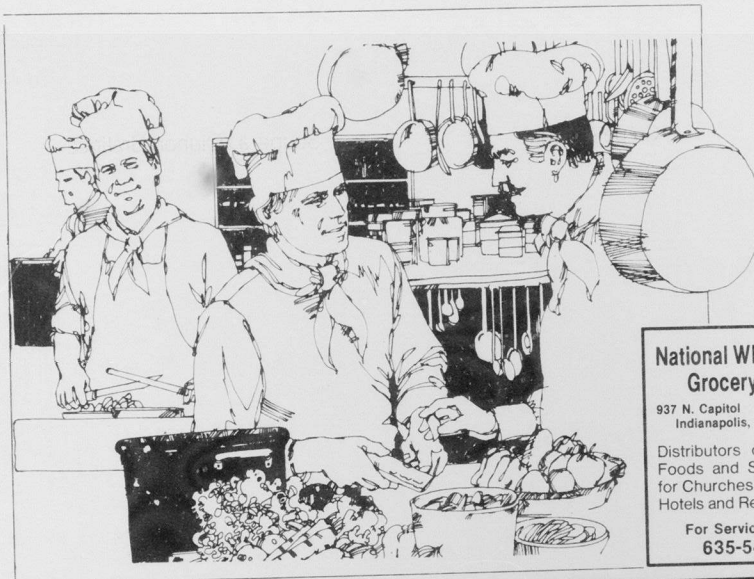
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our writing, even if it is not noticed," he continued. "We like to do strange things. Once, we put 22 Beatles songs in the tease. We've used diets, cereals and detergents as themes. We went to a (See TV AT BEST on page 19)

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supermarket and wrote down the names of all the cereals and then used them.

"We've done some very, very strange things, but it still has to make sense to the audience, whether they've heard of the Beatles or not. That's the trick."

Another trick is writing the quiz. The question always contains a hidden clue to the answer. "We don't say there's a clue," Fusselle said, "and some people don't even know it's there."

After a half-dozen years of viewing top performances for "TWIB," Fusselle names two plays by Ozzie Smith, a

shortstop for St. Louis, as the best he's seen, but he really can't appreciate the great plays because he has to concentrate on writing. As for the bloopers, he has yet to get a complaint from a player for showing a gaffe.

"They seem to enjoy it," he noted. "It's not done in a negative, critical way. It's upbeat and we're all human. People look forward to that segment more than any other."

If you think Fusselle and his co-workers take it easy during the winter, you don't know about the 23 highlight films they do for individual

teams, or the World Series flick, or the pre-season movies.

"We're much busier in the off-season," he said.

What can make them busiest is searching for the right shot in their library of films.

"One time, we needed a shot of a white horse," he recalled. "And we found it. We have a card catalog which supposedly has every shot on it. If we need a scene of Rusty Staub at first base, it should be there. Lots of times, people remember seeing what we need."

"But we can run around

for two hours looking for a specific shot. Finding a close-up of a player can take the longest time because you have to match his uniform, the time of day and even his

beard. A three-second close-up causes as much worry and work as anything."

After all that effort and all those scenes, does Fusselle find it difficult to go to a game

and sit back peacefully to enjoy it?

"I haven't been to a game in years," he admitted.

After seeing 90 a week, he's forgiven.

OBITUARIES

† BROZO, Emma Bernice, 62, Christ the King, Indianapolis, June 21.

† DIPPEL, John G., 84, Our Lady of the Greenwood, Greenwood, June 23. Brother of Joseph.

† FLETCHER, Howard J., 83, St. Michael, Indianapolis, June 25. Husband of Winifred K.; father of William H.

† FORD, Marie (Wiesendanger), 75, St. Augustine, Jeffersonville, June 25. Mother of James T.;

sister of Margaret Porter and Mary Morman.

† HAYES, William H., 84, St. Michael, Charlestown, June 18. Father of Albert, Robert, Tony, Violet Davis, Rita Pardon and Joyce Farris.

† HOFFER, Frank, 66, St. Lawrence, Indianapolis, June 22. Husband of Anna M.; father of Kathleen.

† PATTERSON, Margaret, 78, St. Bridget, Indianapolis, June 23. Mother of Mary Polley.

† RECEVEUR, Ferdinand A., 86, St. Mary of the Knobs, Floyds (Indiana), June 24. Husband of Myrtle; father of Leo, Charles, Alma McKnight, Agnes Richner, Evelyn Graf, Helen Heeke and Doris Klein.

† REESE, Judith V. (Mazzaro), 62, St. Michael, Indianapolis, June 23. Mother of Diana Staab, Douglas, Thomas, Kenneth and Vito.

† SPRINKLE, Noble C., 83, St. Paul, Tell City, June 21. Husband of Anna Ruth; father of Noble C. Jr., William E. and Glenda; brother of Ivan, Leonard and Mike.



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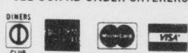
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VIEWING WITH ARNOLD

'Superman III' best of the series

by JAMES W. ARNOLD

The gag in Hollywood in recent years has been that the bottom line question asked at conferences with producers trying to raise money for a new movie is: "But is there a part in it for Richard Pryor?"

Obviously there was in "Superman III," and this last (at least as far as Christopher Reeve is concerned) in the big-budget film series on America's favorite comic book superhero is guaranteed to be another box-office bonanza. It's incorrect to say that the emphasis is on comedy this time, but the comedy parts are certainly funnier.

Whether this temporary finale is the best of the series will depend on what you look for in this spectacular kind of tongue-in-cheek schlock. There is certainly much less hokey mysticism, and Gene Hackman's grating Lex Luthor has been mercifully replaced by a standard capitalist villain, maniacal Ross Webster (likeably overplayed by Robert Vaughn), who wants to corner the world market on coffee and oil. But Lois Lane (Margot Kidder) has also been replaced by a much more conventional hometown sweetheart, Lana Lang (Annette O'Toole). That loss is redeemed partly by an accompanying reduction in the sexual innuendo that Superman/Clark Kent and Lois seemed to increasingly indulge.

If special effects are the thing, then the new film of Steel and his three wicked probably can't match the wackily imaginative battle amid the Manhattan skyscrapers between the Man thing, then the new film of Steel and his three wicked probably can't match the wackily imaginative battle amid the Manhattan skyscrapers between the Man



Lester (who also did the second movie) and his staff of magicians do provide, among other goodies, a tornado in Colombia and a harrowing realistic chemical plant fire, which Superman extinguishes by freezing a lake and carrying it to the rescue. The climax, with a giant super-computer gone berserk in a cavern in the Rockies, has a familiar look: all these summer movies begin to look alike to jaded cinema junkies.

But to compensate, "Superman III" is sprinkled throughout with wit in both dialog and visuals.

Much of the fun is due to Pryor, who takes over about a third of the movie to play variations on his genial comic invention—the sacred but defiant little guy who uses his wits to stay even against whatever awesome powers happen to be bugging him.

Pryor is hilarious the first time we see him, standing sheepishly in an unemployment line, hesitating to cross the "wait here" mark on the floor as his name is called, and maintains that level in countless opportunities, both broad and subtle. One of his best bits, a piece of outlandish inspiration, is an imitation of George C. Scott doing his famous speech from "Patton."

Director Lester, in his best form as a Buster Keaton admirer since the "Musketeers" movies, also drops in several smashing slapstick passages.



SUPER HERO RETURNS—A plan by Gus Gorman to outwit Superman doesn't fly—but he does—when Christopher Reeve again plays the Man of Steel and Richard Pryor plays his new nemesis in "Superman III," a Warner Bros. release opening June 17 nationwide. The cast also includes Jackie Cooper, Annette O'Toole, Annie Ross, Robert Vaughn and Margo Kidder as Lois Lane. (NC photo)

One, behind the opening titles, has little to do with the plot, but is a piece of not-to-be-missed madcap genius—so be sure to arrive early. It includes everything that's ever been done in the chain-reaction-of-disasters gag, from the man falling into the street construction hole to the blind man walking through the framed painting to the classic pie-in-the-face.

Another has a tipsy computer operator (Pryor) messing up the walk-don't-walk signs at a busy intersection.

Writers David and Leslie Newman offer an interesting twist to the obligatory section where Superman loses his powers and evil seems to triumph. This time a dose of kryptonite changes him not physically but morally.

He starts by arriving late for his usual heroics, then falls prey to booze and a blonde seductress. The bright colors of his cape begin to fade. As the script says, he becomes "ornery, evil, selfish... a normal person." This sequence ends in a

strange, almost too realistic combat (in an auto junkyard) between the good and bad sides of Superman.

The creators must've had fun trying to decide what the "sick" Superman could do that would be nasty—but not too nasty—and still in the general comic mood. They settle on having him straighten the leaning Tower of Pisa (the idea works once but is done twice) and blow out the torch at the Olympic games, and one wonders what ideas were rejected.

But the overall gimmick reminds us deftly that we admire Superman less for his strength than for his goodness. His restoration to virtue is predictably exhilarating.

The plot offers trendy

motifs involving computers, video games and the oil shortage, and also has Kent return to Smallville for his Class of 1965 reunion, where the obnoxious ex-football hero is too easy a mark as a minor villain.

Another sign of the times is that Lana is a divorcee with a small son, who is of course a Superman fan. "You're just in a slump," he shouts to the hero in his sick phase, "you'll be great again!"

That childlike certainty, I suspect, will keep us going to Superman movies forever.

(Some weaknesses, but satisfactory entertainment; my personal favorite in this series).

USCC rating: A-II, adults and adolescents.

Recent USCC Film Classifications

Porky's II: The Next Day O, morally offensive
Stroker Ace A-II, adults
Twilight Zone A-II, adults and adolescents



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